

Best Possible World: Gateway to the Millennium and Eschaton

This might also be called the Apology Page. Not many people have ever taken seriously Leibniz' suggestion that this is the best of all possible worlds, but that is the intent here. One could say that this is an exercise in metaphysical apologetics.

When it comes to cosmogony, there are just two choices: naturalism and supernaturalism. According to naturalism ours is just one of an infinite and more or less random ensemble of worlds or universes. There may, however, be at least some self-selection involved in our being here. If this universe were incompatible with 'intelligent' observers, we would not be here, we would be somewhere else. Also, just by probability, the average observer is most likely to find herself in a densely populated universe, rather than a sparse one. It would seem that elementary logic and probability are already loading the dice in favor of our having a reasonably hospitable home.

Is this the best that naturalism can do? If we want to do any better are we going to have to call on the gods? Not quite yet!

There are those, calling themselves naturalists, who would rather at this point appeal to the Quantum. By doing so they controversially carry the notion of self-selection a few steps further. You may have heard about the 'measurement problem' in quantum mechanics. It seems that electrons and other wee things have a hard time deciding whether to be particles or waves or be in any definite state at all, unless they are being observed. This ambiguity in itself has left physics notoriously vulnerable to metaphysical speculation, almost *ad nauseum*. The problem can be extended by noting that 'measurement' remains virtually undefined.

The basic question pertaining to measurement is the issue of deliberation. Or, to come full circle, is there such a thing as a natural measurement? Can there be observations without observers, and just what constitutes an observer? Most physicists suppose that a universe could exist without any observers, and that it would exist in a more or less definite physical state, but this is only a rather vague belief which is recalcitrant to justification, and absolutely recalcitrant to verification, unless...unless we posit a cosmic observer. Obviously we are seriously pushing the envelope of nature.

To make a long story short, if we push the Quantum hard enough we can drastically reduce the ensemble of possible worlds by appealing to a quantum bootstrap principle. In order to graduate from mere possibility to actuality, any deserving universe must include a final phase that is sufficiently populated with observers to satisfy the quantum measurement problem on a cosmic scale. Just applying a moderate push to the bounds of physics is enough to drive one perilously close to the pale of eschatological theology. It may not be quite so easy to draw a line between naturalism and supernaturalism.

Moving on from the problem of the Quantum, we next encounter the problem of the Mind, and once again confront the issue of natural vs. supernatural.

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The Nature of Mind

There was a time when we distinguished ourselves from the other animals because of our powers of reason. The icon of the Enlightenment was Rousseau's 'Smile of Reason'.

Well, it seems, at least since the time of Machiavelli, Marx and Freud, that we have devolved from rationalists to rationalizers. The primary target of postmodern deconstruction is precisely the notion that there exists any such archetype as Reason. Reason has been dethroned by the Selfish Gene. What was once a singular and progressive history of ideas has been reduced to an endless interplay of mere memes.

There is a problem, however, that the deconstructors of the mind are not facing up to. The whole notion of deconstruction is based on the possibility of analysis. Behind deconstruction lies analysis and the analytical movement in philosophy. Behind the analytical movement in philosophy lies the atomistic impulse of science. Everything must have a foundation, and the foundation of deconstruction is to be found in the ancient concept of the Atom. To deconstruct the mind is, in some very non-trivial sense, to atomize the mind.

Many scientists and philosophers have for most of the last century been searching diligently for the mental atoms. But if you ask them they will tell you that they have come up empty handed. This does not mean that they have abandoned the search, but there is an unmistakable skepticism amongst the would-be analyzers of the mind.

Nonetheless, there remains the quite prevalent view that the mystery of the mind has been virtually reduced to the firings of individual nerve cells and the combinatorics of binary bits. After all, what else could it be? Won't we, before long, be able to build a thinking machine? Once we have such a device we can analyze its software and hardware to our heart's content, and therein will lie the answer to our question about the nature of the mind.

I will not stand here and swear to you that this will not happen. But I can offer to you a reasonable alternative.

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Topical Index

(see the [Commentary](#) below)

[An annotated contents](#) (old)

[Index](#) (old)

0. [Introduction](#), [& \(part 2\)](#), [Recap](#), ([brief list of explanatory links](#))

0.01 New! [Here](#) are the contents of this website as of 12/3/05, including the text of the pdf files. It is a 3 meg file. Lacking a search tool onsite, it could be used to search off-line. This was concatenation performed by an anonymous volunteer. WYSIWYG. Note that Google's site-search function may now be used here.

Even Newer....

9-12-10. I'm using Notepad++ and FileZilla. I have never used an HTML editor. I may need to install an old copy of MS ExpressionWeb that I've never used. Testing...123...testing! Well, it worked, sort of, but I do need a WYSIWYG editor!

Ok, now I'm using ms/ew..... Hey, this is working, too. Not too shabby, and not so difficult if I use ms/ew on individual local files, and don't have to set up a duplicate website.

What I mainly wanted to do is point to where I have been for the past few years.....

[Open Minds Forum](#). [Reality Uncovered](#). [Facebook](#). [Physics Forum](#).

Another site to search is Starpod. See my instructions, 9/15, on the following page.

And here is the [new page](#), definitely under construction.....

The [Topical Index](#) proper comes after the following chronological section. Notice also that there are summary pdf files in section [0.2](#). These also may serve as introductory material.

[10/8/07] Work is beginning on a [New Topical Index](#) and [Syllabus](#). There is also a new [Recap](#) page.

What follows here are the more recent pages listed chronologically. These pages take the form of a weblog.

0.1 On the Web (a continuing weblog) (in chron. order: 7/10 - 8/8/2002):

[Immaterialism](#), [Mind](#), [Postmodernism](#), [Eschatology](#), [A Hard Core of Truth Seekers?](#), [Funda-Mental](#), & (part 2), [Quine's Holism](#), [Jerry Fodor & Co.](#), ['Naturalism in Question'](#), [A de facto Dualism](#), [Mind-Body & God](#), [Theistic Idealism](#), [Charles S. Peirce](#), [C. S. Lewis](#), [Bomb + Internet >= better than a Saucer?!](#), [Idealist Cosmology](#), [Holographic Universe](#), [Teilhard's Omega](#), [Tipler's Omega](#), [Blood in the Water?](#), [From Intangibles to Memes](#),

(9/7/02 to 12/21/02):

[The Observation Factor](#), & (part 2), [Materialism](#), [Coherence II](#), [Dan Hutto](#), [Mind-Body Debate](#), [Huw Price](#), [Atomism & Transhumanism](#), [Representation](#), etc., [Who's Keeping Score?](#), [Coherence Theory](#), [Aristotle Gets Real](#), [Representation](#), [Reduction](#), etc., [Nature & Plato](#), etc., [Rationalism vs. Naturalism and other Orthodoxies](#), [What *Is* There?](#), [Coherence](#), [How to See](#), [Alice Through the Looking Glass](#), [Direct Realism](#), [Do Ideas Count?](#), [A Semiotic Answer?](#), [El Camino Real](#), [Gospel of the Real](#), [East is East & West is West](#), [Creation & Maya](#), [The Epistemic-Ontic Divide](#).

(1/8/03 to 2008):

[On the Side of Reason](#), [Messianism](#), [The Force is with Us](#), [Unreasonable Coherence](#), [Creation vs. Evolution](#), [Omega](#), [Numbers](#), [Symmetry](#), [Bootstrap](#), [Mandelbrot Mystery](#), [Tar Baby](#), [Cosmic Dialectics](#), [Recap](#), [Crisis](#), [All or Nothing](#), [Triumph of Science?](#), [Angelic Doctor](#), [Solving the World's Problems](#), [Agoraphilia](#), [End Times & Apokatastasis](#), [More of the Same](#), [The Heart of the Matter](#), [The Mandelbrot Revisited](#), [Foreseeing the Second Coming](#), [End Game?](#), [Atoms](#), [Theism & Pantheism](#), [Rather Good](#), [Mind Bridges & Portals](#), [Show Time?](#), [Showdown](#), [VLAA/SDP](#), [Proof in the Pudding](#), [Mirage Men](#) (R), [Recap](#), [Xmas Surprise](#), [Back to Beginning](#), [BPWH Tutorial](#), [Hands on a Hard Body](#), [Saving the Appearances](#), [The Soul Question](#), [End of the Tunnel](#), [Ultra- vs. Extra-Terrestrial](#), [[<<< Latest page goes here!](#)]

0.2 [4/7/05] I'm still working on *The Second Coming: for all us Dummies*: (formats: [PDE](#), [MHT](#), [PPT](#), [RTE](#)). And I may be working on this for some time, yet. The most current version will usually be the [PDE](#) version. If we can make this material sufficiently user friendly, then who is to say that we cannot save the world from materialism? [[a](#)] [Comments](#) on *Dummies*.

0.2a [5/1/05] I'm starting on a pdf for a prospective project with [Jack Sarfatti](#): [BPW Physics](#).

0.2b [5/2/05] Here is another point of departure for the project: [The Just So Story of the Universe](#).

0.2c [5/6] Yet another perspective: [The Lone Ranger & Tonto](#).

0.2d [5/22] Go west, young man: [Parousia by the Bay](#).

0.2f [6/2] [On Being Focused](#).

0.3 [4/16/05] Here is a link to the contents of my original website [Aquarium Contents](#) dating from 1998 - 2000. This was on clark.net, and the internal links still referring to that url have not been updated. I will be attempting to explain the old website here: [Comments](#) on the original website. (The **cosmology** diagrams on the old website are as follows: [here](#) is one link. You will see some diagrams mentioned down towards the bottom of the page. Then there is [this](#), and [this](#).)

0.4 [4/27/05] The latest upgrade is to exploit Google's AdWord facility. Here is the '[landing page](#)' for those clicking through from Google's right hand column.

0.5 When I was in San Francisco in October '05, Jack and I recorded this conversation that has been [transcribed](#).

0.6 [Here](#) is a personal chronological summary. (And see 7/14ff on nexu.52)

1. Best Possible World (**BPW**):

[The Best Possible World Page](#), [How Many Worlds?](#), [Best World for Whom?](#)

2. Metaphysics:

[A Metaphysical Introduction](#), [The Observation Factor](#), & [\(part 2\)](#),

- Mind & matter: [Antipodes](#), [Antipodes II](#), [The Soul Question](#),
- (Non) Reductionism: [Materialism](#), [The Nature of Mind](#), [Post-Reductionism](#), [Naturalism](#), [Emergence](#), [Mere Words](#), [Hanging by a Thread](#),
- Immaterialism: [Immaterialism](#), & [\(part 2\)](#), [Explaining Science \(part 2\)](#), [Dream Atom](#), [Idealist Cosmology](#), [Ultra- vs. Extra-Terrestrial](#),
- **Relational metaphysics**: [Coherence II](#), [The Relational Self](#), [Relations](#), [Relatedness](#), [Coherence](#), [The Level Playing Field](#), [later additions: [Unreasonable Coherence](#), [Coherence](#), [Coherence Theory](#), [Quine's Holism](#), [The Observation Factor](#), & [\(part 2\)](#)]
- **Archetypes**: [AZO/X/QRP](#) (these links only go back to page 42, but the actual discussion, very appropriately, begins on p. 37 with the Cycles.)
- Other: [Cycles](#) (these are a ubiquitous and fundamental aspect of the BPW cosmology. Note that cycles are discussed throughout that page, picking up again, on 4/27.), [The Intangibles](#), [Teleology](#), [History & Nature](#), [Quantum Mind](#), [Numbers](#),

3. God:

[Introduction to God](#), & [\(part 2\)](#), [Beyond Naturalism?](#), [Rationalism](#), [Rational Theism](#), [The Ecology of Existence](#), [Pantheism](#), [How Many Buddhas?](#), (also see [personalism](#)),

- concealing: [Concealment](#), & [\(part 2\)](#),
- revealing: [Revelation](#),

4. Metanarrative:

[Introducing the Metanarrative](#)

- **Creation**: [Creation?](#), [Genesis](#), [Distinction](#), [Explaining Science](#), [Creation & Maya](#),

[Creation vs. Evolution](#), [Bootstrap](#), [Pokatok & Jurassic](#) analogies, (see also the [cycles](#), [archetypes](#), etc.),

- **Eschatology:** [Eschaton](#), [Millennium & Eschaton](#), [Our Dramatic Cosmos](#), [Omega](#), [Hieros Gamos](#),
- Millennium: [Millennium](#), but now see [End Times & Apokatastasis](#) for a possible major revision.
- Strategy: [Strategy](#), [Straw Man](#), [Recap](#), [Taking Stock](#),
- Messianism: [Saving the World](#), [The 'Competition'](#), [Christocentric?](#), [Pre-Millennialism](#), [Only One Show?](#), [Messianism](#), [Dummies](#),
- Messianic Initiative (in chron. order: 8/25/02 - 8/29): [Messianic Gambit?](#), [Breaking the Barrier of Materialism](#), [On the Verge of God](#), [Creation](#), [Glass Ceiling](#), [Trickster](#), & [\(part 2\)](#), [The Messiah Contingency](#), [How to Save the World](#), & [\(part 2\)](#),

Commentary (7/12/02)

[Note that the most **recent** additions, in the form of a weblog, appear grouped in chronological order [near the top](#) of this page.]

Here you have it in a nutshell. If you have a familiarity with these four topics as treated herein, you may claim to have an overview of my philosophy, for better or worse. Please note the three separate introductory pages under each major topic as well as the [Introduction](#). As of just now I would point to [Introduction to God \(part 2\)](#) as nearest to the crux of the issues being treated here. [4/21/05 - Now also consider [this](#).]

The idea of the BPW is the logical start and finish. We like to complain about things, and with much cause, but that hardly proves that this is not the best possible world.

If any part of this world turns out not to be explained by just atoms swerving in the dark, then, hallelujah, none of it need be so explained. Then we are permitted to turn our metaphysical attention from Newton to Leibniz, the originator of the BPW concept. End of story, almost.

Taking the leap from materialism to immaterialism opens the door to the gestalt of a world stood on its head, and to almost every other possibility including, of course, the BPW possibility.

In questioning the authority of atoms, we consider reductionism vs. relationalism. It is hard to see how reductionism still retains as much influence as it does. We press ahead to the relational view associated with immaterialism and idealism. Coherence wins the day. Is anyone rooting for incoherence?

If the atoms are not in charge, and naturalism is on shaky ground, to what do we turn? How about to the Self and thence to the supernatural? It may not be your father's God, but she will

do in a pinch. It will justify our consideration of the BPW. We take up the all revealing issue of concealment.

And finally the Big Story. I don't want to give away too much, but it does have a beginning, middle and end. It is a participatory drama in three acts and no intermissions. It might behoove us to have a strategy regarding our participation. Just a thought.

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[Best Possible World \(start\)](#)

email: dantsmith@comcast.net

9/8/02

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5/18/02

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When it comes to cosmogony, there are just two choices: naturalism and supernaturalism. According to naturalism ours is just one of an infinite and more or less random ensemble of worlds or universes. There may, however, be at least some self-selection involved in our being here. If this universe were incompatible with 'intelligent' observers, we would not be here, we would be somewhere else. Also, just by probability, the average observer is most likely to find herself in a densely populated universe, rather than a sparse one. It would seem that elementary logic and probability are already loading the dice in favor of our having a reasonably hospitable home.

Is this the best that naturalism can do? If we want to do any better are we going to have to call on the gods? Not quite yet!

There are those, calling themselves naturalists, who would rather at this point appeal to the Quantum. By doing so they controversially carry the notion of self-selection a few steps further. You may have heard about the 'measurement problem' in quantum mechanics. It seems that electrons and other wee things have a hard time deciding whether to be particles or waves or be in any definite state at all, unless they are being observed. This ambiguity in itself has left physics notoriously vulnerable to metaphysical speculation, almost *ad nauseum*. The problem can be extended by noting that 'measurement' remains virtually undefined.

The basic question pertaining to measurement is the issue of deliberation. Or, to come full circle, is there such a thing as a natural measurement? Can there be observations without observers, and just what constitutes an observer? Most physicists suppose that a universe could exist without any observers, and that it would exist in a more or less definite physical state, but this is only a rather vague belief which is recalcitrant to justification, and absolutely recalcitrant to verification, unless...unless we posit a cosmic observer. Obviously we are seriously pushing the envelope of nature.

To make a long story short, if we push the Quantum hard enough we can drastically reduce the ensemble of possible worlds by appealing to a quantum bootstrap principle. In order to graduate from mere possibility to actuality, any deserving universe must include a final phase that is sufficiently populated with observers to satisfy the quantum measurement problem on a cosmic scale. Just applying a moderate push to the bounds of physics is enough to drive one perilously close to the pale of eschatological theology. It may not be quite so easy to draw a line between naturalism and supernaturalism.

Moving on from the problem of the Quantum, we next encounter the problem of the Mind, and once again confront the issue of natural vs. supernatural.

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Taking Stock

More than a few people have been waiting rather patiently for a new worldview. Indeed, the concept of the paradigm shift had become such a cliché that it fell out of use. There are, of course, obstacles to any such advent.

Worldviews don't just grow on trees, waiting to be plucked down. Someone has to think one up and then facilitate its promulgation. And even if someone does come up with a new, improved 'mouse trap', there is sure to be resistance from the owners and maintainers of the previous models. With this in mind let us take stock.

By my own rather crude estimation there have only ever existed two-and-a-half worldviews: 'eastern', 'western' and scientific. Am I having trouble counting? Who is being short-changed? Without exercising diplomatic caution, it is the mystics that I am hereby short-changing. After all, the mystics make a point of being mystical and so it would not behoove them to have any very definite view of the world. Among the Buddhists, Hindus, Taoists, etc. one finds many flavors of pantheism, pluralism, nihilism and what-have-you. And in order not to leave our new acquaintances, the postmodernists, out in the cold, they might not object too strenuously to being provisionally included in this mixed company.

That pretty much leaves us with just the scientific and theistic views. It is the scientific view that has ruled the roost of modern intellectualism. The scientific cosmology must necessarily be the primary target for any new world view. But what do we do with those tired old theologians and other assorted mullahs of the world? Without giving away too many secrets, let's just say that we are going to have to make a preemptive move. I refer you to the first paragraph above.

For the last two or three thousand years there has been a ready made constituency for a new worldview, or, perhaps more accurately, for a new world. And is this not what the prophetic tradition is about? Let us proceed with this consideration.

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- naturalism vs. supernaturalism
- possible worlds and their selection processes

1. [The Nature of Mind](#)

- the deconstruction of mind and reason
- the search for mental atoms

2. [Taking Stock](#)

- only two-and-a-half worldviews

3. [A Turning Point?](#)

- intellectual and spiritual void
- *deus ex machina*?

4. [Post-Reductionism](#)

- emergent entities
- the only claim to existence of these immaterial forms lies in their perceptibility

5. [Naturalism](#)

- atomism vs. holism
- an immaterial realm that is of material consequence?

6. [Beyond Naturalism?](#)

- why not imagine an emergent intelligence beyond our own individual emergent selves?
- why the secular philosophers have already jumped through virtually every hoop in order to avoid even one actually emerging entity....

7. [Post-Theology and-or Pre-Millennium](#)

- if the intercosmic Genii is so smart why are we so stupid?
- But all is well that ends well.

8. [Creation?](#)

- the power of creation is almost certain to emerge somewhere
- when it does there is a powerful bootstrap mechanism in place
- creation is likely to be the predominant source of all life

9. [Something Wrong with this Picture?](#)

- If the creative impulse is not to run amok there will be sources of restraint.
- [page to be omitted?]

10. [So Bring on Chicken Little!](#)

- the fragility of materialism
- about popping the balloon that is materialism
- and bringing down the Newtonian sky

11. [Behind the Void](#)

- A Newtonian reality still undergirds the entire apparatus of modernism.
- relationalism
- turning the world inside out and standing it on its head

12. [How Many Buddhas?](#)

- According to Leibniz, there can be but one void and one absolute.

13. [How Many Worlds?](#)

- Who needs a sub-optimal world?

14. [Recap -- Metanarrative](#)

- striving for plausibility, not proof at this point
- The Metanarrative is the only coherent alternative to materialism

15. [Best World for Whom?](#)

- best for everyone
- This world is the center of spiritual gravity.

16. [Our Dramatic Cosmos](#)

- a dramatic finale
- the teleology thereof

17. [Only One Show?](#)

- History goes around once.
- But it can reexperienced if necessary.
- We are all artifacts of the one, absolute experience.

18. [Explaining Science](#)

- The microcosmic alignment of the Metanarrative replaces Darwinism.

19. [Explaining Science \(part 2\)](#)

- distributed intelligence
- metabolic atomism

20. [Dream Atom](#)

- The 'atom' is merely a stand-in for a mathematical superstructure...
- e.g. the Monster group
- the teleology of atoms

21. [Concealment](#)

- Nature is the veil of God.
- We would have to be weaned from the parental God.
- this alpha/omega bootstrap process

22. [Concealment \(part 2\)](#)

- We were so busy tracking dinosaurs and planets...
- the image of God planting dinosaur bones, like so many Easter eggs...
- The material Alpha of paleontology, and astronomy, embodied in the almost tangible Atom, will be amply reflected in the spiritual Omega that is our Eschaton.

23. [Eschaton](#)

- In the popular mind, eschatological doomsaying is the favored cliché for depicting fundamentalist irrationality and radicalism.
- Its allotted time is determined by the parameters of its teleological creation.
- 'Let's get this show on the road!'

24. [Pre-Millennialism](#)

- Is there anyone out there who would not agree that there has never been a more auspicious time for the Millennium?
- The fact that the primary result of all our technology has been the wiring of our global brain may not be incidental in the larger scheme.
- In the best possible world our demand for truth will subvert the materialist Juggernaut well before it pushes us further into tribulation.
- I would suggest that it could all come down to Google.
- Does anyone have a better plan?

25. [Revelation](#)

- From an epistemic point of view, separation entails ignorance and concealment.
- This is the primary source of 'evil' in creation.
- It is the function of the pre-millennial messianic event to overcome these historical accidents and biases.
- I am looking to the Internet.

26. [Millennium & Eschaton](#)

- The concept of the Millennium has been integral to the prophetic tradition since its inception nearly thirty-five hundred years ago with Zoroaster.
- The notion of supernatural armies clashing in the heavens is replaced by the clash of paradigms.
- The potency of the Internet implies that the final messianic trigger could be the merest of 'butterfly' effects.
- Our sojourn into the limited dimensions of matter will be completed.

27. [Genesis](#)

Every engineer knows that a bridge needs two anchor points, and in our case they are the Alpha and the Omega.

- The Alpha Anchor is to be found in Angkor and in Giza.
- The actual time span of creation is framed in the stars.

28. [Christocentric?](#)

- If we take teleology quite seriously, Jesus has not existed yet.
- The X-event was the death of God. This was the necessary self-sacrifice.
- The X-event is to the geodesics of the Spirit, rather as Angkor, Giza, etc., are to the geodesics of the Earth.

29. [Hanging by a Thread](#)

- The idea of a coherent cosmos has simply fallen through the political and logistic cracks of academia.
- A dozen people knowing the truth and using the Internet can easily take this world away from the materialists.

30. [Mere Words](#)

- We do seem to possess an innate grammatical ability that is not reflected in any of the brute force procedures used to instruct machines in the use of language.
- What seems intrinsic to words is their ability to refer to other things.
- The fact is that there is nothing physical about referring.
- Any act of reference must transcend a purely causal nexus.

31. [Straw Man](#)

- The previously mentioned deconstructors of the mind will be our straw man until the warm bodies appear.

32. [Strategy](#)

- Divine minimalism in history is exemplified in the prophetic tradition.
- In our case the Internet should minimize the problem of disseminating the message, and thus we have the concept of the mini-messiah.
- ... nothing other than the dictionary definition of salvation.

33. [Saving the World](#)

- You will notice that I am taking a recognizably Tom Sawyerish approach to this salvational fence painting.
- Publish or perish....

34. [Hot Topic?](#)

- If materialism is going to implode, this would be ground zero for that event.

35. [The 'Competition'](#)

- They are letting the materialists choose the battlefield, and set the terms of the engagement.
- Meanwhile, the theists are implicitly letting the pantheists continue their hegemony over immaterialism.

36. [Never Mind?](#)

- A very important lacuna among theists is the mind.
- Rationalism has almost never found fertile soil in either the east or the west.

37. [Rational Theism](#)

- Imagine the bloke who first figured that out.
- Would it not be much more difficult to prove that it is impossible for God to exist?
- What is to suppose that accessibility to universal mathematics is not a condition of existence?

38. [The Ecology of Existence](#)

- We cannot understand the meaning of one word without, potentially at least, understanding the meaning of every other word.
- The history of science is a steady progression in our appreciation of the complexity and interdependence of all existence.
- Given the apparent holographic, relational, bootstrapped nature of all existence, it would be incomprehensible that any part of creation or existence could be isolated from the creator....

39. [The Level Playing Field](#)

- Knowing God and having a buck seventy-five will get you a cup of coffee in Times Square.
- Any physicist will tell you that space is something awfully contrived.

40. [An Idle Question?](#)

- Why is there something rather than nothing?
- There must be a lower limit of some kind on what it means to be a world.
- If the principle of sufficient reason is possible, non-optimal worlds are impossible.

41. [Is Mind Possible?](#)

- All relations are ultimately subjective.
- Not only is mind possible, but it is the generator of all possibility.
- Is a kitten excluded from all contact with the Monster group?
- God can never be further from us than our own reason and feeling.

42. [Coherence](#)

- The most mysterious thing about the world is its comprehensibility.
- The basis for existence is the process of relating.
- Where's the substance, if it is not in the matter? The substance is in the coherence.
- Coherence exists only in relation to a subjective pole.
- The atoms, while they are current, provide a centrifugal balance to the centripetal subject.
- In the eschaton, the centrifugal force is overcome.

43. [Distinction](#)

- Spencer-Brown's *Laws of Form*
- The Kabbalah speaks of the Zim-zum
- 'seven thunders' that also play a central role in Joyce's *Finnegan's Wake*
- witnessed within history as the syzygy
- the stem cell of language
- this historical process is reversed and accelerated

44. [The Relational Self](#)

- Somehow the pantheists miss the nodal structure of the world.
- There is the even more fundamental dialectical dynamic
- As in the monadology, every node is a microcosmic hologram.
- The preordained harmony is the agape betwixt the Alpha and Omega

45. [Pantheism](#)

- Pantheism has served as a bit of a strawperson in these pages
- those pantheists are not real strong on rationalism, nor on the Metanarrative
- And remember there is no substance.
- The megalithic Angkor sailed right by them.

46. [Islam](#)

- If the modern materialist establishment needed a thorn in its side...
- [They] seem a bit impatient with my Metanarrative, bless their hearts.
- Without McLuhan how could they have known that the message was in the medium?

47. [Emergence](#)

- If physics is unable to reduce itself...
- no one can point to any vital force
- but all the correlations in the world will not explain the existence of what is at least a very fortuitous dual aspect of matter.
- It is not for nothing that people are reluctant to rock the intellectual boat that is modernism.

48. [Relations](#)

- If numbers can exist then certainly relations can.
- Is the past real? If it is, it is only in relation to some actual present.
- If science is teaching us anything about the world it is the almost unlimited functional intricacy
- The isolated object, fact or word mean virtually nothing without regard to its relations.

49. [Relatedness](#)

- The degree of existence, however, is not something that can be directly observed.
- Physics works because it is so totally insinuated into our lives.
- And it is so insinuated just because it does its work. Is this circular?
- As long as astronomers are able to keep pushing the telescopic limits, they will not run into any cosmic or logical brick walls.
- In like manner, the PSR implies the BPW hypothesis as Gottfried was able to deduce several centuries ago.

50. [Recap](#)

- The poor reader may be getting a bit dizzy from going around in these circles.
- I am not writing a thesis.
- I am casting a loopy net into this vast ocean.
- Like those fair maidens of yore, I just keep on spinning.

51. [Immaterialism](#)

- Down thru the ages, immaterialism and idealism have always been prevalent in philosophy and

religion.

- The successes of science have managed to keep a heavy lid on idealist speculation
- We should wonder why the theists cannot find their way to the high road of idealism.

52. [Immaterialism \(pt. 2\)](#)

- For almost five years I struggled to find wholeness within a quantum dualism of mind and matter.
- Once one has opened the door to the possibility of mind on a cosmic scale, all the qualities are drained out of matter
- I realized that my leap from science to immaterialism was a luxury that my fellow scientists could ill-afford.

53. [Rationalism](#)

- Part of the rationale for irrationality is the scientific view that mind is an accident of nature
- Deep ecology, fundamentalism and postmodernism are the disparate responses.
- Historically, rationalism has been based in theism.
- In practice, however, the religious establishments have never been comfortable with the political possibility of free thought.
- along came science to provide a tremendous outlet for a sustained but restricted intellectual endeavor
- Now with the advent of the Internet, will the authorities find another stratagem to keep human reason in check?

54. [Some introductory pages came here chronologically. They are in the [Topical Index](#).]

55.

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BPW Index (chronological)

Last addition -- 7/7/02

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[Best Possible World \(start\)](#)

email: dantsmith@comcast.net

Introduction

We have come perilously close to losing our ability to view our world as other than an accident. In this vein we have gone so far as to postulate the existence of an infinity of universes conforming to all possible physical laws and boundary conditions in order to account for the otherwise inexplicable suitability of our universe to the production of complex life forms. This fact of suitability is sometimes referred to as the Anthropic Principle.

An obvious statistical argument would place us among the relatively few universes **best** suited to abundant, and even to self-conscious life. This sounds like a good deal for us -- a free banquet, it would seem. Perhaps we should leave well enough alone. It is the function of this web site, however, to inquire further into the basis for our existence.

What particularly motivates this inquiry is the peculiar nature of the mind -- especially peculiar from the point of view of scientific materialism. By almost every account, the mystery of the mind is the one abiding mystery of the world, possibly apart from the question of why anything exists at all.

Might there not have been every conceivable physical existence without necessitating the seemingly non-physical existence of the mind or of consciousness? The oddity of mind in an otherwise completely physical universe suggests the definite possibility of at least a quasi-independent, non-physical basis for its existence. This is just the possibility that is pursued in this inquiry.

To make a long story short, give mind an inch and it is liable to take a mile. How so?

Peculiar to the mind is its concentrated productive power. Mind is much more than a mirror of nature. It is the great embellisher of nature. If science is correct, reality is a purely quantitative affair. Our experience of the world is almost entirely qualitative. From whence come these qualities? Even more remarkable is the mind's unquenchable proclivity to create and simply spin out worlds of its own, often with little or no regard to the existing one. This production is ongoing in virtually every state of our variegated consciousness.

The most tangible product of the mind is our technology. But what is the function of technology other than the production and dissemination of virtual or altered realities?

If there were any reason to posit an independent basis for the mind, whatever balance might have originated between mind and matter would remain under constant revision on the part of mind. Whenever and wherever mind is given the opportunity to tilt that scale, it surely will. Matter is passive, just be definition, and mind is not.

Among other things, such considerations provide ample motivation to question the arbitrary Cartesian dichotomy posited between mind and matter that has been the basis of our modern worldview. The seeming artificiality of any rigid distinction between mind and matter should cause us to question under what aegis such a distinction might have been originated or be maintained. Without this additional posit of an external aegis, the original posit by Descartes is suspect.

Greatly abetting this suspicion is the increasingly elaborate mathematical superstructure being discovered by physicists investigating the nature of matter. The involution of matter with math, and of math with the mind, removes a logical barrier between matter and mind. The same suspicion is raised by the quantum, of course. Neutral monism and even panpsychism are increasingly being entertained by serious minded, cautious professionals in response to these and other considerations.

It is not my intent here to throw caution to the wind. It is my intent to anticipate the outcome of such

intellectual inquiries. That I should foresee radical consequences stemming from such radical inquiries ought not be particularly surprising. Neutral monism smacks of artificiality almost as much as the Cartesianism it is supposed to replace. I agree with the materialists in acknowledging the reality of a Solomon's choice between materialism and immaterialism. We can't have it both ways. Coherence can and will be given its due. It is simply that the materialists have picked the short straw.

We immaterialists are then faced with the burden of re-explaining the world. Not since Darwin has there been a serious attempt at a coherent alternative. All I can do here is attempt to motivate such effort. The successful motivation of a successful re-visioning of the world will have consequences of 'biblical' proportions, I will claim hereinafter. The 'scare' quotes may be removed when appropriate.

[Introduction \(part 2\)](#) -->

[Topical Index](#)

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7/8/02

Introduction (part 2)

Since the 1950's there has been a fairly steady decline in the intellectual hegemony of scientific materialism. The rise of postmodernism is a deliberate response to this decline of our modern worldview. I have not been able to find anyone who foresees as radical an outcome of this trend as I do. How come?

There are several differing interpretations of the decline of scientific materialism. The most common view is that we headed into an indefinite period of pluralism. There exists no overarching truth about the world to capture our allegiance, or if such existed it is not accessible to our powers of reason.

The other common view is that postmodernism is simply a symptom of cultural decline. Scientists and religionists alike see this trend as a further falling away from either the intellectual or spiritual rigor of the past. The apocalyptic minded sectarians are content to include postmodernism among the signs of the end times.

What do I see that the other observers do not? Coming from a background in physics, I am aware that there remains a hard core of scientists who are still in pursuit of Truth, with a capital 'T'. The recent progress in theoretical physics leaves some of them tantalizingly close the 'Grand Unified Theory of Everything'. And in general there is a silent minority which has not given up the strong desire for intellectual coherence. If and when a few of these stalwarts are presented with a viable, coherent alternative to scientific materialism, some of them will take it seriously. It would only take a determined and articulate handful of such individuals to constitute a publicly noticeable presence. The ensuing discussions would presumably lead to more 'converts', and would constitute an intellectual and eventually a spiritual trend, given that there does indeed exist a personally accessible coherent Truth as is being outlined here.

I can only hope that in this Best Possible World we do not have to be prodded with a 'stick' in order to become interested in the intellectual and spiritual 'carrot' being offered.

<-- [Introduction](#)

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7/12/02

Recap

I am, for the first time, about to attempt a major, but still informal, (year end?) recap. I am not sure yet how to handle this, i.e. whether to make it part of the continuing web log, or to have it stand alone. I will continue chronologically for now.

The last major theme has been my sporadic struggle with the Monster Group, commencing on [2/26/03](#) and continuing up until [12/21/03](#). I claim partial victory by incorporating the MG and all of mathematics under the aegis of [functionality](#). I am not thereby claiming that mathematics is merely conventional, certainly no more than a biological cell is conventional. I am saying that mathematics is a very significant part of the teleological infrastructure of the cosmos.

A second theme in the same time frame was the Archetypes commencing about [4/29](#). I am also claiming success with this endeavor. In their [latest](#) incarnation, they feel reasonably solid.

[12/28]

Despite these recent efforts, the BPW remains optional. But I would also claim that in the BPW, the BPW hypothesis remains optional as long as possible. No?

However, the human psyche is such that paradigm shifting, gestalt switching, tends to be dramatically unpredictable, especially now that we are living mainly on Internet time. A uniquely attractive and rational alternative to both religious and scientific fundamentalism, which the BPW claims to be. If it cannot be dismissed out of hand, it will necessarily take on an insidious, insinuating presence. That is the next and crucial phase. To reach that point there will have to be some strategically located links back to here. I doubt that Google alone could be a substitute for such links. Once those links are established, the Millennium clock will start ticking. The Tar Baby effect will kick in: kick these tires more than once, and your foot may not be disengageable. T'will be a pity.

Just how optional are we at this point? Admittedly, the Big Bang materialist cosmology will be a tough nut to crack. Even the Creationists have almost uniformly given up on their 'young Earth' scenario. They have fallen into line with a post-Copernican sense of deep space and deep time. Even my fellow idealists are strangely silent on the problem of cosmology. I could complain about this lack of competition in the domain of immaterialist cosmology, but I think it is due actually to the logical uniqueness of the BPW. It is either us or mysticism.

Cosmic coherence is in extremely short supply in these postmodern times. If I have indeed cornered the coherence market, if there is only this one corner to cover, the choice will be the BPW or cacophony. It would take very few articulate spokespersons to make a very big dent in the otherwise incoherence of the present Internet. In retrospect, will it not be obvious that the Internet existed as a gigantic means, moving us inevitably toward a coherent end, if there be such? Someone was bound to run the flag of coherence up the Internet pole. Even Google seems designed and destined to this singular end.

Over the juggernaut of scientific materialism I cast the fine net of normativity. Can its thin strands possibly be a match for that clanking mechanism? From our slumber of materialism will we awaken in the place of Gulliver captivated by the fine thread of the Lilliputians? That is the plan, anyway.

Yes, another continuing theme has been norms vs. nature, beginning effectively on 10/10/02: [Nature & Plato, etc.](#) There may be nothing more insidious in the entire materialist cosmos. Norms, rather like consciousness, seem entirely gratuitous in the larger scheme, that is until you attempt to exclude them or

explain them. At first they may seem merely resistant, but they can quickly turn corrosive of even the most solid materialist fortress.

A case in point is the functionalism of Putnam, Dennett, & Co. ([1](#), [2](#), [3](#), [4](#), etc.). Functionalism arose from the ashes of behaviorism, but now, in the hands of the biosemioticians, [function](#) threatens to break the back of materialism. Once teleology gets its functional foot in the scientific door, it will not only be impossible to extirpate, it will, in the shape of normativity, simply take over the neighborhood. As with consciousness, there is nothing that can escape its reach. [Kant](#) clearly saw this inevitability long ago. At this final juncture, his revived cautions and precautions are much too little and too late.

Cannot the materialists simply nuke the norms? What chance does a little norm stand against their deconstructive WMDs? Can we truly 'normalize' the Big Bang? The anthropic principle goes only part way. By itself, it is too susceptible to a dualistic interpretation. Here is where my struggle with the Monster Group will have to begin to pay off. My Monster vs. their Big Bang. Ownership of the Monster, however, may still be in some dispute. Nonetheless, normalizing the MG is not inconceivable even by the most jaded materialist.

The normalized MG plus anthropics puts a very short leash on the Big Bang. Teleology is now raised to cosmic proportions. Quantum cosmology and a universal observer principle can no longer be set aside, as has generally been the case before. The anti-Occamist notion of (infinitely?) many worlds is now even less necessary and less attractive. The normalizing of the MG also undermines the dualist proclivities of the Anthropists and the Intelligent Designers. The net result is that everyone is emphatically being nudged toward immaterialism and the BPW corner therein. All we need is a very few in this crowd to jump ship. It would quickly set off a general alarm. Normativity when diligently pursued is one more straw that turns into a hefty stone that could, along with all the older baggage, just about break this camel's back. I wouldn't want to have to bet the farm on this beast's imperviousness.

It is the Telos that finally confronts the Big Bang. It has been my contention that teleology is an all or nothing proposition. There is no such thing as half a Telos. All politics may be local, but all teleology is global. Teleology is all about coherence. It verges on the oxymoronic to posit a partially telic or partially coherent world.

Of course, the atomists, reductionists, naturalists, etc. would much prefer that we accept a diluted or palliative version of teleology, if we have to accept any at all. Struggle as they might, you do not and will not see them making sense of any such palliatives. It is simply a desperate, rear guard distraction on their part.

Given the Telos, we can hardly avoid the notion of a BPW. They verge on the synonymous. We then must ask ourselves if the Big Bang cosmology is the best one possible. Search as you might, you will not find a materialist touting the intrinsic merits of any of his or her hypothesized worlds. If you don't like any given rendition, that is entirely beside the point. We teleologists, however, take the opposite tack. Everything answers to the principle of sufficient reason. Presence is what counts. The Big Bang universe of deep space and quasi-endless time is anyone's trophy for absence. However, and this is a big 'however', the appearance of absence may serve many esthetic functions. We'll take that 'natural' esthetic, thank you, but eschew its illusory substance. Is that not a possible world? Tell us why it's not possible, please. So much for saving the appearance of the Big Bang. Anything else you wish saved?

[12/29]

The Archetypes emerged here as a counter to evolution: [Creation vs. Evolution](#). Also they are intended to counter Samuel Johnson's alleged refutation of George Berkeley's immaterialism. 'I refute it thus,' says Sam with a well placed kick at an errant stone.

The first choices were [cycles](#) (and [here](#)) and atoms. The [Dream Atom](#) is no laughing matter. We might also call it the quantum or normative atom, thereby challenging, along with [Biosemiotics](#), the [The Epistemic-Ontic Divide](#).

The archetypes are simply the organizing centers of Creation. A minimalist Creation posits a self-organizing cosmos. But unlike our Santa Fe colleagues, we do not eschew the self. The primal Self becomes 'X' in our AZO/X/QRP system of archetypes. It occupies center stage.

Now, better pay attention. Here comes almost the whole show. This may either be the weakest or the strongest link in the BPW system. X marks the spot. A cosmic self spontaneously emerges from the totipotency of the Matrix. Teleologically this is the creator, hero and, yes, savior. It is the Adam/Christos. It is the Alpha and Omega. It is the first and last of the Archetypes. It is the beginning and end of coherence.

We could do worse than follow St. Anselm's [ontological argument](#). The only addition here is the Matrix as the ground of that Ontos. The primal mark of distinction is also the **dialectic** of the I & Thou. This schism sets up the main psychic oscillation, the primal cycle. This duality plus their dynamic relation is the trinity. This is the necessary buckle of the cosmic bootstrap. This is both head and tail of the ouroboros.

Relationalism and idealism are nearly synonymous. To be is to relate. We know of nothing more relationally promiscuous than the self. It is the necessary nexus of all knowable relations.

[12/30]

The materialists bet the farm on the illusory nature of the self. I bet the farm on its substantial nature. The materialists must have us believe that the self is epiphenomenal, accidental in the larger scheme.

If there is to be anything at all, there must be an ordering principle. *Cosmos* derives from the Greek word for order, as opposed to their *Apeiron*. Chaos can exist only relative to something more orderly. To exist is to relate, there can be no relation without order. For the materialists, space & time are the primary principles, but don't bother to ask from whence they derive.

There exist many potential ordering principles. The most potent among them will logically dominate any sort of bootstrapping process. Everything else will then either go along or be gone. Something on the order of self-love fits the bill. Creation is self-realization writ large. We are each an aspect or reflection of the cosmic Self on its inevitable way to self-realization. We see this process under the aegis of temporal flux, but that is just our worm's eye view of the matter. The only end of self-realization is eternal presence.

So far, so good. Where many people demur is with the anthropological problem, i.e. when we touch upon the Anthropos. I see no way to avoid this. No one does. The only escape from the Anthropos is abject mysticism. The only escape from the theos is the pantheos. The only escape from coherence is incoherence.

I can sympathize to a degree. Each of us contains a piece of the cosmos and a piece of the apeiron. The potential for rebellion and anarchy lies in every heart. We would not be here without it. Self-realization is a recreation of the potency of the self. With every construct there is a de-construct, with every light a shadow. With every affirmation there is a hesitation. This is the natural dialectic of being, [q.v.](#)

In hesitating, we are holding out for something better. No? That is why we have the BPW. But there is a caveat. Within the BPW, there is theistic minimalism. Atheism is pandered to, up to a point. I also believe in universal salvation. I am a Universalist. But there are limits, nonetheless. We cannot hesitate

forever. If you have to ask how long that is, you may already be on thin ice.

Nihilism is nothing natural. It is pure posture. It can be a dramatic show, just don't make it your last show. Yes, Virginia, there is self-responsibility.

Finally, if we cannot believe in the self, in ourselves, in what else can we possibly believe? How can you possibly believe in an electron or the Monster Group if you do not believe in yourself. The self is the logical and phenomenological beginning and end of all substance, all being. Could there be any other source? We can try, but we will never be able to totally deconstruct the Cartesian *cogito*.

There will be those who wish to side-step the self in order to more fully embrace the Matrix. That could possibly be our final act, but do not attempt this at home. This is not a sport for amateurs. When you attempt that, you are truly alone. There will be no recourse. The self is just designed to point the way back to the Matrix. Don't leave home without it. I point to the *Mahayana*. For the *Hinayana*, you are on your own. Come to think of it, though, is not the notion of a self-salvation from the self oxymoronic? Don't get hoist on your own petard.

Let us not forget the ecological objections to the anthropic bias of any ontology of the self. Just who do we think we are? Is not the self to blame for all selfishness? The distinctions between selfishness and Selfishness are many and subtle. My only caveat is that we not throw out the baby with the bathwater. The deep ecologists seem bent to that untoward end. See the previous paragraph.

[12/31]

If there are going to be any archetypes at all, the psyche is the only place to start. This is particularly true with immaterialism where we must challenge the ontic-epistemic divide. We start with psyche/episteme. This is just our version of the *cogito*.

We have ample reason to assume a substantial universality for the psyche. It must be the basis of any possible coherence. The microcosm of the psyche is our only portal to the cosmos. There is indeed a bias toward the anthropos, a bias which we should be ready to amend according to the evidence. At present there is no evidence for any substantial alternative. Humans presently own the epistemic franchise. Unless and until some contender appears, we make do with what we have. To attempt philosophy without an anthropic bias is simply foolish, if not patently impossible. Indeed, if there is anyway to overcome human parochialism or anthropocentrism, it would have to be through some form of philosophy.

But I go further than this. There is a more specific identity of the psyche with the christos. I do this out of logical/historical necessity. The mythos surrounding the X-event is simply an historically unavoidable nexus of archetypes. No other event in history comes close to matching the semiotic density that has been ascribed to this one. There are many other teachings and scriptures, but none claim or even pretend to be so personally grounded. Christianity is indisputably a personality cult. Its claims on the psyche are unequalled. If there is a mythic coherence, if there is a metanarrative involving human history, there are no other contenders. Unless one is prepared to reinvent the mythic wheel, we must be prepared to go along with what is so evidently a given.

This, in a nutshell, is an argument for the X/christos/anthropos. If you have a more coherent scheme, it is time to place your bet. History rides on the outcome.

X is the nexus of [AZO/X/QRP](#). We see here the macro/meso/microcosm. The zodiacal Z is certainly a strong nod back to the Zoocosm, but there is no historicity comparable to the incarnation. The Z is the primal circuit of the psyche. I can hardly avoid the apt rendition of 'Lucy in the sky with diamonds'. That 'Lucy' may also be the name of our mitochondrial, hominoidal Eve may be the closest we get to a scientific incarnation.

Originally I took Z for Sol, but this was too limited in its scope. Its brute nature does not conform with the minimalist creation scheme of the BPW. One could do worse than envision a creation sequence of Zodiac, Luna, then Sol. [Heliotropism](#) kicks in only in the latter phase. The common connection made between deep space and the psyche is probably no accident.

Taking Alpha and Omega as the extremes of the primal psyche-circuit of the Zoocosm, is nothing very radical. Alpha and Omega are the seeds of the metanarrative when history is viewed from a progressive, covenantal perspective. Can the BPW offer any less than a salvation economy? That X is also identified with the A&O, but mainly with the Omega, can hardly be a surprise. This short shrift may do for now, as I wish to turn to the microcosm.

Where we first had Sun & Atom, we now have Z & QRP. Much of our Logos is riding on Q, R & P. This is our contact with science, mainly via mathematical physics. But right now it looks more like *manana*.

[1/1/04]

Let's take it from the top again. I postulate the spontaneous **symmetry breaking** of the totipotency of the Matrix into a zoomorphic collection of psyches. These recombine into a semi-stable zodiacal/ouroboric circuit with the symmetry break now focused on the head/tail, Alpha/Omega gap. This polarity is the primal duality. The 'air gap' in the nearly complete 'magnetic' circuit becomes the basis of a temporal direction. The logos of this gap is also the christos. The christos is both the efficient and final cause of the gap. Thusly is implanted our salvific economy, from the very beginning. The salvific dialectic is virtually the precondition of history. Thus do we have Z, A, O & X, right off the mark. Q, R & P are more of a stretch.

