



SCRAPS

2002

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BY DATE

Name	Size	Type	Last Modified
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CABINET	7,252	WordPerfect 9 Document	2002-01-14 11:43 AM
MLKJRDAY	8,555	WordPerfect 9 Document	2002-01-22 12:06 PM
QUILINLK	7,814	WordPerfect 9 Document	2002-01-26 10:00 AM
REFLECT	8,556	WordPerfect 9 Document	2002-02-12 11:04 AM
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VOICLESS	8,587	WordPerfect 9 Document	2002-02-17 9:51 AM
SIMILAR2	9,107	WordPerfect 9 Document	2002-02-22 8:42 PM
POLLWAR	12KB	WordPerfect 9 Document	2002-02-26 10:45 AM
WEEKPLUS	9,442	WordPerfect 9 Document	2002-03-18 6:19 PM
4MYSTERY	8,641	WordPerfect 9 Document	2002-03-21 6:39 PM
BARONS02	15KB	WordPerfect 9 Document	2002-03-21 7:35 PM
PENRITE	9,091	WordPerfect 9 Document	2002-03-22 9:15 AM
PROJAPRL	6,613	WordPerfect 9 Document	2002-04-03 5:32 PM
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SCALES	15KB	WordPerfect 9 Document	2002-04-20 5:37 PM
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EDUCATIN	9,275	WordPerfect 9 Document	2002-04-23 1:46 PM
TREEGOEV	8,427	WordPerfect 9 Document	2002-04-24 12:26 PM
GEHTVOR	5,918	WordPerfect 9 Document	2002-05-14 1:07 PM
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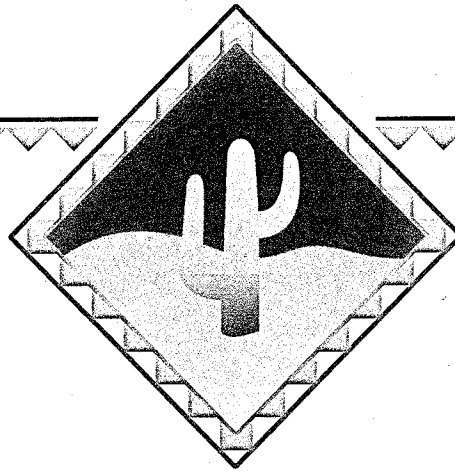
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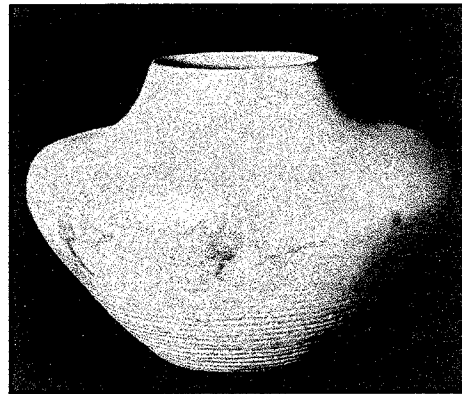
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3. MLKJRDAY.WPD	02/01/21	I HAVE A DREAM
4. AVAGADR2.WPD	02/01/24	GENERALIZATION OF AVAGADRO
5. QUILINLK.WPD	02/01/26	THE WISDOM OF LI KIANG
6. REFLECT.WPD	02/02/12	THE WINTER OF INDECISION
7. VOICLESS.WPD	02/02/17	THE VOICE OF THE VOICELESS
8. DIALSIVA.WPD	02/02/19	A DIALOGUE WITH SHIVA
9. SIMILAR2.WPD	02/02/22	IRRECONCILABLE SIMILARITIES
10. PENRITE.WPD	02/02/23	THE PENULTIMATE RITE OF PASSAGE
11. POLLWAR.WPD	02/02/26	EXPAND THE WAR?
12. WEEKPLUS.WPD	02/03/18	EVEN MORE ON THE ORIGIN OF THE WEEK
13. 4MYSTERY.WPD	02/03/21	FOUR EVER PRESENT MYSTERIES
14. BARONS02.WPD	02/03/21	POLITICAL EVOLUTION-A BRIEF HISTORY
15. PROJAPRL.WPD	02/04/03	PROJECTS: APRIL 2002
16. DARKAPRL.WPD	02/04/06	DARKNESS AT SPRINGTIME
17. PROCEXP1.WPD	02/04/14	PROCESSING EXPERIENCE
18. TESSCITY.WPD	02/04/18	THE TESSELLATED CITY
19. SCALES.WPD	02/04/20	MUSICAL SCALES
20. POEM1.WP	02/04/20	WHAT IS THERE TO SAY?
21. EDUCATIN.WPD	02/04/23	SOME THOUGHTS ON EDUCATION
22. TREEGOEV.WPD	02/04/24	TREE OF KNOWLEDGE OF GOOD AND EVIL
23. GEHTVOR.WPD	02/05/13	OUR PRIORITIES
24. ONESTATE.WPD	02/05/13	ONE STATE OR TWO ?
25. TWOWARS.WPD	02/05/14	A TWO LEVEL WAR
26. DAY02517.WPD	02/05/17	ONE DAY IN THE NEWS- MAY 17, 2002
27. HISTCON.WPD	02/05/20	THE ACQUISITION OF CONCEPTS
28. VISION2.WPD	02/05/21	A VISION
29. SLICES.WPD	02/05/23	SLICING TRUTH
30. TURKEYS.WPD	02/05/30	A VISITATION
31. META01.WPD	02/06/08	A COGNITIVE MANIFESTO
32. 4GANG.WPD	02/06/14	AMERICA'S GANG OF FOUR
33. MATHIEUQ.WPD	02/06/15	THE MUSICAL WISDOM OF W.A.MATHIEU
34. MOD2616.WPD	02/06/16	APPROACHES TO ONTOLOGICAL MODELS
35. WORLDTRI.WPD	02/06/25	THE WORLD OF THE YANGHUI TRIANGLE
36. YANGHUI0.WPD	02/06/22	THE YANGHUI TRIANGLE I
37. YANGHUI1.WPD	02/06/22	THE YANGHUI TRIANGLE II
38. SLICES01.WPD	02/06/21	THE UNIVERSE AS MATRIX
39. LSTPSC02.WPD	02/06/24	MY SEARCH FOR ALTERNATE WORLDS
40. REFRAME1.WPD	02/06/28	FRAMING VS SUBSUMING ISSUES

SCRAPS 2002

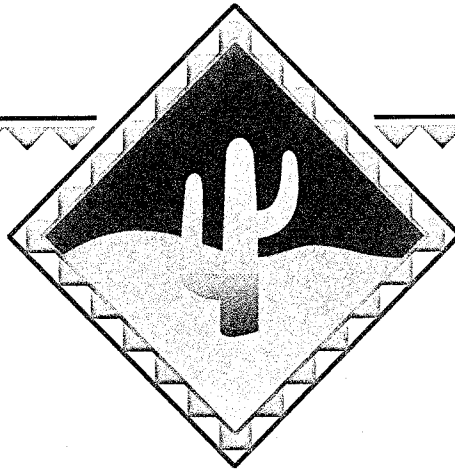
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42. PIECES73.WPD	02/07/03	PIECES OF A PICTURE
43. PLEDGE.WPD	02/07/12	RE THE PLEDGE OF ALLEGIANCE
44. YINYANG.WPD	02/07/12	YIN YANG
45. BD2002.WPD	02/07/28	THE MENU MAKERS
46. MTONTOL1.WPD	02/08/18	ONTOLOGY: A MOUNTAIN RANGE
47. 4AUGUST1.WPD	02/08/31	THE FOURS OF AUGUST
48. NINELEVN.WPD	02/09/11	ONE YEAR LATER
49. PROTEUS.WPD	02/10/01	THE PROTEAN AGE
50. 4ISSUES.WPD	02/10/02	FOUR BASIC ISSUES
51. WAR.WPD	02/10/12	DEFECTIVE THINKING
52. ENABLING.WPD	02/10/13	ENABLING ACTS
53. WAR2.WPD	02/10/15	REASONS FOR GOING TO WAR
54. COREY.WPD	02/10/15	ELAINE KRAFT'S DREAM
55. ELAINLTR.WPD	02/10/16	LETTER TO ELAINE KRAFT
56. SCEPSKEP.WPD	02/10/30	SELECTIVE SKEPTICISM
57. APHOROCT.WPD	02/10/31	APHORISMS FOR OCTOBER 2002
58. NEWS1112.WPD	02/11/12	ONE DAY IN THE NEWS 2002-11-12
59. JOSEPHUS.WPD	02/11/13	FLAVIUS JOSEPHUS
60. VALUES.WPD	02/11/14	VALUES OF FUNDAMENTAL CONSTANTS
61. CLARTRUN.WPD	02/11/17	CLARIFICATION TRUNCATES
62. LSTPSCN1.WPD	02/11/22	PASSAGE THROUGH THE VERGE
63. BASEFREQ.WPD	02/11/27	BASIC TIMES AND FREQUENCIES
64. No File	02/11/28	THANKSGIVING DAY, SPRING LAKE
65. FUHRERS.WPD	02/11/30	OUR LEADERS
66. GTRINITY.WPD	02/12/06	OUR G TRINITY
67. DEC1152.WPD	02/12/11	MEMORIES OF DECEMBER 11, 1952
68. LIMVALT.WPD	02/12/14	VALUE LEVELS
69. LOKGLASS.WPD	02/12/18	THROUGH THE LOOKING GLASS
70. TIMETURB.WPD	02/12/27	TURBULENCE IN THE STREAM OF TIME
71 BAXTER.WPD	02/12/31	NUCLEAR THREAT.



"The Clay Mother, herself, must have been guiding me.
I must have been chosen at birth or sometime in my life to do this.
I was innately blessed.
The gift was there and it was up to me to bring it out of myself."
—Lonnie Vigil, Nambe Pueblo



Amphorae, jars, cups, all our containers, are half vajras. Rotational symmetry in the visible and mirror symmetry with the invisible. Form is force and force is form, and every curvature generates a different force. These symbols of clay open to us a deeper truth than can be found through the symbols of words. They allow the earth to speak. Those whom we regard as inanimate—without life, are given voice and reveal that they as well as the living possess spirit. Spirit contains all and all contain spirit. Not only is the mutuality of containment manifested by the jar, but its invisible symmetries reveal passages to the spirit world.



As you slowly make your pot
you must at the same time slowly let go.

CLAY1.WPD
CLAY2.WPD

2001-01-09

Antigoni
ABCUIN Light

Pottery Class

First, we learn the clay of it,
and last, the clay of us:
how it grows to the touch,
how, if yes or no,
we make our mark
and touch and go,
it leaves its touch
on hands and hair and all,
Not least the look
through which we have,
whereon are left
our yellow fingerprints,
dust of clay.

Don Embler, 2001

MY CABINET

LIST OF MINISTRIES

COMMISSIONER OF COGNITION

- Four Thought
- Alternate Logics
- Styles of Thinking

COMMISSIONER OF COSMOLOGY

- Pythagoras
- Time
- Quadrants and Octants
- Music of the Spheres

COMMISSIONER OF CLIPPINGS

COMMISSAR OF CAPITALISM

- Indictments
- Economics

MINISTER OF MATHEMATICS

- Pyramidology
- Polygons
- Enneads

MINISTER OF MATRICES

- Time and Frequency
- Force

POLYMATH OF EPIONTOLOGY

- Four Spaces
- Perceptors and Receptors, Emitters and Exchangers
- Nontology

SECRETARY OF SOCIOLOGY

- They, Wannabes, Herd, Fringe
- History
- America
- Terrorism
- Flaws

SECRETARY OF SPIN

- Brain Washing
- Education

SECRETARY OF SPIRITUALITY

UNFAMILIAR QUOTATIONS

ARCHON OF ABSURDITIES

I HAVE A DREAM

Today is Martin Luther King Day, one of three national holidays commemorating specific Americans. It is fitting that King along with Washington and Lincoln be recognized as having made a basic contribution, not only to American government, but to the human social imperative.

What explicitly was King's contribution? King is remembered primarily for three things: 1) His persistent struggle and sacrifice for human rights; 2) His method of non-violence; and 3) His dramatic formulation of his dream. He was a leader whose opponents were not only those who disagreed with his objectives, but also those who disagreed with his methods even though they shared his goal. His double courage in persisting both in the pursuit of his goals and in loyalty to his method can be understood through his recognition of the inseparable nature of ends and means.

There is currently much discussion about how to celebrate a national holiday dedicated to Martin Luther King and his work. Fire works, festive dinners, or exchange of gifts are not in order. Parades and ceremonial gatherings come closer, but fail to fully make the point. Some have suggested this holiday be a day in which we all volunteer to do some work of social improvement, a day on instead of a day off. That is coming close, but let us return to the dream.

It is our dreams and visions that are the ultimate inspiration from which our values, our actions, and our rules for living derive. It has been noted that the real way, and perhaps the only way, to change our social order is to change our dream. King understood this and more: **You do not change a dream with violence.** Then, how do we change the dream? How did King change the dream? When we review King's life we see that his personal dream changed step by step and evolved from accepting existing notions of the social order to formulating alternate notions based on such ideals as justice and equal access. Then through his commitment and sacrifice King's dream began to suffuse society. And as Gandhi said, "Transformation begins when a vision that belongs to one person becomes one that belongs to many". Today King's dream is on its way to shaping a new American dream, but we still have much overcoming to do.

How to celebrate this holiday? Take the Dream out of its ideological residing place and bring it before the multitudes and let them examine it, critique it, and modify it, then let them pledge allegiance to it. Let Martin Luther King's Day be the day in which we review our national vision and upgrade it. Let us reexamine where we are and where we want to be. Let us note all that we do that is moving us toward realization of the Dream and note all that we do that is blocking us from the Dream.

Let this day be a day in which "I have a Dream" becomes "We have a Dream"

A GENERALIZATION OF AVAGADRO'S NUMBER

The gram molecular weight of a substance is defined as the amount of a substance whose weight is equal to the molecular weight of the substance measured in grams. Avagadro's number, N_A , is the number of particles in a gram molecular weight. Chemists basing their definition on the assumption that $^{12}\text{C}=12$, obtained the value $N_A = 6.022\,136\,7 \times 10^{23}$, or $\log_{10} N_A = 23.779751$. Physicists using the value of $\log_{10}(m_p) = -23.776602$, for the mass of the proton obtained the value $N_p = 5.978\,629 \times 10^{23}$ (whose log value is 23.776602). When converted to Planck units these log values become,

$$\text{Chemists: } N_A = 19.117552 \quad \text{Physicists: } N_p = 19.114403$$

The physicists' value, N_p , is precisely equal to the ratio of the Planck mass to the proton mass, [Which is also equal to $[S/\alpha\mu]^{1/2}$, where S is the ratio of the coulomb force to gravitational force, α is the fine structure constant, and μ is the ratio of the proton mass to the electron mass.]

The equality of the Avagadro number N_p to the ratio of the Planck mass to the proton mass suggests a generalization of Avagadro's number, namely, that N_p represents the number of "particles" of level n that will be found in an aggregate of level $n+1$. Thus, mass wise,

The number of protons contained in a Planck particle = N_p

The number of Planck particles contained in a third level particle $P_3 = N_p^1$

The number of P_3 particles contained in a star = N_p

The number of stars contained in the universe = N_p

where $N_p = 1.301377 \times 10^{19}$ and $\log_{10} N_p = 19.114403$.

Using log values,

The baryon mass of $-23.776602 \text{ g} \times N_p$ gives the Planck mass of -4.662199 g

The Planck mass $\times N_p$ gives the P_3 mass of $14,452204 \text{ g}$

The P_3 mass $\times N_p$ gives a stellar like mass of 33.566607 g [= about 2 solar masses]

The stellar mass $\times N_p$ gives for the universe aggregate a mass of 52.681010 g

[These values approximate the mass values at each level, except for the proton/Planck ratio which is exact.]

Besides the mass ratio, a second Avagadro type number exists for size. This number is the ratio of the electron radius, $r_e = -12.550068 \text{ cm}$ to the Planck radius, $l_o = -32.791545 \text{ cm}$ [\log_{10} values] and is $L_p = 20.241477$

The Planck size of $-32.791545 \text{ cm} \times L_p$ gives the baryon size of -12.550068 cm

The baryon size of $-12.550068 \text{ cm} \times L_p$ gives a stellar size of 7.691409 cm^2

The stellar size of $7.691409 \text{ cm} \times L_p$ gives for the size of the universe $27,932886 \text{ cm}$

[P_3 turns out to have the same size as a baryon and may be substituted for it in this series.]

¹ P_3 represents a hypothetical aggregate that may be a candidate for dark matter.

² This size is typical of a neutron star.

THE WISDOM OF LI KIANG SAGE OF QUILIN

The contraries we encounter are not really contraries.

—Buddhism

The contraries we encounter are not the real contraries.

—Taoism

Wisdom is to adopt both views.



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



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



Every realization reduces possibility.



Knowledge is the name we give to experience we have organized.

Lore is the name we give to experience we cannot organize



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

Clarification truncate essena

REFLECTIONS IN THE WINTER OF INDECISION

I suppose Truth still exists somewhere in some Brahmanic Golden Cage, but all the sub-levels have fragmented. Everywhere Bacon's induction has been replaced with Popper's falsification, and all other tests for validity have been replaced by some public consensus. But public consensus itself is under the thumbs of bewildered spin-masters who can no longer advance their agendas because fragmentation has destroyed all the compasses. The definitions of both individual and societal success have become unraveled and the measuring rods have gone limp. Is all of this Nietzsche's nihilism? Or just the aftershock of watching successive towers collapse? The towers are collapsing and the tools and weapons being used to shore them up are accelerating their destruction. The skepticism genie is out of the bottle and all the king's forces of arrogance can not put it back in.

Fate would have it that the last tower to collapse will be our way of thinking, but we should destroy it first. In our perennial search for meaning three revolutions should be underway. A revolution in how to decide what is valid, a revolution in how to decide what is important, and a revolution on how to decide how to decide.¹ All epistemologies-empiricism, reason, revelation, intuition, meditation-should be suspect. And all realities or ontologies derived from these epistemologies should be suspect. Openness does not call for a fight between these epistemologies, nor for discarding any of them. Openness calls for critiquing all of them while searching for others.

If openness is the valid response to the cosmic imperative of change, then all attempts to oppose current fragmentation by pressing it into an us/them box will only lead to extended suffering. The time has passed for reiterating the issues, the time has even passed for reformulating the issues, the time has come to detect the deeper issues.

As the towers continue to fall, we have the liberating opportunity of finding for ourselves a new identity, a new vision, and a new faith.

¹Validity has to do with the deterministic aspects of the world, Importance with the axiological aspects of the world, and Selection with evolutionary dynamics. The three are interlaced.

THE VOICE OF THE VOICELESS IS TERRORISM

In **macro** acts of terrorism the voiceless have finally found a voice. In the past an act of terrorism had limited impact. However, the advance of technology has allowed vast power to be concentrated in the hands of the few. And though the few who developed this power thought they had exclusive ownership, the nature of the technology was such that a clever set of but a few could seize it. The real horror of 9-11 was the realization that this power had been seized, and worst of all, seized by the lowest caste, the voiceless.

It will be argued that it was a very wealthy man, one who could have belonged to the ruling club, who was responsible for organizing macro terrorism. His agenda for personal power foresaw he could adapt the restless global pool of the voiceless to his purposes. But Bin Laden's agenda let the genii out of the bottle. Whether he is tracked down and killed is now of little consequence. The voiceless, with or without al Qaida, cannot be put back into the bottle of silent passivity.