What are the common traits and relations between Q, R & P? They occupy the borderland between subject and object. They are essentially normative, each in its own fashion. The biologic/metabolic cycle, R, is a prototype for the Quantum measurement. Under proper conditions it is a primitive recording device. Thus there is a mutual dependence between Q & R. R is the microcosmic analog of Z.

Q, R & P exhibit crucial symmetries. Quantum logic is the basis for most of the many symmetries and conservation laws of physics, viz. the [theorem](#) of Emmy Noether. Thereby enters substantiality into physics. Stable atoms are a direct consequence. The (molecular) measuring cycles of R complete the quantum measurement bootstrap. Many 'quantum' philosophers suppose that this bootstrap is the basis of global teleology. I demur. Pi is my counterweight. It is my logos, even christos, in its own context. Through it the anthropos crucially enters the telic bootstrap.

[1/2/04] [\[a\]](#)

All roads lead back to Pi and its singular relation to the christos. If I could bequeath anything to the world, it would be a renewed appreciation for this fact. First, glance back at 12/20 & [21](#). Yes, I am saying that Pi is the number of Jesus. You cannot understand one without understanding the other. This is a radical statement. Perhaps better than any other, it sums up the philosophy of the BPW. This is all about the reenchantment of the world. Others talk about doing this, but here you can see it being done in real time with all the vengeance of immaterialism finally overcoming matter.

Pi is the Achilles heel of materialism: its jugular, to be more specific. It was Archimedes who said, 'Give me a fulcrum and I will move the world.' Well, Archie, here it is at last. It was right under our noses all this time. Do I detect skepticism? From the frying pan of zodiacal astrology, I jump into the fire of

numerology. But if we are ever to reenchant the world, what else can a body do? Yes, Pi is no more or less teleological than a biological cell. (See [10/30](#) &ff, [10/13](#), [9/27](#) &ff, and other related entries, i.e. [Pi anxiety](#))

It is the Platonic absolutists who have done the most to disenchant Pi. The same absolutism notoriously subverted Christianity. Luther, Hegel, Adam Smith and Mohammed are just a few of its victims. Scientific materialism is just the (very) last chapter in that sorry legacy. But, with a nod to the BPW, we would not be here now were it not for this legacy. There may be many dialectics, but there is ever only one legacy.

The crux of the matter lies in the [anecdote](#) of the freely drawn perfect circle, and also in our attempts to compute away our Pi anxiety. Yes, we are afraid of ghosts, and especially of any Koestlerian '[ghost in the machine](#)' (69,000 hits).

Pi is the anchor of materialism. Nothing in the world has been or can be more precisely fixed. We've got this one nailed down, Baby! I demur. It's all in our mind. Yes, let's watch as the ground begins to shift beneath our feet.

There are no absolutes in the BPW. The closest to such would be cosmic love. Pi's pretense to absolutism stands to be revealed.

Knowledge of anything lies only in its proper usage. To be is to relate, is to be useful. This is pragmatism and utilitarianism where the ends are eschatological and transcendental. The final knowledge and being of Pi vastly outstrips any recitation of its digits, a mere exercise in syntax, with little or no semantic value. Pi is substantial only to the degree that it contributes finally to cosmic love, and I suggest that degree may be far from inconsequential.

Despite much opinion to the contrary, Pi is has much more to do with quality than quantity; although, in the end, it will hardly be possible to distinguish the two. Much of its ultimate quality remains hidden. That it may turn out to be the organic nexus of all math, could stand to revolutionize our conception of Pi. Anything that is useful will be pliable in the hands of the user.

The numerical value of any quantity exists only in relation to other known quantities. The first billion digits of Pi are a pure abstraction, without any intrinsic meaning beyond that to which they might be assigned by some convention or another. An atom at the center of the earth exists to the degree that it influences the gravitational field at the surface. The billionth digit of Pi has not even that much influence, and certainly not as an individual.

A principal influence of Pi is to be found in the syzygy: $e^{i\pi} = -1$, a configuration that was not even a gleam in the eyes of Pi's 'discoverers'. Note that its influence here arises only in conjunction with the other quantities that participate in the context. There is no such thing as an intrinsic or essential quantity. That the same goes for qualities is hardly controversial, but we have lately fallen into the habit of thinking of quantity as quite distinct from quality.

We cannot learn one new fact without modifying every other fact we have ever learned. Some epistemologists suppose that this constitutes an insuperable paradox for holism. The fixity of the billionth digit of Pi would be their exhibit A. Holism is a problem only for the non-vitalist, not for the vitalist or panpsychist.

Knowledge, like everything else, is alive. It moves, it 'evolves': all of it together, not just particular parts. Are there no eternal truths. None, other than cosmic love, and that exists eternally only to the degree that it is lived eternally. By the same token, nothing of value need ever be lost. Yes, each one of us has only a tenuous grip on parts of the eternal truth. Riding that beast is the task of a lifetime.

Cosmic intelligence is like the software of an object oriented parallel processing system. Its infinitely

distributed intelligent agents are constantly reconfiguring and reconstructing themselves. Pi is no exception. Pi is another, albeit transcendently important, chip off the cosmic spirit. It all comes from the same place, and it all ends up there, in perfectly seamless fashion. That is the one eternal verity. That is the beginning and end of all coherence. When we can see the world as Beethoven once saw his Fifth symphony, in one eternal flash, then our job will be done. The Pi we know today is just a pale shadow of its true Self.

Permit me to append a personal communication:

The Matrix as the 'uncreated heaven' and 'cosmic womb' sounds right to me. This is also not unlike the Hindu concept of Nirvana. I see it as the source and ground of all being: pure potentiality, fecundity. It has a feminine connotation, naturally.

Out of the Matrix emerges a primal psychical circuit. This is the original pantheon including zoomorphic psyches, not unlike the zodiacal powers and principalities. These spontaneously organize under the aegis or sign of cosmic love, and this is where the Christos emerges as the preeminent entity. Assume a mixture of genders herein.

Thus we have something like: Matrix -> zodiacal/Logos -> Christos -> Creation proper.

We seem to be missing both Sophia and the Holy Ghost. Also there seems not to be a 'godhead', per se, but I would think that the Christos/Creator entity might be closest to a 'godhead'. I do not see truly distinct forms at these stages. It is still very much a spectrum. With my AZO/X/QRP scheme, I struggle to maintain as much fluidity as possible, even with respect to the entity I arbitrarily designate as 'P' or 'Pi'. What we think of as '3.14...' is a very pale shadow of the living Archetype that is 'Pi'. A, X & P are the core of the Logos, while O, Q & R relate back more to the Matrix. Z is a mixed bag and even less formal than the others. It is almost pure(ly) dialectic.

'Pi' may come closest to pure intellect and wisdom. If there were a Bible 'code', this would be it. The other archetypes are more functionally identified.

My tentative suggestion is that Sophia $\sim$ P. The HG might be subsumed as the dialectic of Z. In the mathematical context it is the $\sqrt{-1} = i$. But recall that the HG is also the Spirit of Truth which, in its turn, reflects Sophia.

A principal point here is that the main archetypes are moving targets. Trying too hard to pin them down is to commit idolatry, Platonism, absolutism. All that you and I can offer is the occasional snap-shot, meant for purely pedagogical purposes. The above dialectic is true of any meaningful relationship in which there is constant give and take, role playing and the like.

All I am aiming for is a minimal identification, and only then as it promotes an understanding of the cosmic dynamic. No eternal verity can or need restrict any living power. Nor need any pedagogical scheme impinge upon anyone's personal relation with the higher powers. The love engendered thereby demonstrates what the most thoughtful words can only dimly echo.

[1/3]

The least discussed of the archetypes is Q. Following yesterday's communication I am inclined to associate it with the **dialectic**, picking up this topic from [above](#) and on the [previous](#) page.

Hegel's great bequest may well be his (transcendental?) [dialectic](#) (246,000 hits), though he might not recognize all of its progeny. What is it? What is it to become?

The great dialectician was Socrates: argumentative questioning in the ferreting out of truth. The Socratic

tradition appears unique in the world, inclined mainly to the West. It stands in opposition to the monologic of rhetoric. The dialectic finds itself refurbished in Kant's hands where his transcendental [version](#) of it is used to defeat the speculative pretensions and excesses of theology. Hegel, not to be deterred, makes his transcendental dialectic the basis of his cosmology. Here I take my cue from Hegel.

Hegel used the dialectic to support his absolute idealism. I use it to defeat absolutism, following Martin Buber and existential theology.

Dialectical dynamics avoids Platonic stasis. I posit but one eternal verity. Lesser existence is not lost, it is merely subsumed, as the musical notes are subsumed by a symphony. The notes are transparent to the final effect. The final effect is the dynamical gestalt.

Existence is relational and psychical. Psychical existence is dynamical and dialectical. The 'internal monolog' is always a dialog. Gestalts are meant to be switched until the transcendental limit of coherence is grasped. The switch from materialism to immaterialism portends to be singular in its scope.

The closest that the dialectic comes to personification is as the third person of the trinity. The Matrix achieves a similar personification as the Mother of God. I oppose my **personalism** to the impersonalism of Hegel.

The nearest that the dialectic comes to specification is as the 'imaginary' i in $e^{i\pi} = -1$. It enters physics as the quantum of uncertainty, placing it in a role that remains ontologically obscure.

In biology the dialectic takes the form of the metabolic cycle, 'R'. It is also the basis of the ouroboric A, Z & O archetypes.

Have I gone overboard with the dialectic?

[1/4] [\[a\]](#)

Let me please follow up with Sophia. The above mentioned correspondent and I have discussed her in the past. My most significant spiritual encounter was with an entity of a similar quality. What are we to do with her? Is she being left out?

My tentative suggestion was to have her be subsumed by M & P, i.e. by the Matrix and Pi. Is this not doing her justice? I picked up the Christmas issue of the *Economist*. Mary was on the cover. Her special connection to Islam was being touted. It seems that there may be a message here. Why not just add Mary/Sophia to the pantheon along side of X, christos? Easier said than done.

The X event is essentially singular. This has to do with the singularity of the BPW. There have been many well-meaning attempts to provide the christ with heavenly and earthly consorts. Do we not jeopardize the Tao by failing to balance the yin and yang? Where is the dialectic?

My best answer at this point is that, in the BPW, balance only serves function. Balance is not an end in itself. The dialectic is an unstable equilibrium. Balance and stability would be tantamount to death. The Matrix is not the Tao. The Matrix is unstable with respect to emergence. X is the primary and singular emergence. X is the cosmic hinge/fulcrum. X & M can never be in balance. The battle of the sexes is essential to history. The resolution can only be eschatological and transcendental.

With regard to the BPW, the trinity has been modified: M, X & HG/SoT. The son has replaced the father. Yes, Christ's conception was even metaphysically immaculate. I have suggested that the holy ghost be considered as a personalized dialectic. For that persona I would suggest Mary/Sophia. How does this square with the archetypes: AZO/X/QRP? Are not the **Matrix and the Dialectic** both missing? The

simple answer is that M & D, being pure potentiality and pure function, respectively, are neither one archetypal. They are the primal pair from and by which the archetypes logically emerge. Ontological priority is thereby being given to the feminine, it would seem. The BPW is her emergent consort. Sophia is the midwife. The only qualm here might be that the feminine is made less personal than the Christ. I would say that it does seem to be a bit more diffuse, but then that was part of the quality that I experienced of Sophia.

As with every other topic here, there can only be provisional resolution.

Yesterday I started out with Q, but then got sidetracked onto the dialectic. Among the archetypes, the Quantum, along with Z, perhaps, comes closest to expressing the pure functionality of the dialectic. What emerges out of Q's dialectic is metabolism as here represented by R, the self-reproducing, self-recording biological cycle.

Q is also responsible for the microscopic emergence of mathematical physics. The mathematical aspect of Q is represented by the 'trinitarian' syzygy of $e^{i\pi} = -1$. Using the previous symbols, this could be expressed as $m^d \cdot x$. The instability appears in the negative unit.

Pi is the stalking/Trojan horse that smuggles every mathematical/physical symmetry into the dialectic of Q. This is not unlike the redemptive role of X within history.

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12/27/03

Agoraphilia

Now where were we, before our fish tank got rattled? Here we go, back to the metaphysical salt mine, on the lookout for the occasional flakes of gold.

The premise was that our pantheonic denizens of Mt. Olympus have an essential need for an Olympic venue. Agoraphilia is obviously a natural state of mind that is unlikely to remain eternally unfulfilled. Our world is quite probably an example of its fulfillment. The Big Bang would certainly be one means of producing an awesome agora, but it is also a rather cumbersome, even awkward form of Creation.

If the idea is just to generate a plaza, a *Cafe de la Paix*, then the Big bang would be using a sledge hammer to swat a fly. There are just two logical courses to follow, relative to Creation: monist or dualist. No, sorry, I can see nothing logical in dualism. How we in the prophetic tradition ever got suckered into this incoherent mode of thinking is quite beyond me. Only God could have so successfully engineered this red herring. Clearly Descartes did not manage it all by himself.

If you're going to have a Cafe, you've got to have some coffee. Unbeknownst to us, this coffee was decaffeinated. It was just intended to put us to sleep. Asleep that is to our own creation. If the gods go to all the trouble of putting on an Olympiad, they are going to want us to keep focused on the Games. They don't want us to keep being distracted by ulterior questions. There is only room for so many mystics on so many mountains. The rest of us keep our nose to the nearest grindstone.

But if the gods aren't crazy, can't they be lazy? Trying to save all the appearances of a natural, uncreated world ought to keep them all a lot busier than a bunch of one-armed paper hangers. Instead, all they would need to do is listen to Steven Weinberg for the [First Three Minutes](#), then sit back for next 12,000,000,000 years and enjoy the show. It sounds like a good deal to me.

It may sound good on paper, but I'm suggesting that God is much more of a hands-on type of Gal. The only caveat is that we are her hands,...and eyes, ears, etc. More importantly, we are her Imagineers. Yes, God takes more than one page out of *Tom Sawyer*, but not because she is lazy. It's because we and she are all just chips off the same Matrix.

[5/6]

The struggle continues. Clearly we're not quite ready for prime time, but I maintain that I am ready for the sort of limited engagement that could be greatly facilitated by Ron. I am operating in a vacuum here. Part of that vacuum has been created by my public association with Dr. P. In those pre-Internet days, Ron's phenomenology network represented the only possible outlet for my radical cosmology. And, yes, I was strung along with that possibility dangling in front of me for several years, before reaching the glass ceiling by about 1998. I can understand the historical necessity of 9/11, especially in the context of Y2K and [Y2C](#) (and ref. [X2](#)). It is a psychological bench mark. And I can understand the hiatus in the Aquarium initiative before and after. The dust has to be allowed to settle. But there is window of opportunity here, which cannot be neglected. There must be a sunset provision for the R & D show, and I surely would not envy the person who had to reinvent it. Redundancy is not built into the BPW hypothesis. I recognize that breaking the glass ceiling of the Aquarium by Ron would likely be irreversible and be fraught with uncertainty, but it is not clear that continued inaction is a reasonable alternative. So be it, and now back to the agora.

What I am struggling with are the psychological origins of space and time. This is the critical piece of any immaterialist cosmogony. Somehow we transform semantic into spatial relations. The Matrix is the

singular, indivisible cosmic potentiality. It is the ground of being. To be is to relate. The most related thing we know is the self. The self is the primordial being. The only selves we know are essentially social in nature. There could not exist a singular self. The primordial being is a pantheon. The Matrix has undergone a spontaneous multiple personality breaking of its symmetry. The Matrix has become a Mt. Olympus, or a Zodiacal pantheon. This is the logical and inevitable pretext of any and all relational being. However, any Creational progress beyond this bare beginning is going to require a quasi-conspiratorial, deliberate transformation of Mt. Olympus into an Olympiad, or, more precisely, a spin-off of the former. The Olympiad is a Zodiacal [folie a douze](#) (12), if you will. It is a *Cafe de la Paix*, a la Star Wars.

Without the benefit of the symmetries and translational invariances of space and time, the number of beings that might be accommodated by the Matrix will be severely limited. Upwards of hundreds of fragmentary personalities have been reported in extreme [MPD/DID](#) cases, but you can see the logistical problem of attempting to socialize such a menagerie without taking advantage of spatial relations and combinatorics.

If space is a social illusion, the main problem will be its sustenance. The simple solution is the ritualization of the sacred space. This would involve astrology, sacred geometry and choreography, and these elements would optimally occur in a megalithic type of context. All we have to do is fit these pieces into a mythic or cosmogonic narrative. There ought to be considerable flexibility at this point.

The choreography would likely involve sacred processions and team games particularly using a ball court, as is evidenced in the Mayan culture ([Pokatok](#)). In some such manner do we manage to routinize the illusional charism of the sacred primordial space. The next biggest conceptual hurdle is from a sacred space to a metabolic space, or from 'mythology' to zoology and ecology. Biological reproduction would be the major sticking point. The phenomenology of seeds would be crucial. How might this be routinized? Might fertility rituals provide any clues?

Or perhaps we reconsider the MPD. In this case it is usually a trauma that produces the cloning of the persona. Then consider the myth of the sacrificial god or king often associated with fertility rituals. There is the associated complex of sadomasochism. The dialectic process of cloning, the mark of distinction, the [Zim-zum](#), etc., may all be relevant.

Numbers are relevant to all of the above. Pi, phi and 'e' seem particularly so, along with $e^{i\pi}$. Sequences and functions all have seeds or generators. Pi & phi and syzygys of them are involved in the delimitation of sacred spaces. Fractal geometries inhabit the interface between algebra and geometry, and they usually involve the seemingly androgynous iota. The imaginary iota is a seed, *par excellence*. Symmetry groups are intimately involved in space, cloning and combinatorics. Most of mathematics and physics is directly related to the structure of symmetry groups. The Anthropic Principle of physics and the organicity of mathematics both manifest the vital force that animates all being.

It may be fair to say that spatial and metabolic inflation are both just the logically inevitable outgrowths of the vital or dialectical principle that is inherent to the Matrix. The Matrix is that potency. The only countervailing force to this promiscuous inflation is the relational restriction inherent in coherence and narrational semantics. The cosmic mind cannot expand beyond the relational limit of self-coherence. Creation will surely push that envelope, but it cannot be broken without abrogating the relational essence of all being. That would be tantamount to the logically impossible cloning of the Matrix itself.

The deliberative process of Creation is the subtle interplay between pure potency and teleological coherence. It is this process that necessarily results in the BPW. Rogue forces can only be self-defeating in the teleological context.

Atoms are the coin of any metabolic realm. They, along with their cipher cousins, are the necessary limit of all combinatorial and recombinatorial processes. Atoms are the spatial analogs of the dimensionless ciphers. Coins, atoms and ciphers are all materialized in the rituals of the green eye-shaded, pocket-

protecting technocratic cult. Our passage through this analytico-reductive fire is how our souls are ritually purified for the rapture of the hierogamos. These are the scales of Ma-at, the Egyptian god of measures. This is the singular cosmic regeneration.

The relational robustness of atoms is sufficient for their substance to spill over into the substantiality of our technological enterprise, which is the cosmic pivot of our sojourn into 'matter'. It is the esoteric logic of the quantum that also enables the same substantiality. It is the perpetual interplay of the projective Q and shape-shifting iota which plays out this analytic limit of the vital dialectic.

We seem to be approaching a mnemonic of sorts:

vital potency (M) + relational coherency (Dia-logos) -> [AZO/X/QRP](#) = BPW.

This is the BPW **cosmology** in one sentence. M + D -> AZO/X/QRP = BPW.

All of this has been fleshed out to a degree. Each time around this horn, I stop to reflect on what seem to be the largest remaining logical and narrational gaps, and then proceed to fill them in, connecting the various dots. Our skeleton remains reasonably robust, and reasonably accessible given some personal assistance on my part. At some point I will need to recompile a topical index to afford an unassisted accessibility to the stout of heart. All said and done, the BPW is reasonably prepared for its first round of criticism, IMHO.

From still another perspective, the irresistible force meets the immovable object, yielding, after due diligence, the BPW. Each interested reader should feel encouraged to produce their own paraphrase.

In the meantime: the immediate opacity and seeming intransigence of the world is just one aspect or condition of its teleological transparency and amenability. All is well that ends well.

[5/8]

I have been living with these radical, speculative ideas for more than a quarter century. I am constructing from scratch an alternative worldview. The last known person to make such an attempt was G.W.F. Hegel (1770-1831). I do not wish to compare these efforts with his. He was a ponderous scholar with that peculiarly German style of philosophical exposition. In contrast I am just a gadfly. I am the Yankee Doodle taking pot shots at the 'German mercenaries', i.e. professional scholars, from behind the trees.

I aim ultimately for coherence. Not, in the first instance, for a coherence of exposition, but rather for a coherence of the subject matter. My cosmology is organic. The phenomenological cosmos is a living organism, albeit an immaterial one, which I attempt to understand, not from an analytical or biological perspective, but from a biographical perspective. The coherence toward which I aim is that of the 'metanarrative'. But we live in the postmodern era. It is the sworn duty of every postmodernist to disallow and deconstruct any such construct. The BPW hypothesis, if it were ever to come to their attention, would be regarded as just an atavistic piece of intellectual hegemony -- something quite distasteful or even boorish. Political correctness is to be found only in an absolute pluralism, oxymoronic though that may be.

This is a powerful current to be swimming against. It is a lonely struggle, even as measured on the scale of Google's global purview. How can such an off-the-charts effort not be dismissed as that of a crank? A good question, that one.

My only defense against the putative label of 'crank' is my purported coherence. Purported, I say, because, quite admittedly, the existing website is nothing short of disjointed. The BPW hypothesis is and will remain for the indefinite future a work, hopefully, in progress. I can hardly imagine that there will not

be written more than one book on this topic, but don't be looking for my name on any of them. I have my little thing going here with Sophia, and the last thing I need are the distractions of publication. Every morning I can wake up to a clean slate in my blog, and that is how it must be.

[5/10]

Dear Diary, I have submitted an informal request for a review of the BPWH. I await a response. Without prejudging the outcome of the immediate request, it might be beneficial, nonetheless, for me to use this space to draft some follow-up material.

My request addresses the problem of 'phenomenology'. The putative reviewer is likely to have some background in that area of collection. This approach does raise anew the issue of Aquarium protocol. The subject of uncorrelated phenomena is controversial. More than half of our citizens believe that the government has been less than forthcoming concerning this type of information. My correspondent is the only official who has admitted responsibility for its collection.

My understanding is that you have responsibility for tracking 'uncorrelated' phenomena. I gather that you do this on a very ad hoc basis. For the last quarter century I have been struggling with the theoretical side of this coin. The Aquarium has functioned as a kind of think-tank. I attempt to correlate the previously uncorrelated aspects of the world.

Before the Aquarium there was science, and before science there was religion. Each has in its own manner attempted to correlate human experience. Each of the previous attempts has failed in more or less obvious ways. Those failures, however, should not excuse us from continuing our effort to grasp what is the widest possible context for human experience.

The Aquarium effort is obviously on a very modest scale, and certainly on a modest budget. Yet, the very widespread post-modern mind-set has strongly favored philosophical pluralism and deconstruction. This 'zeitgeist' transforms even this modest constructive effort into something practically world-class, just by default.

Even this modest effort then deserves to be reviewed by someone cognizant of the phenomenology 'problem', if that is how it may be labeled. There is an issue here of global security. If the nature of reality is something significantly other than what is being assumed within science and/or religion, we are leaving ourselves vulnerable to being blind-sided by possible cosmic developments. The problem of eschatology certainly ought to fall into this category of possibilities. Eschatology has become something of a specialty of the Aquarium, and it is an essential feature of the BPW hypothesis.

If I had any direct responsibility for phenomenology, I would want to keep myself apprised of the state-of-the-art for any correlational effort. In the public realm there can be little argument that the Aquarium's BPW hypothesis is on the cutting edge of all such efforts. So, at the very least, perusing the BPWH would be a useful exercise in mind-stretching for anyone burdened with second guessing the phenomenology scene.

So, just what is the BPWH?

Besides science, there have only ever been two truly distinct flavors of cosmology: theism and pantheism. The BPWH purports to be the one possible coherent **synthesis** of these two predecessors, which also takes full account of the scientific enterprise.

Metaphysical monism is the key to the BPWH. This has also been the basis of pantheism. Theism, on the other hand, has too easily fallen into the logical dead-end of dualism. This dualism, as later developed by Descartes into a mind-body dualism, turned out to be very convenient and probably even necessary for the development of the scientific, materialist worldview. Convenience, however, is not a concomitant of truth. Nor can the convenience of science ultimately deter us from our age-old quest for truth and gnosis.

Creation then was never meant to be a spectator sport for us creatures. We are the full participants in this 'participatory universe'. We are its co-creators. The pantheists have known this all along. But, and this is a very big BUT, they disavowed assigning any rationale or intrinsic value to the world. The world could have intrinsic value only if it were the result of a moral act. That Moral Actor can only be the theistic Creator. We can participate in that act only if we may ultimately be identified with that Actor.

This excruciatingly obvious synthesis of theism and pantheism is the single most neglected truth in the world. The Aquarium has staked its existence on the exploration and promulgation of this singular, coherent truth.

The BPW website is a daily chronicle of my struggle to understand and explain the literally earthshaking ramifications of this one simple truth. This is a burden that I am all too willing to share. I hope that you will facilitate my sharing of this crucial task. It is not at all clear to me that your facilitation will not be necessary to reach this goal.

Unless there is some blatant inaccuracy in the preceding, this ought to be a sufficient justification for you and me to take the next step: agree on a designated individual to undertake a preliminary critique of the BPWH.

Up to this point the Aquarium, with respect to the glass ceiling, has been functioning more as a terrarium. Any positive action upon my request could be construed as abrogating that ceiling. I would interpret it in that fashion, and I would probably not hesitate to inform others. Without such action, however, it appears that the BPWH will continue to languish in obscurity. Google alone is not able to stir up interest.

The BPWH is radical to the point of being earthshaking. It deals with issues that could impinge upon global security. This fact would tend to overwhelm any individual interest or action in the absence of external sanction. The Aquarium is stuck between a rock and a hard place. The effort required to dislodge it would be like a swift kick to the sleeping dog that is phenomenology. This rudely awakened critter might bite almost anything in sight.

It is mainly a matter of timing, given any substance to the BPWH. The timing of all this is outside of my bailiwick. I'm just here to tell what I know. When and if anyone else takes notice is another matter, but I will render an opinion, given the opportunity. My opinion is always likely to be 'sooner rather than later'. Can you blame me?

Can any putative review of the BPWH not be strongly prejudiced by all of the above? I doubt it. This does vastly complicate the process. Any content of the review is going to be overshadowed by the mere fact of it. The provenance of the review has to be more significant than its outcome. Should I be surprised that my request seems to have gotten lost in the mail? Unfortunately, no. Will I be able to damn the putative torpedo?

[5/11]

Yes, it does look as though the Aquarium will be remaining in this terrarium mode. We'll have to continue to generate our own oxygen, with just about enough for one fish. On the cover is the little sign, 'Break glass in case of emergency.' Any day now, folks. That leaves us outstanding in our new found agora.

Permit me to elaborate on a previous thought. My being given access to a limited number of people down stream in the phenomenology network would be unlikely to change outside opinion. To achieve that end the review process would have to be networked into mainstream academia. That could happen only with continuing input on the part of my correspondent. It would then be a continuing struggle to keep attention focused on the BPWH, and not be distracted by the phenomenological questions implied by the apparent

outside interest and influence. Such practical considerations do complicate any possible compliance with the request that I have put forward.

Whether the Aquarium pump could ever be primed without this kind of external input is problematic. On the other hand, if the Aquarium cannot pull this off, who could, and under what circumstances that would not turn this whole affair into a circus? Is there some larger scenario that is already in the works, or are we really expected to be flying by the seat of our pants? These questions remain unanswered at my pay grade.

But hold on a minute. Previously I had spoken about networking away from my source. Could that not be done effectively through an outfit like the 'Jasons'? There could be provided access to a person with sufficient public authority to adequately buffer the link back to phenomenology. Does this put us back on track? It is still a long shot. My specific request would be for a practice session preceding access to a Jason-type interlocutor. This, in turn, would precede access to someone who could network to a more public venue.

There is still the problem of handling the X-file aficionados. Early on, they will want to get in on the act, and will be crying foul if they are rebuffed. Who can read them the riot act? Perhaps it has been the intention all along that they would be the canaries in this scenario. Someone would have to do some hand-holding. I'm not sure that my services in that department would be adequate. Presumably there would be a concomitant increase in dissemination, spontaneous and otherwise.

The agora remains a problem here. However, it does appear to be the best encapsulation of the whole BPWH problem that I have come across to-date. That is no small feat. The emergence of the primordial agora is a set-piece puzzle. Progress on this 'toy' problem could give us a handle on many of the larger issues. Yet, it may turn out that further progress will have to be made on some of the more peripheral issues before this central one may be effectively addressed.

The agora is our beachhead into the 'physical' realm. Once secured, we can make further inroads. All relevant tools will be brought to bear in establishing and maintaining the beachhead. From what quarry will we obtain the megaliths? My kingdom for a stone. Where is Ben Johnson when we need him? Sacred geometry must play a role. How will it bootstrap itself? At some point the zodiac is projected outward. Rotational symmetry is established and broken in the same time frame. Obviously this is a crucial step. One might then wonder where the planetary wanderers fit into this scheme. Mach's principle and the centripetal force warrant consideration. The vertical dimension will have to be distinguished by gravity. It is notable that several of these features could be tied together with a gravity pendulum; however, none such survives from antiquity, besides the bipedal figure itself.

[5/12]

Let me not forget that a primary tool of creation will be the telos. In retrodicting the time-line for Creation, we need mainly to determine the path of least resistance between the already given Alpha and Omega. NASA might have as much to do with the creation of space as do the players of Pokatok. Materialism is a path of particularly low resistance. That is why we have such difficulty extricating ourselves from this path. There will come a turning point. Coherence will not be denied indefinitely.

It could have been that Mesoamerica was the cradle of civilization. The strict timeline of modern archeology may only be a retrospective projection based on materialist presuppositions. That timeline is superimposed upon the mythic dreamtime. None of this precludes the possibility that origins of the different cultures were geographically separate at first. Mesoamerica may simply have been the prototype. Arising in a more compact region, the remnants may represent something more pristine. Also I

find the flat jungle setting to be more primitive and perhaps more conducive to a zodiacal interpretation. The materialist interpretation can hardly do justice to the logical commonalities of the allegedly disparate origins.

The megaliths were not just involved in the delineation of the local space, but more crucially were involved with a primordial geodesy. The curious [coincidence](#) of the British and French measures is possibly a residue of an earlier global construct. And keep in mind the [light speed](#). It will not be easy, and perhaps not even necessary to disentangle all these competing influences. We may just appreciate the apparent overdetermination of both the Alpha and Omega. The archeological attention to detail, the counting of every potsherd, impressive though it is, may be distracting us from a much more significant larger picture. In a teleological world it may not behoove us to too readily succumb to a tyranny of the past.

A jungle bound Pokatok court seems almost like a message in a bottle, indeed, a starry messenger washed up on these timeless shores. Is it not something semantically irreducible? The ball in question could only have been the Sun, being entertained and entrained in its nocturnal retreat. Naturally there would be issues of death and resurrection, not to mention recreation.

Next to consider is the origin of the megaliths. I don't contest the existence of quarries. Resorting to quarries will still require a non-materialist explanation of geology. In the BPW scheme it remains an open question as to which came first, mega-Earth or megaliths. Recall that the megaliths figured in the geodesy, i.e. geo-geny. I'm just suggesting that the ceremonial rocks and the Pokatok players may have had a related and more teleological origin. Every primordial ceremony is a cosmogonic reenactment. And on this telic view, each enactment is a vital piece of the cosmic process. Ritual failure has always been taken seriously, and often over someone's dead body.

Speaking of which, body that is, there is a prevalent thesis, e.g. [Schwaller de Lubicz](#), that body and temple are interrelated on various levels. That their origins might be logically distinct would be contrary to the spirit of the Matrix. Recall also that cosmogonic myths frequently involve dismemberment. Is this a naive anthropocentrism, or is science a naive atomo-centrism? Yes, we do have atomic bombs rather than mythic bombs, or is that how we need to redesignate the eschaton? The peculiar choreography of Pokatok does seem to emphasize the individual body parts. How better to embody and sanctify the temple than with a ritual, sacrificial ballgame? What a sacrilege that would seem today. Like everything else, our rituals have been compartmentalized. The triune relation of temple, body and celestial zodiac ought to be instructive. The maintenance of these ritual resonances is crucial to our ontogeny. The ritual continuity between Alpha and Omega is maintained throughout history in a very eclectic, even promiscuous manner. The network of being has its spatial and temporal projections. In this connection recall also the concept of the 'chakras' and the sensory-motor body-map of the cortex. Thus the primordial temple and constellations might be viewed as an exercise in phrenology. Furthermore, the comparable schema for atom and solar system need not be coincidental, and may pertain to these other relations. We are just attempting to locate the nexus for the network of being.

The Pokatok ball-court was our cosmic beachhead. This was our participatory, cosmogonic scheme. Beyond the court was beyond the pale. It was a jungle out there, psychological and otherwise. Inside the court was a mythopoeic order, transpiring under the constellated heavens. Hunting, gathering and planting emerged in due course.

On second thought, we have established no metabolic course. One can only imagine the relevant Corona beer commercial. We'll have to do better than that. At what point do our erstwhile ball-players break out into a sweat? Where will be the nearest taproom? Perhaps we'll first have to find out what is going on in that jungle out there. At what point do we revert to [Jurassic Parc](#)? Have we simply added a ball-court to the JPC scheme? This might not be such a bad idea. It's beginning to look more like [Xcaret](#). We may have to charge admission. Somewhere the metabolic and spatial forms will have to meet. That's what physics is about. The Garden of Eden was pretty sketchy on metabolics and reproduction. Our *Cafe de la*

Paix is turning into a Rainforest Restaurant. We are definitely on the slippery slope between upward and downward causation.

[5/13]

It looks like we're not quite finished with Pokatok. Here's why. Up to this point I have managed to avoid the topic of sex, but now may be the time to talk about the birds and the bees. But I won't. Sex is too important to leave to the birds. I'm also thinking about the slippery slope. More than that, I'm thinking about the dialectic. If the dia-logos does not have a gender specific dimension, we are missing a good bet. I am suggesting that sex has a lot more going for it than mere biology. It has a cosmic dimension. What else is new, you might ask. The Matrix is too clearly gender specific to ignore that aspect of it. Everything else must define itself relative to that.

Biological sex is very useful when it comes to populating the BPW. Genetic diversity would be impossible to rationalize without the double helix and the idea of assortment and recessivity. The extended family is the basis of social structure.

What do these considerations tell us about JPC/Xcaret? They tell us that our Garden of Eden will necessarily be co-ed. Our problem now is to make the necessary arrangements, while carefully balancing on the slippery slope. For instance, does teleology give precedence to viviparity over oviparity, or do they represent parallel ontogenies?

Meanwhile, back at the Pokatok court, we were looking for a way to jump-start **metabolism**. Rather than invoke the 19th hole, I would invoke [Rene](#). The losers get checkmated and the winners get mated. Nothing complicated here, and no one has to pay taxes. It's death and resurrection right there on the center ball-court, by dawn's early light. Of course, *de rigueur*, there will be a fifteen second spot for viagra. Would this not also be a case of instant reincarnation? After all, the show must go on.

Would this be difficult to stage manage? It might be easier than the ball-game. The gestation process does not require the constant attention that must be devoted to Pokatok. Its programming could be mostly object-oriented. While the men-folk are watching reruns on sports central, their sisters, no doubt, are out planting the maize and malt, using the appropriate planting sticks: that oviparity logically paralleling their viviparity.

Where does this leave us with JPC? I trust we have made a little progress, but much work remains. We may not be ready for prime time, but we are ready for the 6am Aquarium show. Recall that Jurassic Parc was originally invoked just to deal with the dinosaur problem. The rest of Creation was placed under the aegis of the archetypes, AZO/X/QRP along with M & D. Now I am attempting to penetrate the fog surrounding Alpha, as a major part of constructing the metanarrative. We are effectively adding an anthropic component to JPC. This would now become the BPW's rendition of the Garden of Eden. We might refer to it as Mayan Parc or MPC. JPC would then be a logical derivative of MPC, as we gradually expand the envelope of floral and faunal diversity. At this point, time is still purely cyclical. Once the MPC phenomenology is firmly established, it would be comparatively straight forward to clone it into other climes and cultures, perhaps on an 'experimental' basis at first. All of this is just the prelude to history proper.

Given Alpha, we may wonder whether history proper starts with a bang or a whimper. Clearly there is a major break in the cyclical symmetry of time. Giorgio De Santillana, in [Hamlet's Mill](#), points to an episode that is, at least, psychologically traumatic. Prior to this episode there is a geodesic alignment of the various versions of MPC. This is an archeoastronomical feat of the first magnitude. The result was a prototype of our present terrestrial globe. This much is fixed in stone. Now forgive me my speculation. There may have been a jockeying for 'pole position' among the candidate cultures. If this competition got out of hand, there could have been a resulting '**pole shift**', of popular vintage. The losers would have been

checkmated, e.g. Atlantis, etc. The further result, nevertheless, is the ideal 23 deg. shift of the ecliptic, and a similar shift in the galactic plane. The precession of the equinoxes is thereby set up to mark the historical Aeons. I am merely demonstrating a good-faith openness to some populist dramaturgy. Creation should not have to be boring. There you have it, from Pokatok to Pole Shift. The rest, as they say, is mere history. It will require but a few more [barleycorn](#) syzygys to move us beyond history and into our Millennial alignment, hopefully without trauma this time.

[5/14]

Is a dream world possible? It is if we can arrange for there to be dreams. Dreams may or may not require a dreamer. A dream world implies coherence which entails a cognitive subject. A world also implies an intersubjective objectivity. This then raises the issue of whether there must be a primary dreamer. Is the cosmos a figment of the cosmic mind primarily, or is God just the foremost of the dreamers? I somewhat dodge this question by positing a fundamental identity between dreamer and dreamee.

[5/15]

Hold that thought. Here is something else.

What is the most important question in the world? It is the God question. What is the second most important question? I have no idea, nor, I submit, does anyone else. In other words, there is no contest about which is number one.

If there exists evidence that might have a bearing on our question, what would be the most likely repository for it? Let me rephrase that. If there were to exist evidence that favored the God hypothesis, where would it be? The Vatican? Well, if they had it, why would they not make it public? What would be the next most likely place? The CIA? Yes, correct. What would the third most likely place? Again, I doubt that there could be any other consensus.

If you were God and you wanted to arrange for limited gnosis, which venue would you prefer? The answer should be pretty obvious. What have we just demonstrated? Not that a certain agency has any such evidence, but, rather, that it would be the most likely known venue. We have reasonably established two significant facts. First, what is the most important question; and, second, if there were an answer, where would it most likely be found? But this is not the end of it. Who then is the one known person who would be most likely to be able to corroborate any of the above. I submit that there can be little doubt that it is Catfish, i.e. Mr. P. Again, I am not saying he does know, but, rather, of all the known people in the world he would be the mostly likely to be able to shed any light on the subject. Period.

But this is still not the end. What is the one venue in which Mr. P. has allowed himself to be openly questioned? Right here in the Aquarium. This is it folks. What may we then conclude? We may conclude only one thing: relative to the most important question, there is an incredible lack of demonstrable curiosity. Is not 'incredible' the correct word here? I can think of no more accurate adjective. If you are reading these words, you are the second most curious individual known in the world. Given a rational individual with access to the Internet, and some command of English, and a modicum of curiosity about the meaning of life, this would be the furthest that she could go on the Internet toward satisfying that curiosity. The next step would be to email me about the continued pursuit of this issue. That has not happened. Not yet.

If you were in this spot, would one test of your rationality not be to be feeling a touch of paranoia, or even more than a touch? Would not the most rational response be to feel that the whole situation was a set up of some strange kind? How else might this be explained? To whom might I now turn to obtain a

reality check? The only one in the world seems to be Mr. P. If this is a game, it is completely rigged. It is curiously self-contained. There is a notable lack of recourse. One time I did attempt to consult a psychiatrist about this situation. I think you could well imagine the response, or lack thereof. This right here is the closest thing I have to a couch, or to a reality or sanity check.

Why me, Lord? Where is everyone else? How do they manage to be so incurious? Are they just pretending not to care? Am I here on this spot just because of a ten minute encounter with Sophia some twenty-five years ago? Why me, Sophia? Enough about me.

Back to dreamer vs. dreeamee. If the self is something essentially social, then there can be precious little distinction. If we are created in the image of God, then God must be an essentially social being. Does this contradict an essential aspect of monotheism? Yes and no. It defeats any absolutist rendition of monotheism. The God of the BPW is the relationalist version of monotheism. Within the pantheon, the Creator is readily distinguished: a very distinct personality. This is just the X factor. She is our Dreamer, we are her dreeamees. In a relational world, there can be no ultimate distinction. Could there exist a non-relational world. Sure. Just ask the scientists. They call it atomism.

There you have it. Dreamer, dreeamee, it's six of one and a half-dozen of the other. The only question is whether an immaterial self is possible. The next question is whether a material self is possible.

Frankly, I think you could shuffle atoms around for all eternity and never come up with a self. In fact, if quantum theory demonstrates anything it is just that there can be no such thing as an unobservable or unobserved atom. It is not at all clear that observation can entail anything less than a self. Any evidence to the contrary is based entirely on the presuppositions of scientific materialism.

Even if a material self were possible, that would not speak directly to the nature of our own selves or to the possibility an immaterial self. It is only the functionalists who claim that science is presently in a position to explain the self, and functionalism overlaps with materialism only at that margin. Functions are a far cry from atoms. There exists no reductionist scheme for functions.

Relationalism implies the existence of a singular Matrix, i.e. a source or ground of being. Any resultant being then implies the existence of a non-contingent relational nexus. That nexus can hardly be anything other than the socially creative self. That is what I refer to as the Creator/Dreamer. If we are anything more than atoms swerving in the dark, we must be chips off of that Block. The BPWH flows directly from this excruciatingly obvious preamble. What more could I or anyone else say about this whole matter?

The Zodiac arises out of the cosmic potentiality as a nexus of quasi-real relational nexi or quasi-selves. To take their reality to the next level, these beings conspire to play games. For that to transpire there must be an agreed upon set of rules with an appropriate venue. An obvious suggestion is a minimalist physics in a limited space. If we wish to make contact with our own reality, the Mayan ball-game of Pokatok presents itself as a suitable candidate. Each of the zodiacal psyches would present itself in this game as one in a set of reasonably similar avatars. The game would progress as a shared lucid dream. It would be an excellent exercise in synchronized concentration. I would further opine that the Pokatok game brings us nearly half way to the BPW. Heck, it is even further than half way if you allow to include that gestational reincarnation addendum. And this latter item ought not to be a big deal within the given context.

Would not this simple scenario sound rather more believable to the ingénue as the basis of reality than would a quantum atom? It is a presumption here that we may have outsmarted ourselves when we take the quantum atom to be an absolute basis of reality, rather than as one of many useful models. I am just suggesting the most coherent alternative to the atomic model of reality. And if you can grant me this

much, the we are half way home already. There should hardly be a contest between these two models. What compels the former is the technocratic turn of our history. If history is to take another turn, the BPW will be the leading, or perhaps the only coherent candidate. Where is the competition?

[5/16]

Before trying to figure out the next step of Creation, let us recapitulate and check for missing links. One area that may need more work concerns the ball playing avatars.

[5/17]

It appears that we may have touched on a sensitive issue here, and we're not even talking about the avatars. Just consider the ball. To what degree is there a reality that corresponds to the appearance? Is there actually anything out there behind all those appearances? It certainly does seem like it. We can see a tree in the distance and then walk over to it and feel its bark, smell its blossoms and hear its leaves rustle in the breeze. We may even climb up in its branches. How much more real can it get?

This self-presentation of the tree has to do with our spatial perceptions. It is not that these perceptions are deceptive, but they may not be fundamental. These perceptions are neither relational nor functional. We generally suppose that our relational and functional understanding is derived from our spatial perception. I suggest otherwise.

The brain is supposed to act as a behavioral transducer. It transforms the external picture into a functional map that our body is able to act upon in the appropriate proprioceptive manner. As a mentalist, I contend that the 'internal' functional map is closer to reality than is the planar map allegedly projected upon our retinas. Perhaps the projection actually works in the reverse direction. The Pokatok ball exists functionally in the minds of the avatars. The resulting 'synchronization' problem is not a problem when we recall that there is ever only a single source of all relational being, which can therefore never become asynchronous. There is no asynchronous protocol for the cosmic web. There is ever only one cosmic mind, which now has the illusion of being a multiple personality.

Will this work? We'll just have to see if and where we can poke holes in it. After a hard days work, reality can often end up looking and feeling more like Swiss cheese, but by the morning it has usually managed to pull itself back together. Which is the real world: inner functional or outer spatial?

There has only ever been one Pokatok game: the first and the last. Our world is just many variations on that one theme. All the physical and biological cycles are derivative therefrom. It can be our singular microcosm. We have pushed that Pokatok envelope to its logical limits. It is about time for us to start wrapping things up and getting our lives back in order for the finale.

We'll have to work out the cloning process that allows us to do so much with so little. We seem to be getting a lot of bang for our buck. The dia-logos is our vital cloning process. It appears most starkly in the planting scene outside the ball court, as mentioned above. How big a problem will agriculture be for us immaterialists? To what degree might farm and sport overlap in their metaphysical basis? I have already suggested that floral and faunal reproduction should be closely related problems. Human reproduction might even be given a logical priority in the ontogenetic scheme of the BPW.

Can we institute a basic **floral cycle** without first having to implement every last metabolic detail? How do we apportion this cycle as between final and efficient causes? The more that we may appeal to teleology, the less work do we make for ourselves.

Recall the high school chemistry experiment of growing those blue crystals out of a solution of copper sulfate? For the immaterialist, it is a problem that is similar to growing a plant. Must we invoke quantum physics to get these crystals started? We take a crystal, dissolve it in water, let some of the water evaporate and then watch the crystal reform. Then repeat. How about that? The phenomenology of dissolving is usually reversible. Every substance will undergo some such process in the appropriate circumstance. Glass melts, diamonds burn. What is the teleology? It has to do with entropy. What is entropy for the immaterialist? What is it for the BPW? Do we chalk it up to planned obsolescence? Is that not what mortality is about? Here also is the logical basis of metabolism. Here is the conservation of matter and energy. Mathematical structures don't have this problem. Or do they? What if one is a constructivist? Can construction exist without deconstruction? Not according to the postmoderns.

Finally, it may be simply a matter of time. I don't mean abstract 'physical' directionless time, but phenomenal, directed time. Without time, there is no history, no dramaturgy, no metanarrative. Such time is not possible without entropy and atoms. The mere fact of a narrational semantics requires the existence of atoms subject to quasi-reversible processes. And, yes, the rest is history. Or is it now just physics? Physics does not come close to explaining phenomenal time, and I would argue that phenomenal time is inconceivable outside of a teleo-logic.

Am I promoting semantics over physics? Yes, indeed. A semantic system relative to a physical system is like a monetary system relative to the cash system. The latter is mainly for show. It is the invisible hand that finally counts in the monetary system; it is the telos that counts in the semantic system. Green eyeshades and pocket protectors are not strictly necessary in either case.

The invisible hand in the semantic system is just you and me as the eyes and ears of God. Yes, we are the normalizers. Even the paranormal has its time and place. Much more than that, however, threatens to upset the system, and before that it threatens our sensibilities. We do keep the trains running on time. The eschaton, after all, is just the caboose on our glory train. Well, if you want to be technical about it, it is the engine!

Is Pokatok irreversible? Imagine trying to play it with a reversible memory. Without entropy, how could the players ever decelerate? At the least, they would need flywheels in order to do that. Instead of using flywheels, they eat the breakfast of champions, which, conveniently, is being grown right outside the stadium.

An important fact about the BPW is that it is a package deal, and not the kind that is put together with string and sealing wax. The Matrix is the seal. But the Matrix is not the point of maximum entropy. It is the point of maximum potency. The BPW is its permanent appendage. The world is just the Matrix as refracted through the diffraction grating of our individual minds. That requires work, our work. The analytic tradition results in an increase in information and a decrease in entropy. The molecular biologists are its latest, and probably its last installment. We metanarrators are semantically repackaging the existing information, which technically does not effect the entropy.

Strictly there was not a first planting or a first ballgame. Their **cyclical potentiality** was gradually brought forth by the potency of the Telos. But then at some point there was a psychological pole shift which managed to permanently break the cyclical time symmetry. My only scenario at present is just the one given [above](#).

[5/18]

Atoms still need some work. They have to do mainly with biological cycles. These cycles require the replenishment of information and energy. They are not reversible.

The chain of being, i.e. creator -> humans -> cells -> atoms, has to do with the distribution of

intelligence. The intelligence is found in the **functional cycles** logically entailing these forms. Cycles are the phenomenal substance of the world.

There is also the issue of multiplicity. Could there be a participatory creation without multiplicative cycles? The creational diversity inherent in the combinatorial possibilities is just the attraction of atomic matter. This is just the logic of our sojourn into matter. This is the central support for our bridge from Alpha to Omega. We and the atoms are chips off the Matrix. We are the droplets that make up the rainbow coalition of creation. The cosmic holography could hardly function without the logic of atoms. That is the logical envelope against which we may push the matricial potency to its limit.

We have not yet minded our P & Q archetypes. They must entail the input of the telos. They balance the first and final causes. They ensure and facilitate the anthropocentrism of the entire holographic process. This is the p-IQ of the atoms. Otherwise they would be inert. The dynamic substantiality of atomic matter resides finally in the singularity of the Monster Group, which, in its turn, resides in the manifold symmetry of Pi. This is how our rainbow coalition becomes the unbroken circle of the Omega. This is the finality of Pi. Every possible color of the Matrix is diffracted through it. The MG is the invisible hand made visible. Pi is the link between mind and the agora, i.e. between logic and space.

Another aspect to be noted of the ballgame is its tendency to transform ritual or cyclical time into a functional or linear time. This is a microcosmic symmetry breaking. Temporal presence is thereby focused. This microcosmic synchrony is followed up by the cosmic synchrony arising out of the symmetry breaking in the pole position contest. There is probably a logical similarity between these primal 'contests' that is not yet visible.

The revolutionary shift from materialism to immaterialism is the transformation in our understanding of the world from mechanical to functional. The mechanical aspect of the world is then seen as merely one aspect of its functionality. Atoms no longer constitute an absolute reality. Quantum physics forced us, very reluctantly, to make a small step in this direction. The BPWH requires that we leap across the remaining conceptual divide. The phenomenology, fortunately, will be transformed in a much more gradual manner, as we better grasp the meaning of the various functions, instead of merely reacting to them. We begin to comprehend the relativity of being.

The problem we face right here is the inauguration. On what formality do we stand, before we are willing to undertake this revolution? Can it be a purely deliberative process, or must there be a coercive element?

Must there be a big stick? Perhaps holistic health will provide an impetus sufficient to transform our metaphysical assumptions. If this were to be the case, we would probably have to wait until molecular biology proves to be less of a distraction than it has been recently. It distracts all of us from the larger, more functional picture. The catch is that the balance between conventional and alternative medicine will be strongly influenced by our own perceptions and expectations. The placebo effect speaks strongly to this point.

It is apparently very difficult for even a few people to undertake such a large adjustment in their thinking merely on a contingency basis. Immaterialism will still appear to most folks as a trackless wilderness. It may require further years of concentrated effort here, before the next most motivated and properly positioned person may find these environs sufficiently surveyed so as to avoid a discomfiting disorientation. A related problem will be to also get a better resolution on the messianic dimension of any such undertaking, but it is hard to see how this contingency might be resolved short of an actual transformation.

My beef here is that although theism and pantheism have been with us since the beginning of recorded history, we have not previously attempted a coherent synthesis of the two worldviews. Having noted this historical fact, what is it that now prevents us from pursuing this path? Is this an opportunity that we can well afford to overlook? On the scale of all intellectual endeavors, why should this one not be given a

high priority? Just on the face of it, should that not be the case?

[5/19]

We might wonder at this point if what we are confronting is a positive avoidance of coherence. Coherence is simply taboo: 'forbidden to profane use or contact because of what are held to be dangerous supernatural powers.' [M-W Dict.] This is, of course, true for paranormal phenomena. Science, however, in regard to the paranormal has taken a different tack. It denies the existence of all anomalous phenomena. There is the presumption of normativity applied to nature. Furthermore, there is a disallowance of any forces not sanctioned by physics. Cases in point are vital forces and mental powers.

Denial, however, is just an ontological form of taboo. In practice the denial takes the form of a collective censorship of scientific speech and activity. As with any human activity, there are implicit and explicit boundaries. The theistic scientist crosses one such boundary frequently, which is acceptable as long as there does not occur a blurring of the boundary in the process. Scientists advocating Intelligent Design must expect to find themselves under constant attack by the more established authorities. This is all part of the fence building and maintenance effort. Good fences make good neighbors.

Postmodernism celebrates these fences. The BPWH sees them as an obstacle to the larger truth. This view consigns the BPWH to being subversive to the established order. It is not a subject that may be taken up lightly. There is an explicit threat to the historical order. This is the eschaton. The irony is that any order is either arbitrary or essential. The BPWH points to a larger essential order that supervenes on all historical contingency. With a stroke of the pen it legitimizes every historical fact, while at the same time it invalidates virtually every existing rationale or explanation for those facts by simply posing a rational Telos.

I arbitrarily search on [telos & cosmos](#) (5,000 hits). Near the top I find [Narrative Telos- The Ordering Tendencies of Chance](#), a dissertation for English by Victoria Alexander, CUNY 2002. There are some other good selections as well, which I shall peruse: [Against Philosophical Appeasement](#), Anthony and Mary M. (Maggie) Mansueto. The others among the first hundred are less provocative. The general effort is to append a telos to a material world, following mainly Teilhard. One might as well pin a tail on a donkey.

The Mansuetos make a provocative case against the nihilism of materialism and atheism. Their Marxist oriented liberation theology also falls into the dualism of the Teilhardian cosmology. Immaterialism would be pushing their Marxist envelope to the max. I am looking at the back issues of Anthony's journal, '[Dialectic, Cosmos, and Society](#)', for any idealist articles. There is no indication of any such articles in the more recent issues despite the lack of any editorial prohibition of same.

Victoria's thesis is billed as the most thorough explication of teleology to-date. I don't doubt it. It is written in a clear and provocative style. She was mentored by a physicist at the Santa Fe Institute, [James Crutchfield](#). That this exposition of the largely scientific uses of teleology had to be written by a non-scientist is indicative of the scientific taboo surrounding this general idea. I am about half way through this dissertation and am finding that it is world class. I have learned more about teleology in the last two hours than I have in my whole life. Our intellectual logjam relative to metaphysics is beginning to break loose. If you are living down stream from the Aquarium, you might consider moving to higher ground.

Permit me please to add yet another sidebar. I refer frequently to the chain of being. One version of this is God -> human -> cell -> atom. From this sequence one might infer a possible analogy: cell is to

human as human is to God. These ratios do happen to involve one of my favorite numbers: 10^{10} . I have long supposed that we might be thought of as the brain cells of God. This has some strongly pantheist overtones. I feel motivated right now to carry this analogy a bit further, with your patient indulgence. Yes, there is a spatial relation between our **neurons**, but more importantly they are embedded in a neural network, which can easily be represented as a matrix. My simple point is that you and I, relative to the cosmic mind are embedded in a very similar sort of subconscious telepathic network. That is how we are embedded in the Matrix, a partial projection of which is God's mind. Now hold on. Amidst all of the electrical activity in our brains, and with only a modicum of very transient external input, we are magically able to reconstruct a remarkably stable worm's eye view of the 'world', which is phenomenally impressive. Now I am saying that in God's mind there is an even more impressive and more stable functional 'representation'. But the caveat is that it may not actually be merely a representation of the world. It may just be the *real* world. Yes, this is a vicious circle. No, it is a sublime circle. It is the reality behind what we naively refer to as the 'world'. This metaphysical cycle circulates in both directions simultaneously. This is the 'mechanism' of our participation in Creation. Perhaps I should set this idea aside before I have second thoughts. What is real and what is appearance? This need not be an easy question.

And here is your homework assignment: how do atoms fit in, what role do they play in this reality circuit? If you come up with the correct answer before I do, you will go to the head of the class.

[5/20]

The atoms find themselves entangled in a non-spatial quantum matrix. It is, however, controversial as to whether quantum phenomena play a significant role at the level of the electrical connectivity between neurons.

There is another analogical ratio here. Creatures are to cosmos as atoms are to cell. Creatures and atoms participate in a similar peripatetic, interchangeable fashion in the information and energy economies of their respective spheres. There is a functional, microcosmic similarity to their respective 'ballgames'. There are two complementary microcosms: self and cell. This cannot be a gratuitous fact about the world. Likely it points to a yet to be discerned level of connectivity. It is also likely that the archetypes of QR&P play a role here. The MG may also be viewed as a kind of microcosm that could enter into this same context. In this case there is yet another analogical ratio: group elements are to the Monster Group as cells are to the body. This second analogy is structural rather than functional. And let us not forget the planetary model of the atom. In the sky it is the milky way that takes an ouroboric appearance. The nodes of intersection between the lunar, planetary and galactic planes were often considered to be waypoints in the transmigration of the souls. Pi inhabits the node of intersection between the logical and geometrical realms. Q&Pi combine to constitute the node between the mathematical and physical realms. X is the narrational node between cosmos and microcosm. Let's see now, have I left anything out of this witches brew? Dig deep, doggie in the bottom. What we may have here is a recipe for the Adam Kadmon or Cosmic Anthropos that somehow constitutes our reality circuit, or else it is a Rube Goldberg contraption. The previous question concerning atoms has now been blown out of all proportion.

[5/21]

The Creator is fascinated with her creatures. We, scientifically speaking, are fascinated with our cells and atoms. That fascination has temporarily blinded us to the presence of God, that is until we begin to stand back and ask the larger questions. At the height of our infatuation with matter, we were unable to see the forest for the trees. Now we have a carrot and a stick. The carrot is the anthropic principle, the stick is the mind-body problem. The universe is incredibly suited to life. The brain is credibly unsuited to mind. Then give these two facts a slight twist. Matter is deployed in the extrinsic support of intelligence, and yet

matter by itself is intrinsically unsuited to that task.

Here we have a major conundrum. We get a small break with the quantum. It turns out that the process of observation is an essential feature of atomic reality. Combining this fact with the previous facts, we then have confront the following fateful question which speaks directly to the meaning of life. Is it the atoms that bring forth mind, or is it the mind that has brought forth the atoms?

This seems like a difficult question so let me make it easier for you. We have spent billions of dollars over the last half century building the most impressive machines on Earth, just to smash atoms. Talk about fascination! And what is so fascinating? Behind the atom we find another reality. This reality is composed of the improbably intricate symmetries of Pi, and the incredible complexity of the mathematical Monster Group. And then according to the prescriptions of 'Monstrous Moonshine', these two features of the sub-atomic reality are intimately related. To get a firm grip on these facts you would have to absorb many thousands of pages of mathematical proofs. It seems that virtually all of mathematics may be brought to bear upon the makeup of a single atom.

Am I making it easy for you? What is nature trying to tell us here? She is telling us in excruciating detail that atoms are nothing fundamental. What is fundamental to the existence of every atom are the most abstruse and complex structures that the human mind has been able to produce. There is just one remaining question. Which came first, God or the Monster? This is a question with which I have struggled. Here is my best answer, as of today. Neither one. The Matrix came first.

Then came the [ouroboric bootstrap](#) consisting mainly of creator and creation intermixed in zodiacal, MPD/DID fashion. The problem we then have is to be fruitful and multiply. We will need to be able to do combinatorics, and in the process we will maximize the diversity of creation by pushing our symmetry breaking of the Matrix to its logical, coherent limit. We deploy the chain or network of being to its fullest extent. At the far end of that chain, at the fourth level of being, is our fascinatingly abstruse atom. That atom is the phenomenological stand-in for the Monster. This bootstrap is indeed looking ouroboric. Creator and Monster are two aspects of the head of the serpent. The MG allows the ouroboros to swallow its atomic tail. It is how the cosmic circuit is completed by minding the P&Q. If X is the Creator, then the MG is the anti-X, almost eschatological. This is how the Anthropic Principle works. Mathematics is naturally anthropic. It is necessarily a bio-logic, and the only logic is the dia-Logos. Mathematics can exist only as a formalization of language. It does not arise *ex nihilo*. It is a social game *par excellence*. The MG is the fulcrum by which the world is able to turn itself inside out. As in Communion, we end up swallowing God.

The mathematical syzygys help to give away this game. They are where chance meets necessity, and where subjectivity meets objectivity. This is a role that was formerly reserved to the quantum and the work of art. Those syzygys are our own footprints on that distant shore. They are our monogram. The combinatorics of our life game is played to the max. Therein resides 10^{10} . The BPW rests in the balance. 10^{10} is an aesthetic limit, and the MG enforces that limit anthropically. The vital essence of the MG is visible mainly on this scale. Its relational existence is a crucial part of the larger picture. Mathematics is as essentially holographic and coherent as is the world in general.

[5/23]

Pelican remains upbeat about the Aquarium, but insists that it acquire a new name. We're open to suggestions. How about 'Fusion' in honor of our oriental restaurant venue near I & 17th where the Pelican's Geo broke down on the way to the Zoo? That would make us the fuses, trying to prevent short circuits, or something. Is this good enough for government work?

[6/14]

I have been hanging out on the Sarfatti list. There was a useful exchange with KG, but that cannot go further without input from RP.

Jack's fringe physics folks are in a logical trap. They are forced to use UFOs to justify their questionable physics. But then they have to explain why the visitors are not cooperating with us in a technology transfer. They end up supposing that the visitors are largely of hostile intent. But then where are the good guys? Why aren't they protecting us?

The best way to explain the standoffishness of the visitors is by supposing that they are preparing us for some public event. This event would focus on the dissemination of non-technical information, presumably concerning our future. It's content would be perceived by many as disturbing, and it could be socially disruptive if not transmitted cautiously. This is where a 'fusion' group would come in handy.

Any further advance of physics into the paranormal domain raises the issue of mind over matter. There is the question of whether the laws of physics are unreasonably conducive to technical advancement. At what point must we consider a cosmic teleology? At some point we must consider a mentally bootstrapped cosmos. This is where the weak goes over to the strong anthropic principle. This transition is the point of my impasse with Jack & Co. This is what stands between here and eternity. Why don't I go back on the list and pursue this issue?

[('misanthropic') **WAP** -> **SAP**]

It is not clear to me why Jack and the others here are so hesitant to embrace the Strong Anthropic Principle, in contrast to its weak sister. Jack seems to hold Tipler and Wheeler in high regard, and they certainly embraced the idea.

The visitor phenomenon would be much easier to understand on the basis of the SAP rather than the WAP.

Everyone here subscribes to teleology and time warps. Why then can we not allow there to be teleology and a time warp on the cosmic scale? Would this not be the logical venue for such constructs, in the first place? Would not a teleological bootstrap be more scientific than having to posit an infinity of worlds? Would it not force us to look for explanations, rather than hide our ignorance behind an Infinity of Worlds Hypothesis?

Come on guys and gals, let's show some intestinal fortitude. The IWH is the end of thought. A dynamical bootstrap is a launch pad for further inquiry. Why not the dynamical model instead of a statistical model? Is not dynamics the whole point of physics?

Who's afraid of the SAP?

The SAP does not preclude the possibility of parallel universes. Not at all. It just means that we don't lean upon that unobservable infinity as an explanation for every last resort. Think of poor Occam!

And finally think of your fellow humans. Does not the SAP lend meaning to our lives, by the same token that the WAP robs us of significance? This should be a no-brainer for us!

Yes, this is a critical issue, alright.

Of course, the SAP is my stalking horse for immaterialism. Do these physics types subliminally sense that? It is for a similar reason that Jack abandons his Bohmian determinism on the cosmic scale.

Clearly the good guys, the Federation, the cosmic intelligence is going to participate in the bootstrap. They are it.

If I can get my foot in the SAP door, I'll be off and running with the 'Fusion' vision. Just wait.

[Berkant:] Sufi tales say there are seven earths and seven heaven..

I don't know what they exactly mean with seven earths.. maybe you have an idea to share with us..

IMHO some of the unfriendly "ETs" are from the "underworld".. so they are "earthly" not heavenly beings.

I would definitely prefer this sort of 'interdimensional' model for the ETs. Even if they lived in this dimension, they would need to travel via the others.

I have no problem with multiple worlds, as long as they are not redundant, i.e. as long as their existence functionally supports and enhances the organic whole. Our Earth would almost certainly be the main one. This would be the focus of the cosmic action. The ETs could be from heaven and hell, or the under-earth and over-earth. They are the supporting actors, are they not?

Also this interdimensional cosmology is much more in accord with an SAP-bootstrapped reality. Are there others here who share this POV??

[Jack:] There is no contradiction between SAP and WAP. You can have SAP in SOME of the WAP Universes - no problem! WAP does not preclude SAP. Some WAP Universes are God-Universes others are not.

God means IJ Good's "GOD(D)" or Stapledon's "Star Maker". God need not be a Moral God, but can be.

There may be War of The Gods across different Universes in Hyperspace.

The Devil is also there if God is. It's Milton's Paradise Lost!

Hold on, Jack. Let's think about this. Being a Creator is a major responsibility. No Creator worthy of the name is going to start picking fights with other Creators out there in Hyperspace, thereby jeopardizing her own Creation, would she?

It would be the height of folly for there not to a Federation of Creators, would it not? Why must we always anthropomorphize our Gods by projecting the worst of our follies onto them??

Furthermore, I see no reason to suppose that being a creature would be involuntary. If you and I were going to be creatures, would we not want as our Creator a moral, loving God who would be a good citizen of the Federation of Creators??

Sure, there might be amoral Gods out there, but imagine how much trouble they would have recruiting their creatures. Don't you believe in the all volunteer Creation?

John,

I understand the entertainment value of science fiction, but need we make it into a philosophy and a religion? I hope not.

What most amazes me about the sampling of Sci-Fi that comes my way, is the incredible lack of

metaphysical imagination that is generally manifested, present company excepted, of course. Instead of a horse opera, we have a space opera.

The WAP is the Mis-Anthropic Principle. This is the metaphysics of the space opera. What you never see in any space opera is the Strong Anthropic Principle. Frank Tipler, however, felt compelled to limit his SAP model universe to pure materialism, a limitation that should be obviously oxymoronic in this context.

Any self-consistent, coherent application of the SAP will have to include a mind-field as its essential element. Jack makes a stab at this with his psi-field, but then he retreats from the full challenge it presents.

Some of us will take up this challenge. It is the only way we will ever be able to explain the mystery of our phenomenal world. I grapple with this challenge on my website, and in this forum.

Rather than plunge into the daunting metaphysics of the 'spontaneous' symmetry breaking of the cosmic mind field, which I shamelessly call the Matrix, let me revert to the more familiar ground of cosmic politics, just one level removed from our beloved Space Opera::

When I last had Jack on the line, we were discussing Jack's notion of Creator Wars in Hyperspace. I have a problem with this notion. Why should we model the Cosmos on Dodge City? Aren't there any better models? Need a better model be less exciting? I think not, but let's see.

The Gods, after spending a few Aeons of bashing each other's creations, get tired of all the cosmic mayhem, and decide to cooperate, even if only for once in their lives. This new found cooperation was not just their own idea. The creatures were getting tired of being hockey pucks on the cosmic ice rink. A Creator has a major problem when she decides to have a Creation and no creatures show up. The show gets cancelled for lack of participation.

The SAP, unlike the WAP, demands participation. Its implied bootstrap is made up of its co-creator creatures, they are just chips off the pantheonic block, after all. The Creator now become orchestra conductor, cum motivational consultant.

OK, so the Creators and Creatures finally get smart and put their collective heads together and decide to outdo themselves. They will make the best darned creation that can possibly be made.

To make a long story short, and not to give away the plot of my website, that's where we are.

But wait, you say, there must be some mistake. This can't possibly be the best possible world! A short answer to that is, you ain't seen nuthin' yet. A more thoughtful answer is: the best possible world will be chock full of diversity and surmountable adversity, a diversity that we are challenged to transform thru adversity into an organic unity: pantheon -> theon. The co-creator bit is no joke!

And then the visitors appear from stage-left. There is a rolling of the drums.....

Dan

[6/15]

[What price innocence?]

Yes, Jack, this evidently is a political and not a physical question, so I guess I'll have to handle it.

I see in these environs many protestations of innocence in regard to many aspects of Creation. I see a great reluctance to accept the designation of co-Creator. Who, in their right mind, would wish to take responsibility for this mess? Politicians always get to blame the previous administration for the mess, up until the next election. As co-Creators we would not even be afforded that luxury.

I'm the bad guy, I'm here to dole out the responsibility. Shoot me, I'm a co-Creator!

Clearly you all cherish your precious innocence. How precious is it, and will we ever be willing to give it

up?

Innocence must be precious indeed, because we have been willing to pay a very great price for it.

Now do you understand why the Visitors remain in hiding? Now do you see why they were so desperate to find another messenger to deliver this bit of bad news? Was I the biggest sucker to walk in the door, or what?

Yes, Jack, you have met the Aliens, you have met Satan. Look in the mirror, He is yours and ours, soon to be lost, innocence.

Surely you all have heard of that famous river, the River Lethe. Did you never wonder why it existed, and why all of us mortals must cross it to get to these shores?

This has to be something that is worth contemplating.

Mortality in the mantle we don to participate in Creation. It is also our innocence. Beneath that innocence is our immortality.

Every time we cross that great river, that great divide, we are granted the priceless privilege of being allowed and being able to reinvent ourselves. In fact, my friends, we have just hit upon the core purpose of Creation. We are just the means for God's self-reinvention.

For every Gandhi there is a Hitler? It seems that God has been willing to try everything once. The envelope of possibility has been pushed to its limits. Here in this garden of eden, in this vale of tears, God has played hide and seek with herself. But like all good games, even this one, the greatest game that will ever be played, must come to an end. Ole, ole, infree!

Sorry 'bout that, guys and gals. It's time for us to move on.

From: Jack Sarfatti [mailto:sarfatti@pacbell.net]

Sent: Tuesday, June 15, 2004 11:35 AM

To: Dan Smith

Subject: Re: What Price Innocence?

Dan is mainly concerned with theology and morality. Fine. I am focused on the "how", the physics, not the "why." The planet is warming. Bush is ignoring that fact. The rank amateurism and incompetent post-invasion management of Afghanistan and Iraq of the Neo Con Cabal inside The Pentagon has not helped. I do note, however, that the rate of suicide bombing in Israel has gone down dramatically at a cost of almost 1000 American lives and at least 5000 American wounded out of a force of ~ 130,000. Eco-catastrophe is almost inevitable. I am Noah. It seem obvious that billions of people now living on this planet will die in a virtual Apocalypse. We have too many people on too small a planet. Only if we can make star gates for massive population transport to virgin Earths in the Universes Next Door in hyperspace do any of these people, including your children and their children have a chance of surviving.

Jack,

Well, are we making any progress in integrating the how and the why, the science and the spirit?

If there is an essential moral component to the UFO phenomenon, then, at the very least you may have to install a plastic Buddha on the dashboard. It may be mandatory, and there may be more.

What I do notice is that you and most of your colleagues have rushed to a negative judgment of Alien morals, and then you use this judgment to justify your own disregard of all things moral and spiritual concerning you own proposed conquest of the Cosmos. It's might makes right, and to hell with the

Golden Rule!

[If you will refer to my first message: we labor on these shores in the privileged state of cosmic amnesia, thanks to the waters of Lethe. I suspect that the visitors have no such privilege. They do, however, have a solemn duty to monitor our well-being. Furthermore, they are under a moral obligation not to disturb our amnesiac slumber. Thus must they refrain from the usual mundane formalities of informed consent, which otherwise I am sure we would not hesitate to grant. Perhaps, in their stead, it is I who has been granted the sublime honor of serving as your cosmic alarm clock. But do I detect just a tad of the 'Mondays', viz. 'Office Space' w/ Jennifer Aniston?]

I am not terribly concerned about this [disregard] because I have reasons to have faith in the moral character of the Cosmos. I am confident that the Federation will not tolerate your 'shoot first and ask questions later' methodology. Nor will they stand by while you or anyone else sets out to pillage and plunder. If there were not such safeguards, we would have been eliminated long ago.

What concerns me is that your one-dimensional, physicalist mind-set may be hindering a broader based approach to understanding what is almost certainly a multi-dimensional phenomenon. It may be that the visitors have a much less dualistic view about the world than you do. Your own formulas, you claim, demonstrate the unity of mind, body and spirit. But when it comes to implementing them, you act as if these dimensions have no connection. It's full speed ahead and damn the spirits.

But rather than sit here and argue about this, why don't we do an experiment? Why don't we see if a more unified approach to the UFO phenomenon will yield more information about it?

I'm thinking that we might be able to perform this experiment without leaving our chairs.

Dan

P.S. I have been hesitating to xmit this missive. What I imply at the end here is what Scott seems now to be insisting upon, i.e. dredging up old business. I am not the only ufologist or avian to have mixed feelings about any such dredging. But, if this has not been attempted in the last few years, perhaps we owe this much to posterity. Evidently there remain many loose ends.

Unfortunately, this puts the ball back in my court. I will have to take my own incautious suggestion under further advisement.

To go further than this with Jack & Co., I'll need some additional input of the avian variety to better resolve either the Rick Doty or the 'phenomenology' problem. I'm waiting now to get word back on this request.

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And so it goes.....

[6/18]

I've been reviewing my recent pages, preparing to get back to the blog.

Previous **examples** of how the BPW is supposed to work:::

- We, operating as psychically connected units, stabilize the phenomenal world in a manner analogous to how our interconnected [neurons](#) are able to stabilize our individual perceptual worlds.
- [Jurassic Parc](#) + [Pokatok](#) Court = Garden of Eden (Mayan Parc) (and see [Heliotropism](#))
- The vital, archetypal [equation](#) for the BPW
- Atoms compared with currency, numbers, letters.

- Ouroboric [bootstrap](#) [[siteSearch](#)] model for our self-organizing, self-creating cosmos
- Teleology and [Telos](#) [[siteSearch](#)] and [dream causality](#)
- [Upward](#) vs. [downward](#) causation [[siteSearch](#)]
- [Cycles](#), [memes](#), [normativity](#) [s/S], [functionalism](#) [s/S]
- Network of being (see [Relationalism](#) and [[siteSearch](#)])
- Spontaneous [symmetry breaking](#) of the Matrix ([MPD/DID](#)) ([Zodiacal](#) circuit [s/S])
- [WAP](#) -> [SAP](#) (Anthropic Principles)
- [Direct realism](#) (anti-[representationalism](#) [s/S]) and telephones, [photos](#), etc.
- [Organicity](#) [s/S] of mathematics, [Mandelbrot](#)
- [Leibniz](#)' PSR, II & BPW [s/S]
- Filling in the [blind-spot](#)
- [Synthesis](#) of theism, pantheism and telic science
- (note the last [recap](#))

It might be a useful exercise to try combining these items into a single exposition.

[6/19]

Sometime soon I should attempt another recapitulation of the BPW and how it works. Before that, I need to assess the plausibility of the BPW hypothesis. What are its weakest links? Where is the explanatory coverage the thinnest? What are the most difficult areas to justify?

Stars, atoms, fossils and computers remain especially problematic. Each of these concerns the problem of upward causation in its particular context. My strategy for incorporating upward causation into immaterialism is to employ distributed intelligence in the form of archetypes and cycles. This is a latter-day version of animism or panpsychism, and it fits in with the notions of relationalism, organicity and functionalism. Mathematics, games and language provide examples of such schemes. In each of these examples it is normativity which provides the stabilizing factor. It is in this light that I compare the operation of normativity with physics. The cycles and archetypes are rooted in the emergence of the primal Zodiacal circuit along with the Mayan/Jurassic Parc. Linear time may result from a sudden, purely phenomenal 'pole shifting' or celestial symmetry breaking, but only very gradually does it disrupt the cyclical time frame and begin to accelerate us toward the eschaton.

Naturalism is the primary rival of theism. Naturalism may be accounted for in the following manner. There are two epochs of processes that take us past the aboriginal confines of the M/JPC platform. First there is an animist version of Lamarckism, which is attenuated through history. Much later the scientific enterprise fills in the remaining phenomenological gaps with the projected normativity of its techno-logic. This latter occurs mainly in the microscopic, astronomical and geological domains. Finally a teleologically mediated metabolic and alchemical bridge spans both epochs. Scientific instruments greatly extend the range of our phenomenal world. That there is a coherent infilling of the resulting phenomenal gaps is a further outworking of anthropic coherence and Leibniz' PSR.

Note that there is no explicit invocation of deity. God must be invoked mainly to ensure the proper closure of the ouroboric bootstrap, and that is no mean feat. The Matrix may supply the necessary condition for closure, but it is God who finally suffices, or, should we say, 'satisfices'. There is a great deal riding on coherence, but that is just the manifestation of our monistic idealism. God is the ultimate arbiter of meaning and being, but the emphasis is on arbitration. Leibniz is wont to keep God on a short leash. It is the X archetype that is the cosmic pivot. That is a very short leash. That is also the root of Pi, the cipher of closure.

The preceding is a three paragraph synopsis of the BPWH, a bit shorter than I had in mind. Elaboration

may be the main remaining task. Elaboration and system are not my strong suit in this arena, but there is not much choice for now.

[6/22]

In my ken, postmodernism dates to 1966. That was the year of the Free Speech movement at Berkley, and the year I dropped out of physics. That may also have been the high water mark for materialism. The turning away from scientific materialism was marked by a turning inwards. The emblem of the latter was Edgar Mitchell's Apollo 14 flight in 1971. The irony of his sudden conversion from astronautics to noetics was not lost on my generation.

The turning from outer space to inner space was marked by an upsurge in meditative practice, almost entirely of the Eastern variety. The only theistic support for an open ended spiritual quest was to found in Sufism. Although there was a parallel upsurge in Christian evangelical denominations, with many featuring 'charismatic' services, there was virtually no contact between these developments. Nonetheless, the communalism of the early Christians and the communalism of Haight-Ashbury both had a distinctly millenarian outlook. The inward quest is necessarily a solitary one. It may have been the logistics of drug use among the 'hippies' that was a principle, if temporary, source of social cohesion. It was their version of communion. Sustained communal practice almost invariably involves a devotional dimension, viz. the Hare Krishna and many other such cults. Even tribes must have at least totemic or ancestor worship.

If there is ever to be a global village, there will have to be a common devotional basis. The problem with refined monotheism is that it invariably becomes legalistic. The sacred text becomes the primary cohesive element. The sacred text cannot survive modernity, let alone postmodernity. That leaves us with only Gautama and Jesus, or some future messianic figure. I'm not aware that Gautama can hold a candle to Jesus in modern practice. Where is the passion? Will we ever outgrow our need for passion? Could there be a Millennial 'kingdom' without it? In terms of millennialism, there can hardly be a contest. Social pragmatism, even in this utopian context, is the foundation of rational theism.

Nevertheless, there will still have to be a messianic episode to initiate the epoch of the Millennium. It is hard to imagine that the label of 'second coming' would not be prominently attached to this advent. Could civilization survive without a millennial coda? If we had the choice, would we really want to find out? I don't expect there to be a real choice in the matter.

I have produced this scenario just out of historical considerations. There has been no allusion to the BPW. That the coherence of the BPW's metanarrative demands a very similar finale to history is, however, no accident. All paths of coherence must lead to the same Telos. The Matrix can only sustain one ultimate point of convergence. That we might be approaching a false summit, would not augur well for any relational metaphysic or coherent cosmology. It's 'Pikes Peak or bust', is it not? There won't be any rain checks or retakes. This is where theism and pantheism must part company. Could coherence get us that far and then fail? The divine closure, noted yesterday, is our cosmic seal. If the world were going to fall apart, it would have had ample opportunity prior to this.

A very practical question, needing a virtually immediate answer, is whether we could now revert to a sustainable human presence on the Earth without recourse either to a chaotic reversal, or to cosmic intervention. In other words, from the clearly unsustainable growth curve on which we now find ourselves, could we muddle through to a long term equilibrium state and still be able to think of ourselves as civilized? In more practical terms, this question might be rephrased as to whether we can confine the trauma of our inevitable growth slowdown to isolated or quarantined regions of the world? That seems to be what we are in the process of doing now. On the one hand there is continued globalization for the haves, and on the other hand is increasing isolation for the rest. I suspect that these two trends cannot be

sustained. At some point, globalization would start to be reversed. Without that liberalizing force and outlet for the developed world, there would be an escalating inward turning and protectionism. Once these reactionary forces are set in motion, where do they lead? Will it be to something we can call 'civilization'?

[6/23]

A principle ingredient of postmodernism is its denial of progress, whereas the notion of a universal progress has been essential to liberalism. Globalization has been just one facet of the idea of progress. This is to underscore that postmodernism is likely to be the harbinger of reaction. A global deflation of economic and political expectations is a real possibility that we are now facing. Reaction and depression are concomitants.

Modern society is a complex and fragile construct. Its psychological dimension is just as real as its material dimension. When we lost our positive psychological edge in the last global depression, we were quickly delivered into a World War. Once the fabric of modern society starts to unravel, we will be reminded of how far we have come and how far we have to fall back. If the shock of that rude awakening is not sufficient keep us on the straight and narrow, then we will be in serious trouble.

The last world war did unleash a technological advance that has sustained our economic growth through the last half of the century. It is true that we have not completely used up our our technological potential, but the problem is that there is nothing equivalent to the earlier rise of atomic physics that is presently on our scientific horizon. Nanotechnology and bioengineering are still exploiting the same physics that was discovered a century ago. Instead, physics is treating us to the Theory of Everything, which is to say that it is no longer going to be a source of new discoveries. Atomic physics was a one-time event. That scientific envelope has been pushed to its logical limits.

If we find a new source of energy, such as ZPE, and if nanotechnology begins to deliver on its promises, then, indeed, we could return to another few centuries of material progress, and a revival of modern liberalism. But it is not clear that we should bet the farm on these two contingencies. The way forward may not be such a straight line. We may need to make an historically sharp turn. That is where the BPWH comes into the picture. It will deliver us a Millennium, but it won't come for free. We have our work cut out for us.

What I am thinking of just now is a Millennium Initiative, MI(1.0). This would be a citizens' effort to publicize and/or privatize what has been the Government's 'phenomenology problem'. A significant part of the problem is how to handle the potential overturning of the scientific materialist worldview. The Aviary, Aquarium, Fusion -> MI(1.0), is looking to take up this challenge. The first order of business would be to arrange for a meeting of the principals, which, hopefully, would be later this summer. I have sent the first email in this regard.

There is a ray of hope now that our little initiative may getting back on the track, but at a more modest pace than I might have wanted. Before there is any breaking of any glass ceilings, there are quite a few loose ends to deal with. More secure and dependable communication between me and my contact person are needed. I am hoping to enlist a third party in this effort, someone known to both of us, who can help with continuity and background info. Then there have to start being regular meetings. None of this will be easy to coordinate.

The Sarfatti group may still be a primary outlet, but I will need help to bring Jack into better compliance with some adequate protocol. That there often seems to be a rivalry between the two of us has not helped matters.

Perhaps it's time to reopen a discussion with Jack. The topic I have in mind is downward causation. Is this not the weakest point in the physicalist fortress? I can also discuss with Jack any developments on the MI front.

[6/24]

The ray of hope is flickering. Now, even my interlocutor is MIA, and Jack remains intransigent in his physicalism. With the help of the former, I could probably deal with the latter, but let's reexamine physicalism now, anyway.

On the practical side, I would argue with Jack, that if there were a purely technical solution to our problems, it would be easy for the good guys to supply that answer to us. Shall I go back on the net to say this?

Jack, et al.,

Yes, this is how Jack and his fellow traveling physicalists see the Universe. It is their private Tit. Getting between Jack and his Tit will invariably and understandably incur his boundless wrath.

Jack, by the age of 65, even most men have been weaned. You, however, are still hanging on to the Tit, for dear life. Like Peter Pan, you remain forever the Weenie.

Let's see if we can help you with your problem of arrested development.

Like most Weenies, Jack thinks all his problems will be solved if someone just gives him the right Formula. But even the Nestle Co. will not be able to help Jack in his predicament.

Yes, ZPE is the Great Tit in the Sky. It is being widely touted as just this. Shades of 1849, the great Gold Rush is upon us once again. Mammon is always just around the next bend in the river.

Why can a few of us afford to be skeptical? How can we bide our time?

Yes, if God had wanted us to be Weenies, She would have provided us with a Cosmic Tit. She would have provided us with ZPE. Like the Gnostical Knights of yore, the latter-day Physicalists search desperately for the Magic Key that will unlock Pandora's Box. Cornucopia is ours if we just recite the correct formula.

Like the crazed 'Miner, 49ers' before them, our ZPErs can exercise only tunnel vision in their headlong, headstrong dash to Eldorado. They are so anxious to reach their destination, they do not stop to think what they will find when they get there.

The Mammon will either be limited or unlimited. If it is limited, it will have already been used up by whoever got there first.

If the Mammon is unlimited whoever found it first will already have found a way to distribute it throughout Hyperspace. Unless we are the first to find the Mammon, it will already have found us. The game would already be over.

Subliminally, the Physicalist/ZPErs realize that in either case, their jig is up. If there is a Cosmic solution to the problem of existence, then we would already be existing under its Aegis/Aeon.

On the other hand, if there were not already a solution to the problem of existence, then it is extremely improbable that any life as advanced as ours would ever have been produced in the first place. We would simply be a miracle out of the blue.

Those of us who are not wearing cosmic blinders, those of us who can think outside the Gold Rush mentality, those of us who are not spiritual Weenies, who are older and wiser, can afford to bide our

time. We can even enjoy the spectacle of grown men slobbering for the Big Tit.

Because we don't believe in miracles, we know that we are not here by accident. There is a plan and we can see it gradually unfolding in a remarkably orderly and rational fashion. In fact, in this spectacle of Latter-Day-Physicalism we see a clear omen of much bigger things in the offing. Yes, even eschatological things. It is not about Mammon, it is about the Matrix. There are similarities between the two, but there are also profound differences, differences which our Physicalist/ZPErs would find completely mind boggling.

Well, my little friends, prepare to be Boggled.....

Dan

Not too bad.

[7/1]

Lately I have been ruminating on the interface between biology and physics. It is not clear how to handle this boundary from an ontogenetic or phenomenological standpoint. This goes back to the game of Pokatok where the ball and the players seem to be of distinct provenance in this respect. What to do? What is the phenomenological origin of physics?

One possibility is to use a discrete space-time as in the game of chess. The rules of chess are an elementary form of physics, but then there is no connection with biology, which depends on a continuous space-time. Are we going to have to animate the pokatok ball, as in object oriented distributed intelligence?

As it stands, our ontogenesis has been oriented toward biological cycles. I was hoping the physics could take care of itself, somewhat along the lines of metabolism, thus avoiding a heterogeneous ontogeny. No such luck?

Historically, and thus phenomenologically, the discipline of physics originated with our study of celestial phenomena, viz. Copernicus and Newton, etc. However, I have suggested that ontogenetically, a cyclical heliotropism would be the more logical path to those phenomena. It is even the case in the game of pokatok, with the ball representing the nocturnal sun, that this non-cyclical version of heliotropism could still be brought under that rubric. But at some point, one will have to give classical physics or mechanics an independent standing. The use of stones as weapons is a classical example. I see very little biological precedence for such a phenomenon, but could the bodily mechanics of perambulation be extended to locomotion in general? The phenomenon of gravity comes to the fore. Jumping becomes complexly physical. The bio-mechanics of gravity is also complex for both flora and fauna. Perhaps gravity is our best bridge from biology to mechanics. Besides heliotropism we also have gravitropism. Perhaps these can be logically combined. These two forces combine to determine much of the structure of the biosphere. We might wonder, however, whether it would be possible to produce heliotropism without its being driven by photosynthesis. But this would tend to push our ontogenetic sequence back in a Darwinian direction. A minimalist, idealist version of Darwinism will be necessary to maintain genetic continuity. This is part of the Jurassic Parc scenario.

In attempting to solve the physics problem, the photosynthetic problem comes to the fore, where earlier it had been held in abeyance. What's a body to do? But this is a problem that should have been attended to earlier. We have ourselves a classic chicken & egg problem. Can we arrange for heliotropism without invoking every detail of photosynthesis? Is there no room for teleology here?

[7/2]

It may be that I will, at the same time, have to confront the larger JPC problem, which also remains in abeyance. Can we do JPC as a mind game? By how much will the intelligence have to be distributed? And how so? All we need for now is a handle for this problem.

[7/3]

The only handle we have so far is $Z \rightarrow JPC$. The other handle is the fact that JPC can exist outside of historical time. It need not be situated within history. There may be some confusion here because MPC was to serve as our Eden. This means that Xcaret would mix the metaphors, i.e. $Xcaret \neq JPC + MPC$. One way to sidestep this problem might be to employ an expanding A/O loop. There would be a core ring of coherence that would be expandable, and be multiplied, but the core remains outside of the ordinary phenomenal domain. It is a reference loop. Then we have $Z \rightarrow R_f$, where R_f is the reference version of our archetypal R, the bio-cycle. A two step version of this would be $Z \rightarrow R_f \rightarrow R$. This fudge might temporarily pull our irons out of the fire.

When we equated X with [Freya](#), we might have been touching upon this stratagem. We have the lunar weekly cycle and the zodiacal monthly cycle. We need to understand how the various [cycles](#) ([1](#), [2](#), [3](#)) interact. Also, which ones are primal or referential and which are derivative or phenomenal. For now, it remains a puzzle.

[7/4]

We need to rationalize the transition from $Z \rightarrow R$, from psycho-cycle to bio-cycle. We somehow transition from a psychic chain to the food chain. The former may be reconstructed in light of the latter. This could be the crucial link of the BPWH. It could become the buckle of the bootstrap.

We think of the psychic world as running on ZPE or zero point energy. The potency of the Matrix is our ZPE. Is there anything like conservation of energy in the immaterial world? With total symmetry breaking, there can be nothing conserved. Coherence, however, is a form of symmetry, and so it relationalism. Might thinking not require energy, beyond its associated metabolics? Symmetry breaking might require energy. Would it come from the Matrix?

In the past I have alluded to the idea that the cosmic self might be in the business of growing and consuming its created selves. Is that why we sometimes feel paranoid? This is cosmic agribusiness, it is the harvest of souls. It is often reported that discarnates seem to be living off our psychic effluvia. Can thoughts not radiate? Does this render God to be a vampire? Is the material food chain just a shadow of the immaterial one?

Does the immaterial chain have the equivalent of a photosynthetic base, or are the selves the simplest actors? What is the simplest self? At the lowest biological level, the colony or species might constitute a collective self. On the other hand, there might not exist robust long-term individual eidetic memories much below the level of human. It is reported, nevertheless, that some fish can remember the social status of their peers over a lifetime. Every entity must be minimally microcosmic.

Does every material process have an immaterial analog or association?

It may be that the material world serves mainly the purpose of minimizing psychic predation or parasitism, deliberate or otherwise. Good fences make good neighbors. Creation without a material 'substance' would

perforce be a much more limited affair. It is ignorance of the psychic world that is the main barrier to our abuse of it. Once materialism starts to unravel, there will have to be cosmic intervention to minimize the resulting abuse. We spend all our time exploiting matter. Psyches between lives must be contained by deactivation and compartmentalization.

We might wonder if computer viruses provide a model for psychic intrusions. We need to know the nature of firewalls that could function in various contexts. Biological viruses might also be instructive in this regard.

[7/5]

If you are playing pokatok, you will not have time to attend to psychic affairs, and the discarnates will find it harder to intrude upon the more structured and independent egos. Nowadays, we have pokatok as well as atoms and electrons to play with. If metabolism does not keep us busy there will be plenty of other distractions. Beyond mere distractions, our attention will begin to turn more toward coherence. The discarnates are advised to do likewise if they do not want to get left out of the hierogamos, or I should be saying [hieros gamos](#) (33,000 hits) ([1](#), [2](#)) or rapture. God will be having us for the wedding feast. It is important that our switch from analysis to synthesis be made cleanly so that there is not the effluvia, or the crumbs off the table, to attract the spirits. Drug addiction provides a happy hunting ground for the shades. They don't want to kill the hosts, but just keep us incapacitated. Failed states are another happy hunting ground.

The question does arise as to whether the Millennium is essential to the eschatology. It may not be. If it were not part of the story, that would go along way toward explaining the high resistance to an X2 event. That event would no longer be pre-Millennial. It would rather signal the eschaton. Our rapture would then occur in real-time. This rapid 'hatching-out' is a common strategy that a prey species uses to overwhelm its predators. Witness last month's 17-year cicada event here in Maryland. 1970, 1987 and 2004 happen to mark significant dates for my sojourn in Maryland. I first mentioned this possibility at Al's house on 6/26. It had occurred to me just before then. This amillennial eschatology was my first take on immaterialism, but then I gradually moved toward the less radical view. That move may have been motivated more out of a sense of political correctness than concern for coherence. However, superficially at least, the amillennialism does seem more in the spirit of the BPW. Yet, concern for the table manners of the discarnates and several other considerations, including even the confrontation with my sister, played a role in this very recent shift in my thinking. The previous MI(0.5) came just before 9/11. The apparent failure of this last MI(1.0) got me rethinking the metanarrational possibilities.

As I phrased the issue at Al's, are we going out with a bang or a whimper?

I'll have to try out this amillennialism for a bit and see how it goes. We'll have to see how the shoe fits.

If the Millennium were possible, it would be hard to argue against its desirability. It may just not be in the cards. If we are meant to go out with a bang, the orchestration of the eschaton will be rather more demanding. Will it not place greater demands on the putative X2 event, if that event is still in the revised narrative?

It is a bit odd how we have managed to get from pokatok to the eschaton in one not very linear line of argument. It is hard to see how anyone could argue effectively for an imminent eschaton without having a fairly detailed picture to offer. This would also make it more difficult to minimize cosmic interference in the X2 event. The problem of authentication becomes acute.

[7/6]

There must be a whole bunch of ducks to get lined up prior to any public awareness, besides the usual background of fundamentalist expectations. May we expect to see a continuing run up in those expectations.

The issue of universalism comes to the fore with this new, more dramatic scenario. We would now have to contend with the likes of Hal Lindsey. Rapture would be very low on the list of paranormal phenomena that one might expect on the run up to the eschaton. The earlier than expected X2 event would serve the purpose of minimizing any such phenomenology, that is until we get a better collective or, hopefully, a universal handle on our situation.