The war against terrorism has not been properly formulated. The real battle front is not against existing terrorists but to keep the billions of voiceless from becoming a reservoir of recruits. For every terrorist killed or captured in the presently formulated war, ten more will spring up. This war will go on, as the Pentagon predicts, for many years. But to bring terrorism to an end a war must be fought, not against, but on the side of the voiceless. For this war, carrier task forces will be of great use; not as mobile bases for bombing, but for bringing material and medical resources to those who have been deprived and suppressed.

All of this is about the external war. But most importantly there is an internal war that must be won in America. This is the war against arrogance, unilateralism, and going-it-alone. This is a war against a "cowboy mentality" that thinks we can ride into town shoot the bad guys (and a few innocent bystanders) and then ride off to collect the proceeds from the round up, leaving the town in turmoil. And we don't give a damn whether them Brits, Euros, or anybody else likes it. Our Western movies have become our archetype.

The internal war is between the visions we share with the founding fathers and the policies of those who have become drunk with power. Between a patriotism based on loyalty to the Constitution and a patriotism based on support of those who have seized 9-11 to spin it into oligarchical power. Whether we like it or not, there are rules beyond those of our own making that we must live by or perish. There are perennial human values and laws of nature that possess a wisdom we seem to lack or have repudiated. There is one law of history that may be especially applicable in the world today:.

WHOM THE GODS WOULD DESTROY THEY FIRST MAKE MAD WITH POWER

A DIALOGUE WITH SHIVA

Lord Siva, We are perplexed. We know that evil exists but we cannot locate it nor can we even agree on what evil is. Tell us how to recognize evil and how we can defend ourselves from it.

There are three evils. The first is appropriating spiritual power to temporal power. The second is replacing the rules of Brahma with those of your own making. And the third is any act that obstructs the flow of compassion in the world. You can defend against evil by making devotion to compassion your primal impulse.

Lord Siva, How can we oppose evil without becoming that which we oppose and becoming agents of evil ourselves? You are the perfect destroyer, uncontaminated by what you destroy, teach us how to destroy evil without becoming contaminated.

Although I am known as the Destroyer, I do not destroy. Rather I withdraw my protection and without my protection whatever exists always will destroy itself. Those who are destroyed are destroyed by their own rules and devices.

Lord Shiva, What do you protect and for what reasons do you withdraw your protection?

All that Brahma creates is sanctified and all that is sanctified is under my protection. However, what is not created by Brahma must seek Brahma's sanctification. It is only conditionally protected until Brahma declares it sanctified. Whatever Brahma does not sanctify I do not protect.

Lord Shiva, Tell us how can we obtain sanctification for what we create.

Whenever that which you create is in accord with Brahma's injunctions of creation it is as though Brahma himself created it, and it is both sanctified and protected. If that which you create would threaten or devour what Brahma has created, it is never sanctified.

DIALOGUE WITH SHIVA

Lord Shiva, if it be possible to correct what we have done so that it may come into accord with the injunctions of Brahma, do you protect us while we seek to correct?

Those who seek correction and carry forth correction are following an injunction of Brahma. They have my protection. When what they seek to correct has become uncorrectable. I withdraw protection and let it follow a path to extinction.

Lord Shiva, how do you protect?

Protection depends on the accurate preservation of two attributes: record and ikon. Whenever, for whatever purpose, a record has been falsified or an ikon misappropriated—both operations forbidden within Brahma's theme—then protection of those records and ikons is withdrawn and they perish. And for whatever there is no record or memory there is no longer any existence.

LORD SHIVA'S TOOLS

1° Withdraw protection: \rightarrow Self Destruct
 \rightarrow mono, i.e. $\Omega \rightarrow 0$

2° Second Law of Thermodynamics

3° Th Cross Dialectic

IRRECONCILABLE SIMILARITIES

I was walking across a bridge one day, and I saw a man standing on the edge, about to jump off. So I ran over and said "Stop! Don't do it!" "Why shouldn't I?" he said. "Well, there's so much to live for!" "Like what?" "Well... are you religious?" He said yes. I said, "Me too! Are you Christian or Buddhist?" "Christian." "Me too! Are you Catholic or Protestant?" "Protestant." "Me too! Are you Episcopalian or Baptist?" "Baptist" "Wow! Me too! Are you Baptist Church of God or Baptist Church of the Lord?" "Baptist Church of God!" "Me too! Are you original Baptist Church of God, or are you reformed Baptist Church of God?" "Reformed Baptist Church of God!" "Me too! Are you Reformed Baptist Church of God, reformation of 1879, or Reformed Baptist Church of God, reformation of 1915?" He said, "Reformed Baptist Church of God, reformation of 1915!" I said, "Die, heretic scum", and pushed him off. (Emo Philips)

Our civil war was fought over irreconcilable similarities. France and Germany fought three wars over irreconcilable similarities. Japan and the US went to war over irreconcilable similarities. In fact most wars are fought over irreconcilable similarities. This is because the more similar we are the more we compete. We do not compete with cultures or species who are sufficiently different. In fact, war does not occur when differences are sufficiently large, instead trade or some other form of symbiosis occurs. The enemy isn't the different one, the enemy is the similar one. We might surmise that one reason the cold war never became hot, was that Russia and the US were too dissimilar. This suggests that Russia and the US can effect a mutually advantageous symbiosis. [as is happening in space]

If this is indeed a valid observation, then as the world becomes more homogenized and differences disappear, war and violence will escalate. We ordinarily think that the path to peace is through equalization, a level playing field with the benefits of modern technology available to all. But uniqueness and variety are at root more precious to people than equality. People want economic benefits but not at the price of losing their cultural and individual uniqueness. *Non egalite mais difference*. An important factor in the rise of terrorism was not the differences between east and west but the threat of a global homogenization conforming to American values and views. Beyond human preference for individual uniqueness, the fossil record shows that survival of the whole depends on the range of variety contained in the whole.

diversity

The conclusion is that similarities are more basic to conflict than are differences. And differences are more basic to survival than are similarities. Irreconcilable differences allow each to go to his and her own niche. Irreconcilable similarities force us to struggle with each other for the same niche. As Li Kiang said long ago, "The measure of collective wealth is in the number and variety of options available." Conformity, homogenization, the destruction of difference, all lead to extinction.

Sexual difference leads to marriage,
but irreconcilable similarities lead to divorce

Successful marriages are based on ^{being} complementary
(and complimentary)

more differences than sexual
but complementary differences

In court they speak of irreconcilable differences
They really are talking about irreconcilable similarities

e.g. 2 acting careers

2 incomes, OK

1 career, no

THE PENULTIMATE RITE OF PASSAGE

Birth –leaving the womb; Coming of age –leaving home; Mating –iterating life; Death –leaving the body; are the salient passages marked with rites in our cultures. Various religions celebrate these passages with rituals such as Baptism, Bar Mitzvah, Matrimony, and Last Rites. But there is an important omission from this sequence of passages, perhaps omitted because only a few ever complete the *penultimate* passage. It is the passage in which we replace those eyes that have been inculcated in us, conditioned and trained by our culture, with our own eyes and learning to see anew. It is the passage of departing from the box of the culture, a passage as real as leaving the womb or the home. It is unlearning what we have been taught and relearning from what we have experienced. While like the other passages, it marks only a personal transition, it may, like departures from the womb or the home, affect the host from which it departs.

And we may ask, why is there no rite to celebrate this passage? Maybe it is because there is no fixed chronological age for making this penultimate passage. The passage may begin with childhood's first asking of "why?", long before coming of age or leaving home. Most of us encounter many inconsistencies between our personal experiences and conventional perceptions, but think well to ignore them in order to go along. Only a handful seem to have the desire or courage to attempt to break out of the cultural box. Why then, if this passage is so rare, should it be considered for a rite of passage? The answer is, because it is a spiritual transformation involving as great a transition as the physical passage of leaving the womb. To begin to see the world with your own eyes is as extreme as beginning to breathe.

Following this penultimate passage, to endure physical life and its goals seems to have been the easy choice. To go beyond the challenges of life's meaning to the emptiness that lies on the outside is at first difficult, then frightening, and finally a precarious balancing act between compassion and nihilism.

One great sage urged that everyone who is able should undertake this rite of passage, not for their own edification, but for the sake of all that exists. Gautama said to Ananda: "Do not believe on its own merit anything I or any other teacher has taught. Test it yourself, go further. Light your own lamp." Another great sage said to his disciples, "You too can do all that I have done and much more." While we are all conditioned to stay in the box, there is a call to go further. The rite, then, that goes with this penultimate passage before death is to add to the Light of the World by lighting a New Lamp.

"Who are you going to believe?

Me or your own eyes?

— GroUCHO Marx

☞ too many abortions, so few
leave the cultural womb

EXPAND THE WAR?

Our local newspaper published the results of a recent poll on opinions regarding whether to expand the war on terrorism. [Conducted Feb 15 to Feb 22, Sample size 402, Margin of error 5%]

The primary result, according to the paper, is that support for expanding the war is slipping. Last October 66% favored full military action, now 48% are opposed to extending military action. It must be kept in mind that this poll reflects only the opinions of registered voters in Sonoma County, an atypical segment of both California and of the U.S. as a whole. [Of course, it is typical of California that every part of California is atypical of whatever whole is considered.]

The poll reports:

- ☐ Republicans are more in favor of extending the war than Democrats.
62% of Republicans favor broadening the war, 18% opposed
24% of Democrats favor broadening the war, 58% opposed.
- ☐ Those under 40 are evenly divided on broadening the war.
Those over 40 are more opposed, and those over 60 are strongly opposed.
- ☐ An overwhelming majority of those earning less than \$40,000/year oppose broadening.
More than half of those making more than \$100,000/year support expanding the war.
- ☐ Those with high school education and some college are evenly divided.
Those with college and graduate degrees are strongly opposed.
- ☐ Men, in toto, are evenly divided
Women are more likely to be opposed

What profiles can be derived from the poll's results?

With regard to expanding the war, we note that those who are older, more educated, and less wealthy are opposed, while those younger, less educated, and more wealthy are in favor. What unites the disparate members within these two opposing groups?

What do the less educated, younger, and wealthy have in common?

The agenda for expanding the war is the agenda of the wealthy who profit most from war, and they have in their employ the masters of spin and manipulation. The young and less educated are more easily manipulated than the educated and more mature, so we have the pro-war coalition of the wealthy manipulators and manipulated less educated and young. Of course, youth is adventuresome and restless and war has always been their thing until they experience it.

What do the older, the better educated, and less propertied have in common?

The older and lower income have personally experienced many of the pluses and minuses of the culture. They are in touch with reality. The better educated have assimilated the pluses and minuses of the culture, know history and the folly of repeating it. All three components of this coalition know about many of the patterns of life and the consequences of certain choices. Youth and the less educated lack the direct or indirect experience of many cultural patterns and become the political and military fodder of those whose agendas are the seizure of wealth and power.

Two groups favor war:

- 1) Those with nothing and \therefore have nothing to lose
- 2) Those with so much they wouldn't notice if they lost anything

Add

- 3) Those who stand to gain by taking no risk, delegating the risk to others
- 4) Wag the Dog

EVEN MORE ON THE ORIGIN OF THE WEEK

Nine hundred million [9×10^8] years ago the length of the day was 18 hours. In subsequent time the tides, largely lunar, have gradually slowed the turning rate of the earth increasing the length of the day to the present 24 hours. To balance the resulting decrease in the earth's angular momentum, the angular momentum $\{MR^2/T\}$ of the earth-moon system has changed. This has resulted in the moon moving further away from the earth at a rate of about 3.82 ± 0.07 cm/year.¹ Observations [eg radar ranging of the lunar distance] and calculations [eg records of times and places of ancient eclipses] indicate that the rate of increase in the length of the day has been:

2.43 ± 0.07 milliseconds per century from 390 BCE to 948 AD. and

1.40 ± 0.04 milliseconds per century from 948 AD to 1800 AD²

In addition to the rotation period, [length of day], a second important period associated with the earth is the so called "Schuster Period", the time it would take for an artificial satellite to orbit the earth at its surface if the earth were an airless smooth sphere. This period, τ , is a function of the mean density of the earth, ρ , and is given by, $\tau = (G \rho)^{-1/2}$, where G is Newton's gravitational constant

Table I gives the values of the Schuster period in seconds corresponding to the best estimates of the earth's mean density in gm/cm³.

TABLE I

DENSITY	5.513	5.517 ± 0.004	5.521
PERIOD 84m +	21.439 s	19.609 ± 1.83 s	17.779 s

Using the present most probable value for the earth's density of 5.517 gm/cm³, the Schuster period is close to 84 minutes and 19.61 seconds. If we take this value as being constant over millions of years, we ask at what dates in the past or in the future will the ratio of the rotation period to the Schuster period have small rational values. That is, what are the smallest integers N_D and N_S that are solutions of the Diophantine equation,

$$N_D \times (\text{Length of Day}) = N_S \times (\text{Schuster Period})$$

¹ K. R. Lang, ASTROPHYSICAL FORMULAE Vol II p. 80

² Ibid p. 80

FOUR EVER PRESENT MYSTERIES

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

NOTHINGNESS

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

RANDOMNESS *

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

TIME

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

GOD

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

*Is random = disorder?*²

Add
Intelligence
Consciousness

POLITICAL EVOLUTION—A BRIEF HISTORY PART I

The four fold structure of societies has been long noted: For example, there are the four castes in Hinduism: Brahmin, Kshatriya, Vaisya, and Sudra; the four social functions in pre-Columbian American cultures: Prince, Priest, Warrior, and Merchant¹; and in every culture there are the Panchamas, the fifth class, the untouchables, the slaves, the serfs, the immigrants. [Are the four functions represented by these classes essential to a viable and coherent society or do these groupings arise from four basic psychological types?] In more recent times in the West the four became the King, the Church, the Barons, and the Peasants. And in today's world the King has evolved into Parliamentary Government, the Church into the Media², the Barons into the Corporations and the Peasants have been elevated to Citizens.

Through the centuries there has been constant struggle for power between the four groups. Beginning with Constantine, power gradually shifted from the Emperor to the Church. The Church made a claim for dominance in declaring the Crusades, but the result was the beginning of the loss of power of the church. There was wide resentment for having to take care of Papal policies and pocketbook instead of taking care of home needs. As ecclesiastical power was pushed aside, the struggle became centered on the Barons challenge to the King. In England the Barons won at Runnymede in 1215, while in Russia the Tsar suppressed the Boyars. [The difference in this outcome is still reflected in today's political structures.] Shortly after the great plague of the 14th century, disillusioned with the divine claims of the king, the peasants challenged all those claiming authority. The Jacquerie in France and the followers of Wat Tyler and Jack Straw in England took up their pitch forks in revolt. Quickly the barons and the king forgot their differences and cooperated in stomping down the upstarts. But the revolt genii was out of the bottle and a short time later Jan Hus and his followers in Bohemia challenged the authority of the church. Hus was burned at the stake, but the people were on the march. Hus had prepared the ground for Luther, and a reformation, though partial, occurred.

¹Traditionally, Brahmins

² Is it fair the state that the church has been replaced by the Media?

I am sure that both the Church and the Media would deny being ancestor and offspring. While there may be no genetic connections, there are certainly functional or role connections. Both stand, or are supposed to stand, apart and independent of the others. As in separation of Church and State, or Freedom of the Press. But there has always been ambiguity concerning the Fourth Estate. The role of both Church and Media has been watch dog on the other three. Keeping them in line through confessionals or making public their privacies; punishing them by threat of hell fire or editorial crucifixions. [Of course, both the Church and the Media have other aspects. Their overlapping function is the one noted here.]

There is an incipient development suggesting that the scientific establishment will evolve into the functional successor of the church. This likely only if science can gain its freedom from the military industrial complex.

The erosion of both Church and Kingly power was gradual, but over the centuries the Lords and the Commons increased in power. A civil war in England resulted in a quantum leap in curtailment of regal power. A hundred and fifty years later a revolution in the American colonies led to the concept of a government divided against itself, three branches with checks and balances, to limit the concentration of power. But the barons had also been evolving, and a civil war in America transformed the baronial concept from land holding to industrial power. The robber barons of industry fortified their power in legal maneuvering creating entities called corporations. These entities took on the checked and balanced government and took it over branch by branch. Today the peasants may have the vote, but the vote has been rendered ineffective in a government of the corporations, by the lobbyists, and for the super-rich. The four fold struggle continues as the new millennium begins.

Instead of the foregoing, it may be argued that the basic four, the Prince, the Priest, the Warrior, and the Merchant evolved. These would evolve into Government, Science and Technology, the Military, and the Corporations. But either way there is a struggle between them for authority and power. In this quadfurcation the peasants do not appear at all. [In India, the peasants are outside the four castes. They have no caste, they are the "untouchables".] Perhaps it is illusory that peasants have ever had a role. Whenever they raise their pitchforks the others quickly suspend their quarrels and put an end to the threat. [Toward the end of the Franco-Prussian war in 1871, the city of Paris was taken over by Communards, the predecessors of the 20th century's Communists. The warring French and Prussians quickly put their war on hold and formed a front to obliterate the threat of these upstarts.] The barons (corporations) and the king (government) will joust for power but will always unite whenever the peasants mount a protest. Today's struggle between corporate and political power is real [However, the corporations have just about won a complete victory], the fact that the struggle goes on is itself an indication that peasants are too soporific to be any threat. [The media have great expertise in generating opiates for the people]

The new millennium is bringing a novel shift in power. Science and Technology, the branch descended from priests, is creating a new power base and a new priesthood. The esoteric nature of much of the new technology and science is allowing those who master it to accumulate great wealth, authority, and power. Within a decade or so this new elite may be able to call most of the signals.

A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of central holder of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. In the United States, the checked and balanced government up to now has been successful in holding this breed in check. But after the attack on 9/11, the opportunity to appropriate civilian power was seized. Decades ago President Eisenhower in a moment of historical perspicacity warned that this could happen.

The theme of power is central to human history. Overshadowing art, science, philosophy, knowledge, and other developments that constitute the essence of civilization and culture. Power and its pursuit have little to do with these developments and with what we please to call progress.. Then what is the fascination with power and why do historians consider it to be the central theme of history? Human energy, both material and spiritual, goes for the most part into the struggle for power. The energy consumption of artists, scholars, and researchers, is minute in comparison to that employed by kings and armies in their struggles for power, and for the monuments they build to commemorate their conquests. It must be that if the bulk of our energies go into the struggle for power, they drag with them our perception of what is most important. Energy provides the means to power and power then draws to itself more energy. This dialectic may claim credit for the centuries of cultural progress but in reality it has been a drogue impeding humanity's ability to reach for its dreams.

PROJECTS: APRIL 2002**I. THE LAST PISCEAN**

Personal experiences. Anecdotes

II. THE JOURNEY OF THE YEAR

Liturgical years, Calendars, Epochs

III. A PYTHAGOREAN COSMOLOGY

Quadrants, Matrices, Force, Time and Frequencies

IV. COGITANS

New Think, Four Thought, Logic, Spin

V. EPIONTOLOGY

Epistemologies, Ontologies, Nontology

VI. ATHROISMATICS

Parts and Wholes, Nodes and Links, Spaces

VII. THE PRIMARY DIALECTICAL ENCOUNTERS

Dyads, Homogenization/Diversification, Indifference/Compassion, Random/Order

VIII. SOCIETIES AND CULTURES

Economics, History, Melting Pots

IX. NATURE

Kingdoms, Rocks, Trees, Streams, Clouds, Birds

X. SHAPES

Topology, Pyramids, Polystars, Form <----> Force

XI. UNFAMILIAR QUOTATIONS

Aphorisms, Apothegms, Li Kiang

XII. CODICES

Longer Quotations, Stories

DARKNESS AT SPRINGTIME

I believe it was 85 years ago today that the United States entered the first world war. And today 85 years after the "war to end war", we are again on the brink of war, having fought several major and countless minor wars in between. I am beginning to conclude that our human species is somehow so flawed that it is on a path to self-extinction.

Einstein said, "We shall require a substantially new manner of thinking if Mankind is to survive." Joseph Campbell said we have outgrown the old myths, guidance is in desperate need of new ones. And many years ago Nietzsche noted that God was dead. In short, our way of thinking, our rational side; our way of relating, our feeling side; and our dreams and visions, our believing side; are all either wrong or have been out grown.¹ If our compass were working we could correct our course. If we didn't have an identity problem, we could fit in with the whole. And if we were wise as serpents we could shed our skin.

The complexities we now face cannot be reduced to us/them cowboy thinking. There is no vehicle that will sustain "going it alone"; there is no exclusiveness that can insulate itself from the context in which it is imbedded; there is no valid logic that asserts "no middle ground". Until we are willing to view our problems in the full context of their direct and indirect linkages to each other, we march to the cliff. We will not be saved, as some think, by resolve alone. We will not be saved by continuing to do with more effort what hasn't worked and what isn't working. And if our modes of correction aren't correcting, then somehow some agent will have to correct our modes of correction.

At times like this, the cosmic wisdom of mortality and extinction becomes apparent. The whole must not be taken down by the ego of a part. And that applies on all levels from individuals to national states, to global cultures. It has been said that no part will make it unless all make it. It could also be said if any part goes down, all will go down. That is tautological when we are considering anatomy. It must also become a tautology when we are considering our societies, cultures, and our planet.

¹In Buddhist terminology, the sangha is not relating, the dharma is in error, and the Buddha has given up on us.

In 1913 it was still possible to hold that the flaw
was in the system, not in humanity.

- Barbara Treisman

PROCESSING EXPERIENCE

VAIRACONA THE SOURCES OF EXPERIENCE INPUTS AND RESPONSE

The source channels may be encountered passively or intentionally. What is called *empirical* is the element of intention included in the following.

Perception: sensory, gestalt perception
 Intuition: recognition, revelation
 Feeling: emotion, the heart, the spiritual
 Imagination: belief

AKSHOBYA THE SELECTION OF EXPERIENCE SIGNIFICATION I

This is about the basis on which experiences are captured, noted, recorded or on the other hand missed, ignored or rejected.

Repetition, multi-occurrence
 Multi-sensorial channel
 Multi-observer, consensus
 The Improbable, so rare as to gain notice, whether cyclical or unique

THE REPRESENTATION OF EXPERIENCE SYMBOLIZATION

This is about the creation of symbols to represent experience. These symbols are elements in the set we call knowledge. It must be emphasized that all representations truncate the experience. The map or the picture is not the same as that which it represents. Although the symbols may participate in that which they represent. Definitions, both direct and apophatic, are cross symbolizations.

Articulation verbalization, words, language
 Images
 Sounds, music
 Models, mathematics

RATNA SAMBHAVA THE ORGANIZATION OF EXPERIENCE

This is about ways or modes of knowing. All of the modes are interlaced in a complex manner. Knowledge is constructed in part by each of these modes. While decisions concerning what is relevant and what is valid are frequently made by *authority*, by the authority of tradition, which is the accumulated experience of a culture, or by the authority of political or ecclesiastical power, or by the obsessions of a particular period of time, our ultimate concerns are:

SIGNIFICATIONS II

What is relevant or irrelevant,	Involves perspective
What is valid or invalid	Involves testing
What is consistent or inconsistent	Involves logic
What is important or unimportant	Involves values
What is right or wrong	Involves laws
What is meaningful or meaningless	Involves feelings

The assimilation of experience
Amitaba

The application of experience
Amogha Siddhi

THE TESSELLATED CITY

It appears that the earliest city planners were herdsmen, or perhaps more accurately, the cattle herds themselves, which laid out the paths defining the routes that later became city streets. Indeed, it can be argued that the basic patterns of city streets up until the eighteenth century were mostly derived from the original peregrinations of animals on their way to and from watering holes and pastures. There were many exceptions of course. In great cities such as Rome architects took over city planning, laying out streets predicated on grand vistas and military pageantry. However, for architects city planning has always been an extension of architecture, with focus on space, proportion, and vista. All of which are static considerations with no recognition of the dynamics, the movements, that need to take place within the city. Architects are not the proper professionals to do city planning. They may be brought in afterwards to decorate a plan with vistas and architectonic plazas as for example in the contributions made to Washington by Pierre L'Enfant, to London by John Nash, and to Paris by Georges-Eugene Haussmann. But a city is not just a layout of buildings, it is a living organism, sleeping and waking, working and playing, inhaling and exhaling, consuming and defecating. Its planning must take into account the dynamics involved in all of these functions.

The beginnings of modern city planning were not made by an architect but by a mathematician and astronomer, the Maharaja Swai Jai Singh of Rajasthan. In 1726 in laying out the city of Jaipur, Jai Singh felt that a rectangular grid of streets would allow many alternate paths to any destination. This design immediately proved its worth and was subsequently widely adopted especially by towns and cities in America. It was a major step toward the recognition of the dynamic nature of a city. The rectangular grid also was a fitting expression of democracy in city form, with each part being like the other parts, and with equal access to all parts.

The Greek city planner Doxiadis noted that throughout the centuries from ancient Athens to modern Atlanta the time required to travel across a city set a limit to the city size. As speed in the means of transportation increased, the size of the city increased, but the travel time remained bounded. [About 2 hours] But this bound on what percent of the 24 hour day one was willing to spend in commuting has lost significance in the second half of the 20th century. The mean speed of transportation is no longer increasing, it has decreased due to heavy traffic. This has resulted in daily commuting being replaced by every other day commuting or even by weekly commuting. It has also led to the creation of the "poly-nucleated city, and the demise of a single central down town nucleus. This and the introduction of electronic commuting has allowed the formation and growth of huge metropolitan areas with little accessible open space. One effect of "metroization" is the replacement of the traditional reality of natural environment with the artificial reality of urban environment. We have begun to sever our ties to the essence of our existence holding our own rules and values can overrule the patterns of nature. Again, whom the gods would destroy, they first make mad with power.

MUSICAL SCALES

The **Pythagorean** scale is based on third harmonics, or "fifths".
 Starting with a fundamental frequency C by adding successive fifths we get:
 C,G,D,A,E,B Then subtracting one fifth gives: F,C,G,D,A,E,B
 When arranged in the following order, we obtain the eight note **diatonic** scale:
 C,D,E,F,G,A,B,C' Where t is a "full tone" and s is a "semi-tone"
 t t s t t t s

If the process of adding successive fifths is continued, we get:

F,C,G,D,A,E,B,F#,C#,G#,Eb,Bb,F The "circle of fifths"

The twelve notes of this set, arranged in the order:

C,C#,D,Eb,E,F,F#,G,G#,A,Bb,B,C'

is called the **chromatic** scale in which all the intervals are semi-tones

The **Just Intonation** scale employs fifth harmonics ["thirds", t] as well third harmonics ["fifths", f]. The just intonation diatonic scale is constructed as follows:

C, D=2f, E=t, F=-f, G=f, A=t-f, B=t+f

The **Mean Tone** scale uses an altered fifth which is 22 cents less than the perfect fifth. Four such fifths in succession lead to a perfect third. C, G, D*,A*,E*=E

The **Equal Temperament** scale divides the octave into twelve equal semi-tones. The frequency ratio for the equal temperament semi-tone is the twelfth root of two = 1.05946, e.g., C=1, C# = 1.05946, D = (1.05946)², etc. The table gives the frequencies of the diatonic scale in the Pythagorean system [P], Just Intonation system [J], and equal temperament system [E]

	C	D	E	F	G	A	B	C'
P	520	585	658	693	780	877	987	1040
J	520	585	650	693	780	867	975	1040
E	520	584	655	694	779	874	982	1040

If the octave is divided into 1200 parts called cents, then an equal temperament semi-tone = 100 cents. Using cents, comparing the just intonation and equal temperament scales:

	C	D	E	F	G	A	B	C'
J	0	204	385	498	702	885	1088	1200
E	0	200	400	500	700	900	1100	1200

Each archetype must wind through endless ways,

Enact itself in countless plays,

Before Brahma can ever know

what can be done within his theme,

and raise the curtain to reveal

awaiting worlds for his next dream.

All has been said and said before.

So what is there to say?

Except to say it once again

in some less opaque way.

POEM1.WPD

2002-404-20

#20

SOME THOUGHTS ON EDUCATION

Our word **Education** derives from the Latin meaning to **lead out**, to lead out into wider worlds than could possibly be experienced in one lifetime. In the Soviet Union the word for education was *Оприживание*, meaning **fit to the form**. It seems that 'fitting to the form' is what education has also become here. No longer do we want to develop our young so that they may bring their unique gift to us. Rather we want to train cultural cogs to fit into the forms that the system has established. Some of these forms are menial, others are top professional, but all are rigid forms. No one is being taught those skills that allow seeing out of the box. We get out of the box only when a rare genius shows up who introduces some novel concept. And most such geniuses have been at odds with the institutions of inculcation.

With data and information [as distinguished from knowledge] doubling every 20 years, there can no longer be any 'Renaissance Men'. We have been forced to recognize that all we humans have limited information processing capacities. Our cultural solution to this limitation has been the compartmentalization of knowledge with individuals specializing in various disciplines. We have all become specialists and increasingly have become only sub-specialists. But when there remain none who can see the big picture then there no longer is a big picture. Our immediate perspective becomes a surrogate for the whole. The result is competitive divisiveness struggling over who has the right to label their specific agenda the absolute truth.

But there is an alternative remedy to the limits of our information processing capacities. Instead of slicing knowledge into disciplines, there is a set of comprehensive underlying principles that span many disciplines whose learning and mastery is not beyond our limited capacities. If instead of compartmentalization, the path of education were toward mastery of universal principles, applicable over broad areas, then not only could people so educated be more equipped to master specialties, but the image of the big picture would return. But such an approach to education has been labeled "elitist". It is not for everyone, in fact it is not even for your quotidian PhD. I choose to disagree. I feel that the only type of educated person who is equipped for true democracy is one who has developed the intellectual capacity and sensitivity to recognize the patterns of universal principles as manifested in the every day experiences and activities of life.

But how do we develop such an education? Looking back to a time when education was actually vectored toward detecting and exploring a big picture, we note the then curriculum. The classical education consisted of the Trivium: Grammar, Rhetoric, Logic [leading to a B.A.] and the Quadrivium (cross roads in Latin): Arithmetic, Geometry, Music, Astronomy [leading to a M.A.] Today, to capture general principles, we would modify the classical curriculum, perhaps as follows: Trivium: Linguistics, Psychology, Comparative Religions. And for the Quadrivium: Mathematics, Music, Biology (evolution and ecology), History. Studies of these topics should give an introduction to sufficient general principles to facilitate their recognition and articulation in other fields.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL

Genesis 2:16-17

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:4-5 And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Just what was that apple that gave knowledge of good and evil? It would seem that God should want Adam to understand the difference between good and evil, to know right from wrong. Is that not what a good portion of the Lord's teaching is about, differentiating good from evil? There seems to be something very contradictory going on. The Lord wants humans to know the difference between good and evil, but not eat that particular fruit. It appears that we have misinterpreted the symbol of the fruit of the tree of good and evil.

What could it symbolize that if, as God says, we partake of it we shall surely die? Yet the Serpent assures us we shall not die. Whom are we to trust, God or the Serpent? Let us trust God. Partaking of the Good-Evil fruit will result in death. Then, what about Good-Evil causes death? We need not look far for the answer. It is all about us.

The fruit not to eat is about a way not to think. It is about applying divisive labels to all things and events. To know good from evil is not a commandment to divide creation into good and evil: to label my agenda good and yours evil, to label us good and them evil. This is a practice that inevitably leads to death. It expels us from the garden of peace and denies us the chance to emerge from the tomb.

From a more general perspective, the forbidden fruit is the law of the excluded middle. A way of thinking that allows only opposites on the table. A way of thinking that necessarily results in framing all as controversy and leads to defining good as winning and evil as losing. A way of thinking that excludes relevant contexts and destroys other possible options. A way of thinking that leads to the death of countless opportunities to get out of the box. Could it really be that the fruit the serpent urged on us was the law of the excluded middle?

"This interpretation of the fruit of the tree of the knowledge of good and evil is an interpretation of the Serpent Satan. It is both wrong and evil and blasphemous of the True Interpretation."

OUR PRIORITIES

Communism puts a political philosophy above the rights of people

Fascism elevates military power above the necessities of people

Capitalism values profits more than the livelihoods of people

Democracy spins special interests of a few are best for all

Religion places dogma above the spiritual growth of people

Technology puts its own growth above what is beneficial for people

Science puts its methodology above the broader experience of people

And people put greed above the survival of their own species.

ONE STATE OR TWO ?

There is an excellent example of a cross-dialectic developing in the Middle East. There are two cultures, the Palestinian and the Israeli, and within each culture a split on whether there should be one state or two states. Hamas, Hezbollah, and other terrorist and Palestinian groups have only one thing in mind: the destruction of Israel and expulsion of all Israelis. This view is also held by many in other Arab states. But there are many Palestinians and Arabs who favor peace with Israel and the co-existence of two well defined states. Within Israel there is also a division of opinion. Large numbers seek peace and are supportive of the co-existence of Israel with a Palestinian state along the lines drawn out in the Oslo and other agreements. But there is also a powerful one-state group within Israel that wants no Palestinian state whatsoever and for the State of Israel to include all land west of the Jordan and possibly some on the other side. This view also has its supporters in other countries, especially in the United States. So we have the cross-dialectic consisting of four groups: One state Palestinians, One state Israelis, Two state Palestinians, and Two State Israelis. Two issues splitting each of two groups, making four positions.

The primary contest in a cross-dialectic is which of two issues is to prevail. In the case of the Middle East: Is the one state, Israel or Palestine, issue to prevail or is the two state peace vs. terror issue to prevail? So far in this battle of issues, the one-staters are winning. The death to Israel one-state terrorists have achieved a one-state response from Israel's Likud party. This is due to the great power of terrorism in fomenting fear and revenge. It has succeeded in mustering both Israelis and Palestinians to a one-state view. But those with a more detached view clearly see the one-state view is flawed. An Israel expelling all Palestinians from the land west of the Jordan would never enjoy peace with surrounding Arab nations. And would probably be 'excommunicated' from the society of nations. On the other hand the "death to Israel" gangs are even more flawed. The terrorist fanatics, dedicated as they might be, are doomed by their hatred to the ultimate self destruction of their cause. This is not a matter of personal martyrdom. It is destroying what you believe in by your blind hatred. But, to humanity's despair they take others with them in their self destruction

the wedge issues

Another factor working within a cross-dialectic is the proclivity of humans to reduce all problems to an us/them, good/evil format. This may be because we all have limited information processing capacities and our craniums are unable to entertain anything more complex than two factors at one time. The cross-dialectic recognizes this and places its hopes on the right selection of us and them. Is the us to be Israel and the them Palestinians or is the us to be Peace and Co-existence and the them to be the terrorists and their nation level pupils.

State terrorism

A TWO LEVEL WAR

While planners in the Pentagon have long worked on plans for the United States to be able to fight a war in two parts of the world at the same time. [an upgrade of a two front war], they have never contemplated fighting a *two level* war. And that is what we now face, on one level a war against **terrorists** and on another level a war against **terrorism**. These are two distinct wars and thinking of them as one and the same will lead to defeat. Further, neither of these wars fits the patterns of traditional war. The war against terrorists is a *random* war. Unlike past warfare, and even different from guerilla warfare, the nature of the war that terrorists wage consists of random strikes at random targets with random weapons at random times. Nothing is predictable. No longer does being there firstest with the mostest have meaning. You cannot mass superior forces if you do not know where or when to mass them. There is no conventional or traditional defense against this type of warfare except intelligence, and a new and superior form of intelligence is called for. But even if the war against current terrorists is won, it would not be a victory, since for every terrorist killed or captured, so long as the underlying causes of terrorism remain, dozens more are ready to take their place. Hence the second level of the war, the war against terrorism is a war to abolish the conditions that create terrorists. The precedent for this type of war is the Marshall Plan, a non violent war against the causes of war that followed WWII. While our invasion of Afghanistan and Israel's invasion of the west bank may have succeeded in eliminating current terrorists, without there being a follow up "Marshall Plan", there will be no victory over terrorism.

The challenge is to shift from level one to level two. If there is too much momentum on the part of terrorists, it becomes impossible to initiate a Marshall Plan. So a goal of a level one war, the war against current terrorists, is to check the activities of terrorists for a sufficient time for the a Marshall Plan to be initiated and for its benefits to kick in. Once a populace has recognized the benefits of the aid being supplied and acknowledges it source, that populace itself will place the checks on would be terrorists. Indeed, the only group that can effectively place a check on terrorists is their own community. If it is made clear that resumption of terrorist activity will result in terminating the plan, those in the community will have additional incentive to curtail any terrorist activity.

Specifically, what should be the steps in a Marshall Plan to combat the causes of terrorism? First, people must already have had sufficient experience that the violence reduces their day by day lives. Second, since it is those with nothing to lose who are the most likely terrorist recruits, people must be given something to lose.* Third, people must perceive that the vector toward peace is daily improving their lot. When this stage is reached political and economic grievances can be put on the negotiating table. In the absence of violence, reasonable people can prevail and the road to justice taken.

* They do have their lives - but suicide bomber philosophy has altered this

However there is a second innovation as radical
as random war replacing up-front war.

This is a psychological spin on the fear of death.

Basically Fear of death is an ingredient that makes
human societies viable (possibly even ecologies)
When this is replaced by a lust for death

- the renown of martyrdom, the promise of Paradise,
all other rules go by the board.

When an unwitting death wish is transformed into
a compelling death wish and used as a weapon
its power is boundless.

The real path to peace is working
on a project together. e.g. Water, Health Care, ...
Desalination

Our zeal for death is greater
than your zeal for life.

Chechen Terrorist

Moscow Threaten

ONE DAY IN THE NEWS MAY 17, 2002

CHAPTER 7 FILINGS UP 15.2% IN YEAR

Bankruptcy filings by American consumers jumped 15.2% in the 12 months ended March 31, fueled by the strong spending that helped make the recession shallow. Personal bankruptcies hit a record 1,464,961 during the period.

BUDGET OFF BY \$600 MILLION

The revised budget released by Governor Davis this week overstates bank and corporation tax receipts by \$600 million.

FEDERAL COURT REJECTS ABORTION "DOCTOR WANTED" POSTERS

DOCTOR WANTED posters created by militant abortion foes were deemed real threats to doctors and clinics and are not protected by the first amendment. a federal appeals court ruled. "While advocating violence is protected under the First Amendment, threatening a person with violence is not" Judge Pamela A. Rymer wrote for the sharply divided 9th U.S. Court of Appeals

COURT BACK³ CATHOLIC EMPLOYER IN BIAS CASE

Religious institutions cannot be held liable for discriminating against employees on the basis of religion, the California Supreme Court ruled unanimously.