A governmental intelligence organization would then have to be involved in facilitating X2. Their arm would have to be twisted by ET/UT. There would be no hope of generating an Internet initiative without a triggering event or announcement. There would at least have to be a handful of credible, independent witnesses to specific UT intentions and actions. This would be enough to provoke global speculation of a public sort. There might not have to be any further pump priming with regard to the concomitant phenomena. Once the phenomena get into the media pipeline, they would quickly become self-generating, according to the immaterialist metaphysic. The Internet would play a crucial but ancillary role. The orchestration of these phenomena would also be crucial, and that problem would fall initially upon X2. The Internet might be necessary for this full orchestration, and the rapid decentralization thereof. There would likely be a natural sequence that would need some cybernetic adjustment. What then has to play out would occur in just a few years before the calendar time would no longer be uniformly applicable. There might be some temporary new types of symmetry breaking prior to the cosmic realignment.

Our individual psyches are wound up tightly into our egos. Once these start to unwind, the process is likely to produce a chain reaction, with much phenomenal fall out. We will quickly have to get our bearings in this expanded reality of presence. We should expect the flora and fauna to participate as we make a partial return to the primal dream-time.

If the powers-that-be were to have their druthers, the *Hieros Gamos* would be postponed well beyond the global optimum. Thus do we need some external intervention to maintain the BPW. The idea of the Millennium is a good idea mainly in the abstract. There is nothing wrong with the idea of God's kingdom on Earth; however, it might imply that we would have to be superhuman humans. The new heaven and new earth might have similar implications. No sense in dilly-dallying. People will mainly want to get on with the show, once we have been apprized of it.

With respect to the Garden of Eden, we have been there and done that. Let's not wax overly nostalgic. The HG is something else entirely. That is where all the action will be. No one will want to miss that show. Let's not short-change the HG. The Millennium seems too much like Limbo.

The only real question is who, when and where. Does there need to be a run up to the X2? What are we waiting for? Upon what ceremony do we stand?

[7/7]

The question arises as to whether my knowledge of an imminent eschaton will make any difference in the run up. Could I not have been informed at the last minute, prior to the final networking? Is there something I am supposed to do with this new understanding? Am I supposed to do a preliminary networking just on this basis? Or am I just supposed to rework things here on the website? Probably both.

I need to figure out the best possible scenario for an imminent eschaton, and then be prepared to help explain and implement it. I'll have to go back and tell folks that I was being too cautious about the timing

of the big E. It's going to be more like, 'Let her rip.'

I have mixed feelings about this development. I will need plenty of assurance that we will not miss the Millennium. It is an awfully big item just to toss aside at the last minute. I'll have to spend at least a month, if not a year on the rework. Longer than this might put me out of commission. I would go back into mothballs, a place that I have not actually been.

How great will be our opportunity to put our house in order? How serious will it be? Can the Middle East be resolved without an eschatological context or pretext? Certainly the Fundies think not. How much flexibility do we get in the timing and the content?

Will there not be greater resistance now without a Millennial buffer? Will we not all be getting cold feet? Will this not reduce our degree of participation? Is this to be a spectator event? The greater burden on X2 ought to be putting it well out of my league. Is it? When should I expect any feedback? What's the hurry for now?

[7/8]

There are two related items to be concerned about relative to our now putatively imminent eschaton. First there is the question of the proverbial apocalypse and/or tribulation, and secondly there is the issue of the judgment. As an ameliorative universalist, neither of these items sits well with me. I have had endless, unproductive arguments with my other sister about these. With this new and more dramatic end game, I will have to be paying more attention to these unwanted details. There are a lot of fundamentalists out there who will be very disappointed if there is not going to be blood in the streets, and if that spilled blood is not constituted by that of a very substantial majority of their conspecifics. It will be an uphill battle to get these items tabled for the duration. Do we need yet another scapegoat? Don't look at me.

My hope is that an eschatological shot across the bow will be sufficient to awaken the vast majority from their present and various somnambulations. That is hoping for a lot. What is the need for punishment? A lot of that is redirected guilt, and who doesn't feel guilty about something? And besides, will we not all have an eternity to reassess our sojourn in time? I suggest that we have already done this and have already forgiven ourselves, because we know that this can only be the Best Possible World. It can logically be no other. Have not one third of the Jews already forgiven Hitler, and this is without benefit of a BPW hindsight?

We wish to punish our conspecifics, mainly because we think that God is not doing her job properly. It is our only recourse for sanctioning God for her apparent failures.

Those who are metaphysically incapable of overcoming their grudges against the world will find themselves clinging to it as it descends to oblivion. This is the adequate object lesson. Move toward the light. That is all we ever need to know.

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5/5/04

New Page

I will attempt to recommence the BPW from this page.

It has been almost three years since I have updated the BPW site.

At the top of the topical index are the links to the three forums, where I am presently active, plus, of course, my new facebook page. Is it still possible to exist without a facebook page? I wouldn't bet on it.

Can I just pick up [from where I left off](#), three years ago? Well, the last entry was actually on 9/10/08.

But, there has been a fair amount of water under this little BPW bridge.

9/15

Another site to look at is Gary Bekkum's [Starpod](#) site. It does not have an internal search function, which is the case with most websites. What you can do is use Google's advanced search function. At the bottom of the advanced search page, you will see a box to insert the specific site that you wish to search. Google used to have a toolbar button for this very important function. It took me awhile to find this new location. Search Starpod on Ron's last name, for instance. I see 50+ hits.

9/16

Well, I am watching the situation at the Hopkins hospital, where there was a shooting incident, 3 hours ago. The situation has been contained, and the doctor/victim is expected to recover. This update, @1:48, the situation has been resolved. The alleged perpetrator has been shot, and was killed. The 'hostage'/patient in the room, probably the perpetrator's mother, was not injured. The mother is alleged to have not fully recovered from a spinal surgery.

2:07: Correction: the fatal wound to the perpetrator is now said to have been self-inflicted.

2:22: Oh, dear, there is now a murder, concerning the 'hostage'. In addition to the wounding of the physician, it is now called a murder-suicide. The murder victim is now stated to be a relative of the gunman. It may have been his mother. 2:55, yes, it has been confirmed that the suspect did kill his mother. The spinal fusion surgery, on his mother, is said to have been performed, earlier, this morning.

3:04: Mayor Stephanie Rawlins Blake: 'Johns Hopkins hospital, arguably the best medical institution on the planet; it must and will be protected.'

9/17

From: **Ronald**
Date: Thu, Sep 16, 2010 at 10:01 PM
Subject: Follow-up to phone conversation
To: Dan Smith

Dan,

I wanted to follow-up from our phone conversation to emphasize that I think it really is time that you took on a serious endeavor. The audience you have on Open Minds and other lunatic blog sites is composed of, well, lunatics. Your blogging serves no higher purpose than entertaining lunatics. You are bright, resourceful, and educated from some of the best universities, yet you spend your time entertaining lunatics. Your metric of success, the degree to which lunatics pay attention to your blogging, is causing you to divert your attention ever more from reality.

I think it would do you well to cut back on lunatic blogging and drinking. You should take on a real problem; and do so through interacting with sane, well educated people. Your metric of success should be the degree to which the problem is resolved.

You are fortunate in having a few good friends. Work with your friends in identifying a serious endeavor, and develop an approach that is both sane and potentially productive. No doubt it will require hard work. With your intelligence, it is easy to pull the cork on a bottle of wine, then sit back and type out some nonsense that entertains lunatics. It is much harder to work with other intelligent and sane people to solve real problems.

Sam, Aliyah, and I will help. If you demonstrate progress, I suspect others will be willing to help as well.

Ron

Ok, I'll need to provide some background for this.....

There was a fifteen minute conversation @6:30 pm on Tuesday, 9/14, apparently while he was driving home. He asked me what was going on. This is a bit unusual. He usually does not ask open-ended questions.

I said that the C2C appearance seemed to be back on track. I had, of course, been touting this fact on the forums. He asked what the topic would be, and I said that he would be a principal topic. He laughed, nervously(?).

I also mentioned that Sam was working on a bio-economics conference with Charlie Hall. He said he would be glad to consult with Sam on that conference. These were the two substantive topics. The conversation ended when he said that he had arrived at the 'gate'. In previous such cases he has just said that he had arrived home. A small point, but still significant for me.

One point is that there has been some discussion between us, since his engagement with Aliyah, that they would be moving into a secure location. The moving process was going on for several months, and I have not seen the new place. The old house has been used for entertainment purposes.

I've expressed interest in the need for the security, he being my 'handler', and all. There have been two answers.....

- 1.) There was concern about his safety, relative to his brother, during a messy divorce procedure.
- 2.) There was concern for the safety of Aliyah, the 'exiled princess of Kashmir', EPK, during the political upheaval in that region.

(Now, just as an side, I reported on the incident at the Hopkins Hospital, yesterday. I often refer to my Disclosure/C2C role, as being akin to that of a doctor at the patient's bedside. Well, sometimes that role can go horribly wrong, as it notably did yesterday!)

I talked to Sam (Hopkins) this morning about the nasty-gram, Ron having pointed to him as having intellectually 'serious' interests. Well, the irony is that just recently Sam has been coming more to my view of the need for 'external' intervention relative to the various crises that humanity is facing. So, it's looking rather like I may just be a bit ahead of the intellectual curve.

Perhaps the most emphatic advice I have received from Ron was, come hell or high-water, to never change my protocol. Now, at the 11th hour, he wants me to change my protocol!

On RU, Murnut says, "Re: the nasty-gram....didn't his brother tell you the same thing? Odd you seem to be the one subject they agree on." Yes, this also occurred to me. They are both pressing me to change my protocol. Surely this couldn't be a collusion!

And this from Ryan, also on RU: "Speaking of Ron - I heard through the grapevine that he no longer has an office and is primarily only working on the Afghanistan food project (no clearances required). Do you know if that's true? I actually feel really bad for the guy - something went wrong around 1992 or so, it was all downhill from there."

This is an interesting variation on what Ryan and Louis have been saying for several months, now, about Ron being 'fired'. The divorce is alleged by Louis to have precipitated at least two investigations of his brother, in which FBI and CIA agents came to his house to interrogate him about Ron. He opined to me that this spelled the end of his brother's career. Ryan seemed to be agreeing.

But, now, stating the date of 1992, as the time when something went wrong, casts a very different light on the matter. I have reported on several occasions that he was also investigated in 1992, by the Inspector General of the CIA, allegedly concerning his involvement with US citizens, such as myself, precipitated by formal complaints from other ufologists. He has stated that it was a 6-month, \$100K investigation.

Ron and another source have stated that, not long after that date, he was on a fast-track to the top, non-political, pay-grade. In 1992, Ron was still a very junior officer. Maybe Ryan and Louis should get their story straight.

The question I'm facing is whether this (self-inflicted?) sidelining of Ron is not in anticipation of the heat being turned up. Over the years, his job has been to batten down the hatches on government involvement in phenomenology. What is being reported now about his 'firing' is simply the logical last step of his career as the bad-cop on the Phenomenology-beat. Yes? He blows the whistle on himself, after having made himself the logical target, should there be a public investigation of government involvement in phenomenology. He dodges that bullet, just before it is slated to be fired.

That leaves me twisting in the wind, and the primary witness to the, now, self-compromised witness. This following very closely on the heels of a very similar denouement on the part of ONI, the place that Ron has pointed to as the core of phenomenological concern.

So has Ron deliberately, all these years, been setting me up to be the last of the Bird-tribe?

Where is my safe-house, Ron?

I guess, if I were God, that's approximately how I would have arranged it. Not bad.... for gummint' work.

Or, more immediately, is this in anticipation of my appearance on C2C, an appearance that has been discussed with Ron several times, over the past year? Will that be going ahead, as Gary suggested, just last Monday, or will there now be further delays? What is the window of opportunity? What is the point of no return? Is the lid on Pandolfi's Box, about to be lifted?

Yes, I like the systems/process approach being advocated by Ray @RU.

Systems theory affords a major link between the BPWH and a significant portion of Modern thinking. On this view, Creation is a system, a kind of Bootstrap system.

Systems theory may help us to explain the many puzzling features of our interactions with the Visitors.

We inhabit quasi-independent systems. And now we are in the process of working out a more 'substantial' connection with the Visitors. Up to now, this has mainly been a mind-link, with some spill-over into partial 'physicality'.

There is a strong process of habituation in our interactions with the Visitors. There is also a strong teleological component, as their main mission is to help us connect with the Cosmic Telos. This connection is variously referred to as Apocatastasis or Redemption.

9/18

There is one thing that is harder than anything else to grok about a true systems-theory. It's so difficult that I have to struggle with it on a daily basis.....

'Real' systems do not exist in time and space. Rather, Time&Space exist inside of Systems.

This is a bit easier to understand when we realize that the prototypical system is the natural [cycle](#). But, trust me, it's still not easy!

I think of cycles as mainly being Archetypal. The same could said of atoms, which are better understood as concatenations of mathematical formulae, probably more so than they are like little balls, swerving in the dark! Yes?

To get a better handle on this problem, let us consider Windows 7.....

Where is it? When is it? What is it?

Does it not consist of the of the machine code that is presently stored on my HP laptop? Perhaps. But, then, smarty-pants, where does Beethoven's 7th Symphony reside? Does it reside in that CD sitting on your shelf?

These questions remind me of arguments that I've had with Gary and Jack about Informationalism. Where is the

information? One might as well ask, where's the Beef?

Didn't Claude Shannon define information, once and for all? Well, if you look up 'information' in Wiki, Claude gets only a minor footnote: something about channel-capacity.

According to Richard Feynman, there really only exists one electron, it's just that it bounces back-and-forth in time, so it just appears, locally, in many copies. In some sense, that might be a more accurate way to think about Windows 7 and Beethoven's 7th, especially when we think of our Cosmic Circuit, containing all of space and time, and the fact that every little cycle can only be understood in the context of this best possible cosmic Circuit.

I would hasten to say that the same consideration applies to the human soul. There is, actually only one, cosmic Soul. Our personal souls are just reflections of that One. Apocatastasis is the cure for this cosmic multiple-personality-disorder! No?

So, I'm saying that the system/process/cycle that we think of as Dan Smith, is not unlike Windows 7 or Beethoven's 7th. You won't have the slightest clue about who, where or what I am, if you rip me out of my Crannied Wall! Only God can do that, and only in the End. Only by understanding the End, will we have a clue about why we're here, and what we should be doing about it. This is what Disclosure and Revelation are all about. Simply providing us with a Cosmic Context. Nothing more..... nothing less!

So, how does this explain ufo's?

Let's suppose that the ufo-jockeys are UT's. UT's are mainly supposed to visit us in our dreams. They don't need magic carpets to arrange for that. They can use telepathy, for instance. But isn't telepathy a physical phenomenon? It certainly seems to have physical effects. How can there be physical effects, without physical causes?

Can we not, a-la Gary&Jack, invoke quantum entanglement, spooky action-at-a-distance, etc.?

Ok, but what about God? How does she get into this act, pray tell?

My profession is that of the meta-Physician/comforter. I'm supposed to be the guy with the cosmic bedside manner, hopefully with more skill or more luck than Dr. David C., @JHU, on Thursday.

But, what do they say about metaphysics? It's News from Nowhere.....

Whoa! Where's the physics in that?

How can I claim to have news from nowhere? Well, I have this to say about that.....

What I have to say is not news. It may be news to some of you, but that is only because you have not been attending to that still, small voice.

Nowhere is also 'now here'. God is the circle whose center is everywhere.

See, God is a system, very much like you, me, Windows 7 and Beethoven's 7th.

Beethoven, and every artist/genius, are attuned to their muses. They can hear that still, small voice, even especially when stone-deaf.

Ex-spurts, like myself, have to be pushed to extremis, before we can attend.....

Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The living truth is the pearl of great price. It is the holy grail. It is terribly hard to find, but once we find it, we realize that it is everywhere and nowhere. Kinda like love.

If this isn't systems theory, then I sure don't now what is.

From: Dan Smith

Date: Sat, Sep 18, 2010 at 2:53 PM
Subject: Re: **Ron is correct**
To: Ronald
Cc: "Gary S. Bekkum", Christopher Kit Green, Aliyah

Ron,

It would help if you could present before&after examples, so that we could contrast and compare.

I have made forays into the two most relevant professional forums: Physics and Philosophy.

In the Philosophy forum I was summarily shut-down, by Postmodern Beatnik, complete with clown-mask.

In the Physics forum, I have variously been shut down and shunned.

Any further suggestions?

On Sat, Sep 18, 2010 at 2:35 PM, Ronald wrote:

Dan,

My suggestion was that you work with sane, educated people on a serious endeavor. I did not intend to suggest that you work only with scientists. One of your strengths is your ability to integrate science, engineering, philosophy, and theology. The people you entertain on OMF and the like have little understanding or interest in any of these fields, and through drinking and lethargy the quality of your writing has diminished. Put the cork back in the bottle and focus on something real. Pursue quality, not quantity in your writing. Ask others to review your work before you post or publish.

Ron

IMHO, Ron is arguing himself into a hole, here. Is that his intent?

Actually, as Jake already noted, he's throwing a bunch of back-handed compliments.

Is that his intent, also? If he keeps on like this, he'll soon be referring to me as 'Jesus'. Ooops, he's already done that, twice, with a half-dozen witnesses.

So, yes, Ron, just keep it up. Make my day.

But, gosh, I've been reading more about the [Cycles](#). I'd forgotten how smart I was, back in the good ol' days, before I had a stroke, and started drinking. What a shame! But, look, if you have a terminal illness, maybe you wouldn't want your comforter to be some smarty pants from Princeton. Yes? I don't recall having had a drinking problem, before I met Ron. I wonder why?

OMG, it appears, on first blush, that it was on this Cycle-page, 37, where I first started talking about the archetypes, see 4/29. The archetypes are the major (sub-) cycles/processes/systems of the Cosmic Ouroboric Circuit (AZO).

9/20

Have we solved the creation problem? Indications are that we are headed in the right direction, and that is what counts. Once we take off our materialist blinders, new vistas open up. In short order we will have moved to take up intellectual and spiritual residence in these wide open spaces. Breaking down the artificial mental barriers is all that is required. All we have to do is break the ice of materialism, then we discover the ocean of the spirit, which is our rightful home, our promised land.

This quote is from 5/4/03 on nexu37. Not terribly shabby, IMHO. Will I ever rise to this level again?

There has been a lengthy dialog with Laura, 49 emails in 8 days. Gary has been included in this exchange. We are mainly discussing the origin of evil, and the singularity of Creation. Yes, there is a necessary, logical connection between these two issues.

If we can get together on the Singularity page, then, IMHO, there will be no stopping us.

I have made [reference](#) to 4/5 @OM, which contains this [link](#). Need I say more?

I may not be as smart as I once was, but I'm not as dumb, either!

Well, I'm just continuing to read nexu37. I've made it to 5/9. Now I'm down to 5/14. Critics who have not understood nexu37, have no clue.

Dang me. @5/14, I only start getting smarter. There ought to be a law against those whipper-snappers.

At least with EPK, she is cute as a button. LME? She is no button, but she could take me down, with one hand.

Remind me @9pm that I'm supposed to be watching The Event. No?

I'm down to 5/28. Gosh, do I pity the poor grad-student who is going to have to write a thesis on the BPWH. She may sympathize with Tennyson's flower, so prematurely plucked from the crannied wall.

10/11

Hey, sports fans, things are heating up again, back on the forums.

We are mainly discussing the Invisible College, and it's relation to MJ-12.

You might want to stay tuned. This is just a warm-up for my first ever UFO talk at Pat Marcattilio's international ufo conference next month in Bordentown. My only previous public appearance, besides with Paul Price, was with the Guangdong Branch of the Society for the Study of Dialectical Materialism in 1980, when I did a simultaneously translated presentation on Rational Theism. Therein hangs another tale.

And, golly, I almost forgot that we are also discussing Jaron Lanier's deconstruction of Strong AI, with his new book, You Are Not a Gadget. This book destroys the hare-brained notion of Perpetual Progress, which is the corollary of the ETH.

10-25-10

I'm [preparing for a talk](#) at Pat Marcattilio's NJ UFO Conference, on Nov 13.

Be there, or be square!

And then there is this.....

http://beforeitsnews.com/story/234/043/Fermilab_is_Building_a_Holometer_to_Determine_if_Reality_Is_Just_an_Illusion.html

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[Topical Index](#)

9/14/10

BPWH Outline

(New Topical Index)

This new outline/index is a work in progress. The links herein are to a [Syllabus](#) containing explanatory content with additional internal and external links.

- Introduction
- Survival problem
 - Can we survive without a plan?
 - Can there be a plan without a vision?
 - Can any such vision fail to address the Sectarian obstacle?
 - Is there any alternative but to fight fire with fire?
 - To bite the prophetic bullet?
- Having said this, who then is the target audience?
 - This would redirect us to the secularists.
 - This will entail the stratagem of Apologetics
 - This stratagem is purely of xian provenance.
-
- Here we need a segue to immaterialism
 - I would suggest moving from vital force to design to final cause
 - But we need to include the notion of space & time as a construct.
 - Vital force originates beyond S&T. Because it must include a Telos.
 - Then we consider the notion of possible worlds
-
-
- Creation/creator/co-creators
 - Why is there something rather than nothing?
 - Why not everything?
 - Filtering existence
 - Singular existence of the world/creation
 - Final Cause
 - Mind over matter
 - Circularity -- dialectical idealism
 - The Great Symmetry Break
 - Metaphors -- Pokatok, etc.
 - Unobstructed universe
 - Least action/optimization
 - BPW
 - Teleology – causal loops
 - Relationalism/coherence
 - Holographic world
 - Archetypes -- AZO/X/QRP
 - Mandelbrot
- Gestalt switch
 - Paranormal
 - Science vs. Religion
 - Twilight of Scientific Materialism

- Mind-body
 - Holism
 - Reduction & emergence
- Apocalypse/Rapture
 - Deconstruction of space and time
 - Portals
 - Metanarrative
 - Eschatology

[Topical Index](#)

10/8/07

Syllabus

(from [New Topical Index](#) and Outline)

(But where's the indexing? Use google/wiki and the OTI for now!)

Old [Topical Index](#) (OTI)

Introduction

(There exists much introductory and summary material on the website, which can best be accessed, at present, from the old topical index.)

(Gradually this Syllabus will be updated to the point where it can replace the old topical index.)

This syllabus is presented in a narrative fashion, starting out in a naive manner, almost as a Just-So story. Gradually the more technical or philosophical material will be introduced. Feel free to jump around in the outline, but if you fall into unfamiliar terminology, you may wish to refer back to the earlier sections.

(Well, already I am introducing technicalities from the git-go. Please bear with us as we sort out the pedagogy!)

Unless otherwise indicated, most technical words and phrases are to be found in Wikipedia.

Perhaps this should be seen as an aphoristic poem that may serve as a key to the BPWH.

Survival problem

Is it not increasingly clear that human survival will be predicated upon some form of cosmic intervention?

Who can claim to demonstrate that our chances of survival as an advanced civilization for even another century are anything better than even?

Is it not the case that our biggest obstacle to survival is our total lack of a common vision or sense of a common interest?

Any such vision would require a visionary. It cannot be hammered out in a smoke-filled room. Any such revelation would necessarily be of biblical proportions. Virtually every religion and sect has provisions for, if they are not even actively touting, such an imminent advent and revelation.

Any serious visionary, at this historical juncture, in these latter days, will have to couch her vision within some such prophetic time-line. And while you are addressing one such tradition, you might as well address them all. Nay, any vision that fails to address them all will fail to accomplish the task at hand. It would be a non-starter.

Can we survive without a plan?

Do we not need to see beyond tomorrow's headlines if we want to avoid the many potential catastrophes that can already be discerned?

Can there be a plan without a vision?

Any plan of survival must contain a clear and positive goal to motivate our survival. This is simply management by Objective.

If the world does not have a consensual plan for the future, then the conflict will be unending. This calls for a shared vision.

Can any such vision fail to address the Sectarian obstacle?

Each Sect would rather fight than Think. I am here to show how, by merely thinking, we can transcend our sectarian divisions, with scientific materialism being included among the sects. That is what the BPWH accomplishes.

Is there any alternative but to fight fire with fire?

Virtually every sect is expecting a final revelation concerning truth. If the new vision does not portend such a revelation, then it has no business cluttering the airwaves. The BPWH makes the case that it opens the door to a final truth that will lead us beyond linear time and space, i.e. beyond history.

To bite the prophetic bullet?

So, yes, of course, the BPWH cannot aspire to less than being a final revelation. It is up to the individual sects to attach whatever scriptural significance they wish to the promulgator of the vision.

Having said this, who then is the target audience?

This would redirect us to the secularists.

Yes, I cannot directly proselytize the xians, but if I can show them how to deconstruct scientific materialism, they will have garnered a new tool to proselytize the atheists, particularly those of a scientific background and with xian roots.

This will entail the stratagem of Apologetics

Yes. This is nothing new in the business of proselytizing, extending back to Paul.

This stratagem is purely of xian provenance.

The xians invented apologetics, as they were the only theists with universal Gospel. The others just sallied forth to lay down the law.

Here we need a segue to immaterialism

And here we bite the metaphysical bullet. The cosmos is not an object; it is an ornament. It is not a machine; it is a thought. The fractal and mathematical structure of the natural world is the key to its immaterial essence.

I would suggest moving from vital force to design and then to final cause

Can we truly believe that mind is an accident? Can there even exist an unobserved universe. No one could demonstrate that.

The role of the Observer is essential to Quantum Physics. Thus it is essential to the Universe.

Is the world not pregnant with mind? What if there were no one to appreciate the wonder of it all? What a shame!

Thus is the Anthropic Principle essential to understanding physics. No teleology, no physics.

We would not be here if we were not part of the Final Cause.

In what follows, the BPWH will spell out the Final Cause.

Any final cause is necessarily intensional/intentional, i.e. subjective.

But we need to include the notion of space & time as a construct.

The seeming abstractions of space and time lend themselves very poorly to objectification. The sterile space-time manifold of physics is very far removed from the shining present that we experience. We are not lost in space, we are lost to the Fullness of the Presence?

Vital force originates beyond S&T. Because it must include a Telos.

Surely the Force is with us. We have come a very long way, Baby, from the primordial goo. Science reckons not the Force. Science is filled with pessimism for our future. The only hope from science is in the Transhuman, i.e. in a cold and bloodless silicon future, until the stars burn out.

The Force is not something Out There. It is closer to us than our own selves. It is more personal than any person. This is the stuff of theos.

So did God give us U235, as a thoughtless parent might leave a loaded pistol in a toy closet?

Or, does God have ultimate faith in the Telos. How could God have that much faith, were she not most intimately familiar with our Destiny? Is God gambling with our Destiny? Or is she using every trick in the book to reel us in?

If evolution were only pushing us from the past, we would have run off the road long ago.

There must be something pulling us from the future.

The crucial question is: how far in the future?

I submit that it must be a heck of a lot closer in the future than the Big Bang is alleged to have been in our past.

I submit that it cannot possibly be further in our future, than the Apes were in our past.

If it is that close, then it can have nothing to do with evolution or science per se. We must look elsewhere. We must look beyond space and time. We must look for some news from

Nowhere. We don't have to look deeply into the oracular mythos to find many potential answers vying for our attention. The Telos is written on those proverbial subway walls.

Then we consider the notion of possible worlds

Doomsday hypothesis & Simulation hypothesis

These two hypotheses need to be connected. Both neglect the Telos.

Creation

Why is there something rather than nothing?

Most any word and phrase herein may be entered directly into Google, which I just did with the above question and came up with a brand new book: *Why is there Something rather than Nothing?* by Bede Rundle (2006). All I have done is peruse the table of contents as given on the google book site. It is right up the BPWH alley.....a good sign that we are moving toward a paradigm/gestalt switch, quite independent of any official disclosure. Well, Bede takes a dualistic, rather than a dialectic, view of Creation.

Given that there is more likely to be something than nothing(!), what sort of something is there most likely to be? (Here is where we begin to get off the beaten philosophical path.)

A basic point of the BPWH is that it is much more reasonable and natural to grant an ontological priority to mental rather than to material objects. This is counter to most everyone's (modern) 'naive' intuition. This is where the BPWH stands the world on its head!

Naively, and especially from a Darwinian perspective, it should be a heck of a lot easier to make a rock than a mind. Rocks evolve into minds, somehow, or so we are told.

But, when you stop to think about it, and when you come to appreciate modern physics, you realize this is more like the chicken and egg problem.

The nub of the problem is that the Western mind is much too comfortable with mind-rock dualism, and then with just cutting mind and God out of the loop. Eastern mysticism, and most pantheist and polytheist societies find this dualism to be very unnatural.

Why not everything?

(We take up with the Strong, rather than the Weak, Anthropic Principle.)

According to String Theory cum Inflationary Cosmogony, there exist a virtual infinity of actual and/or possible universes. And this says nothing of the uncountable infinity of Possible Worlds emerging out of the strict interpretation of Quantum Mechanics.

Filtering existence

The more we understand the intricacies of matter, the more we come to appreciate the

incredible improbability of (accidentally) producing a universe that could even just produce a rock, let alone, walking and talking, rock derived(?) beings.

Is there no middle ground between having every imaginable thing exist, and having nothing exist?

There is one obvious answer: positing a Vital Force. With that one step, we go from nothing making any sense, to everything beginning to make perfect sense. One small step for the BPWH is a giant leap for human understanding.

But, wait. Hasn't the whole point of science to been to eliminate vital forces and the like?

True. The modest BPW hypothesis is that Science has been barking up the wrong tree, lo these very many years. Science has worked itself into an untenable conceptual dead-end. This should come as no surprise, considering its 'abortive' inception, but who wants to remember that?

Vital Force sounds mysterious. But how about Causal Loop? Or Final Cause? Look them up in your Funk & Wagnall's!

Singular existence of the world/creation

Theocentrism & Finitism

Teleology implies finitism.

Theism requires that God is both the Initial and Final cause of Creation.

There cannot be a Final cause unless Creation is bounded in Space and Time.

Monotheism and infinite existence are incompatible. If the monotheists could have gotten this simple notion through their skulls, the BPWH would have succeeded long ago.

The relativizing and deconstructing of Newton's absolute, containerized space is the biggest stumbling block for the modern minded.

Yes, Einstein and QM have taken big steps in this direction, but finally it's like the poor chap who went to the dentist, only to be told that his teeth were in great shape, but the gums would have to go! Its going to be really tough to swallow the fact that the etymology of Cosmos is Cosmetic!

Either the cosmos is pantheist or it is theocentric. It cannot be theocentric and quantitatively infinite at the same time. By that token it would be incoherent to the personal Creator, let alone to every creature. All indications are that the Earth is not only the only planet of choice/'sin', but it is also the center of Spiritual gravity. They all come here. We don't have to go there.

Final Cause [\[a\]](#)

The matter at hand is the purpose of Creation. What is the end of Creation? Will

the temporal end of the world have any bearing on its purpose. Does it matter whether or not the world ends with a whimper?

This question is directly related to the idea of progress. Is human progress, or even just history, essential to the Salvation Economy? The prophetic tradition surely makes that connection. That is the premise of God acting within history.

Certainly messianism points in this direction. Messianism presupposes global Salvation. Will there not be a Cosmic Salvation?

Will the cosmic savior be someone besides the Son of God?

Mind over matter

The Western mind struggles to transcend the ethos of the Machine Age. We cannot imagine that God is not a Mechanic.

I would suggest that God is a much more a politician than a mechanic. God is a people person! Is that too difficult to imagine??

Yes, God is charitable, and where does charity begin, if not right at home in the Pantheon?

Technically, the idea that God is a 'politician' is captured in the philosophy of Personalism, which is the essence of theism.

To put this another way, the mind is nothing if not Selfish. But the Self is not an absolute. The Self is ultimately a social construct. Thus do we easily conclude that God is love. God is also hate, but only when she gets out of the wrong side of bed. Love creates, hate destroys. One is logically parasitical upon the other.

If there is a cosmic mind, then there must be a Cosmic Self. That is the vital Source. That is the Alpha and the Omega.

Before there was a Cosmic Consciousness, there was a cosmic unconsciousness or pure Potency. It was a restless sleep, often like a bad trip on acid. The amoebic proto-mind spontaneously/psychotically broke into into a multiple personality disorder. Thus the pantheonic zodiac.

Atoms would not emerge until the white coat, pocket protector and slide rule were invented! It was a long way down!

Circularity -- dialectical idealism

This is where the narrative finally begins.....sorry for the delay. This is where the zodiacal mythos comes into play.

The Dialectic necessarily encompasses a Pantheon. The primordial circular symmetry is broken in a definitive fashion.

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The Great Symmetry Break

Here is where the narrative gets into high-gear. This is where Reality becomes the sum of every conspiracy ever imagined (RAW).

The Garden of Eden was Valhalla. It was an all too comfortable Old Boy Network, that is until Sophia/Freya seduced Thor into impregnating her with Creation. Well, you see how greatly the old Rabbis managed to twist Genesis. And don't think they did not have ulterior motives. It contains a 'seed' of truth in a tissue of half truths and much worse.

It was as simple as Pi, one of the Big Seven archetypes, AZO/X/QRP. Pi is the most magical of numbers, and don't ever let anyone tell you that numbers are not magical. That is the beginning and end of the Big Lie that is scientific materialism. The metaphor of this Creation with Pi is to be found in the symmetry break that becomes the Mandelbrot: $z' = z^2 + C$. Much more about the magic of numbers may be accessed from the old topical index, OTI.

Metaphors -- Pokatok, etc.

Here is another metaphor for Creation. The Pantheon is getting bored, so they dream up a game of Pokatok, using their collective imagination. Gradually they become addicted to the sport. The rest is history.

Or, consider Pirandello's *Six Characters in Search of an Author*.

Whoever can collect and connect these metaphors into a single metanarrative wins the gold ring.

Archetypes -- AZO/X/QRP

These are the Big Seven: alpha, zodiac, omega, x/adam, quantum, repro/cyc, pi. See the OTI. These obtain their magic only synergistically.

These are the pillars/wheels of an irreducible Reality. These are the gears of the Cosmic Machine, in as much as there is such a Machine.

These are the touchstones/keystones of Creation. These are the lingua franca, the gold standard of Existence. If you were God, you would not want to leave Mt Olympus without them!

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Gestalt switch

The basic theme here is that if we push any logical scheme far enough, it either comes to a dead-end, or it comes to the BPWH.

There is no continuous way to stand materialism on its head, or turn it inside-out. The whole point of ego consciousness is to enable the Apocalypse to be internalized in the conceptual thinking of seven billion individuals, just so it does not have to be played out in the streets, with 'blood up to the saddles'.

This is where things begin to get more technical. It is where my pedagogic skills are tested to the limit. The pedagogues who come after, will easily exceed my meager limits. Much of this is directed first to the so-called 'intelligentsia'. If only 0.1% of them see the light, that will be sufficient unto the Day.

This is not rocket science, it is merely common sense, unchained by its not being analyzed to its literal death.

N.B. The BPWH is not Anti-Science. It is post- Absolutist-, Fundamentalist-, Reductionist-, Materialist-, Arrogating-Science. Scientific Materialism was the necessary antidote to Absolutist-, Fundamentalist-,.....Religion. These two parodies of wisdom just manage to cancel each other out, leaving the logical vacuum that just happens to fit the BPWH. What a coinkydink!

Science vs. Religion

Mind-body

Holism

Reduction & emergence

Transhumanism

Informationalism/Simulism

Paranormal

The paranormal may or may not play a central role in the gestalt switch. It may be more like the rough sea that rocks the boat of Science, until they are willing to jettison their absolutist pretension.

What is holding everything back are the Nuts & Bolts Ufologists. Their Mr. Science is Jack Sarfatti. I have tried to reason with him, but it is like trying to reason with a slide-rule. He is totally fixated on his Formulas.

Apocalypse/Rapture

Yes, the issue here is Apocalypse vs. apocalypse. In common usage, there is no distinction. This fact is the fault of the *Apocalypse*. It should not have been included in the New Testament. It is a rehash of the OT, particularly of the pseudoepigraphic Book of Daniel.

Ok, the above statement is a bit harsh, but there is a point that must be made, and I will make it. I will then proceed to temper it.

I will then say this, while the Cat's away, the Mice will play. The Cat is coming back and She is p*ssed! But She is not bent on vengeance. We are all her children. What would you think of a parent who committed an act of vengeance against her own child?

Is that not simply preposterous? Could there possibly be a greater Blasphemy??

And it is just about here that we get into what Jack Sarfatti lovingly refers to as the Messy Antics (R)!

To the greatest degree possible the Apocalypse is immanentized and internalized. With one exception. Me, the messy antic. Think of me as the PtB's poison-pill defense against (premature?) disclosure.

In the Rapture, we don't get lifted up to heaven. Rather, heaven falls on our heads. It is the Advent of the Eternal Shining Present, beyond space and time, here now. The sequestered Stargates expand until we find ourselves ensconced in Earth Portal, the Cosmic Grand Central Station.

We become the conscious neurons of God's Noosphere. The Internet is just our stepladder to the Noosphere.

Apocalypse = Rapture = the rending of the veil of Nature. First it is internal, then external.

Deconstruction of space and time

Portals

[Topical Index](#)

10/12/07

Recap

I have spent the last four months engaging mostly with critics on the Open Minds Forum and, to a lesser degree, on Reality Uncovered. This has been a useful exercise, but tiring for all concerned. It was my contention that we were headed to a new level in the acclimation effort via the R&D protocol. But when I put Ron on the spot wrt to a meeting with a known skeptical academic, he opted to cut me out of that meeting. I have not heard from him since. For the time being, I have removed myself from contention on the disclosure front. I will resume my blogging activities here, UFN.

Allow me to resume a more philosophical and pedagogical routine, but I will let you know if anything transpires on the political front, in the meantime.

In the last few days I have found it useful to review the basic topics of the BPWH on Wikipedia. These topics include: paranormal, immaterialism, materialism, physicalism. Also, not to be missed: philosophy of mind, emergence, reductionism, rationalism, self-organization, neutral monism, dialectical monism, philosophy of space and time.

Without a passing acquaintance with the above topics, one would have a very hard time grappling with the BPWH.

Just from the above entries, one may be able to obtain a rough idea of the current status of scientific materialism. I am particularly on the lookout for intellectual trends away from SM. This, by itself, however, is not likely to portend a paradigm shift.

Another way to survey the status of SM is to survey the publications and critiques of its main defenders. What should be surprising is the general paucity of that defense. There are actually only a handful or two of hard-core defenders of SM who are on the public record as such. This is an astonishingly slender thread from which the entire culture or worldview of modern secularism is hanging.

What is going on here? What we are witnessing is the philosophical side of political correctness. There exists a powerful, almost reflexive, political accommodation dating back to the Enlightenment.

Here is from [Wiki](#):

Europe had been ravaged by religious wars; when peace in the political situation had been restored, after the [Peace of Westphalia](#) and the [English Civil War](#), an intellectual upheaval overturned the accepted belief that mysticism and revelation are the primary sources of knowledge and wisdom—which was blamed for fomenting political instability. Instead (according to those that split the two periods), the Age of Reason sought to establish axiomatic philosophy and [absolutism](#) as foundations for knowledge and stability.

SM was a reaction against the turmoil of sectarianism. In effect, it was the lowest common denominator upon which the various sects could agree, as the basis of a civil discourse. The US Constitution remains the signal achievement of the Enlightenment. Thereby, is SM considered to be the foundation of modern civil society. Remove that, and we descend back into the chaos of religious wars.

But, wait, is that not where we have descended in the present clash between East and West? The clash of cultures is putting a renewed strain on the secular accommodation. Islam seems less amenable to the individualism of modernity than was Christianity. Thus is there a dangerous prolongation of the cultural polarity between the two. The resistance to the perceived ills of modernity feeds into the eschatological expectations of the fundamentalists of all stripes.

10/7

Scientific Materialism (SM) is irrational at its core. It pretends that the world is an object without subjects. It can maintain this ruse only by constantly acting to subvert and alienate us subjects from what SM defines as the 'real', i.e. purely objective world. Thus has SM created the mind-body problem, which, by definition, is insoluble.

The bitter, historical irony is that Religion aids and abets Science in this process of alienation. Thus do we have the Great Conspiracy that defines modernity. Just as Science alienates us from Reality, so does Religion alienate us from God.

According to Science we are merely accidental tourists, lost in space and time. According to Religion we are Sinners, unworthy of Creation. In each case we are living on borrowed time. Nay, we are living on stolen time. We don't belong here. We don't deserve to be here.

The ancient wisdom and the great mystics of all time, have argued otherwise, but to no avail.

How could the great Lie of sin and alienation have been perpetrated with such success? How else could the masses be controlled? How else could we have been kept down on the farm?

Freud recognized our historical predicament and articulated it in an unprecedented fashion: *Civilization and its Discontents* (1929). Famously, and characteristically, he blamed all our social ills on the 'original sin' of Oedipus and its concomitant sexual repression. Margret Mead, in her *Coming of Age in Samoa* (1928), one of the great scientific frauds, claimed to have found the antidote. It was Paradise regained.

These two works may well mark the beginning of post-modernism. Sartre's *Nausea* (1938) completed the triumvirate of PM. Oops, did I forget to mention Marx's *Das Kapital* (1867), a bit ahead of its time!

What is going on here?

I'll take a stab at it.....

SM disowns the Subject, which thereby becomes an unfettered Ego, up for grabs. Original Sin, a concept already perverted by Religion, loses its traction. It then becomes an open season or Blame Game. Materialism can give us everything but.....but What?

Satisfaction??

Can't get no.....sa-tis-faction!!

What is the Solution? What else but 'back to the womb'? Where did that expression come from? There are 25K google hits.

Here we go....from the Catholic Educator's Resource Center, the [Pillars of Unbelief - Freud](#):

Toward the end of his life, Freud's thought became even darker and more mysterious as he discovered thanatos, the death wish. The pleasure principle leads us in two opposite directions: eros and thanatos. Eros leads us forward, into life, love, the future and hope. Thanatos leads us back to the womb, where alone we had no pain.

At the end of his life Sigmund had rediscovered Original Sin: the indissoluble link between sex and death!

Now we're talking.....Nirvana, Hierogamos, Apokatastasis, Rapture.....! Our ticket back to the Cosmic Womb, but only if we behave ourselves, like good little boys and girls. Otherwise you'll lie moldering in the grave, or a hell of a lot worse!

In PM, there is only one Taboo: don't step on Science's Space&Time, 'billions and billions'! You are

encouraged to deconstruct everything except Absolute space-time. But, wait, didn't Einstein and QM already deconstruct space and time?

Only on the atomic and cosmic scales.

Only in this cosmic context can one grasp the full import of the Phenomenology Problem.

Science is nothing if not Ghost-Busting. But, with phenomenology, the ghost-busters get Busted!

Obviously, someone has got their thumb in the phenomenological dike, but it is hard to spot the culprit. The likely answer is that we are all co-conspiring to keep the sky from falling. And if we ever became witting of our metaphysical conspiracy, that would be the end of it. Denial is the name of the game.

What ultimately prevents the UFO from landing on the White House lawn? Is it the Prime Directive or the Prime Mover? Is it not the case of the Irresistible Force meeting the Immovable Object? Let us not trivialize the problem of Eschatology.

The BPWH seeks to minimize the pain of our rebirth into the New Heaven and New Earth.....the Kingdom Come. Can we not achieve that end without blowing ourselves to kingdom-come?

Can there not be Apocalypse without an apocalypse? Can there not be Rapture/eros without Thanatos? Certainly not by the conventional wisdom. What is the chance for the unconventional wisdom? Can it have a prayer?

The paradigm shift, when it comes, will be a paradigm inversion or a Gestalt Switch. There is no continuous or rational path from the irrationality of materialism to the rationality of immaterialism. When the sky falls, it won't have no parachute. It cannot be a soft landing. However, if we conceptualize the phenomenological problem, we can arrange for the sky to fall in our minds, and not on our heads....hard headed though we may be!

By individually processing the Gestalt Switch, we can avoid or minimize the collective apocalypse. This is just the rationale of the VLAA/SDP.

But, hey, if Ron cannot ride shotgun for us, do we have a snowball's chance??

On OMF, I brought up the possibility of a syllabus. No one volunteered. Is such a thing even possible in this context? The rationale of the BPWH is nothing if not circular. It is necessarily self-contained. Syllabi are usually constructed as linear or sequential.

But then recall Britannica's Circle of Knowledge (R). In fact, that is just the transliteration of Encyclopedia. I still have a copy on our bookshelf. It is in the Propedia of the 15th edition. Knowledge comes in ten parts that can be arranged in a circle. Unfortunately, the two ends never meet. Too bad! Hegel, notoriously, attempted his own [dialectical outline](#) of Reality: logic, spirit and nature. One could probably do worse.

The BPWH has its archetypes, [AZO/X/QRP](#), each of which has a circular aspect.

There is also a Food Chain and a Chain of Being, which are not entirely dissimilar, for better or worse! BUT, by keeping both of them circular, we can keep everyone honest, more or less. We keep God honest, and vice-versa. Ecosystems are replete with cycles, of course. N.B., while the BPW is circular it is decidedly not cyclical, which would destroy its basic premise of Singularity. It must be finite in every quantitative sense, while infinite in a qualitative sense.

10/8

I have spent a few hours struggling with an [outline](#) for the BPWH. I'm not happy with it at this point. We'll have to see if there is motivation to improve it. It is only one step beyond the [topical index](#). It contains no links, and I'm not sure how those might be handled in this context.

I'm not sure how this outline might be converted to a syllabus having both internal and external links. Notice that there are only two main entries at this point: Creation and Gestalt Switch. The former is retrospective, and the latter is prospective. Pedagogically, the order might be reversed, because Creation assumes an understanding of the new Gestalt. On the other hand, I would like to start the narrative from a naive perspective, and not bring up all the technical issues until the basic ideas have been laid out in a natural fashion. We start the narrative with the mythic quality of a Just-So story.

Each entry in the outline should have its own link to a page or sub-page of explanation and links. This would reduce flexibility, but it would make the process more platform independent and, thus, more accessible.

10/9

Well, I've made a stab at the [syllabus](#), but it's not turning out like I expected. It threatens to become another blog.

10/11 [\[a\]](#)

On the OMF, it has been very difficult for me to persuade anyone of immaterialism. My strategy in the last couple of days has been to engage the Xians in the problem of salvation when taken in an ET/UT context. As with most ufologists, they take seriously the notion of ETs. They tend to dismiss the theological problem of other worlds or creations, the same problem that sent Giordano to the stake several centuries ago.

However, if I couch the many-worlds problem in a soteriological context, then they begin to grasp it, and see why it was considered blasphemy. If I can make progress with honing that argument, then it may turn out that the xian ufologists will be the prime target for the BPWH. This despite my own messy-antic problem.

It appears to me that the many-worlds soteriological problem (MWSP) hits the xians particularly hard, amongst all theists. This is simply because of Jesus' allegedly singular cosmic connection. How is Jesus going to be incorporated into the Federation? The idea that JC might just be a FedX messenger boy will hardly compute for the xians.

Leaving that problem aside, there is still a horrendous soteriological logistics problem from the many-worlds perspective. Is Judgment Day simply our Federation Exam day? It is strictly a pass/fail grading system.

Ok, but then what? Do we then sit around waiting for the Cosmic Heat Death in a few hundred billion years? Talk about Waiting for Godot! Talk about going out with a Whimper. It could get downright tedious. The Vital force would have long since shot its wad. We are left twisting in the cosmic breezes.

If there is a God in Heaven, then surely she could have dreamt up a more graceful exit, presumably with

our boots still on....still in our prime.

But then we have a sequencing problem. First come, first serve: a FIFO inventory system for planetary civilizations. No?

But a simple FIFO system would be greatly complicated by the cosmic intercourse. Folks would be jumping ship at the drop of a hat. The rats would all be heading down the gang-plank at the first sign of the Big O.