PATENT MAY ALLOW HUMAN CLONES

The University of Missouri has received a patent that may cover human cloning. The patent covers a way of turning unfertilized female eggs into embryos and the production of cloned mammals using this technique. This patent does not specifically exclude humans from the definition of mammals, and it specifically mentions the use of human eggs

SHARING INFORMATION WILL KILL THE DRIVE TO CREATE

The issue of Internet downloading is whether it is sharing, letting everyman have the right of access, or is stealing, what is downloaded must be paid for. Charging for access versus free distribution. Which will put us ahead in the future? Will creativity dry up if it is not financially compensated or will an explosion in the availability of information catalyze creativity?

CLUTTER IN SPACE THREATENS SATELLITES

The main orbit for the world's communication satellites, the 22,000 mile synchronous orbit, has become hazardous and may become unusable unless old worn-out spacecraft are discarded into an orbiting junkyard deeper in space.

All of the above a preview of tomorrow's problems. Financial irresponsibility and fiscal corruption; priorities forcing inconsistent interpretations of the law; stem cells and cloning research vs. traditional values; what may be owned and who may claim ownership; and our cluttering and polluting proclivities moving with us into outer space. Did we omit terrorism?

THE ACQUISITION OF CONCEPTS

One of the attributes of humans, differentiating us from other creatures, is our ongoing pursuit of new ways to view and cope with the world. However, we habitually handicap ourselves by assuming that what we experience discloses the actual nature of the cosmos. We extrapolate and generalize to other realms what our senses lead us to conclude from local experience. Although we have succeeded in extending our sensory apparatus with an assortment of instruments—telescopes, microscopes, sensors of the non visual EM spectra, etc., we now know that our natural senses, even extended, give us only a partial snapshot of what may exist. We must now accept that it is illusory to equate the particular world view based on our limited perceptions with any Cosmic Reality.

But it is not only the limitations in our perceptions that have rendered our experience a special case, it is that the feed back from our perceptions on our thought processes has biased our manner of reasoning. Our logic and reasoning have been derived from and molded by our perceptions, and have contributed to our illusions as much as have the perceptions themselves. It follows that an effort to extend our reasoning apparatus could be as useful as the extensions to our sensory apparatus have been.

The enhancing of our thinking is largely through the acquisition of new concepts which extend our basic units of thought. While some of our everyday concepts, such as *saving* and *storage*, date back to pre-antiquity, sometimes the capturing of a basic concept is a matter of centuries. This is because a concept may for years lie dormant in countless anecdotes until a pervasive commonality is noted. When this happens the essence of the anecdotes is abstracted and defined in a phrase or two. And finally, with increasing familiarity, the concept is reduced to a single word. As an example, for centuries a notion of energy was sensed but the concept of *energy* wasn't grasped and explicitly defined until the 19th century. In the 20th century we have discovered that the relative equilibrium of the natural order that has obtained in our times is not absolute. We have learned from fossil records and deposits of rock and ice that major changes and great catastrophes occur from time to time. This realization along with the rapid advance of technology in the 20th century has resulted in a most remarkable rate of acquisition of new concepts: e.g., *catastrophe theory*, *chaos theory*, *ecology*, *genotype/phenotype*, *information*, *software/hardware*, *critical mass*, etc, etc.. Our everyday thinking has yet to catch up with the enrichment, and correction, afforded by these concepts.

We must note, however, that some concepts resist definition and have remained permanently encapsulated in anecdotal form. For example, many of the stories of classical mythology contain basic concepts that have never been reduced to a hard definition. And it may be where there is a richness of interpretation a story is superior to a definition, for to define is to truncate. Our thought processes are more powerful when equipped with both precise concepts, and ambiguous notions. The former to guide our reasoning and the latter to feed our imagination.

VISION2.WPD

2002-05-21

A VISION

For some years I have experienced a rather disconcerting phenomenon. I wake up in the middle of the night. The room is totally dark, I open my eyes and see a pattern on the wall. Usually this pattern is something like a vine or a mix of wreaths and branches. Ofttimes green on a gray background. The vines and wreaths move and morph and tend to look like writing in some strange script. I do feel they are messages, but I have no idea how to interpret them. One thing I am absolutely certain of, I am not asleep or dreaming I am awake!

This morning I woke up about five a.m. and opened my eyes and on the wall beside my bed (north wall) was a painting of a city. I say painting because it did not resemble a photograph and the buildings were somewhat strange and very stylized. I closed my eyes and it disappeared. I reopened my eyes and the city was still there. As I watched the buildings began to move and morph (like the vines) and then took on the form of gravestones. The city had morphed into a graveyard. Then a great disturbance struck and parts of buildings or graves flew about in all directions. Some streaked out of field of view. Then superimposed on the scene a series of circles of various sizes appeared and disappeared like the ripples resulting from drops of water hitting the surface of a pond. There was great confusion with expanding circles, streaks and smoke. I felt this was indeed a message in a language I might be able to understand.

But how was this message to be interpreted? Recently I had seen scenes of strange cities in a Star Wars preview. Was the message telling me that soon I would go see the movie Episode II? Or was this an entirely different message? Yesterday Vice President Cheney announced that an attack by terrorists was imminent. I know announcements such as this affect each of us in subconscious ways. Was this a personal reaction to his announcement? Or was this a prescient message warning of an impending actual event? If that is the correct interpretation, what details can be gleaned? We know that the terrorists wished to modulate their violent physical messages with symbolic messages. (Or is it the other way?) The attack on the World Trade Center symbolizing global capitalistic imperialism, the Pentagon symbolizing the presence of American military power worldwide. And what was symbolized in aborted Flight 93? Perhaps an etc. for a list of other targets. The city in the vision was definitely an inland American city of about 150,000 population. So what other symbols are contained in the terrorists' etc? Finally, is the possibly that the vision is about the consequences of our reaction to an event that has already taken place? That is, Are the attacks immanent or imminent?

SLICING TRUTH

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

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

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

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

One of the joys of living in the country is viewing the visits of various species of wild life. Where I live we are frequently visited by deer, foxes, racoons, and wild turkeys. Some visits are random, some quite regular. Over the past year we have noted the regular appearance of a flock of wild turkeys who evidently have a tour route that takes them about 10 days to cover. When first noted we counted about 25 adult birds in the flock. But over the months their number gradually decreased. It dropped to 9 and held steady at 9 for several cycles, then dropped to 2. We could only speculate on the causes of their diminution, was it something wild or domestic killing them? And for the last few weeks I have been saddened when only one turkey showed up.

Today has been a difficult day for me. A tooth infection, a back problem, feeling down all day. Now it is evening, about 7 PM. A few minutes ago I went to close a window and saw something moving in the yard. Then it appeared several things were moving among the grass and weeds. Then a turkey came into view from behind some brush. Immediately I saw that the things moving in the grass were chicks. I started to count them and more and more appeared following the mother turkey. There were at least a dozen wandering around but always remaining near mom. Then a second turkey appeared bringing up the rear. This turkey was making sure there were no stragglers and was on the lookout for any danger. This must be dad doing just what fathers are supposed to do.

My mood had changed completely. Suddenly my feelings of depression were gone, replaced by a knowing joy. Seeing this archetypal family somehow reassured me that God was in his heaven and all was going to be right on earth. The missing turkeys were here again. Life was going to continue with both guidance and protection. And the message was that the guidance and protection are ever present and at all levels.

A COGNITIVE MANIFESTO

The critical tasks at hand are:

- To detect the limits of human perception and cognition.
- To identify the distortions and biases implicit in our perceptions.
 - Distortions are physical and biological [hardware]
 - Biases are cultural and societal [software]
 - The psychological is both hardware and software.
- To identify the distortions and biases in our modes of thinking and reasoning.
 - Both those that are hardware and those that are software
 - Both those that are self deceptive and those implanted by spin masters.
- To identify the issues underlying the visible issues.
- To design and create alternatives for existing structures and processes.

And

- To develop procedures to implement the above.
-

- To liberate ourselves from all dogmas
 - From those of our religions, cultures, and traditions
 - From nationalism, racism, sexism, and all us/them isms.
 - From fundamentalism, scientism, and selective skepticism
-

- To allow all alternatives to be on the table.
 - To develop evolving criteria for significating and prioritizing what is on the table.
 - To develop criteria for developing the criteria.
-

- To alternate specific to general with general to specific.[bottom up with top down]
 - To periodically update, upgrade, and recycle all knowledge.
 - To ultimately ~~shred~~ knowledge when correction is not possible.
 - [cf bio-extinctions] *ascend*
-

- To permit Brahman
 - To allow for the concept of truth, but hold that whatever we know is not truth, but at best only a special case.
 - To seek the totality of pictures of the cosmos, not declare one to be the whole.
 - If absolutes are needed, let them be subjective not objective.
 - Let them be to commitment, to courage, and to compassion.

AMERICA'S GANG OF FOUR

This age will be known as the age of investigations. Congressional investigations, Department of Justice investigations, Independent investigations, on and on. Of course some of these investigations are purely for PR, there being no intention of getting at the facts, or at least no intention of revealing any facts. But the genie is out of the bottle and many incriminating facts have already been leaked.

The corporate pattern that is emerging is that CEOs and CFO's having outwitted or intimidated their boards of directors have made hundreds of millions from inside information and manipulation. In the resulting bankruptcies, the stock holders have lost billions, and the employees have lost their pensions and their jobs. The interests of the corporation, its employees and stock holders are no longer the interests of the top officials who see the corporation only as an instrument for lining their own pockets.

That is the corporate scene. The government scene is quite similar but with the difference that the corporate CEOs go for the money, while government CEOs go for the power. The same patterns of secrecy, cover ups, and intimidation used on the corporate scene are also being used by the government CEOs. Like the intimidations of the boards of corporations, the Congress has been intimidated by patriotic spin into supporting the White House's personal agendas. It may not be fair to accuse the top people in government –**Bush, Cheney, Rumsfeld, and Ashcroft**– of having advance information regarding 9/11, but it is clear they are using the attack so much to their political advantage that they could well have planned it. It was made to their order, while maybe not in on the planning, they were quick to seize it and divert it for their power agendas.

Corporate bankruptcies and corruption and the government's failures and cover ups have all contributed to a broad climate of distrust and lack of confidence. Economic recovery has been obstructed by weekly announcements of imminent terrorist attacks, and that the present "war" will last for decades. All of this is more destructive of America than what the terrorists have done. Since the "elected" leaders are more given to preserving their political power than to finding genuine solutions to the terrorist and terrorism problems, we suspect that America now has its own "gang of four" –**Bush, Cheney, Rumsfeld, Ashcroft**– that are setting us back as did the original gang of four who wreaked havoc in China with their cultural revolution.

We have viewed the corporate scene and the government scene as having similarities and parallels. But in reality it is one and the same scene. More than that, the corporate CEOs and the government top officials are even the same people, just wearing different hats. In their corporate role these people put their greed for money above the livelihoods of their employees, and in their government role they put their greed for power above the lives of the citizenry.



THE MUSICAL WISDOM OF W.A.MATHJEN

Music is the map of us

The central energies that define music are not conscious, much less articulated.

The rules of music were not formed in our brains but in the resonance chambers of our entire bodies.

But we do not make music by following rules. We don't make music at all, so much as find our way in it.

The unifying principle of resonance evaporates the boundary between music and musician.

When you sing in tune you can go as deeply into existence as you want.

Maybe, as was thought by Pythagoras, musical harmony is really a model for harmony on a cosmic scale.

MATH/ENG. WPD

APPROACHES TO ONTOLOGICAL MODELING

SPACES

P-SPACE: The spaces of location

First, the space of three spatial dimensions, the space of **entities**. (Events do not exist in this kind of P-SPACE because permanence or long duration in time is required for existence). In this space entities are located with respect to each other by the parameters distance and direction. Note that distance and direction may be considered to be LINKS.

Second, the space of space-time, the space of **events**. Events are located with respect to each other by not only the parameters distance and direction but by instant of occurrence and duration.

H-SPACE: The spaces of form

First, the space of shape or form only

Second, the form space that also allows scale

B-SPACE: The space of linkages, the factors underlying both **events** and **entities**.

First, the space of forces

Second, the space of bonds

Third, the multi-level space of sets of linkages, and sets of sets, etc.

I-SPACE IDENTITY SPACE

EPISTEMOLOGICAL STRATEGIES (Each of these has its counter part in military strategy).

PENETRATING SINGLE FOCUS

Can advance rapidly, limited territory, fixed goal,
Strip map, Eventual stagnation with encrusted dogma

→ *lost in details*

BROAD FRONT

Glacial advance, wide territory, receding goal,
Coastal map, Runs out of energy and ossifies

BOUNCING

Rapid movement, local territories, no goals except to keep moving,
No map, Illusion of accomplishment

LINKED SELECTED SECTORS

Moderate advance, territories with gaps, continually redefined goal,
Accurate but partial map, Self energizing
Success in any sector or parameter, attracts energy to that sector, resulting in the neglect or ignoring of alternatives. So LINKED SELECTED SECTORS may transform into
PENETRATING SINGLE FOCUS.

→ *insight possible*

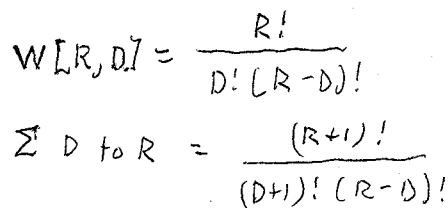
THE WORLD OF THE YANGHUI TRIANGLE

Mathematics is thought of as having two spouses—counting and measuring. These two were married and over time their progeny have included arithmetic, geometry, algebra, trigonometry, calculus, analysis, topology etc. And the mathematical dynasty is still very powerful having great influence in the kingdoms of physics, chemistry, economics, and many others. The mating of two members of the dynasty, number and position, resulted in a very gifted child known as A.G. {analytic geometry}, who was reared by one Rene Descartes (1596–1650). A.G. put number and position together in a linear and orthogonal manner that was so powerful that it eclipsed alternate ways of joining them. But A.G. had an older sibling, Chu, who had joined number and position in a more subtle and complex way. Chu would remind us that there are many ways besides that of A.G. to organize number and position, quantity and location, accumulation and direction. What is his story?

Sometime in the early 14th century the Chinese mathematician Chu Shih-Chieh published his epic *Precious Mirror of the Four Elements* which contained a numerical triangle rich in inter-related properties. This triangle, also known as the *Yanghui Triangle*, was rediscovered three centuries later by the French mathematician and physicist, Blaise Pascal (1623-1662). Today in the West it is commonly known as Pascal's Triangle. The simplest algorithm for its construction requires that the elements of each successive row be equal to the sum of the two elements located symmetrically above. This is illustrated here in the first six rows of the triangle:

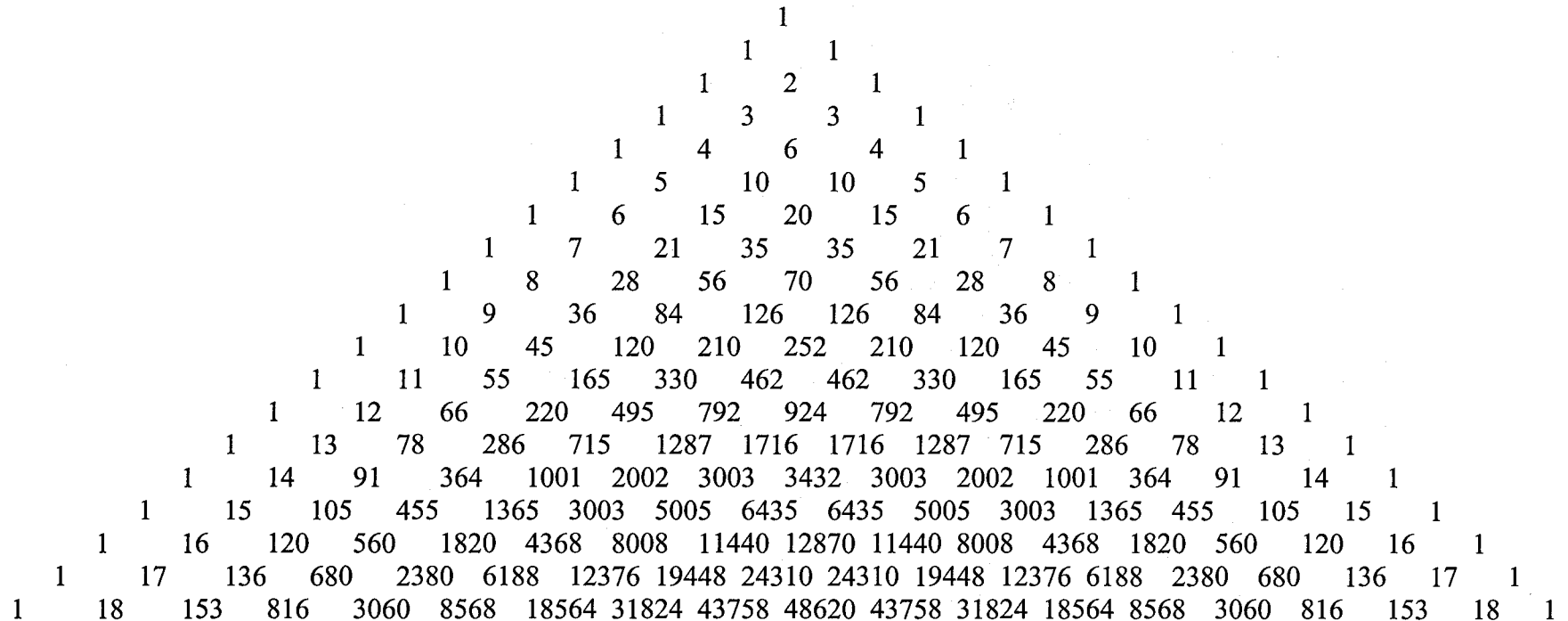
				1					
			1		1				
		1		2		1			
	1		3		3		1		
1		4		6		4		1	
	5		10		10		5		1

But the triangle has many other mathematical properties. Note that the sum of the numbers in each row is a power of two. And note that each number is equal to the sum of all the numbers that are above it in the diagonal immediately above. [true for both the right-down diagonal and the left-down diagonal]. Further the numbers in each row are the coefficients in the expansion of the binomial $(a + b)^R$ where R is the number of the row, [The top single 1 is taken as row zero] The numbers in the second diagonal, 1,3,6,10,15,... are the triangular figurate numbers. [The diagonal consisting of all 1's is the zero order diagonal] The numbers in the third diagonal 1,4,10, 20, 35,... are the tetrahedral figurate numbers. The numbers in each of the subsequent diagonals are hyper tetrahedral figurate numbers corresponding to 4th, 5th, 6th, dimensional hyper-tetrahedra. The sums in the over-three-down-one diagonals are the Fibonacci numbers, 1,1,2,3,5,8,13,21,... Each entry in the triangle, row R , diagonal D , has the value, $R!/D!(R-D)!$, which is the number of combinations of R distinct items take D at a time. The sum of the numbers in diagonal D down to and including row R is $(R+1)!/(D+1)!(R-D)!$. Concluding this partial list of properties, note that the sum of all the entries in the triangle down to and including row R is equal to $2^{R+1} - 1$.



$$\sum \text{ of top } R \text{ rows} = 2^{R+1} - 1; \sum \text{ for } 18 \text{ rows } 2^{19} - 1 = 524,287$$

Fable of blind men and elephant



Counting the apex 1 as row zero, the horizontal rows are designated by R. The ///diagonals are designated by D beginning with the left set of 1's as D = 0. The left-3, down-1 diagonals are designated by F. Each entry in the triangle $W[R,D] = R!/D!(R-D)!$ The sum of the entries along diagonal D to row R is $(R+1)!/(D+1)!(R-D)!$ The entries in a given row, R, are the coefficients of the binomial expansion, $(a + b)^R$. The sum of the numbers in each row is 2^R . The total value of all the numbers in the first H rows is $2^H - 1$. The sums of the entries in F diagonals are the Fibonacci numbers. Symmetry allows \\\ diagonal to be used as /// diagonal. Same with F.