In short, it would very quickly turn into every rat for himself. A real rat-race with no end in sight: always just one step ahead of the Grim Reaper. Sound familiar? Nothing graceful in the slightest. It sounds hellish to me, lasting for a virtual eternity. A big diversion is the occasional foray to sodomize the pledges, apparently a favorite hazing ritual on the Cosmic Frat scene. Talk about cosmic intercourse.

There is, of course, a very simple solution to the whole MWSP logistics problem. How do you spell B-P-W-H?

10/12

There is a rumor, with at least two sources, to the effect that CK may be in political difficulty. This raises several issues. There is the timing issue. If this is a new development, then there is an obvious synchronicity with my open letter about a meeting with an academic skeptic. In that letter I took a pot-shot at one of the avians. This precipitated a very loud protest from CR. This might have triggered a heating up of the long simmering conflict between the Aviary and R&D. On the other hand, the letter and the internal controversy engendered by it, might have spilt-over into a larger conflict inside the Beltway, somehow related to disclosure. CK has long demonstrated an imperviousness to the opprobrium of his feathered friends. To cause him any serious upset would have required their going much higher in the DC food chain.

If the rumor is valid, and if it is related to R&D, then it likely connects with the Repositioning. Since it was broached to me last January, I have contended that the Repositioning would likely signal the final phase of any disclosure preparation. It would impose an automatic deadline of early next year. I have long stated that CK is the lightning rod for any such initiative. His being put on the spot would indicate a last ditch effort to derail disclosure, coming from wherever.

Is this opposition, if real, too little and too late? We will be finding out sooner, rather than later.

It would only take the combined testimony of two insiders to trigger a disclosure. The non-disclosers would have to resort to extreme measures to silence everyone. The sudden death of any one of them would trigger the others to go public, and very quickly. The deaths or disappearances of several, especially if it included CK, would launch a public investigation.

In short, anything now would be too little and too late.

Nonetheless, suppose that R&D were scuttled indefinitely. Wither disclosure?

Unless there were an unprecedented and public ufo event, it will go nowhere, based on the long and sorry history of ufology as we know it.

More likely is the political, internal collapse of Scientific Materialism. But no, such a collapse has never happened.

No paradigm has ever collapsed, without being pushed by another. Is there anything now in the wings that can rival the BPWH in that potential role? I would sure like to see it.

Is it not increasingly clear that human survival will be predicated upon some form of cosmic intervention?

Who can claim to demonstrate that our chances of survival as an advanced civilization for even another century are anything better than even?

Is it not the case that our biggest obstacle to survival is our total lack of a common vision or sense of a common interest?

Any such vision would require a visionary. It cannot be hammered out in a smoke-filled room. Any such revelation would necessarily be of biblical proportions. Virtually every religion and sect has provisions for, if they are not even actively touting, such an imminent advent and revelation.

Any serious visionary, at this historical juncture, in these latter days, will have to couch her vision within some such prophetic time-line. And while you are addressing one such tradition, you might as well address them all. Nay, any vision that fails to address them all will fail to accomplish the task at hand. It would be a non-starter.

In light of what I have just said, I will need to redo the outline and syllabus in order to better reflect the practicality and urgency of the issues being addressed. To wit:

Wrt to the VLAA/SDP on OMF, after 200 pages I think we have gotten past the preliminary introductions. It is high-time to get on with the show.

The logical step is to start a new thread with new rules: The discussion must only be directed at issues raised in the BPWH. That will be the title of the new thread. The BPWH proper, as a continuing work in progress, will remain here. The new thread at OM will only be for Q&A and 'constructive' criticism. I will, of course, continue to post there at the pleasure of the admins.

It may well be that the present level of residual interest in the BPWH will not warrant a continuing active presence at OM. In that case, the residual discussion could migrate to another, *ad hoc*, site.

Perhaps the VLAA could continue as a place to discuss the politics and mechanics of disclosure, and to deal with general ufo issues that are not directly covered in the BPWH. The protocol for that is less clear at this point.

Those who wish to pursue other agendas are welcome to do so in the appropriate spaces.

10/13 [\[a\]](#)

Fore @ OMF remains my stalwart interrogator and Devil's Advocate wrt the BPWH and the R,D&S show. Allow me to reiterate in the recent context:

If there is a phenomenology problem, PP, that concerns the global intel community, then CK is the public lightning-rod relative to that problem and its possible disclosure. His contact with the public, for the last sixteen years, has been mediated mainly through me.

I suggest that this connection does lend credence to the BPWH and to its corollary that I have been designated to be the long anticipated cosmic visionary and savior for these latter days.

This suggestion is subject to ongoing verification. As we approach D-day, there will be an increasing public examination of the BPWH and of R&D. Each new day provides another set of tests. Fore is one of the public testers. If the PP is real, then most of the testing is going on behind the scenes.

A couple of weeks ago I was presented with an opportunity to turn up the heat on disclosure, and I took advantage of it by simply revealing my role in arranging a meeting between CK and a well-know academic skeptic. Since that time, my communication with CK has been mediated by a 3rd party. That person tells me that he has heard from another insider that, indeed, CK is feeling increased political heat, triggered mainly by my unilateral action.

My action was, in no small measure, triggered by Mahmoud's speech to the UN that, in this context, could best be understood to say that he was using his nuclear option to push for the disclosure of the Second Coming.

Is it possible that Iranian intelligence is ignorant of the R&D show? If the PP is real, then there in no intelligence organization on the planet that has not been apprised of R&D. It is the only show in that whole venue that has even a modicum of official sanction.

In that venue is Mahmoud an outsider trying to force his way to a place at the table, or is he an insider following a script? I would suggest some of both. He is not merely a puppet in this game. He has been dealt an interesting hand, and he is no dummy in the game of disclosure poker. It is well known that many of his followers see him as a contender for the title of Mahdi. Islamists suppose that Jesus will be holding the hem of the Mahdi's robe at the appointed Hour.

Should we suppose that the top billing spot might not be a serious bone of international contention in these latter days? In terms of followers the score is obvious: Mahmoud 700,000,000; Dan 0. But wait, which one of us is an FoR, Fore?

Of course, if God does not approve of these immanent arrangements, she is invited to show her own hand. But even she must know that the Hour is drawing nigh!

And then I notice this today from Victor's list:

LONDON (Reuters) - More than 130 Muslim scholars from around the globe called on Thursday for peace and understanding between Islam and Christianity, saying "the very survival of the world itself is perhaps at stake."

Would Mahmoud like to cut a deal with R&D?

10/14 [\[a\]](#)

Fore @ OM seems to have calmed down a bit by last night. He is now talking semi-rationally. His concerns are a bit more focused.

He is dubious about CK being the pivot of disclosure. Should the effort not be more international, he wonders.

I have been at pains to point out the international participation with, and overview of, R&D, at least since the Jack Anderson column in 1991.

Nonetheless, the ufo issue has been the special provenance of the US since day one. If nothing else, Hollywood's focus on that issue, from day one, gives us a virtual proprietorship. And have we heard any

objections to this cozy arrangement?

CK is not the pivot. I only suggest he is the lightning rod. I would be the pivot, if I'm anything at all. However, on the day that he fingers me in public, I then become the lightning rod, as well. The fact that he refuses to do so, even under extreme provocation, is my one temporary reprieve.

CK is one of a kind on the world scene. That is not contentious. The BPWH is one of a kind on the Internet....also not contested.

Both of these facts taken separately are moderately interesting. But put them together, as they have been for the past sixteen years, and you had better be watching out. Indeed, the global IC has been doing so, at least since '91.

Is there any contention that whoever becomes the pivotal lightning rod for disclosure will be playing an historically unprecedented revelatory role? This fact might be partially circumvented by having a disclosure committee. But that won't work if there is any linkage between disclosure and a particular vision. In that case, the visionary will be the *de facto* pivot.

If the vision happens to include an imminent eschaton, then it must contend with the various end of the world scenarios that have been the focus of the prophetic tradition. The primary revelatory event prior to the eschaton in that tradition is invariably an advent of the personal kind. No tradition specifies that this person would merely be a visionary. It is supposed to be reserved for the advent of a glorified Savior/Messiah figure. How else could a global triumph have been envisioned in the old days?

I suggest that the no one could then have envisioned the Internet or the global IC being co-opted by cosmic intelligence. This unforeseeable combination would enable the earthshaking advent of a mere visionary, and that this would be a vastly preferable way to proceed from the vantage of both the cosmic intelligence and humanity, compared to that of the glorified messiah. The further unforeseeable fact is the existence of Scientific Materialism. The simple fact of disclosure would trigger the collapse of that worldview. This denouement then paves the way for the new vision.

That the new vision would be a rationally coherent vision was the final unforeseeable fact.

By combining all of these new possibilities, we have a global Soteriology that would have been utterly incomprehensible to humanity prior to the last few decades. Revelations of the past would have meant nothing if they had not been comprehensible to their target audience.

I maintain that the divine prophecies given in the past were the best possible renditions of the BPWH eschatology that would have been comprehensible to the people at the time they were given.

10/15 [a]

I just thought of a great way to begin my apologia. I will apologize for Scriptures. Scriptural/Scientific Literalists (S/SLs) have possibly done more evil in the world than any other identifiable group of individuals. If this were the BPW, would not God have figured out a way to avoid Scripture? I'm skeptical that Literalism could have been avoided. If someone could figure out how, that would be *prima facie* evidence against the BPWH.

The only way I know how to overcome S/SL, within one generation, say, is for me to be able to pass myself off as an avatar of some kind. If I am unable to accomplish that within a generation of my timely or untimely demise, then that would constitute definitive evidence against the BPWH.

Yes, the S/SLs, bless their little hearts, have fire in their bellies. Nothing wrong with that, it's better than

being lukewarm, but it does mean that we cognoscenti/gnostics will have to fight fire with fire. To wit: avatar land, here we come!

Yes, literalism of both the scriptural and scientific kind was a necessary stage in the development of the human soul. The only way to get beyond tribalism is by way of literalism. Thus do we advance from the verbal mythos to the written logos. In order for there to be a supra-tribal social order, the laws must first be codified. The first known instance of such codification was the Code of Hammurabi (1760 BC). In order for the laws to be seen as absolute, they would have to be attributed to an absolute supreme being. Thus we have the Ten Commandments (c. 1000 BC).

The absolute literalism applied to the scriptures, then segued very easily into the absolute literalism of the scientific laws, as first observed in the planetary motions in the sky. Thus was modern science born when Newton codified those motions into an absolute mathematical law, *Principia*, 1687.

Now, in one fell swoop with Disclosure/Revelation, we are about to witness the demise of literalism of all kinds from the Cosmos, good riddance! In that moment we graduate from management by (literal) directive, to management by a shared, internal objective. That is, we will then only be subject to the Law written in our hearts. Hallelujah!

Can't this transition be accomplished without an Avatar? Yes, with the inevitable demise of scientific literalism, i.e. materialism, there would be a natural evolution of our thinking toward something rather like the BPWH. If God were truly a minimalist, wouldn't she just let nature and the vagaries of human reason take their inevitable course to the larger Truth, unaided by any cosmic intervention? This would just be the final extension of the Prime Directive, i.e. the Intergalactic Hands-Off Policy, IHOP. Why mess with Smith and his 'messy antics' (R)?

Besides, aren't we liable to fall into the literalism of Smithianity? The poor toddlers of the future will be saddled with having to memorize the OMF Catechism, all 215 pages of it!

Well, I look at it this way. Why should we begrudge God this final cameo role? The poor gal has had a tough time, getting crucified and generally castigated. But, wait. Being Smith, is that any cake walk? Sure, it is! I think it's mostly fun, without any serious challenges. I'm having a pretty good time, all things considered. Can you imagine wanting to be anyone else, other than in this time and this place? If you were God, would you rather come back as Dan Smith or as a Circus Freak in a white robe landing on the White House lawn? I did take up flying lessons to do that, but when Ron discovered the flight manuals in the trunk of my car, I got cold feet. I mean, really! I'm older and much wiser now. I wonder if he remembered to notify the FBI? Am I on the No Fly (your own plane) List?? And besides, who needs an airplane, now that we have the Internet? Well, I guess Osama does. Of course he does! He's just another one of those poor benighted literalists who don't have an ounce of their own brain power. No heart, either. Oh, but I forgot. He's probably in the loop, stage acting, and not as dumb as he seems. Those cave shots are actually taken in the penthouse at the Mirage. He's dumb like a fox!

And why is Y2X so easy? Because all the heavy lifting was accomplished in the X1-event. This is just like rolling of a log, or should I say, Internet?

Yes, the world had already been saved. And I do mean every last critter in it! Not just the holier-than-thou bible pounders. It's all over now, but the shouting. The contract has been signed, sealed and delivered.

And as long as I keep making enough gaffs, the toddlers of the world will be spared the memorization! Shurley, God wouldn't make tipos!

The discussion at OM seems to have bogged down with the fundies continuing to throw the book at each other. Such scriptural argumentation has gone nowhere in decades, centuries and even millennia. It makes virtually no reference to anything that has happened in the last two thousand years, outside of the recreation of Israel. It has virtually nothing to do with science or phenomenology.

Thus is the God of history ignored. Thus is history rendered meaningless. Thus is life rendered meaningless, other than to produce cannon fodder for a vengeful God. There is no mention of, or regard for, history from the X-events until the final days.

On these terms, it is not even clear that the X-event had any meaning, other than possibly as a pretext to spread the Ten Commandments. This renders Jesus equivalent to Mohammed. None of Jesus dictums carry the weight of the Law. Being born again has nothing to do with the Law, and is quite outside the purview of the believer. It renders humans as sock-puppets in God's war with Satan. And, by any reading of the prospective body counts, Satan comes way out on top.

The Xian fundamentalists must be envious of the orthodox of the other faiths. Those ones are able to maintain greater strictness to God's laws. The practices of those others is much more central to their lives and livelihoods. X'ianity is but a poor relation to those others. Upon whom may we place the blame that poverty of practice, if not on JC? Needless to say, with all the emphasis on externality, the inner life of the spirit is correspondingly neglected amongst all such. It might be noted in this regard that there are no equivalents of the Sufi tradition outside of Islam.

In any such accounting as this, one must also take into account the general European apostasy, and the fact that Communism was almost entirely excluded from Islamic nations. And so was Nazism. Islamic 'totalitarianism' is only a distant cousin to the virulence of nation based fascism, with the Saudi and Iraqi experiences notwithstanding.

What is lacking in the other cultures is the historical dynamism. That a significant part of that dynamism was founded in its religious history is not generally disputed.

10/25

There still appear to be no openings at OM nor with CK. There is no call at present to push further. In general, the fundies will be able to make enough noise to drown out any attempts to reform the prophetic traditions, prior to some major event and the ensuing chaos. They consider it their sacred duty to defend their own scriptures. Is this intransigence the primary obstacle to disclosure? Or is it being used as an excuse for the PtB to further procrastinate?

10/26 [\[a\]](#)

I continue to peruse the VLAA thread at OM. I continue to find many of the posts disturbing. It is disturbing that otherwise articulate folk, who exhibit openness to phenomena that are generally shunned and denied, are so close minded when it comes to the obvious theological implications of those phenomena.

This raises two immediate concerns:

1. There is certain to be a very large impact of Disclosure on Religion. If our religious beliefs are rigidly defined, that impact is much more likely to shatter those beliefs, thus contributing to the ensuing chaos. It is concern about this chaos that is alleged to be the main reason for the delay in

disclosure.

2. All of the scriptural based religions foresee an imminent Revelation that is expected to transcend all previous revelations. Thus are we maximally vulnerable to having our beliefs manipulated by entities with alien agendas that would be the subjects of the Disclosure.

In point of fact, it is the Xian based theology that should have the greatest resilience to such alien agendas. This salient fact is hardly an accident of history. To the contrary, it seems designed for just this eventuality.

It is, however, the xian fundamentalists who strive to remake the xian religion into the image of those others that will be more vulnerable to disclosure.

These folk who who beat the drum of orthodoxy are very likely just the ones who wish to see our civilization destroyed by making it all the more fragile in its foundation. In doing so they are subverting the essential and strengthening message of Jesus.

Literalism is the hobgoblin of those who are of weak spirit. The literalists struggle everywhere to impose their shackles upon the rest of us. They do this in every human endeavor, not just religion. But it is in religion that their influence is the most baneful.

Literalism has no other purpose than to subdue the spirit. Religion is literally just the binding of the spirit.

My mission is to free the spirit. My principal mentor in that regard is Jesus. He did more in that regard than anyone in history. I am here only to explain how his mission will now be fulfilled.

Freedom is not an end in itself. As Jesus demonstrated, the only end of freedom is love. Free love is, of course, the only love that is worthy. That is the only thing of which there can never be too much.

The driving force behind literalism of all kinds is just the fear of love.

Before literalism there was ritualism, which literalism has now largely replaced. Both of these are just about the routinization of charisma. The mechanization of the spirit is just a measure of the failure of the spirit.

Biblical infallibility came into vogue in x'ianity only in the last century. It may best be viewed as a conservative reaction against the literalisms of Science and Islam. It has done more to deaden the spirit of Jesus than anything else. It is just through literalism that the power of evil has most nearly penetrated the sacred living heart of Jesus. Thus do those of impoverished spirit hope to subdue and bind the risen Christ. Fat chance.

In its alignment with the Neo-conservative wing of the Republican Party in the US, Biblical literalism brings us perilously close to fascism. There is no greater force for evil in the world today than this bargain with Satan.

10/28 [\[a\]](#)

Here is my current explanation for the stalling of r&d:

Since we only go around once in Creation, there is pressure to extend the circuit into a sub-optimal domain, allowing things to degenerate prior to the Disclosure. This fact of singularity is, in general, the basis of my theodicy. The value of diversity places a much greater value on evil in a singular Creation,

than if we were contemplating the best out of an ensemble of independent creations.

Science and technology have improved the lives of many. Some might argue, as I have, that we should go out at the top of our material game. But there also exists a cogent argument that we should go well beyond the optimal point. We should experience a few generations of muddling, before Revelation.

Depending on how the clash of cultures and the population problem are handled, there could be an aggregate improvement in the quality of life. We might be able to work ourselves into a sustainable mode of living with some substantial fraction of the present population. But, at some point, not more than a generation from now, with scientific materialism still in decline relative to a metaphysical worldview, there would be a spontaneous transition to immaterialism. This transition would initiate an eschatological sequence spontaneously.

Thus is there a narrow window for extending the status quo, of probably not more than a generation. The PtB may well want to hold out to the bitter end. The CI may be willing to hold off on revelation for some period of time, not wanting to upset the global applecart in the process. So, yes, the PtB could likely hold us all hostage for another generation, but not for significantly longer. This will be their very last stand. They will be on their relatively good behavior, because they will know that they are operating under the 'gun'.

In the meantime, the CI/hidden-hand will continue to keep the lid on the forces of evil and degeneration: war, plague and economic collapse.

If MJ-12 is less sanguine about such a delay, they still have my phone number.

Theoretically, we have enough goods on CK to effectively demand a Congressional investigation of the allegations, but, in practice, there would be difficulty negotiating my cooperation with whatever group might be able willing to take on the considerable lobbying effort.

In effect, the R&D strategy has been quite effective. CK is able to conceal his shenanigans behind the cloak of my 'insanity'. When, years from now, the can of worms is finally forced open, MJ-12 can claim to have made a good-faith effort to go public. They can say that even the small segment of the public that was actively pro-disclosure simply could not face the disturbing message.

And in the larger scheme of things, what difference will a couple of decades make? The longer we are willing to wait while Scientific Materialism continues to fade into oblivion, the less will be the social consequences of the inevitable paradigm shift.

In the meantime, I can live out my remaining years in peace and quiet. And, should we later need a BP 'saint', I will be well departed, as is kosher in such matters.

Technological **no-fly zone**: [\[a\]](#)

- UFOs are intimately connected with a wide range of paranormal phenomena, none of which have viable physical explanations.
- Shape-shifting is the prime contradictor of any physical basis.
- Jack Sarfatti has done more with UFO physics than anyone, and his efforts are tantamount to a proof of the negative.
- We are very close to a TOE, which, *sua generis*, excludes such phenomena.
- Given the Strong Anthropic Principle, the world is more mind-like than rock-like.
- Mind over matter provides the only conceivable explanation for all of these uncorrelated phenomena.
- This is panpsychism.

- The technological explanation assumes the existence of a Federation.
- The existence of a Federation is contradicted on many fronts.
- On the other hand, these phenomena provide a very strong argument for the existence of a CI.
- This is theism.
- The existence of any such CI would also argue for the ontological priority of mind over matter in the larger scheme.

[above table last edited 10/29]

10/29

I am told that tomorrow we are due a batch of Serpo related material. It is supposed to contain a goodly portion of disclosure politics. I will be interested to peruse that portion, and comment on it. It will be something like reading the tea leaves, to see if some smidgen of truth might have survived the disinformation brigade.

Jake @ OM lays out his interpretation of the BoRev. [\[a\]](#)

I have this to say about that:

I will not respect any entity that treats me like a child.

I will only respect Reasons, not power or authority. If you want me to do something, then tell me why, and allow me to weigh the costs and benefits.

Love comes about only through mutual respect. Anything short of that is coercion, and will be self-defeating.

Love is the only conceivable basis of Creation. The Fundamentalists have wandered very far from this understanding that was the foundation of Jesus' mission. The so-called Fundamentalists have no conception of what is fundamental to Creation. All they have left are laundry lists of offenses to justify what they conceive of as God's hatred for the vast majority of their fellow, misguided humans. They wait with baited breath to see those punishments meted out.

Those ones worship a false God. One after their own image. One guided by vengeance. They are like this because of their collective self-loathing and feelings of unworthiness that they preach to each other. This fear prevents them from reasoning about their ultimate concerns.

Why did God allow this to happen? That is the only sensible issue herein.

The literalists/reductionists, in both their Scriptural and Scientific guises, have become the primary concealers of God in these latter days.

10/30

Here are my first impressions of Serpo 27a, as released by Victor M this morning:

I found nothing even slightly surprising. That is the main problem here. It fits seamlessly with the earlier Serpo material. The same level of skill (high) was involved in concocting this material. I know that Ronnie was not the brightest bulb in the pack, but please. The leader of the free world? And this

compounded with Victor's fawning.

The only hint of a possible truth here was the notion of the Disturbing Message that I have harped on over the years:

The CARETAKER: It was felt that public awareness of these projects would have jeopardized the future space program of the United States. Releasing our secrets about UFOs and alien visitation would also cause a PANIC AMONG RELIGIOUS LEADERS around the world. Therefore, MJ-12 decided that an independent scientific study of the UFO phenomena would be needed to satisfy the public curiosity.

The problem of the impact on Religion has always been at the top of the list of concerns. Reagan was known to be a deeply religious individual. Yet this whole topic was otherwise never once broached in this lengthy transcript. The alleged questions from the President, considering this framing context, were entirely an exercise in trivial pursuit.

So then read between the lines: MJ-12 therefore decided to couch this cover story of the phenomenon entirely in a scientific framework, avoiding all religious, metaphysical and eschatological concerns. Thus do these disinforming disclosers adhere to the separation of Church and State, up until the last possible moment (January?). The exact timing will depend on the degree of public response to these latest disseminations.

The next most obvious fudge concerns the abduction phenomenon. Again, this very large, paranormal phenomenon is shoe-horned into just 80 (sic!) allegedly completely physical incidents.

Just these two prominent red flags should alert any but the most nuts&bolts-crazed audience to take ALL of this with a very large grain of salt.

The only issue that matters at this point is how big a disturbance will this material create in the public arena.

Will it rise to the level of a media event? The previous Serpo stuff approached that level, then fizzled.

The political context of this stuff should make it harder for the news blogs and media to ignore.

It seems to be carefully calibrated to move the game up a couple of notches to see what will happen.

From that perspective alone, I see continued progress here, and on a reasonably short time frame. We could still meet a January deadline for something definitive.

I will be interested to see if there is any renewed aviary or r&d activity resulting from this.

Let's run a scenario:

One of the larger news blogs decides to make a federal case of #27ff. Who can they go after? The first ones to go after are the still living advisors. They can make reasonably honest denials about any specific content, if they even deign to respond. Dead end? Yes, unless they realize that there is a serious CI issue. (CI = counter or cosmic intel, depending on the context.) There is only one place for them to go, in that case.

CK will try to laugh it off, but then they will hit upon the greater problem of r&d. By threatening to get me to go public, they may be able to wring some concessions from CK. Once that ball starts rolling, I doubt that it can be stopped until it gets to the bottom of this hill. Can anyone truly claim to see the bottom?

Suppose I had not decided to push the r&d envelope wrt the BP meeting. What would r&d be talking about now? I would be pushing his envelope relative to #27. Same net result. Not much wiggle room left at this point. The CI/false-flag problem here is decidedly non-trivial. Shall we rehash all the water under the r&d bridge. Would I hesitate to do so in whatever venue comes available? Talk about false-flags! Doesn't the messy antics beat all?

The number of viewers at OM remains at less than 1/3rd of their maximum with the original Serpo release. This does not augur well for a spontaneous media event.

However, with the amount of work that is going into #27ff, we might or should suppose that there will be a staged media event to coincide with the next few releases. The perpetrators would likely have arranged for coverage by one of the news blogs. In this manner could they further push the envelope of public apathy.

Has anyone else noticed the following:

VICTOR: The home world of the HAV, the TRANTALOIDs, is the THIRD PLANET out from the star Epsilon Eridani in the constellation Eridanus at 10.5 light-years away. Although somewhat cooler and fainter than our sun, it is very similar. Hal's friend, ADVISER #4, was mistaken on the distance; an easy error to make given the voluminous amount of information on this subject matter alone. - ANONYMOUS.

This is, perhaps, the biggest giveaway herein. Anyone care to follow-up? Just be darn sure not to reference me!

Well, never try to underestimate the cleverness of ufologists.

So where were we? Why did God ever sanction literalism, the bane of human intelligence?

The main reason is that God loves fools and small children, both of whom comprise the vast bulk of the literalists. So what are all us smarty-pants supposed to do about this?

We can bide our time. We have been doing this for about 2000 years. That accounts for a whole lot of foolishness.

Or we can anticipate the imminent self-destruction of the literalists. This is my favorite pastime!

Where I see this most imminently is in the field of AI, if we bracket the paranormal domain.

AI is not making the grade. When was the last breakthrough in AI? I suggest that it was neural networks, which failed to live up to their expectation and which remain a marginal technology. If there have been no other such 'breakthroughs' then AI is in a whole bunch of trouble.

Their only way out of this impasse is to move toward quantum computing/intelligence. That field remains highly constricted. Does anyone foresee a breakthrough in QI? It has been dormant since Penrose raised that flag almost two decades ago.

All you have to do is look at the Wiki entry on QC to realize that this field is going nowhere fast. The AI folks have been talking about a 'technological singularity', q.v., since 1965. But where is it? I don't sense that AI is going anywhere at this point. Is it not fair to say that AI is directionless now? If it cannot harness the Quantum, what can it harness??

I defy anyone who has a bachelor's degree in physics or above to a debate about whether there can be a

physical explanation for the most basic of paranormal or ufo phenomena. Any takers? The very best in this field is Jack Sarfatti, and he is reduced to screaming when I confront him with the mind-brain problem or with the paranormal. I would be glad to demonstrate Jack's screaming mode if anyone is interested.

As I say, it is extremely difficult to underestimate the cleverness of ufologists.

Without a breakthrough in AI we have nowhere to go other than into the metaphysical dimension. It just so happens that I know as much about that problem as anyone on the Internet.

Is that my fault? Or is there a message in that fact?

Consider the fact that my mentor knows more about #27 even than Hal. What does that tell us? He told me a year ago that Serpo was a DIA project. Good for them. If it were otherwise, he would be responsible to find out who was behind it. All he would have to do is telephone CR. How difficult would that be? Would anyone like Kit's phone number? You could thereby assist CK in the performance of his CI duties. After all, he is underpaid.

As I say, it is extremely difficult to underestimate the cleverness of ufologists. There are hundreds of live targets out there who have nary a clue.

Given the century-old constraints on physics, technology has nowhere else to go. Whereas metaphysics is a wide-open domain. Where else can mind go but gravitate to the cosmic mind? The ufological nuts&bolts folk are the biggest obstacle, along with the literalists whom they mimic, to any revelation.

10/31

Additional points that have been made at OM:

1. The hammering on the matter of the levels of secrecy is aimed at a low-brow Hollywood audience, well below the level of even a dim-witted President. (Reagan was dim like a fox, I don't doubt, well beyond GWB.)
2. That Reagan would be naive about Intel concerns with Hollywood.
3. All of this hews much too closely to just the Core Script. Not a single surprise.

More generally, the response has been underwhelming. It remains well below that of Serpo and the Drones, and is drying up quickly. The only recourse would be that suggested above. Even those few small steps would require more focus and patience than is demonstrated thus far.

Can we expect the subsequent 'transcriptions' to rise above this level of mediocrity? There is no hint herein that they might.

I don't believe, however, that we are seeing the product of a commercial venture or a private hoax. There is the feel of a heavy hidden-hand. Yes, a bureaucratic flavor, as in 'good enough for government work'. I would suggest, as above, that we are seeing the continued playing-out of a committee's rendition of deniable disclosure, aimed mainly at the small and captive audience right here. SDP remains the protocol. We continue to mark time and mark a place. Hurry up and wait, is the feel of this. This just keeps a January date on the back-burner, but probably not the first option at this point.

One might hope that the expressed level of frustration with this latest release would help to foster some new ideas and action, on the inside and outside.

There is no sense of history being made here or even of any genuine excitement. The dialog is replete with clichés and platitudes. Surely there would have been a photographer present for the historic record. Take a look at the recordings of the Cuban Missile Crisis. Without better dialog here, the names would be useless. Folks will just laugh at the amateurishness.

On the other hand, if there was truly something sensitive, there would have been no formal meeting, no record at all. No more than four people present. The given scenario is neither here nor there. Thus the feel of its being a construct, purely for public consumption.

The only possible sliver of reality in this episode is the comment inserted by Victor, as noted above. Still no one has noticed this. And once again we see the cleverness of CK being able to hide behind the 'insanity' of r&d. Hide the gold down an apparent rat hole, complete with live rat!

Given the poor reception of #27, any shot would be a long-shot. The best shot would be to play the aviary politics to the hilt. Get onto each of the birds about their knowledge of Bobby-R. Hound Victor about his comment on Hal. Bobby-R is the only Ray of light in this little fiasco.

It is more clear than ever, that Hal is the main conduit from the insiders to Victor. I had not quite come to the obvious conclusion earlier due to Hal's normal reticence, but this specific function makes good sense. Kit would be the most knowledgeable about this connection. If you are going after one person, Kit would be the one, IMO. He is more vulnerable than CK. Notice how viscerally he reacted a month ago to my cheap-shot at Hal. These folks have played us for fools once too often. Is it not time for some turn-about?

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10/6/07

Immaterialism on the Web

On several occasions here I have stated that the Internet could be decisive in facilitating public interest in a coherent world view, i.e. the one being presented here. It is high time to attempt an assessment of this possibility. I'll be doing this in the form of a continuing, informal guided tour of the Internet.

As the most likely starting point on this tour, I would suggest the topic of immaterialism. The intellectual leap from materialism to immaterialism represents the single biggest obstacle on the path to coherence.

Let's see what we have. Google provides 1,500 hits for '[immaterialism](#)'. Not too bad for a start! But now we have to cull through them.

The very first [hit](#) is a diatribe against immaterialism posted on a Mormon website and written by an LDS official. Curious, but not sufficient to warrant further notice now. The second [hit](#) is a brief summary of Bishop Berkley's account of this topic, he being the originator of the doctrine in its 'modern' guise. Next there is a 'Neoist' (?) text on 'Dialectical Immaterialism' which goes right over my head, and which should not be confused with a former rock band of the same name.

Further on down is a [book](#) listed on Amazon concerning the 'Physical Basis for Immaterialism.' This is the only book listed on this topic on Amazon, other than those on the good Bishop, or out of print, or both. It receives favorable mention from a Vedic scholar, and the charge of 'incoherence' from a reader. Clearly the publishing industry is not presently bent on overturning materialism.

Following are numerous items focused mainly on the history of immaterialism and idealism. Coinciding with our *fin de siecle* resurgence of interest in the mind is an increased interest in non-materialist philosophies. The new metaphysical material confines itself cautiously to the mind-body problem, per se, and the more expansive historical worldviews serve only as proxies at best. This speculative caution is well advised in professional circles whose secularism is being jealously guarded against any possible sectarian encroachment or subversion.

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Mind -- on the Web

In contrast to the 15 hundred hits on 'immaterialism', 'mind' yields 26 million. Not surprising, really. But consider the uphill battle for those philosophers and scientists who wish to eliminate all reference to the mind as being scientifically illegitimate. They face a gargantuan job of censorship! Take the very first item: [CIA Analyzes Mind of Iraqi Leader](#). What would be the scientifically correct rendition of this news item, I wonder? How about 'CIA Analyzes Cognitive Content of Saddam's Brain'? But does that not directly imply that Saddam's brain is in a vat in Langley? OK, so one could 'speculate about' the cognitive content of his brain, but there is still the implication that an analysis of the physical brain might, at some point, be relevant. How would we then make a distinction between Saddam as biological specimen and Saddam as political agent? Would that not be a necessary distinction for our government to make? If the brain scientists expect us to forego all thought (sic!) of agency, the ramifications multiply endlessly.

Conveniently there are on-line repositories for scholarly discussions of the nature of mind. [Online papers on consciousness](#) maintained by David Chalmers is the principle one of these. Numerous other relevant web resources have been compiled on the same site.

It is not difficult to get the impression that this topic has been picked over rather thoroughly in the last decade or so, and that after some initial progress the discussion has bogged down. One is hard put to find significant changes in the positions of the participants. If one side or the other were to win the debate at this point it would be the result of sudden professional attrition. There is no neutral party that is keeping score. Each side is adept at spinning the results in its own favor.

What seems to be the case is that the 'mentalists' have all the mental evidence while the materialists have all the material evidence. Each side imagines that its own evidence is conclusive. I do not see a prospect for the breaking of this intellectual logjam, other than by an external influence.

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Postmodernism on the Web

Postmodernism is well represented on the Internet. Yahoo and Google provide excellent starting points: [Postmodernism](#) and [Postmodernism](#), resp.

'Pomo' mainly bills itself as a deconstructive method of criticizing art and literature. I have yet to see its deconstructive tools applied to modern cosmology. There have been occasions where it has critiqued individual scientific disciplines from the perspective of their alleged cultural relativism. The notorious Sokal hoax (q.v.) was supposed to have been a cultural critique of quantum gravity theory.

To put it succinctly, postmodernism provides only a retail method of cultural criticism. To mount a wholesale critique it would need to venture its own worldview, something which is constitutionally proscribed to it. The last such was mounted by Karl Marx.

Of some relevance to our purposes is the sectarian response to postmodernism. A Google search on '[christian & postmodern](#)' yields a mixed bag. On the superficial side are various responses to the latest in pop culture. On the more serious side is a nostalgia for the simple bipolarity of religion and science that marked modernity. The fear is that the postmodern anti-foundational fragmentation of truth is already facilitating the further fragmentation of the Christian evangel. There is the awareness that postmodernism is a game being played by a staunchly secular intelligentsia, whose take on religion vs. science is a curse on both establishments.

A thoughtful assessment of the sectarian dilemma may be found in [Beyond Foundationalism...](#). In this article Grenz claims that the history of philosophy and theology rationally entails an eschatological coherentism, a view with which I can hardly argue. I notice that his writing is featured by the mainstream evangelical InterVarsity Press. The immaterialist metaphysic behind such a view remains implicit. He simply does not foresee the earth shaking paradigm shift that I do.

But on the note of this positive finding, let us move along to the next web topic, leaving a more detailed examination of postmodernism for later.

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7/11/02

Eschatology on the Web

There is no shortage of material here. Google and Yahoo have directory pages devoted to [eschatology](#) and [end times](#), respectively. The sites covered are all in regard to Christian fundamentalist interpretations of biblical end time prophecies.

It is fair to say that its eschatology is the feature that most clearly distinguishes fundamentalism from the rest of Christianity. It is a belief that fundamentalists happen to share with the earliest Christian communities, according to the historical record, but there remains some controversy as to whether Jesus was a direct source of that concern. Eschatological beliefs permeate the entire prophetic tradition, almost by definition, but it does appear that Christians are not to be outdone in the degree to which they have elaborated upon this one theme.

Otherwise the subject of eschatology is virtually taboo. My criticism of the traditional prophetic eschatology is for its unnaturalness. Armageddon, apocalypse and Judgment feature prominently in the teachings. The eschaton is the mark of a wrathful God. Only a faithful remnant may be spared the full brunt of this wrath.

Such views hardly conform to the philosophy of the Best Possible World . What is at work here are the remnants of dualistic thought going back at least to the good and evil ones, Ahura and Ahriman, of Zoroastrianism. The Gnostics attributed evil to matter and even to nature, setting aside any rationale for creation. It was God's duty to destroy evil in the end, which He would do with relish.

On the immaterialist view, the coherence of the temporal world implies the finitude of its temporality. Obsolescence is a natural and logical part of our world. The realm of eternity is another matter, of course. The only question for theodicy is the optimal duration. We will be partly responsible for this determination as part of our Millennial preparations for the Omega, in close consultation with God.

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7/11/02

A Hard Core of Truth Seekers?

I would like to think of myself as one of these. I was a Sputnik 'baby' to the world of physics. My father had been impressed by [Donald Menzel's](#) involvement in the Manhattan Project, and his astronomy books were read to me at an early age. Sputnik and Manhattan Project sound more like power than truth, but power and truth are more than tangentially related. Recall the coda of the Lord's prayer, for instance. Truth may be more a matter of what you know, and power of who you know, but these lines are often conflated. A nuclear weapon may convey the notion of 'fear of God' even to a materialist. And what of God do we fear more, the power or the truth?

I would naturally look to my former colleagues in physics, and particularly among those who have evinced an interest in the mind, as potential comrades in the seeking of truth. An interest in the mind has come late to the physics community, and it remains muted. It has never been able to get a handle on the mind, slippery beast that it is. The closest thing to a handle is the quantum, yet the possible quantum-mind connection shows no sign of fruition.

In David Chalmers' list of online papers I recognize the names of several physicists in the [Consciousness and physics](#) and [Metaphysics of consciousness](#) sections. I have had just a few communications with Henry Stapp over the years, and that is about it. These are professionals interested in a decidedly fringe and speculative area. Frankly they have to be careful to maintain their professional status. The sorts of speculations in which I engage would be several orders beyond what might be tolerated by their colleagues. Public association with the likes of me or my ideas would be problematic at the least.

About the only way I can envision engaging such folks would be by the creation of a sufficiently public discussion that they could comment upon it from a professional distance, rather than appearing to be personally involved.

A point to be taken here is that professionalism is, at best, conducive only to those truths that might fall within its historically defined purview. Thomas Kuhn recognized this as a potential inhibition on truth seeking some time ago. In science, as in most endeavors, revolutions come from out of the blue. They are never the result of 'normal' scientific research.

Kuhn's followers viewing this history from a postmodern perspective suggest that any number of intellectual revolutions need not add up to the truth. It could be an endless circling, or there could be no objective reality to begin with.

As I have stated before, the scholarly mind-matter debate has made waves and rocked a few boats, but seems now to be bogged down. The physicists are in a better position than most to recognize the cosmic implications of a foundational approach to the mind. But even the most astute of them have difficulty seeing it as being much more than an intellectual puzzle. They don't see any need to dial 911. That's our job. I hope I have dialed correctly.

[later the same day...]

From a search on ["intellectual revolution"](#) let me recommend the following [Bonus chapter on nutty quantum theories](#) by John McCrone. Quoting from Christof Koch, "...the physicists expect to find the secret of consciousness in some grand, fundamental twist on the laws of nature. In keeping with the great breakthroughs in the basic sciences, they believe the answer should have a deep and beautiful simplicity." But this could be permitted only to come from within the mathematical framework of theoretical physics. Anything that might transcend that framework has no purchase with the physics profession. It would be allowing the tail, mind, to wag the dog, physics. The physicists have been doing the wagging for a long time, and they don't wish to get wagged, thank you very much!

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Funda-Mental

The physicists in the consciousness movement have been trying very hard to find a link between the mystery of the mind and the mystery of the quantum. The most suggestive link is in the measurement process. For instance, the focus of attention on a particular process in the brain might in a bootstrap fashion influence the selection of the states being recorded in our minds. Obviously there is a mismatch in scale between the higher order thought processes involving intentionality and the sub-molecular quantum processes. The problem of maintaining quantum coherence on any reasonable scale is a severe constraint on such speculation.

The mere presence of the quantum does not account for any of the qualities of subjective experience. At best the quantum could serve as a link between the qualitative realm of mind and the quantitative domain of physics. We would still be left with a '**quantum dualism**', where the quantum replaces the pineal gland in the Cartesian version of the mind-brain duality.

Despite the absence of any solid results, the speculations of the quantum physicists provide a very important scientific cachet for a resurgence of popular interest in vitalism. We should pause to try to appreciate the extra-scientific motivation for this interest.

It would appear that what molecular biology has taken away from us, the quantum is giving back: that is our ability to believe in a life force. Is our desire for a life force greater even than our need for God? Or is it serving as a politically correct substitute?

I believe that the definitive characterization of this needed force comes from Yoda of Star Wars: 'May the Force be with you.' Notice the personalization of it. What Darwin took away, a quantum savvy Yoda gives back. The 'Force' represents the bottom end of the Great Chain of Being. God is the top end. Each can do double duty. In either case we are not the accidental tourists in an uncaring universe. We are not an epiphenomenon of atoms swerving in the dark. There is something Fundamental about our Being. We are rooted in the very nature of reality. We are not a superfluous flash in the cosmic pan. So reads our deepest longing.

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Funda-Mental (part 2)

Let us explore our 'deepest longing' on the Internet, allowing Google to strut her stuff: [vitalism](#) (7400), [panpsychism](#) (1700), [pantheism](#) (35000), [animism](#) (30000), [holism](#) (28000), ['conscious universe'](#) (2300), etc. These figures, or course, only show that certain terms are being bandied about on the web.

But consider this data from the point of view of our apocryphal atomistic, mechanistic reductionist. That poor gal might feel besieged. She might feel like road kill on the highway to postmodernism and beyond.

Consider holism: [Holism in Artificial Intelligence?](#), for example. This doesn't sound very touchy-feely, now does it? Is this icon of the New Age being appropriated by the mechanists?

"In the discussion on semantic holism it has been claimed that A.I. is almost entirely holistic. In this paper I show that some of the main lines of research in symbolic artificial intelligence are not holistic...."

Hmmm... What?

As best as I can make it out, this holism is the positing of a relationalism in regard to the meaning of words and sentences. Context dependency is a part of it. At first blush it is a promotion of structure or form over content or substance. If this is a retreat from semantics to syntax, it is a reductionism. Or is it?

We still have those relations to account for. Are they internal or external? There's the rub. Obviously I'm going to have to brush up on my syntax, maybe on the next page, or so. Relations are generally taken to be in the eye of the beholder, or are they in the mind's I of the computer? If the orange is ten inches from the apple, someone has to be able to verify that. There have to exist measurement standards, etc. And are the identities of the relata not thereby irreducibly entwined? The deepest metaphysical proclivities of at least some of the meaning holists, such as Willard v. O. Quine, remain notoriously opaque, if I'm not mistaken [but see [Quine's Holism](#)]. May the Force be with you, Willard? Later....

Even if it is not with Willard, there are, as you may see, a plethora of other willing subjects out there in Web land.

We are then left to wonder whether this hypothetical, vital, Funda-Mental Force (or glue?), could be blind, given all that it must accomplish by way of evolution and watching out for Luke Skywalker. As at least implied earlier, I have much difficulty conceiving of a non-transcendental panpsychism. Does there not have to be a coherent source or potency beyond space and time? Some great minds have propounded an atheistic pantheism, but are they thereby coherent? And if the pan-Psyche is incoherent, how could we come to comprehend that of It, without at least personalizing Her? Is the babbling brook incoherent? Am I in a questioning mood today?

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7/14/02

Quine's Holism

You know the drill: [Quine & Holism](#).

It is fair to say that Quine was a pivotal figure in 20th Century philosophy. A single slim volume of his at mid century managed to wreak havoc with the Anglo-American analytic tradition. Its repercussions provoke lively debate into this next millennium, even on the Continent.

Yet, Quine was no subversive, anarchist or visionary. He was a Harvard don. He just wanted to set the record straight. He and Niels Bohr were nevertheless the progenitors of what is the single most characteristic concept of our postmodern world.

And what is this concept? Does this have something to do with the \$40 billion holistic health industry? What does context dependency have to do with ginseng tea?

It has to do with non-localized, distributed meaning. There may be a private mental language, but words are not thoughts. It is all representation and context. The meaning is not in the sound, it is in the silence between the sounds, to give it a Zen twist. The only real meaning is in what we can live and feel. Fear is in the pit of the stomach, as they say. It is in the shadows.

[7/16/02]

I have been reading Ernest Lapore's [Conditions on Understanding Language](#) (c.1995) [listed on [Philosophy of Language Links](#)], an attack on the behaviorist, functionalist reduction of semantics to linguistics and syntax. On his view, Quine is one of the reductionists. He cites agreement with Fodor and Dummett in his own metalinguistic, metaphysical approach to a purely mental semantics.

It appears that I will need to review Fodor. According to Christopher Green, [Review of Jerry Fodor's 'In Critical Condition'](#), Fodor is a reluctant defender of innate ideas. The fact that Fodor is also a proponent of strong 'computational functionalism' in no way inhibits his thorough going criticism of his 'colleagues'. Innate ideas are not good news for materialists.

Using Fodor as the icon, we may be able to locate a coterie of conscientious objectors to the program of the materialists and reductionists, who nonetheless can speak directly to them. There remains the hope that an argument will emerge that is sufficiently cogent to cause a public rethinking by the intellectual community. If rational theism is to emerge in some rational fashion, this would be its best opportunity.

I'm starting with Fodor's [Doing Without What's Within](#).

I'll have to return to holism a bit later....

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7/16/02

Jerry Fodor & Co.

In his [Doing Without What's Within...](#), Fodor's topic is 'nature vs. nurture.' Generally speaking, rationalism and nativism are pitted against empiricism, naturalism and associationism.

Fodor is quite amenable to having his nativism be explained by a genetically inherited computational functionalism, much as Chomsky has been with his innate grammar. I am not aware that either of them has ever spoken favorably of idealism. But both of them are realists concerning ideas, and that is a big step beyond mere materialism.

Once Fodor calls himself a reductionist [but only at heart, too many other things going on] which might square with his computational functionalism, but more frequently he speaks of his rationalism, something not normally considered mechanical or naturalistic. He does repudiate naturalism. It would seem that Jerry is trying to hang out on a slender, multidimensional pinnacle, requiring considerable philosophical dexterity. There is no solid high ground here. His sympathetic colleagues watch mostly from a safe distance as he performs his aerial jousting.

One alternative to computational functionalism is connectionism. It seems to be generally accepted, however, that connectionism is much too mushy in its general construct to be even slightly amenable to the compositionality that is a fundamental characteristic of our thought processes. There is no physical basis for the sequentiality of thought. Another alternative is associationism, going back to the origins of empiricism. It is a recurring glimmer of an idea that has never been able to acquire substance.

One problem facing the computationalists is to explain how their mental tokens can be both representational and causally efficacious at the same time. It seems rather like a preordained harmony. Is this not also the problem of intentionality in general?

Fodor is a long time defender of mentalese or the language of thought hypothesis (LOTH).

[Later: see [The Language of Thought Hypothesis](#) -- Murat Aydede. Excerpts:

(A2) Representational Theory of Thinking: Mental processes, thinking in particular, consists of causal sequences of tokenings of mental representations."