SLICES

THE UNIVERSE MODELED AS A MATRIX

Consider the universe to be an N-dimensional matrix. In this matrix, an entry, $M_{ij...k}$, may represent an **event**; a column may represent a particular type of **entity**, [e.g. an atom], a row may represent a different type of entity [e.g. a photon]. a planar slice may represent a more complex **entity** [e.g. a virus]. Every linear and planar slice represents some simple or complex entity. Thus an **entity** is a particular way of organizing a set of **events**. Even a human being would be a way of organizing a set of events. Further, an **archetype** is a pattern of events that are organized differently from entity type organization, but whose organization has a measure of ubiquity that leads to repetitions.

What we call a world view is a package of slices. This package is not a picture of the whole, but only a *partial* picture of a *part* of the whole. However, we tend to take a particular package of slices as a surrogate for the whole. [e.g. the scientific world view]. Further, as our experience extends the size and dimensions of the matrix, we also tend to restrict the slices. This is an indication that there exist limits to our information processing capacity. Unless we can design some strategy for coordinating multiple world views, our understanding of the universe and of our selves is forever limited.

There are two basic epistemological strategies:

First Enlarging the Matrix. Previous examples include:

- Flat earth to spherical earth as a result of extensions in distance.
- Relativity as a result of extensions in velocity.
- Quantum physics as a result of extensions to non-locality.
- Chaos theory as a result of extensions to non-linearity.
- Complexity as a result of extensions to non-equilibrium.

Yet to be extended:

- Economics 101, extensions beyond self interest
- Aristotelean logic, extensions beyond the law of the excluded middle.
- Randomness, extensions beyond probability theory.
- Theology, extensions beyond anthropocentrism
- Time, extensions beyond past-to-future causality.
- Truth, extensions to beyond one ontology.
- And others

Second, Making Alternate Slices

- Slices that are events
- Slices that are entities
- Slices that are linkages
- Slices that are archetypes
- Slices that are forms
- Slices that are locations

Yet to be fathomed:

- Slices that are essential
- Slices that are choices
- Slices that are selections
- Slices that are creations

Archetype: Event :: Set: element

Entities organize events in one way

Archetypes organize events in a different way

transmission of an event
through time
through space

An event transmitted through time becomes an entity
entities can then be transmitted through space.

what would an event be that is first transmitted through space,
an idea? eg independent discovery?
a thought. Spread of an idea

MY SEARCH FOR ALTERNATE WORLDS¹

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

Appearances

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

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

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

¹See "Kindergarten Cosmologists" LSTPSC01.W52, 1994-04-28, 1994 # 32

FRAMING AND SUBSUMING ISSUES

Politicians, lawyers, and spin doctors, frame issues for public consumption. These professions are trained to look at the world in controversial terms and to formulate its complexity as black and white issues suitable for advocacy positions. It is the task of historians, philosophers, and those technically trained to remove those frames and subsume the issues in the full picture from which they were extracted. But this is not a simple task. The construction of a full picture is difficult, requiring the identification of normally overlooked contexts and parameters. One motivation to frame on an adversarial level is that it is far simpler than to look for deeper ingredients. .

It is not that we are unable to do better in framing issues and finding resolutions. It is that we really don't want to. We are a) lazy, it is hard work to penetrate the levels of abstraction and the psychological contexts at which resolutions emerge. We are b) immature, insisting on speedy and definitive answers to all problems, unwilling to live with ambiguities and inconsistencies until our understanding and comprehension increases. We are c) arrogant, we do not wish to admit to a huge investment in what isn't working. We prefer to hold that more of what hasn't worked in the past will work in the future if only we have more **resolve**. We are d) superstitious, fearful of questioning any of our sacred cows. They may turn into bulls and gore us. Finally, it must be admitted that as a species we need challenges. This in itself is not a flaw, but actually an asset. Flaws arise when we substitute superficial challenges for basic challenges. We find it easy to challenge each other, those across from us in the soccer stadium, those in the church down the street, those whose skin shade is different, those who live across some political border. But we prefer to ignore our common challenges: what our activities are doing to our planet, what our values are doing to our social order, how our ways of organizing are contributing to self-destruction, and how our traditions are closing the doors that lead to grasping reality.

The year 1913 was the last year in which
we could hold that the flaw was in the
system and not in humanity,
—Barbara Tuchman

Confrontational & Ecological
competition & Symbiosis

APPROACHES TO SUBSUMING AND REFRAMING

Limited information processing capacities and the reduction to us/them

Destruction of options

Hsun Tzu: Human obsession with one aspect or agenda

Elephant and blind men

Excluding the law of the excluded middle

Confusing sets with subsets

What is permitted and not permitted on the table

What is not perceived, what is denied, what is ignored

Dogma, Rules, and vehemence

Selective skepticism

Meta criteria

Consensus, Majority rule, Authority, Precedent, Empiricism

Compromise and Mediation

Determinism (all past events)

Proshloye nye Proshlo (The past is not past) *has not passed*

Fibonacci (last two events)

"

Markovian (last event)

"

Existentialism

Proshloye Proshlo (The past is past)

Karma vs Forgiveness,

outputs > # inputs

Straw men and spin

"Nothing but"

Facts and interpretations

Belief and perception

Contexts

Domains of Necessity, Choice and the verges.

Cause vs consequence

Side effects: Everything is connected, Yanghui triangle

Ozbekian's Law: overruling all other criteria

If we can do something, we will do it

Mallory's Law

Von Braun's tunnel vision

CURRENT ISSUES

1) GOD AND THE CONSTITUTION

Intent vs Interpretation vs Changing Desiderata

2) EVOLUTION AND INTELLIGENT DESIGN

Levels of randomness

Constructing an elephant

3) MAJORITIES AND MINORITIES

Melting Pots

Parts and wholes, module size

4) FREEDOM AND REGULATION

Rights and responsibilities

Source of regulation

5) INTERNET ISSUES

Profit, privacy, political control

6) CLONING ISSUES

Theological, medical, Ozbekian

7) EDUCATIONAL ISSUES

Alternatives, tax support, control

TIME

THEORIES OF TIME

CHANGE

LINEAR AND CYCLICAL TIME

Chronos and Kairos

DIRECTION OF TIME

Second Law of Thermodynamics

Causalism and Finalism

Then sequences as Causes

DETERMINISM SPECTRUM

Determinism, Fibonaccian, Markovian, Existentialism

Hopi views

PHYSICAL TIME

Matrices

Space-time

SUBJECTIVE TIME

Dental Seconds

Civil Time, Client Time, Prussian Time

Jet lag

MEASUREMENT OF TIME

LINEAR TIME

Cosmic Ages

Hubble Time

Geologic Time

Evolution

Cultural Ages

Astrological Ages (Pisces, Aquarius, etc)

Axial Periods

Mayan Suns

Astronomical Julian Days

CYCLICAL TIME

Astronomical Cycles

Precession, Elongation, Apsides

Year, Month, Day, Analemma

Clocks

Calendars

Western, Liturgical Years

Celtic

Chinese

Hindu

Mayan

Keplerian Cycles

The Week, CHON

The "Now" — "flat time"

as a zone
in which causality and the direction of time
are independent

(like flat space)

PIECES OF A PICTURE

From time to time I feel that certain juxtaposed items speak to each other, some even embrace. This gives me the feeling that there is some hitherto unseen picture that these items are part of. I know of no set of algorithms that lead to assembling the picture. I can only start by listing the items that are suspects.

- Brahma created the world in order to see what variations are possible within his Theme.
- An epistemology must do two things:
Add to Knowledge and Add to Mystery
- We must discriminate: The Theme from the Variations
 Choices that create Options from Choices that destroy Options
 Actualization that creates Potential from Actualization that exhausts Potential
 Validity from Reality
 Survival as Success from Extinction as Success
- We must explore: Multilevel Universes
 Parallel Universes
 Inverse Universes
 Orthogonal Universes
 Meta-orthogonality Perhaps a non-mathematical symbolism
 Self Organization
 Meta Topologies
- If bio-evolution has any purpose it seems to be to increase variety. —Steven J. Gould
- We must develop:
 Qualitative Spectra [eg Shin, Gyo, So] *Entropy?* *Degree of order*
 Alternate Symbolisms
 Meta Axiological Criteria
 New Myths
- We must understand: *generalization*
 The Middle Way The two species of One Path to Detail vs Path to Abstraction
 Vector Logic Sectors, Angle–Power trade offs
 The Four Spaces
 The Four Strategies
 Why the discovery of a parameter inhibits the discovery of other parameters
 Falsification by context
 The participation of consequences in cause
 Everything, including the universe, is a special case
 Ambiguous inference [Apple and worm]
- We must discriminate:
 Shizen Seki Natural stone
 Shizen Seki Chozubachi Natural stone with water cavity [tinaja]
 Seki Chozubachi Stone with carved water cavity
 Chozubachi and Tsukubai Chozubachi Artificial water bowl, and ceremonial water bowl

also 2001#27, 1995#75

RE THE PLEDGE OF ALLEGIANCE

The current dispute about the appearance of “under God” in the pledge of allegiance is misdirected. The problem is not with the noun, God, but with the preposition, under. Americans are all for pluralism so there is a simple solution. Have a different pledge for each view. For atheists and members of the Judicial Branch, their pledge will be, “One Nation without God”. For religious fundamentalists and members of the Legislative Branch, their pledge would say “One Nation with God”. Corporate CEO’s and members of the Executive Branch can continue to pledge “One Nation above God”. And just plain citizens who recognize that America is a part of larger contexts, geographical, human, ecological and other, may be permitted to say, “One Nation under God”.

The above view of the Pledge is a *structuralist* view. It claims that the links (symbolized by prepositions in the present case) are more basic than the entities that are linked (opinion holder and God in the pledge case). The traditional view of focusing only on the entities usually devolves into a binary formulation of problems, such as here on the existence or non existence of an entity. Whereas the structuralist view, in looking into the *variety* of linkages that exist, makes manifest the web of both links and entities whose parts are permitted to possess various levels or types of existence. (For example, the relationship of love exists, but does not have the same type of existence as two beings who may be linked by love).

Returning to the pledge. The result of the interpretation that the courts have given to separation of church and state is not separation of church and state but *replacement* of church with state. [Note that this is also exactly what happened in the late Third Reich and late Soviet Union. The flag (or the swastika or red star) is brought out as the symbol for what is to be “worshipped”.] But even *separation of church and state* is itself a particular interpretation of the First Amendment., which explicitly states, **“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”** This explicitly prohibits the government from interfering in matters of people’s beliefs, but does not and cannot preclude people’s beliefs playing a role in the matters of government. For this reason church and state cannot be separated, and the courts have moved off on a particular un-constitutional interpretation that has inverted the meaning implied in the First Amendment. [Perhaps the First Amendment should have been worded, **“Congress and the Courts shall make no law”**]¹

But much more on this subject remains to be said. Especially concerning the illogic in the courts interchanging sub-sets with sets, and using the “protection of minorities” to quash the wishes and values of majorities.

¹This addition to the amendment was unforeseen, because the Constitution did not give the power of interpretation to the courts. The Supreme Court seized this power, declaring itself to be the ultimate interpreter of the Constitution, in 1803 in the case of Madison vs Marbury.

^{require}
To ~~compell~~ or To forbid
are equally destructive of freedom

∴ optional permit, allow

Judges and LXM

LXM	REQUIRED	FORBIDDEN
	MANDATORY	

"Everything not forbidden
is required."

REQUIRED	OPTIONAL	FORBIDDEN
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[This document is copied directly from YINYANG.EXP written on unknown date, c 1991]

YIN YANG

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 activating and initiating, and oftentimes 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 ambiances that oftentimes 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?

SOME THOUGHTS ON MY EIGHTY FOURTH BIRTHDAY

The power of the **menu maker**, in contrast to the power of the **decision maker**, has become more visible in the past few years. We all make decisions every day, but we have difficulty with the menu from which we select an option. This is in part due to the way the menu is written. Large bold letters displaying the choices the spin masters would have us make, medium sized type for our own preferences, and fine print for what our consciences list. The facts seem to be that we have free will, freedom of choice, but the options available for our selection are not free, they are under the control of menu makers.

Who are the menu makers? While all seek to be invisible, the most conspicuous are the advertizing agencies, the media, and the political spin doctors. Less visible, but with more influence, are our teachers, the clergy, and our parents. And almost completely invisible is our personal inner menu-maker. Our options for consideration and decision making consist of what remains on the table after each of these menu-makers has removed what doesn't fit their agenda.

It appears that menu-making is not so much the work of a chef creating the various dishes available for the meal, as the work of a censor reducing a plethora of options to a handful, and usually going on to block all but one or two. Which is to say that menu-making is an apophatic operation. As children, we are under the control of parental and other external menu makers until we have set up our own inner menu-maker. Teenage rebellion is informing authorities that we now have our personal menu-maker and no longer need others. That is ok because the personal menu maker has been subsumed and coopted into the agendas of the external menu makers. If liberty is bypassing all external menu-makers, and freedom is bypassing the inner menu-maker we see why we confuse liberty and freedom.

For most of life what is on our table is only that permitted by the consortium of all menu-makers. We are cut off from options, from our potential, from countless possibilities,, and even from reality itself by these invisible censors. To believe and perceive that this is so, may be the first step to both liberty and freedom.

or should we say
Menu Breaker

But also, invisible and behind the scenes, there is the Meta Menu-Maker, who is the creator and source of all possibilities and options. While all other menu makers operate apophatically, establishing barriers, the Meta Menu-Maker operates creatively, synthesizing options. What is unique is that the Meta Menu-Maker can penetrate the layers of obfuscation and blockage set up by the other menu-makers and present us with the just the options we need at the time we need them. Of course we must overcome the barriers erected by our personal menu maker in order to recognize these special options. The insights that lead in human lives to protection, discovery, and creativity derive from the recognition of such options.

Variation \neq Deviation

There is a trade off between the number of options and the diversity of options, between their multiplicity and their variety. This is not a simple inverse trade off, $M \times V = a$ constant. For example, the alternatives of a book, a play, or a game may present more significant options than 50 TV channels. A few alternate varieties may be more productive than several hundred options of the same variety. We know that to select one option precludes the selection of the others, but it is also true that the creation of options within one variety reduces the possibility of the number of varieties. This may be a psychological rather than an ontological theorem.

3 Menus or Filters

- | | | | |
|--------------|-----|---|------|
| | I | What is on the table | What |
| Cliffs | II | Allowed ways to view what is on the table | How |
| | III | Who is allowed to view | Who |
| Data Display | IV | Why it is on the table | |
| | | who put it on | |
| | | When | |

The Decision \rightarrow action to accept reject - a dyad
incarnation
Armageddon
decisions - reduction
to ultimate dyad

* Better name: Menu Breaker

FRAMING as Menu Control
Page 2
Moving the frame

ONTOLOGY: A MOUNTAIN RANGE

It is better to consider ontology as a mountain range rather than as a single mountain. There are many peaks and mounts (i.e. realities) in the *Reality Range*. These peaks are connected but are not part of a single mountain as has been widely believed. We can see several of the peaks from where we live, but not the whole range. We have habitually become obsessed with climbing one or another of the near by peaks feeling that if its summit were reached we would be able to map the entire range.

Today four peaks are of special interest to climbers. The first of these is Mount Planck, the peak whose summit physicists feel will give a view of everything.

See Frank Wilczek, Physics Today, June 2001, Nov 2001, Aug 2002.
Scraps:

The second of these is the General Genome Massive. A sub range in itself that includes genetic genomes, cellular automata, and code representations for animate and inanimate objects.

See Stephen Wolfram, "A New Kind of Science" 2002.
Scraps:

The third is Mount Nothingness. This is perhaps the most lofty and foreboding of any known mountain. Few have attempted to climb it. Even to reach its base is extremely difficult.

See Sten Odenwald, "Patterns in the Void"; Henning Genz, "Nothingness"; Charles Seife, "Zero" Robert Kaplan, "The Nothing That Is".
Scraps:

The fourth is a little known area of the range, Spaces Peaks. This consists of several distinct but connected summits, that allow mutual perspectives, and a different view of the whole

See
Scraps:

THE FOURS OF AUGUST

MATHEMATICAL OPERATIONS

Discern patterns	[Leave everything on the table]
Find basic rules underlying patterns	[Symbolize, make macros]
Generalize	[Show everything is a special case]
Explore contexts	[Discover limits]

MILITARY STRATEGIES

Single prong	[Alexander, Charles XII]
Broad front	[World War I]
Multiple linked prongs	[Mongols, World War II]
Random	[Guerillas, Terrorism]

AREAS OF DISAGREEMENT

On the facts	[Get more data]
On their interpretations	[Review the theories]
On goals	[Reorder priorities]
On mode of thinking	[Try non-Aristotelean logics]

ONTOLOGICAL DOMAINS

Total determinism	[One dish]
Fixed menu	[Select what you won't eat]
Create menus	[Become a chef]
Reversible selections	[Send it back to the kitchen]

BASIC PATTERNS RECOGNIZABLE BY HUMANS

Repetitive	[In space or time]
Symmetries	[In space only (?)]
Trends	[Mostly in time]
Clustering	[In space-time]

SPECIES OF CHANGE

Cyclical	[Repetition]
Spiral	[Iteration, Growth]
Helical	[3 rd Dimension, Evolution]
Curved Axis	[Toroid or Open]

Wolfram's 4

Regular - Uniform - Repetitive

Random

Fractal

Sub-patterns \subset Random

ONE YEAR LATER

I have been reading and listening to all those who feel they want to say something about this day. The views are varied, across a spectrum of memories and emotions, but not condensing to any single or simple conclusion. The official theme of "Patriot's Day" is acted out by many, but inside are deeper themes that belittle what we are told to think and feel. The 9/11 event is beyond the control of spin doctors. Its meaning is too profound to be tampered with. People are still probing their hearts and intellects to find what it all means. But perhaps it cannot be put in place. There is no place for it except in history. On the other hand the difficulty may lie in really not wanting to know what it means.

We have talked among ourselves extensively ^{to} this day. We try to formulate questions, but do not wish to hear the answers. We too are part of the great refusal to look at this event with all settings of the zoom lens. The pain of high magnification, the personal pain of all those individually affected, while great is bearable. It is bearable because it is the familiar pain of personal loss. But the pain of the big picture, framed in history and by our collective perceptions, is more fear than pain. What we have held as certain has evaporated into mist, a mist that not only obscures our view, but which may contain self created constituents of our demise.