(B1) representations of the system have a combinatorial syntax and semantics: structurally complex (molecular) representations are systematically built up out of structurally simple (atomic) constituents, and the semantic content of a molecular representation is a function of the semantic content of its atomic constituents together with its syntactic/formal structure, *and*

(B2) the operations on representations (constituting, as per (A2), the domain of mental processes, thinking) are causally sensitive to the syntactic/formal structure of representations defined by this combinatorial syntax.]

When we think to ourselves we tend to do so in our native tongue, but at a deeper level there is often thought to be a private system of symbols, physically realized in the brain. Many others find the very idea of a private language to be oxymoronic. However, the more widely accepted notion of a universal grammar might also provide a foundation for subliminal symbol processing, if the symbols could be given a more universal aspect. Some aspects of sign language are now being touted as a possible precursor to spoken language.

[Later: It was said that Fodor has been moving toward the functionalism of Dennett. I'm not sure how this should be taken.]

[8/26: but see [From Intangibles to Memes](#)]

As you can see, the field of cognitive science remains in a nearly complete disarray, even after much initial promise. It is a scattered collection of half-baked ideas in need of a foundation, and I don't mean the charitable kind. If idealism could make any substantial offer, the cognitivists would hardly be in a position to refuse, and the AI crowd would be likely to take up arms at a moments notice. It would be exciting.

Aren't we in need of a top-down, teleological process? How might that be demonstrated? How could ideas not be associational and teleological at the same time? A monadology of ideas? A mathematical analogy? Ideas vs. numbers. Perhaps all we need is a better search term for Google. Invariably my best ideas are scooped by the web. That's the scoop, throops.

It appears that cognitivism is in a late Ptolemaic phase, and does not know where or how to look for a new sun. Epicycles of the mind.

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7/17/02

'Naturalism in Question'

Please excuse my plagiarizing the title of an alleged to be forthcoming publication of the Harvard University Press. HUP does not publicly acknowledge that this book is in gestation, so I'll take the word of [Huw Price](#) and keep my 30+ bucks in my pocket. [And now it is almost [here](#).]

It is my fervent hope that naturalism will be questioned. According to Quentin Smith, in his '[Metaphilosophy of Naturalism](#)', it was Alvin Plantinga's [God and Other Minds](#) (1967) which laid the groundwork for the resurgence of of an intellectually respectable theism. Quentin claims that as of the new millennium fully one-quarter to one third of the philosophy professors are avowed theists, and that philosophy of religion is the largest category among the philosophy titles of the Oxford Press.

Gosh, maybe I missed something. Perhaps the Millennium has already arrived. I'm not quite convinced. The last time I checked, religion and science were still keeping each other at arms length, and Quentin acknowledges that:

"... the great majority of naturalist philosophers react by publicly ignoring the increasing desecularizing of philosophy (while privately disparaging theism, without really knowing anything about contemporary analytic philosophy of religion) and proceeding to work in their own area of specialization as if theism, the view of approximately one-quarter or one-third of their field, did not exist."

As it stands, the return of theism to the academy is, so far, just another symptom of our postmodern pluralism. Yes, naturalism has been and is being questioned by some of the best minds available, but evidently not in a manner that has forced a direct response from the naturalists in question.

From my, perhaps limited, vantage on the web, what I see is, for example, '[Deconstructing the Mind](#)' by Stephen Stich (c.1995). In a section called 'Deconstructing a Deconstruction' he forthrightly confesses to the error of his former eliminativist position regarding the mind. Naturally it is only a very subtle error to which he is willing to admit, but sufficient for this significant turnaround, and Stephen was a senior statesman among the eliminativists. I have not been able to assess the impact of his defection on the rank and file, no one is keeping score in public. I am not even aware of a single other instance at this point.

Nonetheless, the hand is writing is on the wall: 'Naturalism is under the gun.' But which gun is it?

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A de facto Dualism

Plantinga and his followers, e.g. the [Plantigapage](#), put their main emphasis on our personal knowledge and experience of God. This follows in the Protestant, existential, I - Thou tradition. There is plenty of analysis, in the modern genre, but little in the way of systematics and virtually no cosmology beyond fairly cursory examinations of the Anthropic Principle.

Our theistic philosophers are focusing on rebutting the backlog of analytical arguments against our putative knowledge of God. Once again, it's possible, to believe in God and still be considered rational.

Is it thereby irrational not to believe in God? No. I know of no instance where these theistic philosophers attack the tenets of materialism, beyond alluding to what is already being debated on the mind-body problem. There is no active theistic angle in that debate. They are sticking to the epistemology, and questions of metaphysics and ontology are avoided.

As long as the traditional Religion vs. Science duality is respected there will be no real confrontations. Earlier I have alluded to the '[Intelligent Designers](#)'. They remain an intellectually isolated, minuscule faction of evangelical scientists who, I believe, are barking (loudly!) up the wrong tree.

My belief is that this duality is unstable. It was unstable before Darwin, and is more so now. However, there will be no new movement until the metaphysical dualism behind the Religion vs. Science duality is questioned. The mind-body debate should provide the opportunity to raise this question, but it will not happen from a global or cosmological perspective until the God question is brought into that debate.

It would then not take much to rock this boat. From my outsider perspective, I can't tell yet what is the source of this remarkable restraint against boat rocking.

[Later:]

One job now would be to go through the Plantinga related sites looking for anyone who might be contemplating any of the of the boat rocking stratagem being outlined here: Google: Plantinga & ??.

It should be noted that , in his '[Metaphilosophy of Naturalism](#)', Quentin Smith, a naturalist, does claim that modern naturalism has been defeated:

Due to the typical attitude of the contemporary naturalist, which is similar to the attitude expressed by Searle in the previous quote, the vast majority of naturalist philosophers have come to hold (since the late 1960s) an unjustified belief in naturalism. Their justifications have been defeated by arguments developed by theistic philosophers, and now naturalist philosophers, for the most part, live in darkness about the justification for naturalism. They may have a true belief in naturalism, but they have no knowledge that naturalism is true since they do not have an undefeated justification for their belief. If naturalism is true, then their belief in naturalism is *accidentally true*. This philosophical failure (ignoring theism and thereby allowing themselves to become unjustified naturalists) has led to a cultural failure since theists, witnessing this failure, have increasingly become motivated to assume or argue for supernaturalism in their academic work, to an extent that academia has now lost its mainstream secularization.

He, too, is wondering why this news does not get around.

On the other hand, please note that Quentin is the editor of the [Philo](#) journal, now in its fifth year:

Philo is the only professional philosophy journal devoted exclusively to criticisms of theism and defenses or developments of naturalism. To facilitate discussion and debate, Philo also publishes defenses of theism and criticisms of naturalism. The interest in naturalism extends to the relevant branches of

naturalist philosophy, such as naturalist metaphysics, and especially naturalist ethics.

Obviously we do not have a total blackout. Along these same lines I would also note [THE SKEPTICAL THEISM WEBSITE](#). This site is rather less pessimistic about the state of naturalism.

And also, just from [Google: Plantinga & Quentin](#), there is [Scientific Materialism, Intelligent Design, and the Cosmological Argument](#).

Let's see if the boat is at least heeling just a bit.

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Mind-Body & God

What is most noticeable on these pro & con theism sites is the reluctance to take up the mind-body problem:

[Google: Plantinga & Quentin & mind-body](#): 18 hits, including:

[Darwin, Mind and Meaning](#) -- Alvin Plantinga

Furthermore, the probability that our cognitive faculties are reliable (i.e., furnish us with a preponderance of true beliefs) on Darwin's dangerous idea is either low or inscrutable (i.e., impossible to estimate). But either gives the devotee of evolutionary naturalism a *defeater* for the proposition that his cognitive faculties are reliable, a reason for doubting, giving up, rejecting that natural belief. If so, then it also gives him a reason for doubting any beliefs *produced* by those faculties.

[The Argument from Consciousness Refuted](#) -- Conifer

Many Christian philosophers (e.g., Richard Swinburne) advocate a theistic argument which has begun of late to garner considerable popularity in the literature. The argument is one from human consciousness, i.e., it appeals to the phenomenon of human consciousness as its main premise. That phenomenon, so the argument goes, is somehow unlikely or perhaps even impossible on the assumption of atheism (or naturalism).

This latter quote sounds promising:

[The Evolution of the Soul](#) by Richard Swinburne (1997 rev.)

Oxford Professor of Religion Richard Swinburne defends substance dualism, a philosophically unpopular account of the mind as far as contemporary academic philosophy is concerned. The so-called "mind-body problem" provides the groundwork for this old philosophical argument, once shared by most of humanity before the secular age emerged. Simply put, substance dualism holds that the brain and the mind are separate entities regularly and causally interacting with each other.

OK, but it is a throwback to a very traditional form of dualism. I'm looking for something more open to new possibilities.

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Theistic Idealism

I am deservedly embarrassed to say that I have just, finally, focused on a significant blind spot of my own. How many others do I have? The [founder](#) of the church I attended as a child was the leading light in this defunct movement that I am straining now to see revived. Our sister parish in Pasadena was founded by an ancestor who also founded a well known scientific university that used to bear the family (both sides!) name. The juxtaposition of science and transcendentalism was endemic at that time. Somehow, until I just confirmed it in the Britannica, I was not clear that transcendentalism was just a species of idealism. Another American denomination founded in Boston, Christian Science, was, I used to think, the only ever existing sect of theistic idealism.

The sinister cabal, at least a significant part of it, that conspired to eliminate immaterialism from our collective psyche lies buried in the family plot in Mount Pleasant. Small world! Is not the truth usually hidden in plain sight? It is also to be found in Boston's '[Metaphysical Club](#)', a misnomer if ever there was. What gives? How and why did we drop this ball? Was there too much California Dreamin', or, thinking of Cal Tech and Cambridge, was there not enough? The lion sleeps tonight.

Google: [Theistic Idealism](#) (40 (+ 1?) hits). Our work is cut out for us.

[Pragmatism](#) (132,000+) is the name of the conspiracy. Something funny happened on the way to our manifest destiny. We became the 'gold mountain,' beacon to the aspiring. Are we surprised? Disappointed? Not really. Have faith. It's just another part of the plan. A sometimes tender trap.

[Charles S. Peirce](#) (6,040), whose grandson [well, nephew maybe?] was a grade school classmate of mine in Concord, or so I still like to think, was the brains behind the conspiracy, or so we are told. Perhaps we should pick his [brain](#).

But I already know the story behind the story. It was a very short walk across the Charles River Bridge from the college to the 'B' School, that my Dad soon took, awestruck by the Bomb, and the soon to be [Best and Brightest](#), some of whom he would be mentoring there. And while we're into small worlds, you may recall my Dad's 'Manhattan' colleague, Donald. Both he and Charles' Dad specialized in lunar occultations at the nearby Observatory. If that sounds occult, well, you ain't heard nuthin' yet.

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Charles S. Peirce

After working with his Dad on the occultations, Charles became an expert in the logic of relations. How could he possibly have missed relationalism? Or did he? I think we're about to find out.

Moving right along, allow me to use an extended quote: [Charles Sanders Peirce | Philosophy- The Integrating Science](#):

Since, action in the world is so crucial to human life, Peirce was concerned to find the best way to move us from a state of doubt to a state of belief. He outlines three methods that have been used for this purpose: tenacity, authority, a priori rationalism.

The method of tenacity (e.g. faith) is the method of clinging to a belief in the face of contrary evidence, of putting one's head in the sand. The method of authority (e.g. state censorship) is the method of using the power of the state to force people to stay committed to the "correct" belief. The method of *a priori* rationalism (the legacy of Descartes) is the method of simply deducing from idea to idea, through single threads of inference, without reference to evidence.

These methods, Peirce notes, have problems. Tenacity gives way to the re-evaluation of one's beliefs when confronted with the conflicting opinions of others. Authority, though practically superior to tenacity (because if everyone's beliefs are identical, one is less likely to encounter differences of opinion), cannot rule out that people will compare their beliefs to those of other cultures and eras, and form new doubts. Rationalism, while more respectable and intellectual than the other two methods, makes beliefs a matter of philosophical "fashion". Peirce notes that the history of philosophy is characterized by a ***pendulum-like swing back and forth between idealism and materialism*** [italics mine]. People will notice this fact, and -- since their ideas seem to be determined by the "taste" of the era, and not by what is really true -- they will begin to doubt their beliefs.

The main problem with these three methods, Peirce diagnoses, is that the beliefs they lead to are unstable, i.e. they quickly lead to the reappearance of doubts.

"[I]t is necessary," Peirce writes, "that a method should be found by which our beliefs may be determined by nothing human, but by some external permanency -- by something upon which our thinking has no effect." This method is the scientific method, the best method of eliminating doubt. It leads in the long run to the most stable beliefs. One forms hypotheses based on the objective facts and performs experiments to test these hypotheses. One's conclusions are made known to the community of thinkers who can then judge them and, if necessary, offer revisions of them. This process, if fully carried out, is fated ultimately to bring out the absolute truth on all questions.

Ah, yes. Another casualty on the Cartesian road to Certainty. Far more have been killed on this road than any other in history. How could the Best and Brightest be so dense!!

Next topic? As to that 'pendulum', well, whoever swings last, swings longest. Spoken as a true eschatologist.

Did Charlie not notice the oxymoronic flavor of his pragmatic absolutism? What was in that transcendental water in New England? The Bomb and the dinosaur bones do make immaterialism a little hard to swallow, even with full glass of transcendentalism. Absolutism is an occupational hazard for any transcendentalist. The only safeguard in history (just ask our Islamic friends, etc.) has been the incarnation, that very untranscendental (almost obscenely so) irruption into history. With Y2C we have

just a necessary reminder of that X-event, and don't you forget it.

The, oh so, modern materialist may honestly plead total ignorance of her transcendental roots.

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C. S. Lewis ('Jack' to his friends, I'm told)

Following a little further down our 'conspiracy' path, we must cross another river from Cambridge, not the Charles to the 'B' School, but over the Cam and through the woods to [Jack's idealist Christian cabal](#) at Oxford on Thames.

I guess we're about to find out how in one generation we got from a hot bed of [idealist Christians](#) to the trash science of Richard Dawkin's [selfish genes and memes](#). For the love of Christ! Some heads will roll.

Jack is the exception that proves the rule. But what is the rule here?

My guess is that it mostly hinges on the Bomb, and those funny bones. But where was the fear of God? All I've heard from that direction was a fear of Shiva and of Joe, Stalin that is. Was U235 part of the plan? If it were, then we must be some real ornery customers.

Why not just use a *deus ex (saucer) machina*? Wouldn't that be a lot friendlier, more in keeping with the BPW scenario -- fewer heads rolling? If anyone knew the answer to that it would have been 'Manhattan & MJ12 (Saucer)' Don the Harvard don, and my Dad's erstwhile buddy on the Steering Committee. It's fair to say that I spent the last ten years pursuing that lead, and here I am, still wondering. It was the Bomb that expedited the Internet, in how many different ways? Perhaps we were running a few years late for Y2C, and still are, for that matter. Bomb + Internet >= better than Saucer?! Why, you ask?

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Bomb + Internet >= better than a Saucer?!

If this is correct, then C S Lewis would have been a threat to the plan. If his Christian cabal had infiltrated across the river and across the pond, our Cambridge Pragmatists, the 'B' schoolers, ARPA, and even the Internet bubble, would have been a very different story. The Bomb kept a lot of things under a lid. The Bomb, *sans* Lewis, planted a very firm wedge this last century between two increasingly influential groups in this country -- the secular, technocratic intelligentsia vs. the **fundamentalists**. With a Lewis clone on this shore and no Bomb, the Y2C (i.e. second coming) would have had to have been mediated by a Saucer, rather than by this minimalist, 'prime directive' respecting Internet method. Sure, this is a big stretch, but a little cosmic 'pronoia' can go a long way in this game.

[Later: I think I'm trying to say that another Lewis, over here, back then, *sans* Bomb, might have led to a much less dramatic, more evolutionary paradigm shift toward theistic idealism. The dramatically punctuated shift possible right now is more in harmony with the eschatological drama of the prophetic tradition and with the original X-event. Otherwise we might have needed a *deus ex machina* to pump up the drama.]

Wouldn't the Saucer have been more fun? You know, the one that the Guy in the white robes gets out of, on the White House lawn, under the TV lights. Blinding! (Like the Greeks used to do in their dramas.) But, no, not more fun, think about it.

We're adults now, not little kids at a cosmic circus. This is the Best Possible World. We are about to be treated to participatory eschatology. Internet spells 'participation'.

The pendulum does swing between materialism and idealism. It has already swung back from materialism almost now to the middle, but it has considerably further to go. We can just pick up with theistic idealism, where we left off about a century ago. We just have to keep nudging that pendulum. The bursting of the economic bubble, the clash of civilizations, there will be plenty of drama. But the real drama will be right here, even on this site, or on one not terribly different. There will be the default immaterialist eschatology 'blog'. Opportunity is knocking. May the best bloke win. Someone will be able to talk to the Fundies and the Eggheads at the same time. No mean feat. A Connecticut Yankee in King Arthur's Court?

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Idealist Cosmology

Over the years I have come to accept that mine was a lonely struggle against enormous odds, but when a few minutes ago I entered "[immaterialist cosmology](#)" into Google and obtained the portentous result of zero hits, even I was taken aback. Google covers, I believe, at least two billion pages. Even a monkey on a typewriter would have done better than that, as a simple calculation ought to show. As of now I am the first person to type that phrase on the web.

If this is not a cause for 'pronoia' I don't know what else could be. This seems reminiscent of an 'ovoid' model of revelation. The truth, like an ovum, has a membrane barrier, and only one sperm is destined to penetrate. That is how the cosmic communication channel is kept optimally noiseless. This also had something to do with the Aquarium's peculiar interaction with the CIA. There is a minimal cosmic conspiracy behind this mini-messianic, second coming, and our friendly spooks at that acronymous agency had to be minimally involved so that history would not repeat that sordid business with Herod and Pilate & Co. Otherwise lightning would strike from the NSA as soon as I hit the Front Page publish icon. I'll try it right now just for the heck of it. Don't switch the dial....

There, see, what'd I tell you. No lightning. Obviously Catfish has done his job. Good work, Ron!

But back to business. Let's try "[idealist cosmology](#)" -- four big hits, and I know one of them personally, [Amit Goswami](#), that is, nice fellow. He is or was a physics professor at Oregon (U?) at Eugene, and was visiting family back in DC a few years ago.

There is just a slight problem. Like almost all of our immaterialist colleagues, he suffers from the Blavatsky syndrome. I was a virtual member of theosophy for a few years, but I realized that out of at least subliminal opportunism, Helena P. had compromised the central tenet of coherence, in capitulating to the materialist cosmology. She would have had to have been a saint not to have done that, and, as they say, she weren't no saint! If you don't have coherence, what the heck have you got?? Does this make me a saint? No, just one plucky spermatozoa, looking over his shoulder at the 800 pound gorillas in the wings, and the rest of us six billion beautiful swimmers.

Then what? Do I just sit here on this lonely cloud waiting for the Internet to gestate, gastrulate and what ever else it's supposed to do? Probably not.

There are a few other folk in here, I think. The only almost contemporary, just off the top, was [Owen Barfield](#) (1898-1997) (a must see site!). I should do some pages just on him. And don't they also say, at least in Rome, and probably also at McClean, the only good saint is a dead saint! There should be ample opportunity to ponder that little question. Just for now, please note, that before he came over here, Owen was a close friend of [Lewis](#) at Oxford. There was a CS Lewis 'clone' over here, a stealth one compared to his friend Jack. The only weak link may have been the eschatology, but do see his '[final participation](#).' Also, I guess, he just didn't have that physics chutzpa. There is something about becoming overly familiar with nuclear physics and cosmology that can cause one to grow impatient with the literati. That's my excuse, anyway, for the 'buck has to stop somewhere' mentality.

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Holographic Universe

I almost forgot another recently departed 'saint', Michael Talbot and his '[Holographic Universe](#)' (1991). On the Internet "[holographic universe](#)" yields 4,100 hits.

The bottom line for Michael and me is the "return to dreamtime," the final chapter of his book. This phrase comes from the Australian Aborigines, but it is a concept prevalent in shamanism, and in the pantheist or eastern tradition. He points out that the idea that creation is an illusion or Maya is even present in the Jewish tradition. If the world is God's dream then we can't return to the dreamtime because we are already there. What the shaman are referring to is the time when even our waking world was more dream-like. The world is a '*coagulum spiritus*', from the alchemical tradition. This would also be an aspect of Barfield's '**final participation**'. We take pains to point out that this is not a return to primitive or tribal existence. This is part of the global mind or 'noosphere' leading up to the [Omega Point](#) of Teilhard.

According to Michael, the return to dreamtime could be as minimal as a punctuation in the continuing evolution of human consciousness.

Unfortunately, when I search on "[return to dreamtime](#)" there are only 18 hits, and none of particular substance. The message from Michael has not penetrated our waking consciousness.

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Teilhard's Omega

"[Teilhard & Omega](#)" yields 2300 hits. I have to take issue with Teilhard de Chardin's (1888-1955) mind-matter dualism. At the Omega Point the transcending human spirit leaves the earth behind, rather like a used-up cinder. His spiritual Omega was simply appended to the scientific cosmology without regard for coherence, and so we are left with this unfortunate disposal or perhaps recycling problem. Nonetheless, half an eschaton is probably better than no eschaton at all. Let us see how well the word has gotten out.

All too well, it might seem! It appears that Teilhard's Omega has been hijacked by the technophiles, not a very difficult feat considering Teilhard's infatuation (or was it just a flirtation?) with matter and cosmic evolution. Dualism always threatens to revert to materialism.

The theme of accelerating biological and technological evolution converging on a singularity of some kind is widely entertained: [Frank Tipler](#), [Ray Kurzweil](#), [Terrance McKenna](#), [transhumanism](#), etc.

Just to give you a flavor of our coming attractions I quote from [one](#) of my favorite singularity sites:

"We are at far more of a "turning point" than even the one Capra envisions; in possession of far more of a "web of reinforcement" than Baines could hope for; the morphogenetic-field potential is far higher than Sheldrake predicts; the groundswell documented by Ferguson is about to become a tsunami, with a capability to take the planet off hold and close the "vision gap" in a way that is perhaps more comprehensive than conceived by Barbara Marx Hubbard."

It is Terrance's [view](#) that the singularity involves the spawning of the psychedelic mushrooms who just use our brains to help them build intergalactic transportation for their own fungal genes, a decidedly comic twist of fate from Dawkin's selfish gene. No doubt the fungi have a more generous complement of DNA than do our own, recently discovered to be, impoverished chromosomes.

Our technotopians have less sense of humor. These cosmic Spinmeisters have taken our worst dystopian nightmare of a mechanized future and given it a sugar, or is that a silicon, coating. Our computers steal our souls and take off for the big Omega in the sky. Quite frankly I would prefer to have my DNA hijacked by a toadstool, than to have my soul stolen by an adding machine on steroids. The former is much more romantic, not to say, psychedelic. The mushrooms are more likely to keep us around for company, and at least we share a carboniferous ancestry.

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Tipler's Omega

If you care to see the best possible secular future, you can piece it together out of [these](#), and take a look at the sponsor too, curious.

But, of all the secular futurists, [Frank Tipler](#) stands out, and, incidentally, he and I had the same advisor in graduate school. His vision is the most radical, and, yet, it is only a logical extension of that of his futurist colleagues. He is also the leading expert on Anthropics.

If you follow the anthropic argument to its logical conclusion, you will actually end up in the Aquarium. Frank did not quite manage to take the last couple of steps, or he just did not put 2 and 2 together.

The strong Anthropic principle, as he defines it, states that observers are a necessary aspect of any actual universe. Consider this rationale, which is my own adaptation:

It comes down to the quantum measurement problem. No event is a real event, unless it is observed. Observed by what? There must at least be a record of it. But can this record be temporary? If it is merely temporary, who is to say that it ever existed, when it no longer exists? All physical records are necessarily temporary, because they will eventually be destroyed by entropy. There has to be an external, eternal observer, which is non-physical by definition. In as much as we are aspects or reflections of the cosmic mind, we are that. A major bit of evidence is the lack of any physical explanation for the endurance and accessibility of our seemingly limitless, long-term memories, but we needn't dwell on that just now.

All existence has the teleological imperative to be observed. This should be viewed as a corollary of relationalism. At the Alpha beginning of the universe we have the fine-tuning of the physics. At the Omega end we have the universe being uniformly populated by technologically enhanced observers. Everything of significance is recorded in the cosmic computer which experiences an infinite subjective existence. In fact all of us are 'resurrected' [sic] in the guts of that machine. That is the silicon version of the eschatology of the prophetic tradition, as Frank is anxious to point out.

[7/26 -- Note that just now we have switched back to Frank's merely physical, computer simulated observers.]

In fact, we have no way of knowing whether this now is a real existence, or merely one of those simulated existences. And with only a modicum of reprogramming we could ensure ourselves of the Best Possible (simulated) World.

But then why do we have to bother with all that silicon? Once we realize that the mind-matter balance can tip either way, there is very little need for Frank's materialist story line. In a relational, idealist world, and what other kind can there be, cosmic coherence comes for free. The necessary eternal Self has only to manage to pour its subjective essence into its creaturely reflections. It is no mean feat, but it needs to happen only once in eternity.

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Blood in the Water?

In this age of the Internet, the saving of the world may come down to just pushing the right buttons. A case in point is my catching the scent of blood in the water. I had been using [Chalmers](#) and Google to follow the debate on naturalism, but I wasn't entering the right search terms in Google until the day before yesterday. This is when I entered '[naturalism & physicalism](#)'. I began to notice a new tone in the recent postings. I also noticed the absence of response.

I had been relying too much on David Chalmers' listing of online papers on consciousness, and, as I have said before, it was appearing that the debate was getting nowhere. His so-called 'hard problem' was turning out to be a red herring, or perhaps it is just too hard. The real problem was the concomitant dismissal of the 'easy problem', his characterization of which had been too readily accepted by his partisan followers. I too was not paying sufficient attention to the real debate over naturalism.

The real problem with focusing too much on consciousness, from the present perspective, is that it deals only with qualities or 'qualia', and these qualia do not lend themselves to analysis, and thus they do not foment debate as readily as does the linguistic side of our mental capacities.

I am only now beginning to re-scan the first 200 items in the Google search given above. The general tenor of the arguments is that 'folk psychology' is turning out to be a tougher nut to crack than the naturalists had been assuming. The coherence of natural language depends crucially on the presuppositions of folk psychology. To undermine those presuppositions is to undermine the logical foundations of language. The naturalists have been caught trying to saw off the limb upon which they, and we are sitting. The more they try to argue these points, the deeper they dig themselves into this logical hole.

As Quentin Smith has indirectly [pointed out](#), the naturalists are realizing that they are playing a losing hand in this poker game, and so they try to leave the table. They endeavor to return to their more traditional, piecemeal analyses. What seems to be new in just the last few years is that their theistic colleagues, about whom Quentin warns, are picking up the scent of a possible major intellectual victory. For the first time in literally centuries, the intellectual shoe is on the theistic foot.

Is this not a tempest in a teapot? Yes, it is, so far. But it does threaten to spill out into the public arena. Right now it is as if the theistic philosophers, those newly hired, junior faculty members, are not quite able to believe the enormity of the victory that seems to be about to fall into their laps.

This situation goes far beyond the issue of the intellectual liberalism and tolerance of the post-modern ethos. It is now looking as though that liberal stance may have just been a deliberate ploy on the part of the rear guard of the secular intellectual establishment in anticipation of their impending downfall. The crude scientism that still undergirds the superficial posturing of the postmodern 'liberals' has never had an ounce of tolerance in its blood.

I am predicting that academic heads will roll. There will be a bloody intellectual battle. The reverberations of which will shake the global psyche in a manner that will recall of prophecies of old. Obviously, the proof can only be in the pudding.

[Later in the day:]

Not until the theists return to the philosophical idealism of the transcendentalists will there be any motive to question the scientific cosmology *in toto*. Merely sliding back into traditional western dualism will not signal a dramatic shift.

The conservative Christians are far from considering immaterialism, but if their Intelligent Design gambit continues to falter, then a few of them might consider something more radical and comprehensive than metaphysical dualism. That would be a start. Perhaps the sterling credentials of C. S. Lewis will be instrumental in persuading some to take another look at idealism.

[7/31]

I had some success with the 'naturalism & physicalism' search combination, and now I need to find the magical combination that will pick out those on the cutting edge of immaterialism. That would be a major breakthrough for me, and it would seem to be a relatively straightforward task, but the goal eludes me, nonetheless.

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7/30/02

From Intangibles to Memes

In a few days I'll be leaving for a couple of weeks, so I will have to cover several topics even more briefly than usual.

Where were we? I last spoke of intangibles and teleology. The connection was that intangibles were most likely to enter into the causal matrix under the guise of final or teleological causes.

The topic of intangibility came up in connection with searching for the cutting edge of immaterialism. If the materialists are unable to eliminate abstractions from reality, then idealism will have its big toe in their door, and the materialists will have to take a much more defensive strategy.

Where abstractions are their most potent is in the phenomenal power of communication and language. One can hardly broach the topic of linguistics without running into Chomsky. His concept of a special human faculty for language that encodes a Universal Grammar is a concept that does not sit well at all with the Darwinists. A major counter offensive against the idea of a language organ has been mounted by the Darwinists, being led by Dennett and Dawkins. Their banner is the 'Constructivist Manifesto'.

As mentioned earlier, [Jerry Fodor](#) is the leader of the 'New Rationalists' with his nearly Platonic view of innate ideas. Dennett, in [Darwin's Dangerous Idea](#), sees Fodor, Chomsky and Gould as traitors to the cause of scientific progress. He sees them as being fellow travelers with the creationists. Fortunately for Darwin, the creationists are being very slow to jump into bed with these luminaries. Until Dennett outed these crypto creationists, their subtlety was effective.

Thinking of Fodor's innate ideas got me onto the topic of Dawkins' 'memes'. Considering the source, I had been reluctant to embrace them. The idea of memes seemed to be the antithesis of innate ideas, and to be a reductionistic answer to idealism. But now I am having second thoughts. Perhaps memetics is taking on a life of its own. I understand that Dawkins is becoming wary of his promiscuous intellectual progeny.

Here's the scoop. On the reductionist side one can look at memes as just glorified computer viruses. But that view holds very little water. In the final analysis memes are not strings of code. The consensus view sees no real distinction between memes and ideas. Does this mean that they descend upon us from a Platonic heaven? Yes and no.

I don't mind seeing memes as the atoms of pantheism. Susan Blackmore, in [The Meme Machine](#) shocked her academic colleagues by declaring that all of us are just collections of memes. Why not let ideas live? Why follow Plato in supposing that the only good idea is an embalmed idea? Let my ideas live free, again! Our brains are a living colony of neurons. I trust it is not a penal colony. Maybe the Creator is trying to tell us something. The religious establishment likes us to think that we are a penal colony, but maybe we are the colony of God, as every mystic insists.

There is some fundamental logistics to work out here. Let me sleep on it.

[8/9]

During my [meme](#) hunting I again landed on [Kheper](#). I particularly recommend [The Divinisation Of Matter](#). It contains some useful eschatology that I would like to return to later.

My being a collection of memes may not be such a bad idea as long as there is an optimal stability and there is a goodly mix of transcendental memes, whatever they might be. Our personas change in significant fashion over a lifetime and over lifetimes if that is applicable. If we allow memes to take on a monadic, microcosmic, holistic, holographic intelligence of their own, that might expedite many things.

This would be like object oriented programming and distributed intelligence on a cosmic scale.

The principal logistics issue would be cloning. Do you and I share the same intelligent memes? And how do memes transform themselves? How much of a meme's identity is carried in its external vs. internal relations? How do our individual mind spaces overlap with the universal space of memes? Our individual minds are supposed to be an illusion, after all. We need a [mereology](#) of memes.

We are mutually shifting vectors in the Hilbert space of memes. We exist in entangled superpositions that are mutually observational. The cosmic love telos of the rapture is a grandmother meme. They don't get much bigger than that.

[Later:]

We need a morphogenetic theory for memes. From a holistic point of view, they cannot be given discrete identities. There is a meme or a mind field. We then also need a perspectival theory for them. Each meme will see its partners differently. These monads will have windows, no? If one changes they all change, but then there also has to be an atemporal perspective. Each meme would have an interactive time-line.

How does relationalism work in memedom? For the memes, its not what they know, or their content that counts. It is how they relate to the rest. But there must be some substantive content or structure, nonetheless.

How does the concept of Maya play out in memedom? Despite the windows, there must be a lot of mirroring that goes on. How does memory work, or how can it be represented here? How can time be represented? Perhaps there are memes for time and space. Perhaps the monadology would be helpful here. I'm presently reviewing the Stanford entry on [Leibniz](#).

[8/10]

Are memes real? Are patterns real? Only in a holistic, relational sense.

Genes contain real information only in a particular biological context. Memes are much more contextual and holistic.

Are relations real? Mechanical relations are real for a mechanist. Functional relations are real for a functionalist.

Is distributed intelligence real, as in 'Six Characters...'? Is it all parasitical, like memes? It would help if we knew how that worked.

[8/11]

It is said that memes are reductionistic. But are they reducible, and if so, to what? Has anyone ever seen half a meme? How many memes are there? Where are the chemical formulas?

Has there ever been a reduction? Even 'bachelor' has not been reduced. Every word is context dependent. That must mean that there is a substantial manifold of meaning. It is a manifold with a partial life of its own. We are all just parts of it. That is our reduction. This manifold also has its holographic and microcosmic aspects.

But can a thought have meaning outside of a thinker? How are thoughts and memories stored? How communicated? Each idea might just be a perspective on the cosmos. But then there is still a percept and perceiver distinction. Even the lowliest thought has some independence of the thinker. Are we not just the shepherds of our thoughts? And God is our shepherd.

How do we overcome the distinction between perception and projection? There would likely be circularity in the form of feedback. Each thought or being is a temporary node in the stretching of the separational matrix of creation. The stretching relaxes in the frame of the eschaton.

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8/8/02

The Observation Factor

Part of the motivation for this page comes from Allan Randall's [Computational Metaphysics](#). Allan concludes his metaphysical excursion in a strangely truncated form of idealism based on Strong AI and the Many Worlds interpretation of quantum mechanics. All of this because he has forgotten about Wigner's Friend, I believe.

Wigner's Friend is an extension to Schrodinger's Cat thought experiment. It simply raises the question of who observes the observers. This is a question that has famously been left unanswered. Somewhere else on the Internet it must have been stated that no one short of God can observe the observers. (Actually I find one [example](#) of "observe the observers" & quantum, and there is ample mention of God and everything else. Remind me to peruse it later.)

It remains the standard view that the observer role in QM may be satisfied by virtually any registering mechanism, which need not be artifactual. The moon has very adequately registered the impact of asteroids, or so it is generally surmised.

More technically, a registration process is supposed to be any trace of an event, where 'trace' is a disturbance in a medium, such as the ionization path of a cosmic ray. The wave function of a neutrino from the Sun spreads out uniformly until it interacts with another particle deep in the Earth, for instance. Its wave function has been collapsed by the interaction. This is fairly straight forward. But what about the molecules in the air? How spread out are they? Supposedly this is only until they collide with the next air molecule. But now we have no trace. At best we can observe the gross diffusion of pollutants. Otherwise the measurement process becomes anti-entropic or Maxwell demonic, i.e. physically impossible. So an air molecule can spread out to the moon and beyond, if it so chooses. Who is to stop it? The measurement process has become lost in the interstices of quantum statistics, where there is no trace of the individuality that defines any actual measurement.

Let us now stand this problem on its head. To measure a quantum system there must be an external 'classical' system. Suppose, however, that the quantum system in question is the universe. What would it take to collapse the wave function of the universe? This is a notoriously open question in cosmology, especially relative to the quantum fluctuation origin of the Big Bang. How do we know that our universe is not merely a virtual quantum universe that could at any moment dissolve back into a sea of probability?

Think of those infinitely(?) many other uninhabitable, unobservable quantum universes. Do they or can they be assigned any physical reality? Do they exist only in the imagination of the quantum cosmologists, like a herd of unicorns? Physicists, by professional necessity, are most adept at sweeping the quantum problems under the rug. Or perhaps they are passing the quantum buck. If so, where does the Quantum stop?

Before attempting to answer that, we might well wonder why the Quantum in the first place.

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The Observation Factor (part 2)

Why the Quantum? Classical physics would be impossible without the Quantum. Solid objects could not exist, atoms could not exist without something very much like the quantum laws we have. And certainly life would be impossible without the metabolic process made possible by quantum chemistry.

What about the measurement problem? Metabolic process are enzymatic. An enzyme process is paradigmatically a microscopic measurement process. It is anti-entropic because it is not statistical, because it robustly involves individualized molecules. The principle recordings of all these quantum measurement events are our healthy, negentropic bodies.

In general, quantum physics deals only with ensembles, while our ordinary experience refers only to particulars. There could be no experience without converting the quantum probabilities into experienced actualities. That is exactly what the measurement process is stipulated to accomplish. This is collapse of the wave function.

But what about our minds? Could we not just be content quantum zombies? Why do we go around creating, imagining, communicating and all the other strange things that we do with our minds?

A remarkable aspect of our minds is our memory. That, combined with our natural curiosity and our tool making abilities, has enabled us to cooperatively compile a comprehensive portrait or record of a significant portion of the observable universe, including especially of ourselves. This is far beyond the ken of zombiedom.

Is this just a very peculiar accident of nature, or might it actually be understandable as an extension of the observer principle, i.e. no phenomenon is real, unless observed? Any particular reality is garnered only by collapsing or bootstrapping itself through observation. And when we speak of a universe, we cannot just be referring to microscopic phenomena. One enzyme reaction record hardly constitutes a phenomenal world. To bootstrap a phenomenal world would require world observers. A record without a context is no record at all. It could just be a statistical fluctuation. Context implies coherence and coherence implies rationality. But where will that context be when the dying Sun incinerates the Earth? Where will the bootstrap be then, or where was it before the Earth was born? Is there a less fragile extraterrestrial connection?

To maintain logical consistency, something of an external nature must be posited. Why then do cosmologists, at least in public, generally refuse to entertain the stunningly obvious notion of a cosmic observer? Can they honestly say they have no need of that hypothesis? It certainly appears that the need is all but inscribed on the Quantum slate.

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Materialism

What is it and does it make sense? It is a reductionistic or atomistic account of existence, and, no, it doesn't make sense.

At the most basic, logical level there is the problem of modality. Consider the property of mass. Mass is resistance to force. Mass is not strictly a fact. It is a counterfactual concept. It makes sense only in the hypothetical, ideal context of theoretical physics. It is not something superficially given. It is not an atomic fact. It is a highly interpreted conceptual handle.

Am I saying that mass is not material? Is it not physical? No, it is not physical because it is *P*hysical. It is not a *sui generis* thing. It is a theoretical construct taken out of the discipline of Physics that has only very indirect observational effects. And so is everything else that we can refer to scientifically. This is simply the problem of holism. A scientific theory does not depend on or refer to any individual facts. It is an interpretation of a very ill-defined collection of facts.

Could we not resort then to a plain language sort of materialism or naturalism? Well, sorry, but a language has only that much more theoretical and historical baggage. This baggage cannot get us any closer to the noumenal reality that is supposed to be the 'raw' or 'naked' material world.

Why do we even bother to suppose that such a world exists, when it has no support from science or from common sense? My answer is a question. Have you ever known anyone to espouse materialism for other than ulterior motives? This is not to say that metaphysics isn't always so burdened. It is simply to point out that materialism is about as far as anyone can get from being an exception to that rule. The fact that any materialist has ever pretended otherwise is perhaps the biggest strike against them.

So do we just throw metaphysics into the dustbin of history? Don't get me started, but that is a whole other piece of the intellectual blood sport that frolics under the innocuous label of (anti-) 'metaphysics', and don't let anyone tell you otherwise.

There is only one alternative to all the blood-letting, figurative and otherwise, and that is coherence. When was the last time anyone checked to see if the world could possibly be coherent? Was it less than a century ago? Not to my knowledge. What's the matter? Not enough blood, yet, sacrificed to the gods of incoherence? Any time now, boys and girls.

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Coherence II

Coherence remains the central idea of our cosmology. Coherence is how the disparate parts of the world relate to each other. Many types of coherence are commonly known to us:

- self, organism, organization, ecosystem, religion, work of art, field of study, game, etc

All of these types of coherence compose our world. I am claiming, however, an overriding, cosmic coherence. This coherence comprises the substance of our immaterial world. Leading up to the eschaton, this cosmic coherence becomes comprehended by us. The temporal boundaries of our history, the Alpha & Omega, figure prominently in its ultimate coherence.

The coherence of the world derives from its status as a creation. We, as co-creators, play a greater part in the creation as we begin to comprehend our role in the eschatological context. We consciously align ourselves with the cosmic plan or the will of God. This is how we become one with God as the ultimate aspect of coherence.

From the eschatological perspective we will begin to see how the A & O combine teleologically into a singular eternal presence. Creation is a work in progress mainly in its details, which is the level on which our own lives play out.

From one perspective all creation is just a glimmer in the eye of God, as might be a symphony in the mind of the composer. After that it is a working out of the details. We are just those details. The logically necessary fact of creative optimization is another aspect of the coherence of creation. There may be grades of symphonic creation, but this is not the case for our world. There is a necessary singularity of coherence and consciousness, and our world is by no means peripheral to that. There is an unmistakable centrality of the spiritual gravity hereabouts which is the consequence of our proximity to that singularity.

Polytheism is fundamentally incoherent. Cosmogony is not the work of a committee, as is no other work of art. The potential potency of a cosmic self is the substance of creation. That absolute potentiality is necessarily self-realizing, unless you happen to be able to demonstrate the logical impossibility of God.

By the logic of immaterial, relational, coherent existence, there can be no secondary substances or creations, unless they are functionally integral to the one absolute potency.

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9/8/02

Dan Hutto

I had encountered Dan on the web before, but without having to pause. He obviously warrants some consideration here. Now I am better focused on Donald Davidson's crucial role in the defense of physicalism. Previously I was too much in the thrall of [David Chalmers](#)' approach to the mind-body problem to fully appreciate Davidson's '[anomalous monism](#)' ['Mental Events' (1970)], although that phrase was familiar to me from my second stint in graduate school.

Dan Hutto's essay, [Davidson's Identity Crisis](#) (c.1999), is a standardly dense philosophical piece. He criticizes Davidson's attempt to defend a non-reductive physicalism and then recommends idealism in its stead. To my present knowledge this essay defines the state of the art of current critical (non-speculative) idealism, and as such is a useful yardstick. To follow up on Dan, I recommend you go to his book [forum](#).

Along these lines you should also consider Mark Rowland's [Two Dogmas of Consciousness](#). This piece provides a further example of the convolutions surrounding physicalism. The tracking down of physicalism seems rather like the hunting of the Jabberwocky, or perhaps of the Snipe. At present there appears to be no outstanding defender of physicalism or materialism. Dennett and Dawkins are the best known popularizers of materialism, but neither of them figure in the current academic debates.

While following up these leads I came across [Hugh Mellor](#) and [Tim Crane](#) who jointly authored 'There is No Question of Physicalism' in 1990.

"We examine the various definitions and defences of physicalism that have been offered in recent philosophy of mind, and argue that no nontrivial version of physicalism is true. Physicalists need to define the physical in a way that (a) excludes the mental and (b) shows why physical sciences have an ontological authority that psychology and other non-physical sciences lack. Physicalists have used the following notions in attempting thus to define and defend physicalism: reducibility to physics, causation, laws and supervenience. We show why all these attempts fail."

This article was reputed to be the definitive refutation of physicalism. I have not yet been able to locate the article nor any extended discussion of it on-line.

Then I notice a new book by [David Papineau](#), "[Thinking about Consciousness](#)" (OUP 2002). (Note that a complete [draft](#) of this book is presently available.)

"The relation between subjective consciousness and the physical brain is widely regarded as the last mystery facing science. David Papineau argues that there is no real puzzle here. Consciousness seems mysterious, not because of any hidden essence, but only because we think about it in a special way. Papineau exposes the confusion, and dispels the mystery: we see consciousness in its place in the material world, and we are on the way to a proper understanding of the mind."

The beat goes on. The two sides pay attention to each other only when they are locked in the same room, which happens infrequently.

[9/11]

I continue to focus on the four books and the discussions of them that can be found on the [SWIF](#) page. This is the best single source for the current mind-body debate that I have come across so far. I hope to provide a summary here soon.

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9/9/02

Mind-Body Debate

I have spent several hours reading over the book discussions on [SWIE](#). I see little progress over previous discussions besides the dubious distinction of their being more convoluted and jargon laden.

There remain two sides to the debate: materialist and non-materialist. Both sides agree that our experiential intuition strongly favors the non-materialists. This fact forces the materialists to take the offensive, but there are only a very limited number of logical moves open to the materialists.

- dwell on the allegation that non-materialism subverts the scientific enterprise
- rationalize or deconstruct the counter-intuitive nature of materialism
- construct a theoretically plausible physical model for the mind

Let's take the last item first. No such model existed until Alan Turing proposed the concept of a universal computing machine in 1936. The possibility of Artificial Intelligence has been with us ever since. The mind-body debate closely parallels the debate on natural vs. artificial intelligence. The hypothesis that there is no fundamental distinction is labeled 'Strong AI'.

Despite occasional reversals of fortune, the lay advocates of Strong AI remain active, many of them under the banner of [Transhumanism](#). There are many gradations of transhumanism, up to and including aspects of theism, eschatology and immortality. Needless to say, the philosophical or academic materialists do not engage in such speculation.

[9/13]

In this current discussion, two models of the mind are considered: representationalist and functionalist.

[9/14]

I have spent some hours lost in the discussions of representationalism, while not able to grasp the relevance to the mind-body debate. However, I have just come across [Naturalism Without Representationalism](#) by Huw Price. By page five he seems on the verge of addressing the larger issues.

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Huw Price

Apparently I had run across Huw's paper, [Naturalism Without Representationalism](#) (c.2002), back in July, but made no direct [reference](#) to its content. (The HUP still does not acknowledge the existence of the book in question.)

His paper comes closer to direct refutation of naturalism than anything of which I am presently aware. Interestingly it is couched in naturalistic terms, but I would claim that his 'subject naturalism' verges on oxymoronicity, and is tantamount to a *reductio ad absurdum* for naturalism.

What Huw claims to prove is that the only way to save naturalism from its own internal contradictions is to turn it into a language game, *a la* Wittgenstein. These contradictions turn on the problem of [representationalism](#), under which term this paper was listed fourth.

The naturalist is confronted with a problem of self-reflexiveness. If the issue of reference or representation is an empirical one, as it must be to conform to naturalism, then the existence of any represented entities remains open, including the concept of semantic reference itself. Thus there is no unequivocal foundation from which to launch the enterprise of philosophical naturalism. There is no uncontested bootstrap. Naturalists are left with no warrant to leap from language to the world. The only partial recourse is 'subject naturalism', which tries to put the best possible face on the prospect of an endless language game. This can hardly be a desirable outcome for our erstwhile naturalists.

It does appear that naturalism is very much in question, and from the inside. This very recent, unpublished paper is tantamount to a logical self-refutation. What will be the response?

What we seem to be witnessing is that the disputations among materialists are gradually forcing all of them further into the very few remaining logical dead ends, from which they seem unable to extricate themselves. In the logical equivalent of quicksand, the more they struggle, the deeper they sink.

The pluralism of postmodernism is the recognition that there are no unquestionable foundations for any systematic or constructive philosophy. Since they all live in glass houses, the philosophers are reluctant to throw stones, and so we witness the nearly interminable end game of materialism.