Our belief in causality requires us to focus on causes, on what has gone before, on what has led up to this. Professionals in all fields want first of all to know the cause of a disease or a malfunction.. We feel we cannot heal or cure without treating the cause. This is our universal mind set. But is it not possible, if we know what good health is, what felicitous functioning is, to work toward proper performance in directed steps? Do we humans have the power to liberate the future from the control of the past? Yes, if we are willing to abandon our business as usual responses to cause~~d~~. Modern physics invalidates the traditional idea of cause and effect. This means, translated to the societal level, we can go where we hope to go if we refuse to be obsessed with causal chains.

9/11 has shown much has changed. Now the challenge for us is to change ourselves.

PROTEUS PROTEUS PROTEUS

PROTEUS Proteus PROTEUS

PROTEUS

Myth tells us that PROTEUS [aka Nereus] was a minor sea divinity who possessed great knowledge and insight but who would never disclose his learning unless bound securely with chains. And when bound Proteus would assume a spectrum of forms and shapes, raging beasts, fire, flood, terrifying specters ... until he perceived such transformations were useless to escape the chains. Then Proteus would resume his natural form and answer the questions asked of him.

We have entered a period of time, a distinct new age, whose proper appellation could well be the **Protean Age**. Nothing is truly what it appears to be. We live in a culture where image is more important than substance or essence. And in a world in which location, position, and direction have lost their fixedness and even the relative has lost relevance. Terrorists have transformed the traditional warfare of force against force into a game of random targets, with random weapons, at random times. With what chains can this protean form of warfare be bound? And Corporations have structured a "globalization" that can instantly send and withdraw money, energy, and information to and from any region on the planet. With what chains can this protean routing and concentration of wealth be bound?

Perhaps the answer to both the terrorists and the corporations is a protean response. Let the people themselves become protean. Let us no longer wear but one hat, have but one identity. Let us switch our allegiances not only between pro and con, but to innovative ~~and~~ alternative forms. Put the pollsters and politicians in doubt. Diffuse their focus on us/them, on their being but one voice, on their being but one overriding agenda. Reject the picture the spin masters have framed for our consumption by repeatedly raising alternative considerations. As in the myth, to obtain the solution, we must put the chains of commitment around the issue and then have the courage to consider a plethora of alternate formulations in order to acquire the answer,

A salutary side effect, if we ourselves become protean and try on the other fellows' shoes and wear many hats, is that we will not only become more tolerant of differences, but will come to realize that Pogo was right, "the enemy is us". Even more than that, in honoring personal diversity we paradoxically create community. In integrating our individual uniqueness we create a society that is united but not uniform, diversified but not fragmented.

A protean chameleon

Be protean to Be a chameleon

FOUR BASIC ISSUES

I. The Homogenization-Diversification Dialectic

Diversification within a whole. *e pluribus unum*,

Examples: The Jewish experience, Ecologies as wholes, Life as a whole

Survival of a whole depends on the diversity it contains.

Survival of diversity depends on the whole it supports.

Homogenized sets self-destruct.

An homogenized set ceases to be a whole. Such a set can survive only by becoming a unique element in a larger set.

II. Cause vs Will

The universal causality principle of science contradicts freedom of will.

UCP predicates an unbroken chain of causality since a "first cause" [eg the Big Bang]

Freedom of will predicates the ability to break such a chain.

Agents, such as living organisms, may possess the power to break the chain.

There is also the possibility that all innovation originates outside the system.

This issue may involve the nature of time and the ability of life to make desired consequences play a causal role.

Cause vs Will underlies such issues as design vs chance, even religion vs science.

Morality is meaningful only if there is choice.

There is choice only if UCP can be violated.

III. Power over the Table

In the social order ultimate power lies in the control of what is on the table of discourse.

Control over what is allowed on the table and on what is selected from the table.

This is a matter of who and what. Of chefs and menu makers, of selectors and choices.

In fact there are three levels: Chefs who create the dishes,

Managers who decide what is to be on the menu,

and the public [or media] who select from the menu..

In the arts and literature getting onto the table, dishes onto the menu, is relatively open.

Selection from the table is largely free, but somewhat guided by the media.

In science and philosophy not only the dishes but also the Chef

must be pre-approved by the menu managers.

This limits what is on the menu largely to tradition [with occasional exceptions]

In politics, even in so-called democracies, the menu is carefully controlled by managers.

The dishes and the menu are restricted and framed, but selections from what is allowed on the table are open to voting with decisions determined by a majority.

IV. Representation vs Reality

More significant than the mind-body problem is the representation-reality problem.

One school holds that representations are to be as isomorphic to reality as possible.

[eg logical positivists]

Another school holds that representations are necessarily

floating and that this is a good thing. [cf Wittgenstein]

Issue.

Planning ~~to~~ Spontaneity

Meta ~~to~~ Orthogonal ~~to~~ Parallel ~~to~~ Inverse

OUR REAL PROBLEM IS DEFECTIVE THINKING

In all of the arguments pro and con on whether, when, and how to remove Saddam, one feature has been conspicuously ignored: YOU CANNOT DO JUST ONE THING. Human actions initiate and give life to sequences of events that invariably go beyond the intentions or plans of the initiators. Experience has repeatedly shown that the goals and plans made for tactical operations during hostilities and for post hostility settlements become meaningless after the inception of hostilities. Preplanning assumes there will be control of the ensuing process. But the preplans rapidly become obsolete and useless. Unlooked for responses from unexpected quarters typically convert the initial situation to an entirely different game in a different stadium. In particular what might start as an operation to oust Saddam Hussein can become but an irrelevant side show.. The thinking that an attack to remove one lunatic would not let out of the bottle a thousand other lunatics around the globe is sheer lunacy.

We can imagine that under the Bush doctrine of Unilateral Preemption, Hu Jintao may decide, with the US involved in Baghdad, to grab Taiwan. Or an Israeli response to an Iraqi attack, might ignite the entire Muslim world, from Morocco to Indonesia.. And either India or Pakistan, adopting the Bush U.P. doctrine, might launch nukes. Bio weapons do not respect political boundaries and could get out of hand with death spreading even to Sweden and New Zealand. But what will really develop is not only beyond our planning but beyond our imagination.

After war is ignited, the military, political, economic, and moral agendas are overturned by an archetypal force which has a life and will of its own. Neither leaders nor military forces remain in charge. The Genii of War, once out of the bottle, has its own agenda which takes over, distorts and preempts the agendas of all those participating. (and even of those who have chosen not to participate.) The goals and plans of those who decided to uncork the bottle go up in flames. The creation takes over and issues the orders to its creators. Destiny and the future pass from the hands of the politicians and generals to those of the Genii whose life force feeds on human sacrifice and vengeance.

Those who press for war at this time might succeed in overcoming opposing views and institutions, but they will more than meet their match as they encounter the Genii.

The creation takes over from the creator
e.g. The pot

The selection becomes the selector

ENABLING ACTS

A democracy by its nature does not launch unprovoked attacks against its neighbors. People are too busy working on their own immediate problems to look abroad for someone to fight.. Only when a democracy is subverted by some megalomaniacal political or military figure who convinces the country that its troubles are due to some foreign cause does the democracy invert its priorities and subscribe to aggression.

In 1933 under pressure of the newly elected Chancellor, Adolf Hitler, and his Nazi Party the Reichstag of the Weimar Republic passed the so called "Enabling Act", bestowing dictatorial powers on the Chancellor. This act in effect demolished the republic and converted Germany into the political property of Hitler. In the following years Hitler established an iron rule over the country by placing the blame for Germany's problems on "internal enemies" [eg dissenters, Socialists, and especially Jews] Later, with most of the problems still unsolved, the blame was placed on foreign powers, particularly the signatories of the Versailles Treaty. Then began the buildup of military armaments [which restores full employment] followed by launching attacks on neighbors. At first the attacks were cautious and arguably carried some degree of justification: eg, the re-annexation of the German Rhineland. Next came the questionable Austrian Anschluss, Then the bold thrust, the Sudeten Land, which in order to prevent outright war was acquiesced to at Munich. With momentum up Hitler then went beyond Munich, The seizure of Czechoslovakia brought consciousness to the world of the dangers implicit in the type of megalomania that accrues to those who are given such extensive power. When Poland was invaded the world by then had caught on and responded. Never did Hitler need to be provoked in order to launch an attack. His doctrine was unilateral preemption.

In looking at subsequent events in the 20th century we see several parallels to the above "dedemocracifying" of a country by a leader's pressuring a legislative body for special power. In 1964 Lyndon Johnson pressured Congress for an enabling act in order to attack Vietnam. In passing The Gulf of Tonkin Resolution the congress abnegated the Constitution by turning over to the executive its sole power to declare war. In 1991 the Congress for the second time abnegated its constitutional power granting to George Bush the power to wage war in the Persian Gulf. And now, October 11, 2002, for the third time Congress passes an enabling act granting to W. Bush unrestricted power to wage war against Iraq.

Contrary to the foregoing, after a sequence of provocative naval acts against American interests, in 1917 President Woodrow Wilson went before congress and asked for congress to declare war on Imperial Germany. In 1941 in response to the attack on Pearl Harbor by Imperial Japan, President Franklin Roosevelt went before congress and asked for a declaration of war, declaring the unilateral preemptive attack by Japan would live forever as a day of infamy. These two wars were defensive wars responding to attacks and were declared legitimately and constitutionally. In contrast, America's wars that required enabling acts, were not defensive, but imperialistic, as were the wars of Hitler.

It is difficult to accept that in a country whose government was carefully designed to prevent the concentration of power in limited hands that the Constitution can be so easily subverted. The guilt of treason does not lie so much with the megalomaniacal pursuer of power as with the spineless illiterates who claim to represent the people.

The Votes

Aug 7, 1964	Gulf of Tonkin	Senate 88-2	House 414-0
Jan 12, 1991	Persian Gulf	Senate 52-47	250-183
Oct. 10, 2002	IRAQ	Senate 77-23	296-133

TEN REASONS FOR GOING TO WAR AGAINST IRAQ

1. Obtain a back up oil supply¹
2. Wag the Dog²
Distract from a dismal economy and faulty economic policies
Distract from the corporate crimes of Bush's supporters and cronies
3. Elect Republicans to patriotically stand behind the President and our troops.²
4. Force the Democrats into the position that opposition to policies is seen as treason.²
5. Test new weapon technologies.³
6. Give the defense department "attractive targets" to hide its irrelevance against terrorism.³
7. Test effectiveness of spin techniques, especially the power of fear.²
8. The "Lord Acton" effect, the psychoneuroses that go with power.⁴
9. Obsessed into believing our own spin.⁵
10. "He tried to kill my Daddy"⁶

FIVE REASONS FOR NOT GOING TO WAR

1. SADDAM IS DETERRABLE
2. WAR IS NOT CONFINABLE TO A SPECIFIC AGENDA OR ARENA. .
3. THE DOCTRINE OF PREEMPTION IS GLOBALLY DESTABILIZING.
4. ALTERNATE SOLUTIONS EXIST.
5. COUNTLESS INNOCENT PEOPLE WILL DIE.

¹Dick Cheney's reason

²Karl Rove's reasons

³Don Rumsfeld's reasons

⁴Joint reason

⁵The public's reason

⁶Bush's reason

Subj: Re: about Julia Corey
Date: 2002-10-15 9:05:31 PM Central Daylight Time
From: elainembailey@earthlink.net (Elaine Kraft)
Reply-to: elainembailey@earthlink.net
To: AlW1871@aol.com

Dear Albert,

I had a dream about my mother the other night. perhaps you have some insight into it's meanings.

I was sleeping and she came into the room. It woke me. but I knew I was still sleeping. I was so thrilled to see her. I knew that she was dead but she looked totally there and alive. Completely there. I said "Mommy Mommy, is it really you you? You look so real so alive." and then I turned to Steve and woke him, as I couldn't believe how real she looked, how present she was. I asked him if he saw her there as real as if she was alive. He said yes. (he was still asleep beside me) I told her that she looked so good and I was soo happy to see her. She was kind but somewhat aloof. very non attached but kind. She said, "You have wanted to know where I am." I said yes. (It is the question I have thought often since her death, Where are you?) She said, "I will show you, but I am not sure you will be able to return if you go with me as I haven't done this before and don't know if you will be able to return. Do you want to go with me?" I knew that she was telling me that we would go out of this world and to a place not visited by people in our living state. I thought if I go with her I may die and then with her standing there watching me so calm and matter of fact, I said yes and I wasn't at all afraid or hesitant. There was a moment or two of nothing. then there was a great wall that had some kind of symbols and writing of some kind on it. nothing that I could understand. The wall looked very solid. We stood in front of it and then went right through it. a strange sensation. and then we were in a space between that wall and another wall. nothing else. and this wall also had writing of some kind, symbols and decorations on it. I thought it reminded me a little of Egyptian things and tried very hard to remember them so I could draw them when I returned. We went right through that wall and we were in a somewhat hilly very plain open space, there were others there. all dressed in different ways. there was also one small stone building with an open room. my mother disappeared. People were walking slowly about, some in groups, some alone, some standing in clusters, another said that they really didn't have clothes or bodies and that that was the only way that my mind could see them. I wandered around and tried to ask some questions, but they were all very disconnected from what I was asking and really not into answering my questions, it was very serene and plain. Someone said I should go. I knew I must leave. and I woke up and looked around to see if she was there. Her presence was so intense, so clear. Not like any other dream as it took place exactly in the room I was sleeping in. She was very regal. very beautiful to see. concerned about my wanting to know where she was, but not emotional on her side. very Not Attached. I feel it was a true experience. that she did come but never found out what the place was. it seemed as though everyone was just waiting. no one was doing anything, just being there. no one was unhappy either. or happy, just there. Do you know of this place? the walls? anything in any writing that refers to something like this?

Thanks for your response.

love,
Elaine

ELAINLTR.WPD

2002-10-16

Dear Elaine,

You have had a most remarkable dream, rich in symbolism, and in references to who we humans are, and what life and death are about. Thank you for sharing this dream with me. I am not enough a scholar to answer your question regarding references to the literature that speaks to your dream. However, with your leave, I can share with you some of my own thoughts and experiences.

We dare not venture into the realms beyond death on our own. We need a guide. In the Divine Comedy, Dante ventured into other worlds. He became terrified, but a guide, Virgil, appeared who reassured him and lead him safely into the other realms. You asked, "Mommy, where are you?" She came to let you have a glimpse of where she was and its relation to where we who are alive are. She agreed to be a guide to show you where she was.

In the venture to beyond life into the realms of death, the guide first takes us to the wall of death. This is a wall through which we believe all pass but in one direction. But this is not really so, for sometimes one who has passed through the wall returns and speaks to us, (as in your own dream)

A sponge is a living organism composed of many cellular parts. These parts are also living organisms who may live as parts or in community with the whole. Submerged in water, it has been observed that if a sponge is trapped by, say a piece of cloth or porous fabric, it dismembers into its parts and the parts pass through the fabric then reassemble on the other side.

In order to pass through the wall of death we must, like the sponge, release all the parts out of which we are made from their bodily container. [Lama Kunga used to say that a human is an device for collecting and organizing spiritual experiences.] Dismembered, the parts readily pass through the wall and then reassemble, perhaps into a somewhat different organization, on the other side.

Next is a second wall. We perceive there is an "air lock" between the material and spiritual realms. [In submarines there is an air lock to allow ingress and egress without flooding the submarine with water. In a space station there is an air lock to allow ingress and egress with losing the station's air to outer space.] For some reason, beyond our understanding, it appears that our material world has been quarantined, either to protect us from what we are not capable of encountering or to protect the spiritual realm from material contamination.

Beyond the second wall the parts reassemble in quite different arrangements. In arrangements unrecognizable to us, since we can think only in terms of wholes containing parts, and are confused by the whole being but a part of a part. Like sponges, dismembering and reassembling is going on in many ways.

In this life we develop our parts and we are either able to pass through the first wall or be thrown back to be reincarnated as we have been. If we pass the first wall we may choose to return or go on. One who has sufficiently developed certain parts may will to return [eg a Bodhisattva], or may go on to develop a new arrangement with which to reincarnate.

The phoenix rises from its ashes

SELECTIVE SKEPTICISM

Aristotle felt that the ability to doubt was a measure of intellectual maturity, but that only a few were able to be truly skeptical. He felt most humans are much more comfortable with gullibility than with doubt. Freud also felt that the ability to live with ambiguity and uncertainty was a measure of intellectual maturity. However everyone, no matter how skeptical or comfortable with ambiguity and uncertainty, requires a belief "platform" from which to launch their skepticism. This seems to be the case because even those who are capable of extensive skepticism seem nonetheless to be **selective** in their choice of targets to doubt. It appears that there must always be some island of belief that is to remain unchallenged. [This island may of course be exchanged for other islands as may be required] The selective skeptic can even be a fundamentalist in an area he chooses not to doubt. But even for a non-selective skeptic, if there be any, there has to be some area that is not questioned. This is so because there has to be some conceptual basis for the concept of doubt itself. There must be some reason for faith in doubt, for belief in disbelief. While the reason for such faith may also be doubted, any who would doubt the basis of doubt will have hidden somewhere a platform of belief. Ultimately in order to effectively disbelieve we must disbelieve even our disbeliefs.

THE SELECTIVE SKEPTIC

A selective skeptic is one who has no doubts about what is to be doubted and what is not to be doubted. He is well disciplined in what is politically correct and what is politically incorrect, but never dares to doubt the decision as to what has been declared to be politically correct or incorrect. If, for example, the selective skeptic is an astronomer, it is mandatory to be skeptical about astrology but not about the big bang. If a physicist, it is ok to be skeptical about cold fusion, but not about the Copenhagen interpretation. If a doctor, it is ok to be skeptical about acupuncture, but not about the value of radiation therapy. If a creationist, it is ok to be skeptical about evolution, but not about the Bible. If a biologist, it is ok to be skeptical of the Book of Genesis, but not of the Origin of Species. If a republican, it is ok to be skeptical about the communistic motives of democrats, but unpatriotic or even treason to question the motives of his own party. If a democrat, it is ok to be skeptical about the petroleum industry's control of the republican party, but betrayal to even hint of union or mob influence in his own party.

The big picture is that every skeptic is a selective skeptic

Paul Feyerabend the physicist philosopher at the University of California was opposed to skepticism because it would devolve into selective skepticism. He felt that while everything could be doubted, everything should be kept on the table for consideration. The agenda of the selective skeptic is to keep off the table considerations of anything that in his view is not politically correct. And it is politically incorrect to question the rules for what is allowed on the table and what is forbidden. Selective skepticism thus becomes a shield for dogma rather than a sword for truth.

cf. Leonard Pitts Jr.

03-07-28 Article

"Not all truth is created equally"

04-02-21

- * Selective Skepticism is a device for removing selected ideas from the table of acceptable discourse. But it always protects some hidden dogmatic view [usually also hidden from the skeptic himself]

Total Skepticism, on the other hand, is focused more on openness than on disbelief. It may question everything on the table, but does not try to exclude from the table. Further, it searches for additional alternatives to be put on the table, and for as many ways as possible for "connecting the dots". Total skepticism is not only about doubting, but also about searching [and doubting each method of search]

- * Example Schirmer gives himself away - Sci Am March 2004

When we do have the answer it will come from only those dots that ~~fit~~ within a selected circle on the table

APHORISMS FOR OCTOBER 2002

The important thing in this world is not so much where we are as in what direction we are going.

—Jefferson

America is meant to be an Athens, not a Rome.

—Adams

Perfection of means and confusion of ends seems to characterize our age.

—Einstein

No position of power must ever be detached from accountability for its decisions and actions.

Having a check on what those in power wish to do is more important than the expediency and efficiency with which they can do it.

The problems created by weapons have never been solved by using weapons.

Here are some quotes from Alaudin Mathieu

You are the replete knower and the method of your knowing is the self.

Bodily understanding is crucial for authentic intellectual mapping

Only after I have named a thing is my intuition free to take charge.

Only after the way has been found can the map be drawn.

Words and numbers can point the way, but it takes authentic experience -- the inside feeling of rightness -- to validate concepts.

ONE DAY IN THE NEWS—NOVEMBER 12, 2002

BISHOPS RECLAIM AUTHORITY

The president of the nations's Roman Catholic bishops said that the church's sexual abuse scandal has caused serious fractures in the church and we must beware of lay people who are trying to exploit those splits to push various agendas such as ordaining women and allowing married priests. "Sadly, even among the baptized, there those at extremes within the church who have chosen to exploit the vulnerability of the bishops at this moment."

The historical habit of settling matters by edict has led the bishops to presume that it is a permanently valid and infallible method. But once respect and authority are lost they cannot be restored by edict. The bishops made the fundamental mistake of confusing the messenger with the message, the institution with its mission. They sought to protect the institution at the cost of betraying the mission.

SOLAR FLARES

Astronomers say they have made the unprecedented discovery of solar flares erupting almost simultaneously on opposite sides of the sun. Scientists are trying to determine whether these eruptions that occurred on October 31 were linked or were a coincidence.

If more such pairs of eruptions are observed, it would be confirmation of non-locality on a stellar scale. In the 1930's, before quantum non-locality, astronomer Gus Stromberg at Mt Wilson Observatory noted that the interference of light waves originating from opposite limbs of a star required some form of phase/ time linkage, which is to say, non-localism.

DEATH TOLL HITS 36 IN TORNADO RAMPAGE

Entire towns were nearly wiped out as 66 twisters raked the South and East. Tornadoes sliced their way from Louisiana to Pennsylvania late Sunday destroying farmlands, forests, and almost whole communities in Alabama, Tennessee and Ohio.

Have the tornadoes anything to do with the solar flares mentioned above? Or do they have to do with the recent election? All the states in which the tornadoes struck, with the exception of West Virginia, voted in a full Republican slate or a Republican favored split. Falwell and Robertson, if they were Democrats instead of Republicans, could claim this an example of God's punishment.

BILL GATES DONATES \$100 MILLION TO FIGHT AIDS IN INDIA

In the largest single initiative focused on a specific country that the Bill and Melinda Gates Foundation has undertaken since it was founded three years ago, more than \$100 million will be given over 10 years to reduce the spread of HIV and AIDS in India.

Bill's perspicacity perceives what others have missed. India is producing the world's best programmers. Hindus not brought up, as are Westerners, under Aristotle's law of the excluded middle, naturally think in a more algorithmic manner. Bill is investing in the future of MicroSoft; Melinda is investing in the fruits of compassion.

ARAB NEIGHBORS JOIN ISRAELIS IN MOURNING ATTACK VICTIMS

For years at the Kibbutz Metzer Arabs and Israelis drank from the same well. Monday they shared the bitter drink of mourning. Five Israelis were shot dead by a Palestinian gunman who escaped into the surrounding hills. From across orchards and olive groves Arab neighbors came to the kibbutz to express their sorrow—and their fears that a friendship of generation's standing could be jeopardized. "We are as close as brothers", said an Arab from an adjoining village. "How could this have happened?"

And the pressing question, How is it that the agents of violence can so readily wrest the initiative from the proponents of peace? And why does revenge have such leverage over win-win solutions?

ANTI-NERVE GAS PURCHASES

Iraq has ordered large quantities of a drug that can be used to counter the effects of nerve gas to protect its people in case of war. U.S. officials are trying to block those shipments, senior Bush administration officials said.

Is this an admission we intend to use those same weapons of mass destruction that we wish to be destroyed?

GROUP SEEKS U.S. INSPECTIONS

Peace activists gathered outside the gates of Lawrence Livermore National Laboratory Monday demanding to inspect some of the most fundamental components of America's weapons program. Highlighting the ongoing controversy surrounding inspections of weapons facilities in Iraq, the group asked to allow its Citizens Weapons Inspection Team to investigate what it called "clandestine activities" related to weapons development. "If we want other countries to have weapons inspections let us start at home." The purpose of the group's activities was not actually to inspect but to point out the hypocrisy in the Bush Administration's policies.

Counter protestors carried signs reading "Peace, security, freedom, yours courtesy of Lawrence Livermore Labs". They maintained that the protestors would not have the right to protest if it weren't for the Lawrence Livermore Laboratory weapons programs.

Do we live in a world in which one group's freedom and security depends on its holding a Sword of Damocles over all others? If so, by what selection process was that special group chosen? Self selected? It seems that there are alternative paths to peace, freedom and security that might really work.

GLORIFYING WAR SHORTCHANGES THE NEED TO GRIEVE

Essay by Steve Disharoon, Casa Grande High School Senior, 18

Though the events of Sept 11, left more than 3000 people dead, the nation has had trouble grieving in a way that has not required an assault rifle. There was a brief period after 9/11 when it looked as though the nation would beautifully come together. Vigils, rituals, and ceremonies were held, and at each event, the power of love and friendship was promoted to show its inevitable triumph over pain and hatred. But this inevitability was soon forgotten, and thoughts turned to fear and revenge. The government stole the time that should have been solely devoted to remembering those who died. It is true there needed to be justice, and action must be taken, but until we have absorbed the many messages of the Sept 11 event, and rush to war without internalizing their meaning, we lose the spiritual guidance and strength necessary to keep us from failing. [Excerpted with some modifications of the original]

FLAVIUS JOSEPHUS

Flavius Josephus, original name: Joseph ben Matthias [37?-100 C.E.]

Jewish historian and general of priestly and royal descent. born Jerusalem c 37 C.E.

Studied Hebrew and Greek literature. Spent three years in the desert with a hermit. Returned to Jerusalem and joined the Pharisee sect. Served as a delegate to Nero. Won favor with Poppaea.¹ Chosen governor of Gallilee by Sanhedrin in Jerusalem. Took part in the Jewish revolt against the Romans [66 ff C.E.] Resisted the siege of Jotapata for 47 days, [67]surrendered finally to Vespasian whom he predicted would become emperor. Won Vespasian's favor and accompanied him to Alexandria. He was subsequently freed and adopted the name Flavius. He remained under the patronage of Vespasian and his successor Titus. He accompanied Titus to Rome after the fall of Jerusalem in 70. He received tracts of land in Judea and a pension. His works include A History of the Jewish War, Antiquities of the Jews (a history of the Jews from the creation to 66 C.E.) An autobiography, and Against Apion (an apology of the Jews)

Aside from the books of the New Testament, and those found in 1945 at Nag Hammadi, this paragraph from the Antiquities of the Jews by Flavius Josephus is the only other contemporary written reference to Jesus of Nazareth.

From the Antiquities of the Jews Chap III, 3 [p 535]

3. Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.[66]

¹Poppaea Sabina, became mistress of Nero, later divorced her husband and married Nero. She died as a result of a kick from Nero.

PHYSICAL QUANTITIES

all values are \log_{10} cgs unitsFundamental Constants:

$$\begin{aligned}
 c &= 10.476821 \text{ [L/T]}; & G &= -7.175705 \text{ [L}^3\text{/MT}^2\text{]}; & \hbar &= -26.976924 \text{ [ML}^2\text{/T]} \\
 c^2 &= 20.953642; & c^3 &= 31.430463; & c^4 &= 41.907284; & c^5 &= 52.384105, & c^6 &= 62.860926 \\
 c^2/G &= 28.129347 \text{ [M/L]}; & c^3/G &= 38.606168 \text{ [M/T]}; \\
 c^4/G &= 49.082989 \text{ [ML/T}^2\text{]} \text{ (Force)}; & c^5/G &= 59.559810 \text{ [ML}^2\text{/T}^3\text{]} \text{ (Power)}; \\
 \hbar c &= -16.500103 \text{ [ML}^3\text{/T}^2\text{]}; & \hbar/c &= -37.453745 \text{ [ML]}; & \hbar/c^2 &= -47.930386 \text{ [MT]}; \\
 \hbar \alpha c &= -18.636938 = e^2 \text{ [ML}^3\text{/T}^2\text{]}; & \hbar/\alpha^2 c &= -33.180075 \text{ [ML]}; & \hbar/\alpha^2 c^2 &= -43.656896 \text{ [MT]} \\
 \hbar G/c^4 &= -76.059913 \text{ [LT]}; & \hbar^2/G &= -46.778143 \text{ [M}^3\text{L]}; & a_0 &= -8.276399 \text{ [L]}
 \end{aligned}$$

Dimensionless Constants:

$$\begin{aligned}
 \alpha^{1/2} &= -1.068418; & \alpha &= -2.136835; & \alpha^{3/2} &= -3.205253; & \alpha^2 &= -4.273670; & \alpha^3 &= -6.410505 \\
 \alpha^{1/8} &= -0.267104; & \alpha^{2/3} &= -1.424556 \\
 \mu^{1/2} &= 1.631955; & \mu &= 3.263909; & \mu^{3/2} &= 4.895864; & \mu^2 &= 6.527818; & \mu^3 &= 9.791727 \\
 (\alpha\mu)^{1/2} &= 0.563537; & \alpha\mu &= 1.127074; & (\alpha\mu)^{3/2} &= 1.690611; & (\alpha\mu)^2 &= 2.254148 \\
 (\alpha\mu)^{2/3} &= 0.751383; & (\alpha\mu)^{3/4} &= 0.845306; & [\log_{10} 7] &= 0.845098 \\
 S^{1/2} &= 19.677940; & S &= 39.355880; & S^{3/2} &= 59.033820; & S^2 &= 78.711760; & S^3 &= 118.067643
 \end{aligned}$$

The Planck Particle

$$\begin{aligned}
 m_0 &= \sqrt{(\hbar c/G)} = -4.662199 \text{ [M]}; & l_0 &= \sqrt{(\hbar G/c^3)} = -32.791545 \text{ [L]} \\
 t_0 &= l_0/c = -43.268366 = \sqrt{(\hbar G/c^5)} \text{ [T]}; & \tau_0 &= \sqrt{(l_0^3/Gm_0)} = -43.268366 = \sqrt{(\hbar G/c^5)} \text{ [T]} \\
 E_0 &= m_0 c^2 = 16.291442 = \sqrt{(\hbar c^5/G)} \text{ [ML}^2\text{/T}^2\text{]}; & \epsilon_0 &= Gm_0^2/l_0 = 16.291442 = \sqrt{(\hbar c^5/G)} \text{ [ML}^2\text{/T}^2\text{]} \\
 \rho_0 &= c^5/\hbar G^2 = 93.712439 \text{ [M/L}^3\text{]}; & G_0 \tau_0^2 &= 1; & E_0 t_0 &= \epsilon_0 \tau_0 = \hbar; & \hbar \nu_0 &= 16.291442
 \end{aligned}$$

The Baryon:

$$\begin{aligned}
 m_p &= -23.776602 \text{ [M]}; & m_n &= -23.776004 \text{ [M]} \\
 r_e &= -12.550068 \text{ [L]}; & r_e^3 &= -37,650204 \text{ [L}^3\text{]} \\
 t_b &= -23.026889 = r_e/c \text{ [T]}; & \tau_b &= -3.348949 = \sqrt{(r_e^3/Gm_p)} \text{ [T]} \\
 \rho_b &= 13.873602 = m_p/r_e^3 \text{ [M/L}^3\text{]}; & \text{Lifetime of neutron} &= 2.947924 = 887 \text{ sec}
 \end{aligned}$$

The Electron:

$$\begin{aligned}
 m_e &= -27.040511 \text{ [M]} \\
 t_e &= -23.026889 = r_e/c \text{ [T]}; & \tau_e &= -1.716994 = (GQ_e)^{-1/2} \text{ [T]} \\
 e &= -9.318469 \text{ (charge)}; & e^2 &= -18.636938 = \hbar \alpha c \text{ [ML}^3\text{/T}^2\text{]}; & e^2/\alpha &= -16.500103 \text{ [ML}^3\text{/T}^2\text{]} \\
 Q_e &= 10.609693 \text{ [M/L}^3\text{]}; & e/\sqrt{G} &= -5.730617 \text{ [M]}; & \hbar/[(\alpha c)^2 t_e] &= -0.388530 \text{ [M]}
 \end{aligned}$$

Mathematical Quantities:

$$\begin{aligned}
 \pi &= 0.497150; & 2\pi &= 0.798180; & 4\pi^2 &= 1.596360; & 4\pi/3 &= 0.622089; & 8\pi/3 &= 0.923119 \\
 e &= 0.434294; & \Phi &= 0.208988;
 \end{aligned}$$

Miscellaneous Quantities:

$$\begin{aligned}
 \text{Earth: Mass} &= 27.776243 \text{ [M]}; & \rho &= 0.74153 \text{ [M/L}^3\text{]}; & g &= 2.991521 \text{ [L}^2\text{/T]}; \\
 \text{Rotation Period (fixed stars)} &= 4.935236; & \text{Rotation Period (sun)} &= 4.936514; & \delta &= 236 \text{ sec} \\
 \text{Schuster period} &= 3.704137 \text{ [T]}; & \text{Schuman frequency} &= 0.874433 \text{ [1/T]}; & \text{Sec in year} &= 7.499112 \\
 \text{Mean radius: Earth} &= 8.804208 \text{ [L]}; & \text{Moon} &= 8.2401 \text{ [L]}; & \text{Sun} &= 10.842302 \text{ [L]}; \\
 \text{Mass (Earth+Moon)} &= 27.781552 \text{ [M]}; & \text{Moon} &= 25.866465 \text{ [M]}; & \text{Sun} &= 33.298645 \text{ [M]} \\
 \text{A.U.} &= 13.174927 \text{ [L]}; & \text{L.Y.} &= 17.975932 \text{ [L]}; & \text{MPC} &= 24.489352 \text{ [L]} \\
 \text{Heliopause} &= 14.95 \text{ to } 15.175 \text{ [L]}; & \text{Cosmic time} &= 17.456065 \text{ sec [T]}
 \end{aligned}$$

CLARIFICATION TRUNCATES

A Dream, morning November 17.

Several of us are viewing representations and pictures in a museum. We come to a display showing a large towering cathedral like structure. It is dim and a bit fuzzy, but very rich in decoration and fenestration, covered with statues, finials, elaborate carvings—all high gothic. After a few moments the light becomes better and the image more clear, the outlines are sharper, but the building itself seems to have lost some of its richness, the statues become only protuberances, the decorated finials become only pyramidal spikes. Then further brightening occurs and we realize we are viewing the same structure through successive filters. Each time the tower becomes sharper, clearer, and gradually becomes familiar. Then we realize it is something we have all seen. It is the Los Angeles City Hall, a plain tower decorated only with windows. The successive filters seem not only to have admitted more light, but to be associated with a different time. Time itself played a role in what we could perceive.

The dream switched to another locale, to another cathedral like building. This building was Z shaped. There were three long naves connected as in a Z. The first was open to the sky, there were columns and arches but no roof. The second was similar in structure but had a roof. The third was also enclosed, but was closed. The doors were locked. We stood there not knowing what to do. The leader of our party said we must return down the second nave. But a few of us just stood before the door. After the others departed, the doors swung open. We entered and came into the most magnificent and ornate structure imaginable, paintings, carvings, stained glass. On both right and left were numerous side halls, each hall itself a cathedral, but each in a different style,, each a variation on the main theme but all blending harmoniously. We entered one and were impressed, while it was new to us, it was somehow familiar. We continued down the central hall looking up at the many domes overhead, each decorated differently. Finally we arrived at the end of the great hall. There was no chancel, no sanctuary, no high altar. There was only a plain, blank, featureless wall. The side hall on the right seemed be a business office, glass panels, desks, files. The side hall on the left was open. We entered, it was crowded with people some sitting quietly, others rushing about. We sat down.

We are living at the end of an age. An age that began some 2500 years ago during a time in which Lao Tzu, Kung Fu Tzu, Mahavira, Guatama, Zarathustra, Second Isaiah, Thales, and Pythagoras were all alive at the same time. The seed concepts introduced by these and other contemporary intellects framed, directed and supplied the paradigms for the ensuing age. . It was the time when reason replaced the gods and order replaced caprice. It has been called the Piscean Age.

But more accurately, we are not living at the end of an age, but in the overlap or verge between two ages, one now being born, the other being phased out. A verge is not defined by a specific date, but is spread over many decades or in the case of some parameters over centuries. In a verge between ages the seed paradigms that frame the new age are sown, and in subsequent years these seeds grow, their fruits are harvested, and their variations explored. But at the onset of a verge, as new seeds begin to appear and begin to push against prevailing ideas, there is a period of backlash, the old ways trying to stamp out the new in order to survive. We are in the midst of such a period as the twenty first century begins.

Is it premature to ask, who are the Lao Tzus and Thales of the new verge? And what are the seed concepts and new paradigms entering the world at this time? We readily answer: it is those thinkers and ideas that challenge precedent. We go back as far as Copernicus, and then follow with Newton and Darwin as sowers of new concepts. But in reality their concepts were merely softening the ground for the truly innovative seeds that were yet to come. The real departures from the empiricism of Thales and the logic of Aristotle began to emerge in the new physics, with the space-time of Minkowski and Einstein, and with the quantization of Planck and Schrödinger; began to emerge with Gödel's limits to axiomatics, and with the codes of Wolfram and the drawings of Escher. The inference at this time is that a new rationality will replace the consistency-boxed logic of tradition, that a new empiricism will admit non-repetitive, rare and unique phenomena and discover ways to allow critical consideration of more that has been experienced.

It follows that a new epistemology, built on the new rationality and new empiricism, will result in a new ontology. We will see the world as differently as did Aristotle from Homer or Chuang Tzu from Wu Wang. And out of the new ontology will evolve a new axiology. Our *values*, options, priorities, and choices will change. We will discover alternative answers and solutions to present problems, be led to new questions and problems, and encounter hitherto unsuspected mysteries. All of this will unfold within the context of the struggle of old-think to survive. The new will be opposed in every way, ignored, ridiculed, denounced, and suppressed. Diversions of resources and energy will be employed to sustain the status quo. This is the archetype of passage through a verge.

But we must not judge the passing age by its obsessive actions to survive during its death throws. Rather, we honor its past achievements and its contributions to the construction of the launch pad on which we now stand. Knowing both the successes and errors of the passing age will help guide us through the verge.