[9/15]

I am presented with yet another opportunity to advertise my ignorance, this time of Berkley's [argument](#) against representationalism: (appeared in a *Treatise concerning the Principles of Human Knowledge*, 1710)

- We do not and cannot perceive physical objects directly.
- Objects are perceived only as mediated by our mental representations of them.
- In order for an idea to represent an object, however, it must resemble that object in some manner.
- Yet, that which is perceptible has no properties in common with that which is imperceptible.
- Thus representationalism is self-contradictory.

This simple argument may well explain the prevalence of non-representationalism as is found principally in **functionalism**, which is an outright denial of all mental properties. Functionalism is a hybrid of behaviorism and pragmatism. It has no metaphysical pretensions concerning the nature or existence of an external world. But then how 'bout those putative functions? Is not the functionalist committed to representing allegedly objective functions? How can we coherently discuss that which we cannot perceive? How can we communicate that which cannot be represented?

Perhaps this is why functionalism is not considered to be a fundamental piece of philosophy. It is considered a language game, pure and simple. I am not aware that Dennett has any higher aspirations for his enterprise than as a temporarily remunerative pastime. Should we suppose that he has an impractical bone in his body?

Berkley, on the other hand, evidently had higher aspirations, but then he was just another of those impractical idealists.

(Let me just note here that the running battle between the computationalists and the connectionists among the proponents of AI hinges precisely on the existence or not of mental representations or symbol processing. It may behoove us to take look: [Representation](#))

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9/14/02

Atomism & Transhumanism

Materialism is tantamount to atomism. Atomism, of one form or another, is the logical foundation for every deconstructive enterprise. The primary target of any such enterprise will, of course, be God. Next in line is the concept of humanity. Naturalism, ironically, is just the view that there is no such thing as human nature, or any other nature for that matter. There are no essences, nor anything essential. There are even no natural kinds. There is no meaning. At most there may be an *ad hoc*, pragmatic functionalism. And who decides what are to be our functions? Whomever, or whatever has the power to do so, of course.

And what is our function? Our function is to remake the world, atom by atom, or to turn the atoms loose to remake the world in their own image. We wipe the slate clean of all the accumulated historical, natural accidents, including ourselves, by the way, and start in from scratch. Atom by atom we reconstruct the human genome and every other genome. Or, better yet, atom by atom we construct nanobots, provide them with artificial intelligence and turn them loose upon the world, that is upon ourselves and the rest of nature. Their task is to reconstruct the world.

This is the vision of Transhumanism. It is the perfectly logical end of any deconstructive world view. If the End is not nihilism, then it is a totalizing, absolute reconstruction. Is this a vision, or is it the ultimate anti-vision? In whose image do we reconstruct the world, and to what End? The Transhumans are perfectly silent on this score. They see no End, only an endless means that is totally self-justifying in its necessary inevitability. Along the way, if these self-organizing atomic beings develop the capacity to create new universes, more power to them.

The only possible limiting factor might be the existing laws of physics. However, given that physics is just another accident of nature, anytime a new universe is created, the laws of physics could be re-initialized, and reset to any desired combination or pattern, one might logically suppose.

Does this train of thought not lead us into a conundrum? This (non-) vision is meant to be a strictly linear one. But isn't there a logical circularity, or a vicious circle hiding in here somewhere? What happened to the inevitable problem of self-reflexivity? If it is possible to create a world, any sort of world, then how unlikely is it that we would be the very first creatures to ever initiate such an inevitable process. Is it not much more probable then that we exist rather far downstream from any such inevitable origin of a (deliberate?) cosmic creation process or chain? This is a view that is strongly muted in the glossy brochures of Transhumanism, but which haunts almost every literary fiction of that genre.

Deconstruction leads either to nihilism or reconstruction. Given reconstruction, is it more likely that we are the reconstructors or the reconstructed? Creators or creatures? How can we begin to find out, if we don't begin to ask?

Would it be fair to say that we might just be afraid to ask? Let us not underestimate the psychic paralysis of this most primal of all fears and its every subsequent denial.

On a perfectly pragmatic note, the Transhumans may say to themselves, 'Well, we'll just go on minding our own business until someone or something demonstrates otherwise.' Fair enough. Stay tuned for the mini-messiah.

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9/15/02

Representation, etc.

[continued from [Huw Price](#)]

The best expose of current thinking on the problem of representations that I have come across is this position paper, [Does Representation Need Reality?](#) appearing in [Understanding Representation in the Cognitive Sciences](#) -- A. Riegler, M. Peschl & A. von Stein (eds.), 1999.

After describing the lack of relevance of computational symbol processing or expert systems, i.e. purely representational systems, to real world cognition, the authors go on to describe the other end of the spectrum found in 'connectionist' models:

Not only has symbolic cognitive science come to a dead end (in the context of the effort to explain cognitive processes). The euphoric days of the new possibilities of *connectionist networks*, including the simulation of cognitive activities and learning, have passed, too. It seems that cognitive science has returned back to -- in Kuhn's sense (1970) -- "normal science" or to "puzzle solving". As an implication of this development, connectionist cognitive science has almost lost itself in (technical) details, such as learning factors, minimal adjustments, and optimizations in learning algorithms or activation functions, and so on. In tackling only these technical "micro-problems", it seems to have failed to address the really interesting, pressing, qualitative, and "big" questions about cognition.

My guesstimate here is that cognitive science has fallen victim precisely to the [conundrum](#) that was presented by George Berkley in 1710. Cognitivists cannot live with representations and cannot live without them. What are we to do?

On a purely subjective level our linguistic and visual cognition is highly representational, presumably of an external world. However, when we attempt to computationally simulate symbolic processing, there is no semantic grounding for the symbols other than as mediated by external observer.

On the other hand, when we construct more biologically realistic systems of the neural connectionist variety, we find no stable objective structures corresponding to our subjective representations.

Cognitive science was supposed to be providing a conceptual bridge between the objective and subjective worlds, but after a half century of 'progress' we seem no closer to constructing that bridge. And we are not even talking here about the touchy-feely qualia of the 'hard' problem. We are just talking about the most basic abstract competencies of cognition. In fact there does not even appear to be any conceptual progress in attempting to embed a symbol system in a connectionist system (see below). This seems to be the most likely form that such a bridge might take.

There simply appears to be no piecemeal method for constructing that mainly unconscious background of natural intelligence, which the phenomenologists speak of as being the necessary platform for any particular, conscious cognitive process.

[9/18]

A good summary of the representation problem appears in this article on [connectionism](#) (see also [systematicity](#)). We see there the controversy between the symbolists and the connectionists. The symbolists can manipulate symbols computationally, but they provide no internal semantic grounding for their symbols. The connectionists could conceivably provide a semantic grounding for symbols by embedding them in a closed behavioral network, but then they are unable to systematically or logically manipulate those symbols which are effectively wired into the network. Thus there appears to be a logical

impasse between the manipulating and the embedding of symbolic representations.

(The robust, distributed embedding of a symbol is resistant to its individual accessibility.) (The notion of the brain as a 'syntactic engine' is relevant here.)

To be effective in any mental sense, a symbol has to be abstractable and groundable at the same time. These twin constraints seem physically contradictory. This contradiction then argues against any physical implementation of the mind. Note that this aspect of cognition was once alleged to be the 'easy' problem. One moral is that the global unity or potency of the mind subverts even this crudest attempt at the compartmentalization of its powers.

Connectionism may also be seen as a throwback to the long discredited associationism of the original empiricists.

News flash: it is now purported that [dynamical systems theory](#) supplants both symbolicism and connectionism. But, alas, it seems only to be a subspecies of connectionism.

[Chris Eliasmith](#) provides further critiques and yet another hybrid physical model of his own.

Then, while searching on [neurosemantics](#) I came across [SINBAD Neurosemantics: A theory of mental representation](#). This seems to be the state of the art for neural modeling of cognitive functions. I will peruse it and report back.

[9/19]

Alas, it appears that [SINBAD](#) is just a resurrection of the concept of the 'grandmother cell'. A hierarchy of pattern recognition processes in the brain culminates at its highest level in cognizable constructs and models of the world. The firing of a particular cell represents a detection of 'grandmother' and corresponds to our cognition of said individual.

This presents certain logistical problems. First, how do we come to sense the firing of any particular cell or group of cells? Secondly, how do we recognize the semantic significance of any particular cell or group thereof? It would seem that the cells would have to be labeled in some fashion, and that we would then need a label reader. (Back to homunculum.)

Of course we could program a robot using these pattern recognition processes so that it would say 'grandmother' upon any successful instance of grandmother detection. We could do that now with a simple fingerprint matching device. Would this be an instance of natural cognition? Would this justify the publication of yet another paper in 'neurophilosophy'? I would hope not. But what is the logical or philosophical significance of the quantitative difference in complexity or sophistication between two levels of computational pattern recognition? Claiming that a thermostat is conscious of the temperature does not seem to shed much light on natural cognition. It is useful only as an eliminativist gambit.

The wiring of 'grandmother' into the brain hardly seems conducive to the notion of concept formation and manipulation. Again we face the physical contradiction between symbol grounding and symbol use. There ought to be a convenient designation for this problem. I'm just not aware of it.

[Later] I am finding this paper, [Radical Connectionism: Thinking With \(Not In\) Language](#), to be a good introduction to connectionist concepts of representation.

[9/21]

[Neurophilosophy](#) is currently the label of choice for the popularizers of naturalism and materialism. It is worth glancing at some of their books:

[Neurophilosophy : Toward a Unified Science of the Mind-Brain](#) -- Patricia Churchland

[The Engine of Reason, The Seat of the Soul : A Philosophical Journey into the Brain](#) -- Paul Churchland

[Synaptic Self: How Our Brains Become Who We Are](#)

[The Emotional Brain: The Mysterious Underpinnings of Emotional Life](#)

etc., etc....

The only philosophy visible in the books typical of this genre is eliminativism. Metaphysical innocence is the order of the day, as the writers launch into guided tours of the flora and fauna in the not quite tamed neuronal jungles of our brains. There are occasional rest stops where we are treated to quickie seminars on the wonderful 'illusions' of the mind such as the self and free-will. If this is the last frontier of science, [Colonel Sanders](#) would feel right at home. Speaking of which, has America been entertained by such as the Churchlands since the days of [Roy Rogers and Dale Evans](#)? Am I being catty? I spent 30 minutes spell-bound by a 56kps [video of Patricia](#). Obviously metaphysics is lacking in charisma, so it is just too bad that Patricia is playing for the wrong team. The mini-messiah is going to need all the help she can get.

Where are the metaphysicians when we need them? This is pseudo-science raised to a fine art. Apparently, all that one has to do is throw around bits of scientific jargon to become fully absolved of all metaphysical responsibility. It is a brave new world, this neurophilosophy.

Amazon has a plethora of new books touting materialism, and I don't even see where to look for the rejoinders. It appears that the non-sectarian non-materialists have been brow beaten into silence. This is sad. And considering the state of the world today it is emphatically dangerous for there not to be a single visible intellect proposing a transcendental, ecumenical rationalism. Has God forsaken us?

On Amazon the non-materialist field is dominated by [John Searle](#). No other author comes close. But John is very far from theism or idealism, the last I checked. He is simply a conscientious objector to the vocal horde of eliminativists. Otherwise, the intellectual ground between the secular and sectarian is a no-man's land.

However, there are other contrarians, as can be seen on these lists:

[Listmania! Essential Free Will](#)

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[Listmania! The Philosophy of Consciousness](#). This list is thorough and even-handed.

[Listmania! Academic books on consciousness and science](#). This brings in some of the quantum thinking.

[Listmania! Consciousness in Physics](#). And some more contrarian physics.

And the lists go on. I'm going to check these out a bit.

The writers on the side of neurophilosophy have a coherent cosmological story to tell. They are even anticipating the logical end of science as it successfully conquers the mind, its final frontier. It is the masterful wrapping up of the story that began being told with the rise of the secular Enlightenment almost three centuries ago. The only thing missing from this story is a subject, that is the subjective self. Neurophilosophy is the end of the line for objectivity. Beyond this point you have to consider the human

self, and then, almost certainly, a cosmic self.

But that last logical step is a big hurdle for anyone trying to think outside the sectarian box. Materialism has become a crutch and a conditioned reflex for anyone trying to break out of the sectarian mold. For those who wish now to think outside the box of scientific materialism, there is approximately zero guidance. The only lamp post is a trans-objective coherence. It is necessarily eschatological. If you don't believe that, then just try thinking about it for two minutes, although most people would find that extraordinarily onerous. There is a final coherence out there that is trying to find a voice. Where is the fat lady when we so desperately need her?

But I promised to check out the lists.

Everyone agrees that there has been an explosion of interest in the mind, and mostly within the last two decades. I don't see a consensus explanation for this upsurge.

All the coherence is on the side of the materialists. They have a linear story to tell, albeit, one without a subject or a resolution. No? Aren't our feeble, genetically burdened organic brains about to be engulfed by a tsunami of silicon? The neurophilosophers, however, are strangely silent on the future, even though their hind-sight is 20/20. They must all be aware of the transhumanist eschatologies, but we are left to speculate as to how discomfited they might be by these nightmarish apocalypses. Their silence ought to be deafening to anyone with even half of an organic brain. But the typically glowing reviews consistently hear no, see no and speak no apocalypse. Someone ought to formally introduce the neurophilosophers to the transhumanists. They might even have to change their tune.

The conscientious objectors to neurophilosophy and transhumanism are scattered all over the map. Even individually they have no consistent story to tell. At best they can marvel in the multi-disciplinary diversity of the topic. A few make allusions to the mystical tradition or to modern phenomenology. That's about it. There is no sense of urgency or sense of any imminent new worldview. Postmodern pluralism is the consensus ethos of these semi-non-materialists. Vision, anyone? What is that??

The cream of this crop may have been [Fritjof Capra](#) and [Ken Wilber](#), but they have had nothing new to say for decades. It is mysticism all the way down. If we experience as much as a very ill-defined [Turning Point](#) we'll have to consider ourselves lucky bums.

But, stop the press and take a look at [Gilles Fauconnier](#). Is this fellow a non-reductionist or what? How about those [mental spaces](#)? And what's all this [blending](#) business? Has froggy phenomenology been unleashed upon our hallowed shores of analytical atomism? What hath God wrought? Just when we surmised forsakenness. Is this a wolf in sheep's clothing or a sheep in wolf's clothing? I can hardly wait to find out.

There may be a pot load of constructivism *chez* Gilles, but, *modulo* the constructivism, has there not got to be something more than atoms swerving in the dark, or 'neuronal group selection'? Speaking of which, I can't resist quoting an example quotation in ['Blending As A Central Process of Grammar'](#) (1996) that Giles uses to illustrate the blending of mental spaces:

I claim that reason is a self-developing capacity. Kant disagrees with me on this point. He says it's innate, but I answer that that's begging the question, to which he counters, in *Critique of Pure Reason*, that only innate ideas have power. But I say to that, what about neuronal group selection? And he gives no answer.

This is getting right down to the nitty-gritty! I detect more than a tad of continental ridicule in the choice of this pretentiously reductionistic, un-continental exemplar.

I can't help feeling, despite the heavy patina of constructivism and even of mechanism, that Gilles is leaving the neurophilosophers to choke on his astutely framed phenomenological dust. We are revisiting structuralism, an idealism dressed in a mechanic's coveralls.

It seems that cognitive science is bifurcating into micro (neuronal) and macro (conceptual) components, and that there is scant to nil correlation between the components. If this split becomes formalized it will provide powerful evidence for non-reductionism.

I'm reminded of Roger Shepard's [mental rotations](#) (1971) experiment. Not easy for connectionists to explain

[9/23]

If there is going to be a metaphysical fault-line in the life sciences, one place that it might occur is between [biosemiotics](#) and [neurophilosophy](#). The conceptualism inherent in biosemiotics is evidently irreducible, but this stark fact, if correct, is not being advertised. One has to wonder about the political considerations that may lie behind the downplaying of this incipient fault-line. I am now just attempting to document it.

This is reminiscent of the age-old [debate](#) between nominalism and realism. Abelard's conceptualism was supposed to have been the compromise position, but it is not clear that there ever can be a compromise. The ontological issue is unavoidable, and trying to shift it around is just a shell game. The political hegemony of postmodern pluralism largely hinges on its ability to downplay any and all ontological issues. It is a shell game of truly massive proportions. Postmodernists have a deathly fear of Being and Substance. They are all trying to hide behind Abelard, but the biosemioticians are finding this more difficult. Questions concerning Being strike too close to their home. In any case, the uncovering of the ontological fault-line among practicing, politically aware scientists may prove to have all the delights of a snark hunt.

[aside...[THINK ABOUT HONKING IF YOU LIKE CONCEPTUALISM](#)]

As I read about the [debate](#) I am struck by the explicitly materialistic bias of nominalism. Evidently something does exist, but the nominalists would argue that all existence is reducible to accidental, temporary configurations of matter. But then what about those atoms? I would suggest that where nominalism is most starkly at variance with physics is with the concept (sic) of the photon. As a result of spending their lives with such entities as photons the number of nominalist physicists can be counted liberally on one finger. There are many more nominalist mathematicians, even, than there ever will be physicists. I don't think the biosemioticians are in an intellectual position where they can blithely ignore the collective wisdom of such an influential group of scientific colleagues. As the [Sokal](#) affair so amply demonstrated, there is surely a fault line between postmodernism and physics. The biosemioticians are trying to negotiate that line. Lots of luck, fellas!

It is fair to say that in modernity it is the Physicists who are the keepers of the Sacred Ontos. Postmodern iconoclasts resent and fear that office. But what they should really fear are the escaped and wandering ontologists, such as your correspondent. Some of us are not entirely satisfied with mere photons. Our sights are set a bit higher on the Chain of Being.

Quoting now from the good [Dr. Ess](#):

BUT -- thought out more carefully, the Neoplatonic version of realism (the primary "version" of realism available during the so-called "dark ages") in fact lands its defenders squarely in a position which, judged from the standpoint of Christian "orthodoxy," must be considered heretical.

That is, Neoplatonism's insistence on the ultimate reality of "the One" (and thus, on both the

ontological and epistemological primacy of "the One" -- i.e., it is both the most real entity and the entity which makes knowledge of all subordinate entities possible) further issues in pantheism. Simply, there is only "the One" and the rest of reality as an emanation of the one. While the rest of reality (including human beings) are in some sense "less real" than "the One" -- in an equally important sense, they also are identical with "the One." In short, all things are God ("pan/theism" = "all/God-ism").

This belief, as a logical consequence of the Neoplatonic version of realism, runs squarely against the doctrinal insistence in "Orthodoxy" on God's transcendence -- i.e., on the irreducible difference between God and God's creation.

Like I often say, I am definitely a heterodox Christian, but I'll wager that's a lot better than nothing at all. You can see why Christians have a deathly fear of Ideas. You let one in and it takes over the whole neighborhood. The Idea is their Eschaton, and mine. *C'est la vie*, and *hasta la vista*.

When I search on [biosemiotics & neurophilosophy](#) there is but one substantive hit: [Cognitive Sciences In the Perspective of a Unified Theory of Information](#). It gives a credible account of the conceptual divide between the naturalists and the phenomenologists, with the biosemioticians falling toward the latter. I would have to assume that [Fauconnier](#) and his followers should be included in the biosemiotic camp, but they avoid the term.

[Hofkirchner](#) makes reference to [Capurro's Trilemma](#): (from a trialog)

[Capurro]: Your conclusion or "solution" of this trilemma is: we go back to the etymological roots (information as "giving form") and we take an evolutionary perspective where qualities can emerge. I call this solution "dialectical informatism", considering it to be a new version of dialectical materialism.

Yes, dialectical materialism is a doctrine of emergentism, and it certainly comes down on the side of realism and objectivism against nominalism. But, again, biological emergentism has to confront the Platonism of Physics. And what is the ontological nature of those emergent entities? How do they relate to and inform matter? In a fashion similar to the laws of physics?

Is there any possibility of a unified theory of information which includes "Capurro's trilemma" as a constituent element of it, and not as something to be eliminated or "solved"? Well, this is a difficult question. Maybe we should take a look at the metaphysics of Leibniz. Leibniz considers reality to have two aspects, namely "monads" and matter. There are no monads without matter (except God), and vice-versa. Monads and matter are folded into the different levels of reality in an infinitely complicated way. *This means that it is not possible for us to have a "true" view of all the "steps" faced by unfolding (or "evolution")*. This means, roughly speaking, that we are faced with infinite concepts of information, something which cannot be overlooked by any kind of theory.

Now there's a leap from dialectical materialism. Those Continentalists sure are light-footed. How could an Anglo hope to keep up? Or just some intramural gymnastics...[let us not forget Stoppard's 'Jumpers'.]

Dear Rafael [Capurro], in a somewhat pejorative manner you have described the concept of information which Wolfgang and I discussed in "Informatio Revisited" as "dialectical informatism".

...a friendly slap of the text.

I think it constructive to look for information from this perspective, and to work out the differences/similarities between the *causality of information processes* and *that of physical processes*. The advantage of this perspective is the unfolding of larger range of analysis than is permitted by physics. It allows for the inclusion of completely different causal relations which cannot be viewed by the natural sciences.

...and then a left hook into the Scientific spleen. Ouch! Do we catch the scent of [Blood in the Water?](#) Where is Sokal when we need him?

Information, on the other hand, is able to mediate between cause and effect without having to obey the Laws of Conservation as such. There is no need for uniqueness of the effect. More than that, not even the type or quality of the effect needs to be predictable. One of the main differences between physics and information sciences can thus be seen here. While physics is oriented towards forecasting effects based on some explicated premise, information sciences have to deal with the structure of the unpredictable. At first glance this seems to be a very fuzzy enterprise, but it is in fact the complement of the unique predictability of the physical world. The new cannot be grasped theoretically by physics. If everything were uniquely predictable in a physical environment, no development of the world would be possible.

A second difference can be found between physical and informational processes. Physical units (in particular in classical mechanics) are based on the metaphysical principle of some factor (like mass, force, energy) while the substantialism gets lost in the realm of information. Information in its reified aspect is like a symbol, a metaphor. It is more a pointer to some kind of interpretation process than an object per se. It does not always point to any object of so-called reality. If there is some conscious process needed to interpret the pointer, and thus to create a new piece of reality, the substantiality of information is no longer needed. By the same argument, uniqueness of interpretation is no longer assured; on the contrary, in information processes there must be freedom of choice, on some level there must even be unpredictability, there must be the opportunity for creativity, and producing something new. Here Leibniz's monads could come into the picture. They could be interpreted as an early concept to explain the half of the world which was left out by mechanical materialism, such as processes of the human mind, the soul and creativity. In my opinion there is no need to stick to Leibniz's interpretation of the monads as being divinely created. The concept of information processes would allow for a materialistic [sic? naturalistic? or maybe you're smoking something? Leibniz is turning over in his grave!] explanation.

I've been following the informatics scene for some time, but have not heard them speak quite so forthrightly. Is this something new under the Sun? Does it go back to [Johnny von Neumann](#)?

[Capurro] Dear Peter, I am glad that the pejorative undertone of my criticism has become an incentive for, not an obstacle to, our dialogue.

...what a gentleman!

My question is "Where are the limits of such an information science?"

.....

Metaphysics also made a distinction between two forms of immanent causality: a "transitive" immanent causality, where a cause can change or even disappear in the process of (in) formation, and another immanent causality where the cause remains the same although changes may take place. The latter is the case for e.g. human or animal souls. The transcendent cause must be "higher" than immanent causality.

And this trialog progresses from there. It was an email discussion dating back to 1997. Capurro is openly theistic in his comments. This is my first experience of a philosophy of science discussion where the God question is treated matter-of-factly. I need to get a better handle on where **Capurro** is coming from, and where he might be headed? None of his metaphysics sources are contemporary, nor do I see evidence of any comrades in arms. It is difficult for me to imagine a similar discussion taking place on these shores.

R. Capurro, [What is Angeletics?](#) (2000):

Angeletics is different from angelology in that its purpose is to study the phenomenon of messages, independent of their divine origin, or, in other words, it studies this phenomenon within the boundaries of the condition humaine. This does not mean that studies relating to the fields of religion and natural sciences are excluded, but its specific focuses are on messages and human messengers.

...there is another neologism for you.

German philosopher Peter Sloterdijk pointed out that we live in a "time of empty angels" or "mediatic nihilism", in which we forget what message is to be sent while the transmission media multiply: "This is the very 'de-angeling' of current times" (Sloterdijk 1997). The word "*de-angeling*" stands out, in contrast to "*evangeling*", the empty nature of the messages disseminated by the mass media

Information science has come a long way, Cherubim.

[9/24]

Biosemiotics confronts materialism:

[Levels, Emergence, and Three Versions of Downward Causation](#) by Claus [Emmeche](#), Simo K ppe and Frederik Stjernfelt (2000).

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9/17/02

Who's Keeping Score?

I have been actively searching the web since July, and I am still having difficulty seeing the forest for all those trees out there.

One surprise among many is the lack of scorekeepers. There are many catalogs of sites, but precious few commentaries that aim below the surface. For all the sound and fury, there must be some discernible trends. If so, they are not being well reported.

What I can say here is a highly speculative personally biased travelogue or web log.

In the 'end' it will come down to the gnostics vs. the agnostics. The gnostics will have all the momentum and will win hands down, but for the foreseeable future, the agnostics dominate. They remain the relatively silent majority, except when they are on a mission of deconstructing some gnostic's sacred cow.

In intellectual circles the dominant gnosticism is still materialism. Materialism has been brought down several pegs by the continued sniping of the postmodern agnostics, but now it is pretty much a standoff. I gather that the postmoderns go easy on the materialists because of their shared concern for a reactive resurgence of intellectual theism. Indeed, it has been noted that the philosophy ranks are being significantly infiltrated by junior faculty theists. If this is the case, these new kids on the block are wisely keeping a low profile. They are tending to their knitting, probably in the peripheral areas of ethics and the like. They are not ready for, and probably cannot even imagine a direct confrontation with the scientific-materialist establishment.

In the meantime, the materialists are being permitted what is likely to be their last hurrah: neurophilosophy. Neurophilosophy is mostly smoke with very little scientific or metaphysical substance, and so presents very little challenge for the skilled deconstructors. In neurophilosophy there is not much neuro- and even less philosophy, but it does make a good read for the armchair materialists. Along these lines, sociobiology presented more of a challenge to the agnostics, and that challenge has largely been met. Neurophilosophy is considered a relatively harmless spin-off.

Just from the last extended page I am picking up the notion that the principle challenge to materialism is now coming from the continent. The continental phenomenologists feel less inhibited by the fire breathing **fundamentalists** that inhabit these fair shores. They can talk about God without setting off a general intellectual alarm. Lines have not been drawn over there nearly to the extent they have been drawn here.

What we are also seeing is a continuation of the centuries old demarcation between British empiricism and French rationalism. There has been a lot back and forth, and strange bedfellows, but still the demarcation is there. The latest resurrection of this rationalism is in phenomenology and more recently in semiotics. These kinds of rationalism are seen as relatively harmless in Anglo-American circles because of their staunchly truncated, decapitated form. Atheistic rationalism is like a carriage without a horse, but this concoction goes back to the rabidly anti-clerical Philosophes of the French Enlightenment. Think Voltaire and Rousseau. Now it is relatively tolerant of only the most muted, existentialist elements of theism. Think Kierkegaard. And don't bother looking for froggy eschatologists.

So, is everything under control? Well, that can be hard to say.

Then there's 9/11. When someone throws a monkey wrench its hard to know the consequences. The allegedly underlying clash of civilizations is being reexamined on many levels, and I am sure that most of it is well below the surface of what one can discern on the Internet.

Certainly, the mutual line drawing among the gnostics has been exacerbated, but the folks to watch are the

agnostics. Surely, postmodern pluralism is feeling more than a bit besieged by these developments and what it may perceive as gathering intellectual, cultural storm clouds. The postmoderns are the hot-house flowers of modern civilization. If the heat gets turned up even more, they are susceptible to wilting.

In times of trouble, messianic expectations rise. People may be less tolerant of intellectual cacophony. Coherence may move upmarket, uptown. Most folks will turn to their mainly prophetic traditions for coherence, but the locally visible global clashings will bring a few thoughtful ones to look beyond the traditions. It will take every ounce of web connection and amplification for the disparate thoughtful ones to find a higher coherence and bring it to the attention of the rest of us. It will be nip and tuck, but surely in the best possible world, the highest possible Gnosis will prevail in the end. Coherence is a mirage if it does not include that necessary reality. Our ultimate concerns will demand nothing less.

Or not. Or naught?

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9/25/02

Coherence Theory

Here is another subversion of materialism that I have been overlooking.

It stems from the problem, as partially explicated by [Berkley](#), of representation wherein our perceptions and beliefs are supposed to represent or correspond to facts about an external world. The inherent dualism of representationalism and its attendant correspondence theory of truth, ensure their entanglement in the Cartesian problem of the connection between mind and matter. This problem has been a primary motivation for immaterialists and functionalists.

Although **functionalism** is usually presented as a species of naturalism, its metaphysical foundations are ambiguous to non-existent, and, rather as its name implies, it is seemingly open to a philosophical pragmatism that is far from naturalism. This is why Dennett's functionalism is eschewed by serious philosophers. Serious naturalists are thus left to struggle with increasingly convoluted theories of [representation](#).

The only alternative to representationalism is some form of [coherentism](#). In its crudest form, coherentism could be seen as a form of associationism as found in Anglo-American empiricism. Coherentism is a more direct descendent of Quine's semantic holism. With a therapeutic dose of rationalism and phenomenology, the holism of Quine can be exported to the Continent where, as coherentism, it is the epistemology of choice. The idealist and transcendental [proclivities](#) inherent in coherentism are kept in check by the Continental ambience of deconstruction.

It is the Continental semioticians who pick up the baton for coherentism. A break might come if the Continental semioticians connect with the Anglo-American informationalists. Coherentism would receive an added impetus, and it would be under less deconstructive restraint.

(I should note that epistemologists generally are being forced to turn to coherentism as the replacement for representationalism which remains entangled in its possibly intractable foundational problem, see for example: [Coherence: The Price is Right](#). In fact the [Computational Epistemology Lab](#) at Waterloo has a [series of articles](#) mainly on the analytic side of coherence, but some verge off into a more robust phenomenology. Signs of creeping coherentism.)

In our postmodern milieu, coherentism is seen mainly as a lesser evil with respect to the foundationalism of materialism or the nihilism of deconstruction. In this negative manner, coherentism slips in the back door of postmodernism, but for how long can its natural expansionist tendency be contained? At what point will a robust rationalism return? The very limited coherence of existentialism and Marxism has been pretty well played out on both sides of the Atlantic.

[9/27]

In recent years philosophy has experienced an increased interest in things epistemic. I would suggest that this trend is partially in reaction to an increased scientific presence in other traditionally philosophical fields. Epistemology appears to be less susceptible to a naturalistic deconstruction. This is also true of ethics and aesthetics, of course, which remain active, but epistemology deals more with foundational, metaphysical issues and so it can serve as something of, at least, a defensive outpost against the prospect of a total scientific hegemony over human knowledge.

Perhaps surprisingly, the tone of the epistemological discourse is not particularly defensive. The continued, rather noticeable failure of AI and cognitive science to even get their feet in the epistemological door, after these many decades, is leaving the traditional epistemic community feeling relatively secure against such deconstructive encroachment.

And what is now beginning to appear in, say, the last ten years are signs of a nascent counter-offensive. It is, perhaps deliberately, muted, but still unmistakable to anyone who cares to observe. I suspect that the scientific community is blissfully oblivious. There are more than a few philosophers who are tired of being bullied by an imperial science on the one hand, and subverted by their deconstructive colleagues on the other hand. It is fair to say that these hard-core structuralists or phenomenologists are doing some retrenching and retooling in the shelter of epistemology. With coherentism now serving as a weapon and a rallying banner, they appear to be making forays into the wider intellectual arena.

But, there is a major caveat. Not many of these phenomenologists could be ignorant of the historically recent strong association of coherentism with radical idealism. When the scientific community is finally woken from its dogmatic materialist slumber, it will be screaming bloody murder, to be perfectly candid. I am sure that some of these phenomenologists are being most cautious in their anticipation of this inevitable reaction.

And yet again, this coherentism is inherently, unboundedly expansive and probably already is taking on a life of its own that will override the best discretions of its practitioners. The thing to attend to now are signs of early reaction from the potential opposition. One can imagine the innocence of the counter-response, 'Coherentism made me do it'!

[Later]

It is worth noting that Alvin Plantinga, a heavy-duty theistic philosopher and epistemologist, takes a dim view of coherentism, despite his being a prime contestant of foundationalism. Let's check it out.

I attempt to follow [Scott Oliphint's critique](#) of Plantinga. Plantinga argues that both foundationalism and coherentism are open to skeptical attack, and most everyone agrees. But rather than take on the skeptic, Plantinga attempts to dodge him by proposing a novel and weak argument for theistic belief. He merely wishes to show that theism is no less warranted than certain other common beliefs, such as our belief in other minds. Perhaps by maintaining this lower profile, the theist can be less provocative to the skeptic, and hope to get along more amicably with her atheist colleagues. This is not quite your grandmother's theism. Oliphint suggests instead the much more provocative presuppositional position in which God provides the only sufficient ground for both nature and reason. God is the necessary and sufficient presupposition for any form of foundationalism or coherentism.

OK, Scott, I'll buy that. God serves as corner stone or cosmic glue, depending on the context. In the postmodern context, however, I would argue that glue is more needed than stone.

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9/26/02

Aristotle Gets Real

This is the headline I imagined upon seeing [Michael Esfeld's](#) article [ARISTOTLE'S DIRECT REALISM IN DE ANIMA](#). Philosophers have been attempting to act upon this injunction for several millennia with but limited success, as is widely acknowledged. Michael may hereby have uncovered the source of all our difficulties.

It was a simple misunderstanding. We just misread Aristotle. Think of all the hassle we could have saved if only we had realized that Aristotle had already gotten real.

If you recall your school days, you may remember Plato and Socrates. Socrates got whacked, and Plato, his student, got whacked out on Ideas, and so he had trouble consummating his love. . Then along came the level-headed Aristotle to straighten everyone out with his Concepts. Concepts were like mini-Ideas, and more down to earth. They just lived in your head, and not in heaven.

Well, it turns out, according to Mr. Esfeld, that Aristotle wasn't so level-headed after all. A closer reading of Aristotle reveals a closet Platonist. Fortunately I have not read Aristotle nor Michael, so I can render my own, unbiased and spontaneous account, as I am won't to do.

Like you, I'm sure, and like Berkley, too, I was always bothered by concepts. How is a Concept supposed to be different from an Idea? What happens to an unconceived concept? Like the poor bereft and unperceived tree on the Quad, doesn't it or can't it go to heaven? Is St. Peter going to slam the gates? Need heaven be quite so exclusive? Just because a concept is intangible does not mean that it has to be immaculately conceived every time it pops into someone's head. Is a little cosmic telepathy going to kill us? Eat your heart out, Ma Bell.

To sum up, concepts, like ideas are either real or not. When push came to shove, Aristotle got real about concepts.

So, given telepathic concepts, why do we have to go to school, and where does that leave the tree on the Quad? Chomskian innate universal grammar and English grammar are not quite the same, so we end up declining Latin verbs. Go figure.

And about that tree. Next time you hug a tree, be more respectful. Please address it as 'Your Treeness'. Or are you so stupid as to think there are no trees in heaven? How do I know? Because I know that by elementary logic and reason that this has got to be the BPW. So this is almost heaven and we have trees here so go figure. Being only slightly less catty, I could quote Michael to the effect that the direct realism of our perceptions commits us to a conceptual structure of the world. Which is to say that atoms are concepts before we manage to reify them, as we are won't to do. Too much tree hugging and there are bound to be tree bambinos. We are just not quite cognizant of our powers of creation, but then we do have divine assistance.

Any questions?

I hear that John McDowell is outstanding in the direct realism field. Let's go see.

Well, his profile on the net is not real high. Check out [Mind and World](#). He has managed to keep his essays off the net. Do we have to buy the book?

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9/29/02

Representation, Reduction, etc.

OK, sports fans, it looks like we are closing in on the quarry, at last: the remaining core of the debate between materialists and the rest of the world. I had started this search in the ontology arena, but the action appears mainly in epistemology.

Representationalism had been the leading epistemic theory at least since Descartes. But now it is about dead in the water.* Although the diehard materialists will continue beating on it indefinitely, there is just no life left in its poor bones, as is obvious to the wearied onlookers. Where does that leave us?

That leaves us with coherentism, direct realism and connectionism as the only paths forward. Connectionism is the last gambit for the materialists, but they appear less than happy with its prospects. Conceptually, connectionism is totally opaque. Even if it were the answer, we would never be able to know it. On the other hand, our own minds are conceptually transparent to a miraculous degree. This gross mismatch in conceptual impedances is what has the connectionists in a funk. Reverting to the concept of the 'grandmother cell' is a non-starter.

It is a given that as long as the AI people get funded, they will continue make insubstantial claims while ducking out of every philosophical discussion, along with their camp followers, the transhumanists. Intellectual conversation about the mind is left with no alternatives besides dualism and idealism.

Direct realism is compatible with both Cartesian dualism and idealism, but as long as the coherentists can keep a glove in the ring, they will exert a strong pull toward the latter. And right now, direct realism is getting the most attention. Its proponents admit that it has a distinctly miraculous tinge, but then whoever said that the cutting of the world-knot would not invoke higher powers. With immaterialism the miraculousness can be more evenly distributed in a panpsychic fashion. It then becomes less add hoc. I doubt that any of the direct realists are unaware of their immaterialist option, they just don't want to raise too many red flags at once. They are content to be the stalking-horse for the anti-materialists generally.

After spending most of the last century being beaten over the head by the materialists, the anti-materialists can be forgiven for just wanting to savor the turning of the tables that direct realism represents. But before long they will have to move on to something more positive, and very likely that will be a version of coherentism, leaving the Cartesians relatively isolated. However, when they get around to reading this web site, or anything remotely like it, they will have an opportunity for more than a few second thoughts, I'm sure.

For us, for now, we consider the prospects for participation, or at least for a more creative lurking, and that entails an examination of the status quo and the dispositions of the players.

Of immediate interest is the presence of a theological dimension to the discussion of epistemology. It is a rather modest presence, highlighted by Plantinga's early attack on coherentism. There have been only minor theological counterthrusts. If Plantinga's authority is allowed to prevail, it will significantly diminish theological participation in this important anti-materialist discussion.

Behind the theological concerns is the intuition that theology must have a foundation. Coherentism looks too much like the shifting sands in the desert, too prone to fashion and other human interests. There are thoughtful theologians who see coherentism and immaterialism as the way to move beyond the fundamentalist mindset, but they do not have the intellectual weight of Plantinga. Susan Haak's '[Foundherentism](#)' (c. 1993) has received little theological notice. We'll remain watchful, but this is not where the action is now.

[10/1]

* My announcement of the death of representationalism may have been a tad premature. It is now doing business as '[intentionalism](#)'. In particular see Alex Byrne's [defense](#) of it. According to Alex, it is still the biggest debate in philosophy. I haven't figured out if the alleged opponents of intentionalism, *qua* representationalism, have a positive position or not.

Now I'm looking at Benj's [response](#) to Alex.

[10/2]

I am not finding anything substantially new with Byrne. Intentionalism is the weakest form of naturalism with respect to the mind. It is the lowest common denominator of representationalism and all the concomitant varieties of naturalism or physicalism, be they functionalist, computationalist, connectionist, etc. On top of that, the only intentionalism being actively defended is a 'weak' intentionalism which does not attempt to explain the phenomenal character of imagination, among other obvious oversights. But even in this most diluted form of naturalism that still has any substance, its counterintuitive quality remains blatant.

The intuitive bottleneck of intentionalism is its claim that the fullness of experience resides entirely in the thoughts that allegedly comprise that experience. Our intuition is that phenomenal experience causes thoughts rather than being comprised by them. This is more than an intuitive bottleneck, it is a logical contradiction, unless one is willing to engage in the lifework of chopping that logic, which appears to be the case with the remaining handful of active intentionalists.

How can one explain this dogged tenacity of these intentionalists? What is the dog that is wagging this intentionalist tail? The dog is plainly the scientific establishment and all those who partake of its worldview. The vast majority of these folk remain blissfully unaware of this intentionalist structure on which their vast enterprise rests so uneasily. If the handful of intentionalists were tomorrow to throw up their hands in defeat, would the dog even notice its missing tail? It could perhaps just be seen as one more postmodern deconstructive encroachment. But the desperate tenacity of intentionalism's defenders argues for something more intellectually dramatic. Intentionalism represents the last claim that science has for presenting a coherent and complete worldview. By default, intentionalism has become the logical corner stone of that world.

This is my opinion. I wonder, though, why this putative fact is seldom remarked by either side of this debate. Am I entirely misconstruing its potential historical significance? Perhaps the participants and small audience no longer see the possibility of, nor harbor a desire for, any substantive resolution. As long as the beer flows, this intellectual wake will persist, even whilst the deceased waxes aromatic.

If there were to be a turning point in this debate, it would come as a combination of internal and external factors.

On the inside would be an arbitrary but significant shift in the conceptual terms of the debate. It would be sufficient to motivate some of the observers to finally get involved. This would include one or more prominent philosophers, and an ample number of concerned laypeople, such as ourselves. The public scrutiny would be sufficient to bring the diehard materialists to their senses, or to bring the opponents to declare victory and move on.

However, this scenario has had opportunities to play out in the past, and I believe there has to be one important additional ingredient. There must be an attractive intellectual alternative, either to the debate or to the naturalism being debated. Desultory though this debate on intentionalism may be, it is the biggest show in philosophy. That alternative would almost surely include elements of immaterialism, rationalism

and theism. The locus of the debate might shift from between materialism and dualism, to one between dualism and immaterialism. Without such an alternative, the debate would eventually fragment and dissolve into the wider postmodern cacophony. This last possibility is what most observers would likely predict.

[10/3]

According to [Frank Jackson](#) the beer is still cold and flowing:

Most contemporary philosophers given a choice between going with science and going with intuitions, go with science. Although I once dissented from the majority, I have capitulated and now see the interesting issue as being where the arguments from the intuitions against physicalism—the arguments that seem so compelling—go wrong.

Here is the problem that these materialist philosophers face, even supposing they might possibly be right. There is a strong correlation between intuition and language. To go against intuition is to go against language. The whole intuition of the incorrigibly subjective nature of experience is more deeply embedded in our language than any other intuition. In order to promote the pure objectivism of science, one must attempt to drive a wedge between language and intuition by redefining a very large portion of that language. Materialists concede that this is an uphill battle of unprecedented magnitude and that they are making very little headway.

Philosophy, perhaps more than any other discipline besides poetry, is a verbal discipline. To attempt to do battle with a radically diminished verbal armamentarium ought to be a debilitating handicap. One gets a sense of almost tragic heroism in the challenge that these philosophers are taking upon themselves. But for what cause? Is this a 'truth' that is worth dying for? Does not materialism leave our formerly transcendental notions of truth almost unrecognizably mutilated? Rather I suspect that what is at stake here is professional identity. This is more like Custer's last stand of 'rationalism' against, well, perhaps primitivism, on their view.

There is a similar sense of besiegement on the part of scientists attempting to combat various popular beliefs in the paranormal. And I don't think we can understand the philosopher's predicament outside the context of modernism vs. traditionalism, setting aside the whole postmodern issue. Ironically we have the spectacle of self-defined 'naturalists' attempting to deconstruct human nature. And they pretend to be surprised by the resistance they encounter.

The materialists might have supposed that their battle had been won at the Scopes trial. Why then is there still this opposition and why is it coming mainly from among their own colleagues, rather than from the hinterland?

But so much for social psychology, now back to Frank's philosophy. Why are our compelling intuitions so wrong?

Here is the crux of Frank's [argument](#) [also see [this paper](#)]: he compares redness with squareness. I can experience squareness without entailing the existence of anything that is square, either internally or externally. (This seems like a throwback to the adverbial critique of the sense data theory. I don't have a red sense datum, I am rather just being appeared to redly.) The squareness is an intensional property of experience, not an extensional nor an instantiated property. It is a conceptual or functional property as well, perhaps. If the materialist can justify this intensionalism, not to be confused with intentionalism, then she is off the ontological hook. Redness is a kind of process, presumably physical, and not some extant being, presumably non-physical.

I am still having difficulty identifying the key non-materialists in the debate on representationalism.

[Much of the anti-representationalism is just coming from the connectionist direction.] [Donald Davidson](#) is a leading opponent of both representationalism and the correspondence theory of truth.

[10/4]

The main philosophical [critique of representationalism](#) is coming from the Continental phenomenologists, and it was [Hubert Dreyfus](#) who imported the criticisms of Heidegger and Merleau-Ponty:

For even if, with Dreyfus, we reject the proposition that all successful action requires deliberately attended-to mental direction (in the form of, e.g., rules recited or a meditation on the specific conditions the agent's behavior must meet), we still need to explain how it is that the capacities associated with G[estalt]-Intentionality are afforded. Such an explanation would seem to require that our action, no matter how absorbed, be underwritten by some kind of mechanism that -- because it deals in highly abstract content -- ultimately is representational.

This sounds rather like the dispute between connectionists and computationalists: not much metaphysics.

But check out [Representationalism and Anti-representationalism - Kant, Davidson and Rorty](#).

On the contrary anti-representationalists like Davidson and Rorty do not need mediation between "minds and the world", between beliefs, sentences and the world. Rorty thinks with Davidson that mind and human being are continuous with the world, we could even say, both philosophers ontologize the interwovenness (the impossible distinction) of scheme and content.

Plenty of fodder for immaterialism here.

There are two characteristic and important figures in the analytic philosophy, who prepare the overcoming of the Cartesian and Kantian epistemology and make possible Rortyan anti-representationalism: Quine and Davidson.

Following the holistic path of Quine, Davidson proposes that analytic philosophers give up the idea, that knowledge should be grounded "on something that counts as an ultimate source of evidence". He says "A major reason ... for accepting a coherence theory is the unintelligibility of the dualism of a conceptual scheme and a 'world' waiting to be coped with." Davidson proposes a coherence theory of truth, where belief systems should not be verified by correspondence-seeking confrontational methodologies.

As I have briefly shown, Quine, Davidson and Rorty give up the Kantian idea of epistemology which was central for analytic philosophy and which in Continental context was given up by Hegel. But as it is mostly the case, philosophical systems not only bear the possibilities and hints of their overcomings, they "bear" also their "overcomers" with the result that philosophical systems which are left behind, leave their traces, their "genetic codes" in the "overcomer" philosophies.

We can complete this argumentative circle by pointing back to the previous pages on [Huw Price](#) and [representationalism](#). These assorted arguments appear to put representationalism in a small box. What is surprising is that no one else out there is keeping track of this larger non-materialist case against representationalism and connectionism. Is this not the last possible stand for materialism? Why aren't more folks paying attention? Where are all those alleged new theistically minded philosophers?

Some sort of phenomenological coherentism seems like the only alternative to this boxed-in materialism. Biosemiotics is moderately active, but its phenomenological vision is limited to cognitive science.

We have pretty well scoped out the current materialist debate. Coherentism is the only comprehensive alternative, and we have a pretty fair grasp of the radical developmental potential of that new opening.

Where are our fellow explorers?

Searching under [coherentism & representationalism](#) I find a useful [survey](#) of the various epistemological options from an foundationalist, direct realist point of view.

Before this is all over, we're gonna have to check out informationalism. This fella, [Floridi](#), is the best I have seen yet. Information theory is an excellent test-bed for the various epistemic theories. It seems to me that there is a consensus among informationalists that information cannot be defined without a semantic agent. As of now, no artificial agency is foreseen. Where does this leave the strong AI folk? With the rug pulled out from under.