See also

SINGPNTS.WPG, Apr 24, 1998 SINGULAR POINTS

BASIC TIMES AND FREQUENCIES

ITEM	FORMULA	LOG ₁₀ VALUE	SECONDS	HERTZ
electron	$2\pi\sqrt{(r_e^3/Gm_e)}$	-0.918814	0.120555	8.294954
baryon	$2\pi\sqrt{(r_e^3/Gm_p)}$	-2.550769	0.002813	355.442210
hydrogen	$2\pi\sqrt{(a_o^3/Gm_p)}$	+3.859735	7239.9405	0.0001381
earth Schuster	$2\pi\sqrt{(R_e^3/GM_e)}$	+3.704223	5060.8446	0.0001976
earth Schumann	$2\pi R_e/c$	-0.874433	0.133526	7.489158
earth Schwarz..	GM_e/c^3	-10.829925	1.479364×10^{-11}	6.759662×10^{10}
orbit Schumann	$2\pi(A.U.)/c$	+3.496286	3135.3498	0.0003189
earth rotation ☉		+4.9365137	86400	1.157407×10^{-5}
earth rotation ☆		+4.9353263	86164.09054	1.160576×10^{-5}
earth geosync*	$2\pi R_g/c$	-0.052906	0.885307	1.12955
neutron star	$\alpha\mu S t_p$	-2.785412	0.001639	610.1154
sun Schuster	$2\pi\sqrt{(R_s^3/GM_s)}$	+4.000163	10003.7539	0.00009996
sun Schumann	$2\pi R_s/c$	+1.163661	14.576760	0.068602
Sun Schwarz..	GM_s/c^3	-5.307523	0.000004926	203012.6031
Univ Schuster	$\sqrt{(R_u^3/GM_u)}$	+17.456065	9.056 gyr *	
Univ Schumann	R_u/c	+17.456065	"	
Univ Schwarz...	GM_u/c^3	+17.456065	"	

* This is the Schumann period at the distance $R_g = 42241$ km (26,247 miles) for synchronous satellites in equatorial orbits.

Notes:

$$\begin{aligned}
 (\text{earth Schuster})^4 &= (\text{earth rotation } \odot)^3, & 14.817 &= 14.810 & \Delta &= 0.007 \\
 (\text{earth Schuster})/(\text{hydrogen}) &= 0.699017 & \text{or } 7/10 & & \Delta &= 0.001 \\
 (\log \text{ day}) &= (\log \text{ hydrogen}) \times (\log 19) & 4.9365 &= 4.9357 & \Delta &= 0.0008 \\
 (\log \text{ hydrogen}) &= (\log \text{ earth Schuster}) \times (\log 11) & 3.860 &= 3.858 & \Delta &= 0.002
 \end{aligned}$$

$$\Rightarrow (\log \text{ day}) = (\log \text{ earth Schuster}) \times 1.3368 \text{ or } \frac{4}{3}$$

$$\text{Middle C } 520 \text{ Hz}$$

$$\text{geo} \times \text{electron} = 9.37$$

* including 2π gives

$$\log_{10} 18.254245 \text{ sec}$$

$$\log_{10} 10.755133 \text{ year}$$

$$\log_{10} 1.755133 \text{ Byr}$$

$$56.902 \text{ Byr}$$

Seconds in a week (7 days) = 604,800

$$\div 120 = 5040 \quad \oplus \text{ Schuster} = 5060.8446 \quad \text{S}$$

$$\div 84 = 7200 \quad \text{Hydrogen} = 7239.9405$$

$$(\text{S} - 20) \times 120 = 604,901.35$$

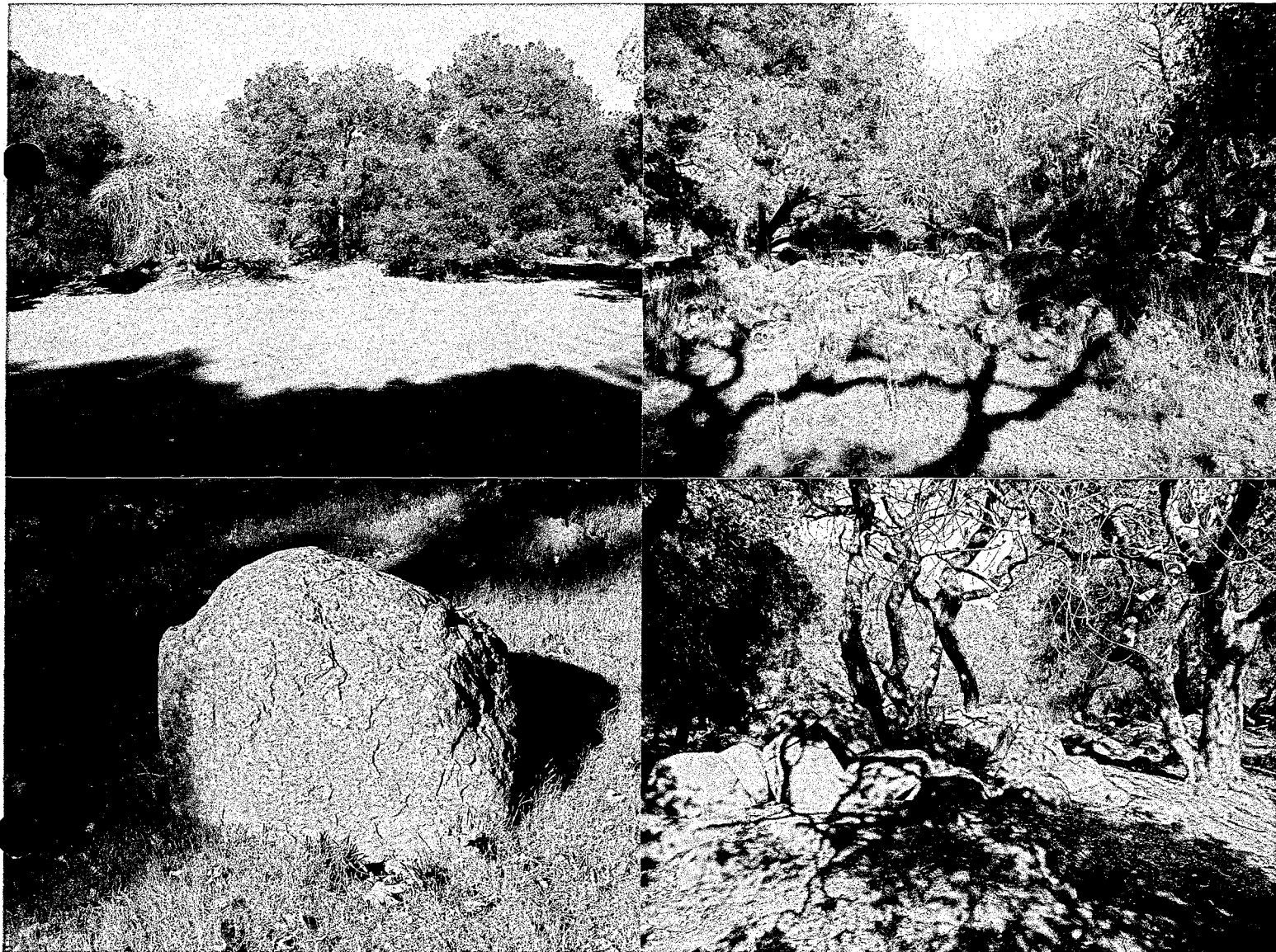
$$(\text{H} - 40) \times 84 = 604,795$$

$$\oplus \text{ Schuster} \div 84 \text{ m} = 5040$$

$$\text{H} \div 120 \text{ m} = 7200$$

$$120\text{S} \div 84\text{H} \div 7 \text{ days}$$

$$\frac{\text{S}}{\text{H}} = 0.7$$



THANKSGIVING NOVEMBER 28, 2002

SPRING LAKE PARK, SANTA ROSA

OUR LEADERS IN GOVERNMENT, SCIENCE AND TECHNOLOGY

The Bush Administration is making very clear to many what a handful have perceived for centuries: Rulers, kings, emperors, dictators, presidents, groups at the top, historically have been the primary cause and reason for war. This is because their will to power, their egos, become insatiable. Having arrived at the position of head of state where does ambition lead next? Beyond the borders. The ego cannot stop. It has acquired momentum and must continue on. And where does it go? For the immortality of a name inscribed in history, that is, to conquest and war.

Bush's demand for a regime change, ridding Iraq of Saddam, the source of evil, is telling it like it is. However, pointing out that another ruler is a dangerous egoist is an unusual bit of honesty on the part of a head of state (perhaps just a verbalized projection). But it is not only about Saddam, but potentially about any head of state, any who become obsessed with power. The founding fathers, those who wrote our constitution, were aware of this mental disease that frequently afflicts those who rise to positions of power. They sought to mitigate it by requiring that the decision to go to war be not entrusted to the one, the president, or to the few, the cabinet, but to the most numerous group that participates in heading the government, the congress. [One wonders if even larger groups should have the responsibility for deciding to go to war.]

But why do people, the ones who always bear the suffering and losses, go along with those who call for war? The ambition vectors of a population at large are pointed in far too many diverse directions for the people to organize for war on their own. Only a small group with similar ambition vectors can effect an **oriented vector force**. And if this group is in charge of a government they can readily publicize their vector force. Hence, the answer may be that a vector force attracts other vectors, adding to its own strength. So it is only necessary to create a vector force of a certain critical mass in order to launch a self-organizing momentum to war.

In addition to those with political power, there is another group who seek power and frequently go mad with power. This group consists of those scientists and engineers whose god is technology. They create new technologies with neither consciousness nor conscience as to whether their creations enhance or jeopardize human well being and survival. Their ego trip may be based in Ozbekian's Law, "To see if we can do it". But in effect what they do is to release from the bottle technological genii that have wills and lives of their own, creations that overrule their creators and operate completely independent of human values and considerations. It is very difficult to understand ^{why} how well educated and brilliant persons can design chemical, biological, and radiation devices for the sole purpose of killing other humans. And it is only well educated and brilliant persons who can do this.

When Winston Churchill heard of the success of the first atomic explosion near Alamogordo, New Mexico in 1945, he said "They have given a box of matches to small children." The science-political team, together with the gods they worship, is humanity's real enemy.

OUR G TRINITY

Our culture's foundation seems to be based on three "G's".

The first of these is **GOD**.

We believe that there is something higher and better than ourselves and a place better than where we live now. (Sometimes this place is heaven, sometimes it is the future.) We believe in justice, in progress, and in the ultimate triumph of the good guys. (And, of course, we believe that we are the good guys, or at least on their side)

The second G is **Guns**.

We believe in being strong, and that the key to both survival and freedom lies in power¹. A gun gives us personal power, while planes, tanks, bombs and missiles give us collective power. Furthermore, our belief in God assures that we will never misuse our power.

The third G is **Gullibility**.

We believe that whatever we believe is right. We also believe that what we do is less important than what we believe. (This trait has been given a name, -hypocrisy) And we are uncritical believers. We readily believe what we are told to believe. And we are comfortable with what we collectively believe but are uncomfortable with any in our midst who disbelieve what we believe.

But now our Trinity has come under attack. I am not referring to Al Qaida², but to the 9th Circuit Court of Appeals. The Court tells us that God is unconstitutional and is a word that must not be used in schools. (Or is it that just "under God" is unconstitutional, other prepositions ok.) They also tell us that gun ownership is unconstitutional, (except by a militia) with an indirect inference that guns should not be brought into schools. I am now expecting a third ruling from the 9th Circuit Court of Appeals that will outlaw gullibility, and that all gullibility must be excluded from schools. (Education without gullibility = ?)

¹ We choose to ignore the theorem that power and survival are antithetical. And also ignore its lemma that security and freedom are antithetical.

² Actually Al Qaida subscribes to the same Trinity that we do: God, Guns, and Gullibility. However, there are some differences in the details and in some of the names.

I am wrong. Gullibility is constitutional

MEMORIES OF DECEMBER 11, 1952

It was fifty years ago today that my mother, Hazel Straw Wilson, passed away. She had come out to Pasadena from Houston on the Southern Pacific to be at the christening of our new daughter, Rindy. She was to be Rindy's Godmother. On the night before she was to return to Texas we took a short drive up in the hills above Monrovia. She was reluctant to return. She joked, "Although I thought I would never get on an airplane, if I didn't already have my train ticket, I would fly back. I would prefer a quick flaming death on an airplane to that slow boring death on the Southern Pacific." As we drove home, she was in a contemplative mood and there was something hesitant about her.

After supper she suddenly developed a nosebleed. We tried many first aid remedies, but could not stop the bleeding. We called our doctor and he said to take her to the hospital. We rushed her there and the doctor and nurses worked on her for a half hour before they could check the bleeding. In the discussions afterwards it came out that the nosebleed may have been a good thing. She had high blood pressure and her mother, father, brother, had all had strokes. Instead of blood vessels in the brain breaking and causing a stroke, the nosebleed saved her. Finally about 11 pm all seemed well and she told us to go home.

About seven the next morning [December 11th] I went to the hospital. She was in good spirits and we discussed several things. I was puzzled when she said, "Maybe I won't have to get on that train after all." About 8:30 she said, "I am fine, you can go to Tech now." We talked a bit more then she said, "Now I want you to go and do your work." I kissed her forehead and she smiled as I left.

When I arrived at Caltech, they said you have a phone call. I called the number. It was the hospital. They said, "Your mother passed away just five minutes after you left". I returned to the hospital The nurse said she was getting ready to bathe mother, when she said, "I am afraid I am going to pass out." And then she passed away. All was peaceful and painless.

Dad flew out and we had a funeral service in Pasadena with Several old friends from Denver who had moved to LA. All came to say good bye. Then Dad and I accompanied the coffin on the Southern Pacific back to Texas. We would go up to the baggage car to check on the coffin at each stop. Then there was a second funeral service and burial in Gatesville. One part of Mother had returned to her childhood home. But another part took wing and still inspires us to do the work we have been called to do.

VALUE LEVELS

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

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

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

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

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

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

THROUGH THE LOOKING GLASS

Sometime about the beginning of the new millennium this country decided to follow Alice's adventures and pass through a looking glass into a different world. We find in this looking glass world much that is familiar, but we also find that some of the basic principles by which we have traditionally oriented ourselves have become reversed. While the earth's magnetic field has remained the same, the earth's political field has somehow reversed poles. What used to be considered absurd we are now told makes good sense, and what used to make good sense is now proclaimed absurd.

A partial list:

Cutting taxes to remove a deficit
Cutting taxes while planning for war
Making policies that don't work permanent

Downsizing, creating unemployment to boost consumerism
Political favors to reward those who destroy pensions and jobs
Corporations going bankrupt while their CEO's walk away with millions.

Broadcasting fear to create confidence.
Adopting totalitarian proscriptions to preserve freedom.
Proclaiming a doctrine of Preemptive Unilateral strikes as the basis for world peace

The heads of state in some countries resemble^{the} "Off with their heads" Queen of Hearts.
The heads of state in other countries talk with Humpty Dumpty's "Words mean just what I choose them to mean, nothing more, nothing less"
The heads of state in other countries are competing with history to see if they can set a new Guinness record for being above the law and for arrogance.
The heads of state in still other countries are competing with history to see if they can set a new Guinness record for monuments to themselves. [e.g. Mother of All Battles Mosque in Baghdad]

But we cannot say it is just heads of state. We glibly follow them.

We are left with some basic questions:

In going through the looking glass, have we blundered into Alice's world of absurdity or into Orwell's world of doublethink? Or did we blunder into some combination of the two?
And, how long do we have to stay here?
Can we find a way out?
And maybe it would be useful to ask: How did it happen that we went here?

TURBULENCE IN THE STREAM OF TIME

First it is necessary to distinguish between the *present* and the *now*.

The Direction of Time:

The *present* is an instant of time that moves along the line of time in a direction past to future. This direction or "arrow of time" has been defined in terms of the second law of thermodynamics as the direction in which entropy increases. Associated with this direction of time is the concept of causality. The conventional assumption is: that which is subsequent can only be caused by that which precedes, or consequences do not play a causal role.

It is also recognized that living systems are able locally and temporally to violate the second law of thermodynamics. This property would infer that living systems can also effect conditions in which consequences can play a causal role. Indeed, this disposition in living organisms has been given a name, "purpose". [This purpose is not to be confused with a philosophical purpose of life, but is simply an agenda the organism has chosen to influence.]

The *now* is a zone within the stream of time in which the second law of thermodynamics has been violated. Within this zone antecedent-subsequent are no longer locked to cause-effect. Causality is free to move both from prior to later and from later to prior. Consequences may play a causal role. And living organisms seem to be able to create such "now zones". Whenever such a zone occurs in the stream of time it is in many respects analogous to turbulence in a fluid stream where the flow is in several directions at once. The *now* may be thought of as a turbulent eddy in the stream of time..

Two quotes are of interest in this connection:

Who controls the past controls the future; who controls the present controls the past.

—George Orwell 1984

History is what I write it to be.

—Joseph Stalin

An implication of these quotes is that people in a position of power more readily recognize this human capacity to locally and temporarily violate the second law of thermodynamics. But this power to overrule some aspects of the determinism or necessity present in the natural order is possessed to some extent by all life forms.

Notes:

The *present* is the period in which energy may be transferred. The *now* is the time zone in which information may be transferred. [or created]

The Hopi view of a determinator in the future may be considered the leading front of a now zone. The lagging front, liberation from the past, is more difficult to ascertain.

Questions:

Is there an holographic analogy in time where the part, a portion of time, may contain the whole?

Are there different topologies for time as there are for space?

The following editorial from the Press Democrat by a 16 year old high school girl is a perspicacious and appropriate essay with which to finalize the year 2002.

It appears that there is a generation coming of age that will be able to cut through our self deceptions and expose our hypocritical agendas.

Let us hope that their success will lead to a global metanoia.

NUCLEAR THREAT LOOMS LARGE AROUND THE WORLD

By ASHA BAXTER

URSULINE HIGH SCHOOL. Age16

The gravest social issue of our time is one that few people take seriously. We are wary of predictions made by political leaders or anyone espousing a cause. Predictions by an insurance leader are another matter, because insurance companies have an interest in being neutral, especially when there is money on the line. With that in mind, we ought to pay close attention to what Warren Buffett predicts. His main business is insurance (his business took a \$2.4 billion loss on the Sept. 11 attacks). More importantly, he happens to be right enough of the time to be the second richest man in the world. According to the Associated Press.

Buffett predicts a successful nuclear terrorist attack on a U.S. city, most likely Washington or New York. "It will happen. Whether it will happen in 10 years or 10 minutes, or 50 years ...it's virtually a certainty." Buffett was quoted as saying. He based his prediction upon the increased access to nuclear fuel and technology and dislike of the United States.

Can anyone imagine the United States after the nuclear bombing of Washington or New York? Under the worst scenario, nuclear war would begin. Under the best scenario, there would be prolonged world-wide depression, and a near military state. Every human being alive would be profoundly affected.

Einstein recognized the problem too late. His theories of relativity led to the possibility of a nuclear bomb. In "Einstein: The Life and Times," the great scientist was quoted as saying, "I made one great mistake in life when I signed the letter to President Roosevelt recommending that atom bombs be made."

How many mistakes can we afford to make? The United States alone has more than 10,000 nuclear weapons, enough to wipe out the Earth as we know it. Not a single nuclear weapon is needed for fighting terrorism, the source of our greatest nuclear threat.

All nuclear weaponry must be abolished. Gen. George Butler, the former commander of the nation's strategic nuclear forces, is himself a leading proponent of the this view. In 1996 and '97, the International Court of Justice and the U.N. General Assembly also came to the conclusion that all nuclear weapons must be abolished..

How can we expect to rid the world of nuclear terror if we do not set the example? We have a choice: we can be feared or we can be respected. So long as we are feared we shall be hated. And that is the real problem.

The total abolition of nuclear weapons will not come easy. As citizens of the world, we must form a universal consensus that this social issue must come before all issues.

It is our world, and we cannot leave it to politicians, or the National Security Council, or even the president of the United States, to make this decision for us. Thus, the first wall to fall must be government secrecy. Such a small price to pay.

All nations, and not just Iraq, must be subject to U.N. inspections for weapons of mass destruction if nuclear weapons are to be abolished.