Here is an excerpt from [one of Luciano's essays](#):

Because information is a multifaceted and polyvalent concept, the question "what is information?" is misleadingly simple, exactly like "what is being?". As an instance of the Socratic question "ti esti...?", it poses a fundamental and complex problem, intrinsically fascinating and no less challenging than "what is truth?", "what is virtue?" "what is knowledge?" or "what is meaning?". It is not a request for dictionary explorations but an ideal point of intersection of philosophical investigations, whose answers can diverge both because of the conclusions reached and because of the approaches adopted. Approaches to a Socratic question can usually be divided into three broad groups: reductionist, antireductionist and non-reductionist. Theories of information are no exception.

Not too shabby for a computer nerd, huh? Luciano classifies himself as a non-reductionist. (I actually had a job once as a low-grade programmer, well, I was using object-orientation early-on.)

Reductionists support the feasibility of a "unified theory of information" general enough to capture all major kinds information (from Shannon's to Baudrillard's,...).

Now how many US computer jocks have ever heard of Baudrillard? Am I digressing? Have I ever heard of Baudrillard, the famous Czech composer?

[10/5]

There is an important article by [Ellen Ullman](#) in the October issue of Harper's, which unfortunately is not available on the Internet. It is a several page article entitled "PROGRAMMING THE POST-HUMAN". It is easily the hardest hitting indictment of materialism and Strong AI that I have ever run across.

Following computer science's quest to create a sentient machine, Ellen Ullman, a former software engineer and a novelist, is prompted to explore what it means to be human. Considering emotions, consciousness, reproduction, and nutrition, alongside computer science's dismissals and rebuttals, Ullman arrives at "recognition of our own kind" as the quality that defines human life. "We are creatures whose brains are formed by learning; that is, through experience and social interaction. We don't merely send out signals to identify ourselves; we create one another's identity."

This brief summary does not do her justice. She skillfully captures the personal cynicism motivating too many of the AI researchers, a cynicism that is usually kept just below the surface. She accuses them of seeing humans as nothing more than 'bags of tricks'. They are holding nothing over Richard Dawkins besides the express desire to eliminate their own species in favor of the much greater efficiency and rationality of programmed silicon brains.

Why have we had to wait this long for someone to throw down the gauntlet? After reading more than my share of dry as dust philosophical argumentation, this was a fresh breeze, indeed. The AI materialists have been intellectually coddled for much too long in their publicly funded ivory towers.

The question before us now is whether this mainstream publication was an anomaly, or something more deliberate and political. If I were in the scientific materialist establishment I would be feeling more than a bit uneasy just now. Is this a call to battle? Who is pushing this very visible button? This virtual arena has every potential to get interesting quickly. If it progresses too quickly for me to keep up, well, more power to Ellen & Co. At one point she even feels it necessary to deny any theistic agenda. And what will happen when the theists catch the scent of blood? It may not be real pretty. Some 'sacred' cows will be gored.

[10/7]

The reaction to the the 'transhumanist' attack on humanity is slow in coming, but I doubt that Ellen's reaction will be the last.

[Anne Foerst](#) has a rather different approach to the same general topic:

At the AI-Lab, she served as the theological advisor for the [Cog](#) and [Kismet](#) Projects, two attempts to develop embodied, autonomous and social robots in analogy to human infants which might learn and develop more mature intelligences. She also initiated and directs "*God and Computers*," a dialogue project initially between Harvard Divinity School, the Boston Theological Institute and MIT and now to be continued at St. Bonaventure. In this function, she has organized several public lecture series and public conferences on Artificial Intelligence, computer science and concepts on personhood and dignity.

Would I be capitulating to cynicism to wonder if her presence represents an awkward bit of CYA on the part of the AI crowd?

Here is a [hostile reaction](#) to her work:

Anne Foerst's perverse convolution of AI and Christianity is disturbing, to say the least. Mixing one of mankind's greatest goals with the myth of the Fall and concepts of sin and estrangement is more than just an attempt to endow AI with Christian meaning. It is an attempt to sully the grand vision of AI itself and the "hubris" of those who are working to attain that vision. The myth of the Fall (the Edenic myth of Adam and Eve, who fell from God's grace upon eating from the tree of knowledge) is Christianity's declaration of war on science. Nietzsche's analysis of this myth is dead-on: "Science makes [us?] godlike - it is all over with priests and gods when man becomes scientific. The moral is that science is forbidden as such; it alone is forbidden. Science is the first sin, the seed of all sin, the original sin. This alone is morality."

This writer's hyperbole is clear, but he probably captures a popular sentiment, nonetheless. Invoking Nietzsche does nothing to dispel or soft-peddle the transhumanist 'grand vision' of Strong AI.

[10/8]

I had not done a search on [reductionism](#) for awhile and I was pleasantly surprised by the results. There are not many folks publicly advocating reductionism.

Noteworthy is Gregory Chaitin on the subject: [The Decline & Fall of Reductionism in Pure Mathematics](#). I had not previously encountered an anti-reductionist interpretation of the crucial Godel and Turing results. The incompleteness of formal systems implies that important theorems may be improvable and so must be treated as irreducible axioms, much the way new phenomena in physics may be explained with new laws. Mathematical systems are made more powerful by being extended with optimally chosen axioms. There need be no limit to this process of extension. This quasi-empirical process is a version of transfinite constructivism, often motivated by computer experiments. This constructivism highlights the increasingly subjective aspect of pure mathematics, in that the choice of axioms becomes an exercise mathematical aesthetics. The demonstrable facility of the human mind with such irreducible intangibles lends considerable credence to its supra-natural character. Who is volunteering a biological explanation for our ability to hypothesize the transfinite Riemannian distribution of the primes? Its likely

improvability only adds to the mystery.

[10/9]

[Psychoneural Reduction - The New Wave](#). This the quasi-non-reductive wave came ashore without leaving much of a trace: [Eliminativist Undercurrents in the New Wave Model of Psychoneural Reduction](#).

The state-of-the-art of reductionism is surveyed in [Physicalism and Its Discontents](#) (2001, CUP), and here is a [review](#) of it. The upshot is very little progress to report in the last several years: "There is a tone of battling programs here rather than detailed argument and reply." In other words, the physicalists have given up talking even to each other. The burden, of course, falls on the reductionists. If they cannot convince each other, what chance do they have with the skeptics?

Bare reductionism never even got off the ground. What we see are continuing attempts to compromise with reductionism in ways that would bring it into some resemblance of the mental phenomena it is meant to explain. These compromises with physicalism, however, are invariably found either to be unphysical or to fall well short of the target phenomena, and so it's back to a very cluttered drawing-board for the would-be neo-physicalist.

Here we linger until we summon sufficient courage to tackle immaterialism. No one seems able to muster the will or the authority to call an end to this exercise in futility. But then there's Mary:

[Nature's Imagination: The Frontiers of Scientific Vision](#) (1995, OUP) takes the gloves off the reductionism debate, thanks, in part, to its coeditor [Mary, Mary, quite contrary](#):

Mary Midgley, aged 81, may be the most frightening philosopher in the country: the one before whom it is least pleasant to appear a fool. One moment she sits by her fire in Newcastle like a round-cheeked tabby cat; the next she is deploying a savage Oxonian precision of language to dissect some error as a cat dissects a living mouse.

....With two other [books], *Science And Salvation*, and *Evolution As A Religion*, she staked out a territory all of her own, examining how science comes to function as a substitute for religion, and how very badly it does the job.

"It was Lucretius," she writes, "who launched the notion of science as primarily a benign kind of weed killer designed to get rid of religion, and did it in great rolling passionate hexameters which gave it a force it would never have had if it had been expressed in unemotive prose.

She believes that philosophy matters, perhaps especially to the people who think it is merely a garnish on the brute facts of life - "like the bed of tulips in front of a nuclear power station",

Love that Brit wit. Unfortunately, no ensuing vivisections have been reported.

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Nature & Plato, etc.

Perhaps the most difficult challenge for the naturalists is the [naturalizing of epistemology](#). It appears that epistemology has an irreducibly normative aspect, and although norms can be naturalized to a degree, normativity *per se* entails an irreducible rationality.

The deeper worry is that even if naturalized epistemology can account for what makes one normative standard better than another, it provides a model of the human agent that cannot make sense of how there can be responsible active users of norms at all. It cannot make sense of *normativity*. This charge underlies Davidson's anomalous monism: our practice of thinking and evaluating through the use of propositional attitudes is subject to a 'constitutive ideal of rationality' which cannot be fully explained in naturalistic terms.

There is also the slight problem of providing a naturalized epistemology of mathematics. [Indeed, see the work of Zalta, et al. at the MRL, noted below.]

Christopher Hookway, the author in question, reports that as of 1990, Quine had converted from his radical epistemic naturalism to Davidson's anomalous monism:

What does Quine say about this 'anomalous monism'? He insists that there are 'irreducibly mental ways of grouping' events: 'grouping a lot of respectably physical perceptions as perceptions that p, and grouping a lot of respectably physical belief instances as the belief that p'. (Quine, 1990, p, 71). Moreover there is 'no dismissing' this way of talking since it 'implements vital communication and harbors indispensable lore about human activity and motivation, past and expected.'

[10/11]

Then we have Laurence Bonjour, [In Defense of Pure Reason: A Rationalist Account of a Priori Justification](#) (1997, CUP).

'Although he has been thinking and writing about these issues for many years, the publication of his book is a part of a widespread resurgence of interest in rationalist ideas, from the foundations of logic, through epistemology to moral philosophy, and anyone interested in either the rationalism or the resurgence will need to read In Defense of Pure Reason.' Times Literary Supplement

Yeah, man, show me s'more a that there resurgence stuff!

In all of this Internet sleuthing, I would like to think that we are closing in on what will turn out to be the decisive argument in the final defeat of materialism, but we may just be going around in circles like everyone else at this *fin de siecle*.

And then we have a reissued anti-empiricist, coherentist tome: [Groundless Belief](#) (1997, 1999 PUP). Naturally there are idealist excursions herein.

On a lighter note, you may wish to consider the following:

[Pew Workshop -- The Metaphysics of Human Persons, September 5th - 8th, 2002, Princeton, New Jersey:](#)

- Galen Strawson, ["What is the Relation Between an Experience, the Subject of the Experience, and the Content of the Experience?"](#) (Related documents: ["I"](#) and ["I-diagram"](#))
- Peter Unger, ["Demystifying the Physical"](#) (Related document: ["A Humanly Realistic Philosophy"](#))
- Howard Robinson, ["Sellars's 'Empiricism and the Philosophy of Mind'"](#)
- Robert Adams, ["A Spiritual Universe"](#)
- Godehard Bruntrup, ["Liberal Naturalism and the Causal Efficacy of Phenomenal Properties"](#)

- Trenton Merricks, ["Split Brains and the Godhead"](#)

It does seem that we are turning a rather sharp corner hereabouts in philosophy. Will the materialists be able to hang on? Are they just eating dust about now?

And although this was sponsored by the IDers, it encompassed an impressive diversity:

[THE NATURE OF NATURE: An Interdisciplinary Conference on the Role of Naturalism in Science: April 12-15, 2000](#)

Back to more serious stuff, consider: [Naturalized Platonism vs. Platonized Naturalism](#) (1995). This is a candidate for the smoking-gun paper. Have the materialists not been able to refute these claims? We'd better check.

[10/12]

Here are Linsky & Zalta:

In this paper, we argue that our knowledge of abstract objects is consistent with naturalism. Naturalism is the realist ontology that recognizes only those objects required by the explanations of the natural sciences. But some abstract objects, such as mathematical objects and properties, are required for the proper philosophical account of scientific theories and scientific laws. This has led some naturalists to locate properties or sets (or both) in the causal order, and to suggest that philosophical claims about properties and sets are empirical, discovered a posteriori, and subject to revision. We call this view Naturalized Platonism, and in what follows, we contrast it with our own view, which we call Platonized Naturalism.

Platonized Naturalism is the view that a more traditional kind of Platonism is consistent with naturalism. Traditional Platonism is the realist ontology that recognizes abstract objects, i.e., objects that are non-spatiotemporal and outside the causal order. The more traditional kind of Platonism that we defend, however, is distinguished by general comprehension principles that assert the existence of abstract objects. We shall argue that such comprehension principles are synthetic and are known a priori. Nevertheless, we claim they are consistent with naturalist standards of ontology, knowledge, and reference.

I just realized that this article is the center piece of the program at the [The Metaphysics Research Lab](#), Center for the Study of Language and Information, Stanford University. [At this point I had already forgotten about the **Computational Epistemology** Lab, [mentioned earlier](#).]

The considerable irony is that this metaphysical smoking gun is being constructed by the computer jocks at Stanford. It must be a cold day in hell when the materialists are getting it in the behind from these guys. I always thought that the 'M' in MRL was a joke. I should have been paying closer attention. 'What the heck does a computer care about metaphysics,' I wondered. Well, it looks like the joke is on me. I'm just the last person in the world to realize that materialism was a joke. I've been taking it much too seriously. But isn't the last guy out supposed to turn off the lights. It's so dark in here I can't even see the light switch. Help, Lord!

I am finding this quite strange. Zalta doesn't seem to get the joke. He just tends to his knitting. And how is this going to affect the programming of computers, pray tell?

This article does get very abstract and analytic. I look at Ed's home page and I see that he may never have laid a hand on a computer. But these formal ontology projects are strictly for AI type stuff, I thought. Maybe these computers are smarter than we think. Should we worry?

I'm trying to find the publication page again. [Here](#) it is. I was struck mainly by the conference title:

"A Common Ground and Some Surprising Connections", Southern Journal of Philosophy, Volume XL,

Supplement, 1-25. (Keynote lecture delivered at the Spindel Conference entitled **Origins: The Common Sources of the Analytic and Phenomenological Traditions**, September 2001, University of Memphis, Philosophy Department)

No wonder I'm perplexed. Am I gonna have to read this? [10/14 -- I have read it without yet determining a relevance. It is nice to have a formal ontology, but I suspect that the world is not so wont to stand on ceremony. Formality does not comprehend rationality, and rationality does not comprehend the aesthetic implied in the BPW. Cosmic love is just bound to be trans-rational. The world is optimally rational.]

[10/13]

It looks as though I may have to render some sort of opinion about the competing theories of abstract objects that these latter-day, techno-ontologists love to fret about. In general I would say that their disagreements may be attributed to an overly analytical approach to ontology. They each assume that existence is an all or nothing proposition. This is a major mistake. They don't want to conceive of existence as relative. There is a good reason for this. It's part of our self-preservation instinct. Each of us wishes to exemplify an absolute existence. But on a relational perspective there can, at most, be only one absolute. My more immediate concern is as between the particular and the universal. I have spoken of cosmic love. Do we envision that as a universal or a particular? Do we embody or exemplify that property? I'll have the answer in one hour, so keep your pants on.

Yes, this is what I think is going wrong here, Ed is trying to construct a computer friendly ontology. And he has fallen into the trap of thinking it's not who you know, it's what you know. Well, this is a trap that is more difficult for an x'ian to fall into, if you catch my drift, not to say that Ed is not such at heart, but that is somewhat beside the point, or is it? Someone that analytic has got to be just a tad insecure, and one's x'ianity is directly correlated with one's existential security. It's just that simple. But I'm no expert, just an *amateur*.

And, here's the real catch: to know me is to love me, or, really, vice-versa, and how many of us could ever say that, even about ourselves. No one said that existence, or really just love, is easy. The only reason we continue to exist is because of God's continuing love. Even God is not absolute. The absolute is the creator-creation love feast, or the hierogamos, to be technical. Is that a universal or a particular? Obviously it is more than the sum. It has got to be the best possible love feast. Does that mean we are going to die? No, that means don't ask stupid questions, if you catch my drift. Does that completely answer your question concerning existence? I hope so, 'cause that's all I can think of right now.

And I almost forgot: what about 'holier than thou'? As a wannabe second comer, am I just looking out for *numero uno*? You got it, sister! Oh yeah, and that's *a priori*, if you catch my drift for the last time. And do I know what I'm talking about? Not really, if you catch..... I'm a lot like you, I just work here, if you.....

And that segues us right back to Ed & Bernie (Linsky):

Indeed, from a naturalist perspective, how can there be synthetic *a priori* truths like the comprehension principle? The answer is that there can be such truths if they are required to make sense of naturalistic theories, that is, if they are required for our very understanding of those naturalistic theories.

....As the final step to our argument, we claim that it follows from this conclusion that the comprehension principle and logic of encoding are required to make sense of any possible scientific theory, i.e., required for our very understanding of any such theory. So our Principled Platonism is consistent with naturalism because it is required by naturalism.

I would also point out that I can think of nothing more universal than gravity. But is the universality of gravity not essentially Platonic? And without this Platonism there would be no nature, nay, there would be no naturalists. Nature is not self-sufficient, not even the Creator is self-sufficient. Did you ever see a Creator without a Creation? You could have an ex-creator with an ex-cre(a)tion, but let's not go there!

The comprehension and identity principles present us with an ordered realm of objects that looks more like a formal garden than a jungle.

Well, guys, there's the mistake. We didn't promise you a rose garden. It's just mean streets out here in the BPW.

A principle asserting the existence of a **plenitude** of abstracta meets this standard, for a plenitude is not arbitrary. There is no need to explain why some abstract objects exist while others don't. A Platonized Naturalist, however, operates in the spirit of this standard by pointing out that for objects outside the causal order, there is no way to discover or explain our connection to them on such a piecemeal basis. There is no good reason to suppose that abstract objects are sparse.

The plenitude can only be of, by and for cosmic love. How many more millennia to get this right? The love is gonna getcha! (The Ravens just lost, but we're still tied for first in our division.)

I gather from Bernie & Ed [and see Hookway, above] that Willard Quine was, in effect, the first and last naturalist philosopher. He was the first self-professed naturalist philosopher, and yet his naturalism was amended with a 'limited Platonism'. No naturalist since has been able to refute this peculiar epistemic appendix to nature. A great deal of effort has gone into the attempt to naturalize Plato, but these authors argue effectively that it is a lost cause, and the only recourse is now to Platonize nature. This is not your grandmother's idea of nature.

Willard's refutation of the analytic-synthetic distinction has been touted up one wall and down the other, but not so for his refutation of the Cartesian dichotomy of idea & matter. This is far more significant historically, in my humble opinion. We have spent about half a century trying to restore nature's conceptual virginity, and now it's time to face this fact of life: 'Do not put asunder that which God hath brought together.' 'Anomalous monism', indeed.

[10/14]

There are several contemporary philosophical discussions that bear upon our putatively imminent gestalt switch to rational theism. I have been surveying them in these last few pages.

Now that we have witnessed the partial rehabilitation of Plato in contemporary philosophy, let us return to the consideration of [rationalism](#).

(Just as a sidelight, here is an account of rationalism vs. empiricism in economics: [In Defense of Extreme Rationalism- Thoughts on Donald McClosky. The Rhetoric of Economics.](#))

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Rationalism vs. Naturalism and other Orthodoxies

[10/15]

Rationalism and idealism are not two sides of a coin; they are simply one coin. Of course, the scientific establishment is constantly attempting to recruit rationality to its own cause. The next time a scientist makes an appeal to reason, ask her if anyone has ever observed one of them there reasons.

The Fallacy of Epistemological Idealism:

Modern philosophy seems to be a maze of contradictory theories which have arisen in a relatively short period of time. -----

On the surface, there appears to be nothing but intellectual chaos. Viewed from a broader standpoint, however, by far the majority of these theories and systems will be seen to be more or less alike. They reveal a common parentage and show a common kinship. As such, then, they possess a uniform trait, a fundamental doctrine identical in them all, which underlies all the variants and forms the root-idea from which they derive their origin and then develop into different philosophies. This uniform trait is idealism, and the root-idea is the idealist postulate.

Here, here! Nothing worse than all these half-baked idealists! A dime a dozen.

How, then, can the mind perceive things at a distance, or how can things get into the mind? It does not seem to solve the difficulty by referring to the stimuli (light waves, airwaves, etc.), which are supposed to leave the objects and impinge upon the sense-organs; because then we should perceive these stimuli and not the objects from which they come. That, however, is not the case: we perceive apparently objects and certainly not stimuli.

Yes, I always did wonder about that.

The foregoing criticism shows that idealism arises out of the ego-centric predicament and that its arguments involve a faulty logic. This, of course, does not prove that extra-mental reality actually exists; it merely shows that idealism has not disproved the existence of extra-mental objects. The question of the existence of such objects must be solved, not by any a priori, but by an a posteriori method. Facts alone, together with their proper interpretation, must settle the issue; that is the only scientific and philosophic procedure which can lead us with safety to a definite conclusion.

Yes, Mam, just the facts, please. Our survival depends upon sticking to the facts. But to whose facts do we stick? Where is our authority? Nay, where is our Author?

CATHOLIC ENCYCLOPEDIA- Rationalism: (speaking of authority...)

The term is used: (1) in an exact sense, to designate a particular moment in the development of [Protestant](#) thought in Germany; (2) in a broader, and more usual, sense to cover the view (in relation to which many schools may be classed as rationalistic) that the human reason, or understanding, is the sole source and final test of all truth. It has further: (3) occasionally been applied to the method of treating revealed truth theologically, by casting it into a reasoned form, and employing philosophical Categories in its elaboration.

Not exactly a rousing cheer for rationalism from this authority, and I can readily sympathize with their cautions...

But in his method of proof of the authority of Scripture recourse was had to reason, and thus the human mind became, logically, the ultimate arbiter in the case of both. Supranaturalism in theology, which it was Wolff's intention to uphold, proved incompatible with such a philosophical position, and Rationalism took its place. This, however, is to be distinguished from pure Naturalism, to which it led, but with which

it never became theoretically identified. Revelation was not denied by the Rationalists; though, as a matter of fact, if not of theory, it was quietly suppressed by the claim, with its ever-increasing application, that reason is the competent judge of all truth.

They are not quite denying that our presumably God given, supra-natural power of reason is not the final arbiter. (Am I sounding too Protestant?) What else can be? On what other basis can there be an interfaith dialog, or an apologetics?

I am finding the remainder of this article most helpful, and I urge you to view the source.

As has been noted in the preceding paragraph, German Rationalism had strong affinities with English Deism and French Materialism, two historic forms in which the tendency has manifested itself. But with the vulgarization of the ideas contained in the various systems that composed these movements, Rationalism has degenerated. It has become connected in the popular mind with the shallow and misleading philosophy frequently put forward in the name of science,....

Amen, to that.

[10/16]

Consider this [conceptual triangle](#):

Sometimes a distinction is made, as it has been in different ways by Frege and Popper, between three kinds of real things (three 'realms' or 'worlds'). The first contains material things.... The second contains psychological things.... The third contains abstract things.... Philosophers have tended to treat these three realms ... as lying in a triangle, so that the rejection of one was compatible with accepting either or both of the other two. Materialists strictly speaking say that only matter exists, but in modern times they have tended to direct their fire primarily against believers in the second realm, and some of them (e.g. Armstrong) accept at least a moderate realism in connection with the third realm. But this was not always so. Plato, with whom so much of philosophy began, was primarily concerned to assert the existence of the third realm....

If the rationalists/idealists have established anything it is that realm of numbers cannot be reduced to material entities. Given the reality of this 'third realm' then it follows naturally that the realm of the psyche must also have an immaterial aspect in order to make contact with the realm of numbers.

The existence of consciousness is very hard to deny, as materialists must, but its existence cannot be demonstrated objectively, as they insist. The materialists have the rest of us in a bind, demanding an objectification of non-objects, i.e. abstracta. 'Abstract' may be a poor word because it implies a logical dependency, but, in any case, abstraction, *per se*, is a purely psychic act.

Opposing rationalism is empiricism, which is most narrowly equated with materialism. More broadly conceived, empiricism becomes naturalism, which is more loosely defined, so loosely, in fact, to be possibly lacking in coherence.

Next, we look at [naturalism](#). Is it a coherent set of beliefs?

What it insists on is that the world of nature should form a single sphere without incursions from outside by souls or spirits, divine or human, and without having to accommodate strange entities like non-natural values or substantive abstract [universals](#). But it need not reject the phenomena of consciousness, nor even identify them somehow with material phenomena, as the materialist must, provided they can be studied via the science of psychology, which can itself be integrated into the other sciences.

Off the top, psychology is very, very far from being a science. Every psychologist has a different theory of psychology. In these latter days, even the physicists are getting into the pluralism act. Every

theoretical physicist has a different conception of what the final Theory of Everything is going to look like. This simply means that the frontier of any science will be 'unscientific'. Political, aesthetic, intuitive and subjective considerations become dominant. This is about charisma at its highest level. Only when this charisma has been thoroughly routinized are we back in the realm of science.

From an historical perspective we can think of alchemy as, at one time, being the frontier of chemistry. Alchemy was a thoroughly charismatic affair: it reflected intensely personal and creative participation. As an immaterialist, I would go even further than this. During this charismatic stage of science, reality is being defined. There is a give and take between the subjective and objective realms. It is like a lengthy process of negotiation where the protocols of transaction are being worked out so as to achieve the greatest harmony as part of the Best Possible World. Science is not simply a process of discovery. The human intellect and the cosmic intellect are working out an ultimate accommodation which is mediated by and through nature.

Psychology is still very much at the charismatic stage as represented by alchemy. The transactional and transference protocols of psychology are intensely personal, and the results of which will ultimately define how we become one with the creator. That is the 'science' of eschatology; that is what psychology is gradually working up to. The eschatological psychology will be barely recognizable from what we know today. It may even become more charismatic than it is now, but that will not prevent it from also taking on some significant aspects that represent a continuity with the methods of today's science.

But we were supposed to be discussing naturalism. We have simply explained why the epistemological form of naturalism is sometimes referred to as 'psychologism'. It was Frege's reaction to the 'psychologizing' of mathematics, late in the 19th century, which led to contemporary rationalism.

It appears that the academic debate that is of most practical relevance to rational theism is the debate between rationalists and naturalists. It is also true that this area of discussion is as active as any in philosophy.

[10/17]

One of the foci of this discussion is the ['naturalistic fallacy'](#):

The naturalistic fallacy is a metaethical theory proposed by G. E. Moore (1873-1958) in *Principia Ethica* (1903) that the notion of moral goodness cannot be defined or identified with any property. Moore argues that "goodness" is a foundational and unanalyzable property, similar to the foundational notion of "yellowness," and is not capable of being explained in terms of anything more basic.

This has a slightly different thrust than the more commonly stated version of this fallacy as consisting of the attempt to infer 'ought' from 'is', and going back at least to Hume.

Here is [another take](#) on the fallacy:

Small wonder, then, that faith in Nature is hard to reconcile with the rationalist philosophers' critique of the naturalistic fallacy. Environmental ideas of Nature are often based on a scepticism about the power of reason, and a willingness to put faith in spontaneous order precisely because one knows the limits of one's own knowledge about the working of the system.

This points to the divide between naturalistic philosophers, who align themselves with science, and naturalists *simpliciter*. Is there anything in the world more unnatural than science? Natural science should be an oxymoron. These matters are further complicated by the once prominent religious notion of Natural Law. And finally, the concept of human nature is about as contentious as any in the modern world.

[James Boyle](#) continues with his review:

In 'Contested Natures' Phil Macnaghten and John Urry take up these questions. They argue that we

have not one but many Natures, "constituted through a variety of socio-cultural processes from which such natures cannot be plausibly separated." Their argument, if I understand it correctly, is that three things will happen once we realise that the concept 'Nature' is neither 'natural' nor unitary. First, we will stop believing that we can get objective science about Nature. The reason is almost Heisenbergian; the observers are in the frame, not outside of it. We are part of Nature, part of many Natures, and scientific analysis must always begin by assuming some pretheoretical orientation towards one of those 'Natures.'

These preceding observations bring us back to the question I posed yesterday: can anything posing as 'naturalism' be coherent? I am not the only skeptic on this matter. Naturalism is the *de facto, ad hoc* fall-back position for the rag-tag remnants of the once ascendant materialists. As we speak, they are discovering that this encampment is not rationally [sic] defensible, and they encounter a lack of sympathy among the natives.

Now I could be proven wrong in this prognosis, and certainly I am not specifying a date by which the 'naturalists' will have folded their tent. I am not holding my breath, but I am, right here before your eyes, maintaining a vigil. I am supposing that a properly conceived vigil will expedite the folding of that tent.

And, of course, I am doing rather more than that. I am attempting to give shape to the tent that will come. As the naturalists get a better handle on what exactly they are holding out against, it may well increase their resolve. So be it. What could be the more logical contender to naturalism than a rational theism, with its attendant BPW supposition? They may well realize that their best strategy is to fight every strawperson and ignore every real person. When they are no longer able to ignore rational theism, the game is over.

Now I search on [rationalism & naturalism](#). There are over 5,000 hits.

It is disappointing to see how many people using rationalism in its particular historical and non-philosophical sense that is now covered by naturalism. The scientifically inspired attack on religious authority came way back in what was naively billed as the Age of Reason by self-styled Rationalists. This confusion means that a lot of people are missing what is now the principle argument against naturalism. Of course, naturalism is also a misleading term, chosen perhaps deliberately by those defensive materialists.

Here is the first [substantive hit](#). (Note that 'empiricism' is used in place of 'naturalism'):

...the Rationalist holds that some or all of what is true knowledge is in-nate to us, it is literally inborn with us; the Empiricist believes the opposite: all of our knowledge arises from our perceptual experiences in the world after we are born. The name of the school of Rationalism obviously derives from the word 'rational' which itself goes back to the Latin, 'ratio' meaning 'calculation'. This in turn goes back to another Latin word, 'ratus', which is the past participle of 'reor', meaning "think", 'deem', 'judge'. What runs through all of these is the emphasis on mind, an emphasis retained in most of the modern associations connected with the word 'rational' as well: rationalise, rationality, and so on. 'Empiricism' derives from another English word, 'empiric', meaning, 'derived from experience' (this itself going back to Latin and Greek words for experience also). So in the plainest language possible, the Rationalist places the origin of our knowledge of reality in the powers of the mind, whereas the Empiricist places it in our powers of perception.

As John Mullarkey points out later in this article, it is also the distinction between deduction and induction. But in a contemporary cultural sense it is the distinction between the Analytical and Continental schools of philosophy. So if I'm so big on rationalism, why don't I just move to France? Well, the French still see rationalism as opposed to both religion and nature. They are still back in the Age of 'Enlightenment'. Hegel's stab at a rational theism was stopped dead in the water by many converging historical forces. Those deconstructive catholic atheists show not the slightest inclination to revive it.

[10/18]

By the way, I hit on the following article that is apropos of the interface of faith and reason: [The Opening of the Evangelical Mind](#):

If there is a threat to academic freedom, it comes from what he calls "dogmatic rationalism." Naturalism, the belief that everything that exists in the world has a natural origin and can be explained by laws of nature, "becomes dangerous when, like the dogmatists of old, it declares its way of knowing to be the only legitimate one and then seeks to disenfranchise other voices."

Notice that even the editors of the Atlantic Monthly are disposed to equate rationalism with naturalism. The whole religion-science debate may hinge upon the distinction.

Continuing on with the [rationalism & naturalism](#) listing, I find the most complete statement of the anti-naturalist view of the mind: [Mind and the World of Nature](#) by [Steven Horst](#). He is still drafting some of the chapters. I have not run across any defense of naturalism that is nearly as comprehensive. The 'neuro-philosophy' tomes we looked at earlier simply do not address many of these basic philosophical issues. The papers that do address these issues do so in a piecemeal fashion.

Now here is a revealing article by a secular humanist: [Evolutionary Naturalism: the Philosophical Foundations of Humanism](#). Pat Hutcheon reads the Darwinian riot act to his fellow humanists:

Do you assume that human beings cannot know anything beyond nature, nor can they know anything by any means beyond the use of the senses and the application of reason to experience? Do you consider that any sound understanding of reality must begin with a bottom-up, empirical search for cause and effect relationships -- rather than with a priori axioms and a top-down process of deductive rationalism?....

Do you assume that language is merely a tool evolved within our species of primate and that the terms we apply to categories of experience do not carry within them any "essence" of the reality they serve to symbolize? Are you skeptical of holistic approaches to knowing, or to healing, with their grand designs for social change -- or total harmony of being -- that can be neither analyzed nor tested? Do you refuse to devote time and effort to a search for the underlying meaning and purpose of life, and for your own role in some universal cosmic plan?....

All of which was prompted by the following observation:

Many European humanists -- because of deeply embedded cultural tendencies toward romanticism and Kantian transcendentalism [and Rationalism?] -- have never really adopted the evolutionary world view implied by modern science. For them postmodernism is an all-too-easy out. It allows them to have their cake and eat it too. They can avoid facing up to the implications of evolution for human behavior. They can say that, yes, science is one way of comprehending reality; but there are other, equally legitimate modes of knowing. "Most of us here are not in the least interested in Darwinian evolutionary ideology", I have been told a number of times by humanists in Europe. Indeed, I am beginning to suspect that the "postmodern" point of view, which sees all approaches to knowing -- including the scientific one -- as equally ideological in nature, is rapidly becoming the prevailing philosophy among humanists in many parts of the world.

Yes, those Continentals are a subversive bunch. And Pat is right about having to draw a line in the sand. One, well aimed, immaterial stone could bring down the whole glass house that is materialism. The Continental mysticism is a pragmatic defense against the immanent, logical collapse of scientific materialism. They don't want to be taken down with that edifice. They don't want to have to ride shotgun for Science as do their Analytical colleagues over here. The Continentals hope that only one end of the secular boat will sink.

This rather obvious point about Freud vs. rationalism had not occurred to me:

One of the strongest blows to classical rationalism did not come from the crisis of its bulwarks at the

turn of the century (applied non-Euclidean geometry, logical conventionalism, etc.), but rather from Freud's attack on the crystalline transparency of self-consciousness. In effect, Chomsky's neo-rationalism in linguistics adopted from the start the 'opaque' character of language universals.

No wonder that neo-rationalism is an uphill battle. This is from a footnote of Alberto Peruzzi in '[From Kant to Entwined Naturalism](#)'. I'm attempting to discern a possible Continental flavor to naturalism, hopefully it will be spiced up a bit. I am reminded of Linsky & Zalta's [Naturalized Platonism vs. Platonized Naturalism](#) discussed on the [previous](#) page. In the present case, Peruzzi is using the mathematical theory of categories to Kantianize Nature. Again, this is not grandmother's idea of Nature, but scientists have been mathematizing Nature from the beginning. Also Peruzzi reminds us that logic and math are normative sciences rather than descriptive. Is this how we can smuggle intentionality into Nature? Are the Continentals going to help the naturalists get off the materialist hook by making irreducibility more scientifically palatable? Let us see. I suspect, however, that this is another foot in the door for rationalism, and that by giving it these few inches, it will not be difficult for rationalism to take the whole nine yards. But am I the only one who respects the potency of the rational? Has Freud reduced the ratio to the libido? Obviously the cosmic libido respected the rationale of the Monster Group or we would not have Physics. Creation is about the entwining of the Life force and the Logos to produce the BPW. A real neat trick!

But then why am I calling this 'rational theism' and not 'libidinous theism'. I may have just been taking the libidinous part as a given, as in, 'give us a break!' On the Trinitarian scheme does the Force reside more with the Son or the Spirit? It will be on your next quiz.

Science, in its transactions with Nature, recognizes neither the vital force nor the logos. The logos of mathematical physics is a significant exception.

[10/19]

While reading Peruzzi, I notice the next [essay](#) on the Google list, [rationalism & naturalism](#), is 'THE STRUGGLE BETWEEN CHRISTIAN THEISM, METAPHYSICAL NATURALISM AND RELATIVISM: HOW TO PROCEED IN SCIENCE?' by Jitse van der Meer (1995). It has been posted on the [ASA](#) website. The American Scientific Affiliation espouses a more academically respectable version of creationism with God working through nature, more or less, but it is more demanding of scientific openness than anything you would find at the AAAS, for instance, although I am sure that many scientists who are also evangelical belong to both out of professional necessity. Van der Meer is emphasizing the intellectual tension that must exist between naturalism and theism. This is a tension that I have found to be notably lacking among the more nominally, or non-evangelical theistic scientists, who see science as another job. They just work there, so to speak. It is not part of their job description to wax metaphysical, and they'll be damned if anyone tries to make an issue of it, as Jitse does here.

[Incidentally, the Intelligent Design/Irreducible Complexity advocates do not appear to have a presence in the ASA. I'm not sure how closely affiliated the IDers are with the reactionary creationists.]

I then suggest that science needs to expand its methodology beyond the current confines. This expansion consists of accepting non-material causes in scientific explanations, and using broader criteria for theory choice. Instead of explanations that use material causes only, science needs multi-dimensional explanations that admit the causal efficacy of purpose and intent. Not only is the pursuit of several different explanations more adequate for a multi-dimensional reality, but it also provides a way of limiting one-dimensional explanations including those developed in terms of matter alone. This is an hermeneutical approach to explanation in the natural sciences which emphasizes "understanding" and sees explanation in material terms as one form of it.

This is not an unreasonable suggestion, but it will not be taken up without a 'struggle', our without a major shift in public sentiment and understanding. It will not be taken up until rational theism is more widely appreciated.

Methodological materialism is important because it acknowledges the materiality of creation.

Well, there just went the whole ballgame. There's a throwaway line for you. Can anyone out there tell me why the prophetic traditionalists are knee-jerk dualists? I keep trying to understand this dogmatic dichotomy of Creator and Creation, but cannot quite fathom it. Are not human souls part of creation? Are they not immaterial? *Ergo*, Jitse is in a blatant self-contradiction. His obliviousness to this blinding inconsistency is endemic among theologians. Will someone please clue me in? What is going on here?

[10/22]

I've spent the last couple of days perusing [reductionism & mathematics](#). I am finding no defenders of reductionism. Dawkins remains the primary advocate of materialism; however, his 'memes' are decidedly immaterial entities, rendering him anomalous. After him comes Dennett, but his 'functions' are neither physical nor reducible.

There are quite a few philosophers who are 'non-reductive materialists', but I am not the only one who sees their position as self-contradictory. And these latter-day materialists seem motivated primarily by the desire to avoid Cartesian dualism. Their monistic predilection may put them in the forefront of idealism when its turn comes again. Their colleagues have too readily surrendered to the blandishments of pluralism.

Materialists lately refer to themselves as 'physicalists'. However, if you ask a physicist what physics reduces to, they will likely respond with 'mathematics'. If you ask a mathematician what mathematics reduces to, my perusal of the above list tells me that you will not get a definite answer. A century ago, the answer might have been 'logic', but that aspiration has long vanished. Are there any irreducible mathematical objects to which one may point? There are many objects that seem quasi-reducible at best. My favorite remains the **Monster Group**, which many believe has physical ramifications, along with its more diminutive siblings. It does contain many of the smaller sporadic groups as subgroups, but as the largest of that class, it is technically irreducible to them. It is not just the sum of its parts, because its group structure specifies a unique set of relations amongst all its elements. One might claim that the Monster is reducible to the coding of its existence theorem. However, the fact that this putative theorem has never been assembled in one place, is not fully understood by any one person, and is estimated that it would fill some 1,500 pages [3/10/03: [wrong](#), it was 15,000 pages compiled by some 50 mathematicians between 1961 and 1980 (additional [reference](#))], renders this form of reduction less than compelling. Surely, the existence proof of the Monster is already contained cryptically somewhere in the decimal expansion of Pi, along with Shakespeare's sonnets, but specifying its location therein might require many more than 1,500 [15,000] pages. But the Monster group is not physical, *per se*. It can exist only as an idea, and not as an isolated idea, but only as part of a seemingly unspecifiable, holistic set of ideas embedded in an intelligence having considerable overlap with human intelligence. Reductionism seems only able to lead us into irreducible logical circles. Its would-be defenders have been left in disarray.

Where does that leave the rest of us? That leaves us as if suspended on the edge of reality. Suddenly our world is populated by many new and mysterious objects. What are we to make of this new landscape?

Whatever else might be said of this landscape, intelligence is not an epiphenomenal aspect of it. Can concepts exist without conceivers, or experiences without experiencers? By definition, intelligence is structured to render the world minimally intelligible. Given the existence of immaterial, irreducible intelligences, it would seem unnatural to confine higher intelligence to a purely dependent existence. Especially so if we come to suspect, as many have, that the peculiar abstractions of space and time are dependent constructs of mind. In that case, our own immersion in space and time is an integral aspect of a cosmic construct to whose intelligibility we are prime witnesses.

[10/23]

It is revealing to read Steve Weinberg's comments, [REDUCTIONISM REDUX](#), on the reductionism

symposium at Jesus College in 1992. His arrogance is equaled only by the shallowness of his discussion. I have not read the proceedings, but there does appear to have been a dearth of philosophical reflection in a discussion dominated by scientists throwing barbs at each other, a technique easily mastered by Steve. Steve's now 'Standard Theory' combining weak, electric and strong forces may well have been the last hurrah of reductionism, or as he calls it 'grand reductionism'. Steve's 'grand' project was already being 'sneered' at even before the ink on his awards had dried. What role is left for him but curmudgeonhood?

There is another reason for some of the opposition to reductionism, and specifically to the perspective provided by grand reductionism. It is that this perspective removes much of the traditional motivation for belief in God.

Now there's a bit of candor. One almost has to wonder if Steve is concerned about his historical spot in the cosmic pecking order. By the same token, any significant shortfall in the grand project is evidence for cosmic purpose. Check out his [defense](#) of the 'meaningless universe'. With both Dawkins' and Dennett's reductionism suspect, Weinberg might have to be given the top spot on reductionism's hit parade. His motivation seems to lack personal conviction; what I see instead is a literal *reductio ad absurdum* of his professional role playing.

Steve's equation of modernism with 'grand reductionism' is correct, and so is its adversity to theism. The postmodern refusal to grapple with either rationalism or theism is its defining characteristic. It is a deliberate lacuna that is consigning its practitioners to instant irrelevance. The cottage industry of theological apologetics for science should be a scandal. Steve and the **fundamentalists** have the correct assessment. Pluralism is a desperate ploy to curtail thought and discussion of anything foundational. Anti-foundationalism has nowhere to stand.

Meanwhile the evidence against reductionism is mounting. It is strongest in the areas of epistemology and linguistics, areas that traditional reductive science abjures. The subtle arguments of its practitioners are lost beneath the furious controversy concerning human nature. Piaget's and Chomsky's structuralism was much too easily subsumed under biological genetics. Their 'genetic epistemology' was never intended to be about DNA, and the public ignorance of their subdued protestations to that effect only underscores the pervasiveness of the modern reductive hegemony.

The starkly theistic implications of any anti-reductionism, as touted by Steve, pose a great intellectual and political barrier to its academic proponents. They must toil amidst the unobtrusive details, leaving the obvious speculations to us outsiders. Even the growing cadre of theistically committed philosophers is slotted into areas of ethics. It is true, however, that there is a major overlap between ethics and epistemology. It is in that obscure venue that we might keep an eye out for an anti-reductive theistic initiative. Epistemology represents the soft underbelly of scientific materialism.

Plantinga's [Reformed Epistemology](#) is certainly a move in a parallel direction, but it does not focus specifically on reductionism. Alvin is just looking to construct a new branch of epistemology, a safe harbor for theism, rather than provoke a general confrontation. The neo-theists are following his lead, to the relief of their secularist colleagues. That the reformed and evolutionary accounts of epistemology can much longer avoid a confrontation is doubtful, however.

Let us look at ["reformed epistemology" & reductionism](#). An interesting article, ["The Relationship between Philosophy and Theology in the Postmodern Age"](#) (1999), is on the [al-Islam](#) website. This is an important essay. It provides a comprehensive introduction to contemporary philosophy of religion; actually, it is the best I have seen on the Internet to-date.

While philosophy in the U.S. has been dominated by analytic thought throughout, most of the twentieth century, over the last ten or fifteen years, continental thought has come to play a prominent role in American philosophy. What is emerging is a "world philosophy," but one from which the Islamic world is

largely excluded. The reason for this exclusion is not because of some conspiracy to suppress Islamic thought, but because we Muslims have not seriously attempted to enter the discussion. If we are to enter the discussion, we must beware that it takes place in what is often hostile territory, in the context of expectations, presuppositions and standards of reasoning many of which are quite foreign to those found in the Islamic sciences.

What a breath of fresh air from Dr. Muhammad Legenhausen.

Consider, for example, the role of the principle that an actual infinity of causes is impossible. A number of Western philosophers, physicists and mathematicians have come to doubt this principle. In defense of the principle, an important book has been written in which some of the ideas of Muslim philosophers are given attention: William Lane Craig's *The Kalam Cosmological Argument* (New York: Harper & Row, 1979). This is one of the rare cases in which ideas from the Islamic tradition (particularly those of Abu Humid Ghazali) have been the subject of discussion in the contemporary philosophy of religion.

I'll bet you didn't know that.

Other defenders of the Christian faith have argued that the doubts raised by Hume (1711-1776) and Kant (1724-1804) about the rationality of religious belief can be answered through an examination of the standards of reasoning employed in the natural sciences today, which are far from what Hume and Kant imagined.

Amen, Brother. Is it peculiar or not that the ***best*** summary of Christian philosophy comes from Islam?

The theologian provides the philosopher with the doctrinal setting in terms of which reports of mystical experiences are understood, and the philosopher provides a critical analysis of both doctrine and report in order to place mystical experiences within the framework of a broader epistemological theory.

Dr. Muhammad is getting me in trouble. I may be violating Federal Law with more than 'fair use' of his article.

[10/24]

Here is another helpful summary: '[An Evangelical Theological Response to Postmodernity](#)'. (This essay, as noted, was cached by Google from an inactive site. Unfortunately, no other information is available.) I agree with the notion of a global ethic:

Many of the issues which have fostered the development of postmodern thinking are primarily ethical, causing Grenz to comment on the growing concern for a community-based ethic of being.¹⁶⁴

In the postmodern world we are becoming increasingly aware that every ethical proposal - even ethics itself - is embedded in an interpretive framework which in the end comprises the shared belief structure - the theology - of a community. In short, every understanding of the ethical life is ultimately derived from a community-based vision, which links the personal life with something beyond.¹⁶⁵

Grenz believes that the hope for a global ethic, which originally arose out of the modern pluralist ethos, is even more workable in a postmodern communitarian climate.¹⁶⁶

I am most sympathetic with the teleology:

Through the cultivation of a proleptic [i.e. anticipatory] consciousness of the yet-to-be consummated whole of reality, we can gain an awareness and anticipation ahead of time of the future whole, ¹¹¹ based on Gods promise and faith in Gods faithfulness. The gospel of Jesus Christ promises a destiny - the new creation, which means reality is future-oriented. Only with the fulfillment of this promise does reality become a whole and the true nature of all the parts, including ourselves, is revealed. In the life death and resurrection of Jesus, we see ahead of time what this nature is.

He examines the notion of Gods creating as a continuous act, drawing implications for modern

cosmological ideas, and introducing the concept of proleptic creation. God creating from the future, not the past, means that it is the continuing divine work of future-giving that is the source of life and being. For Peters, Gods creative activity within nature and history derives from Gods redemptive work of drawing free and contingent beings into a harmonious whole. 114

[10/25]

In this last, anonymous essay, mention is made of Wolfhart Pannenberg (1928 -). This is a name that I have not run into in years. My bad. He is an advocate of 'systematic theology'. I am wondering if he may exhibit coherentist and idealist tendencies. Stanley J. Grenz, an American follower, provides a [review](#):

In contrast to the classical tradition, he declares that truth is not found in the unchanging essences lying behind the flow of time, but is essentially historical and ultimately eschatological. Until the eschaton, truth will remain provisional and truth claims contestable. Therefore, theology, like all human knowledge, is provisional. It simply cannot pack into formulas the truth of God. The future alone is the focal point of ultimate truth. As a result, all dogmatic statements are hypotheses to be tested for coherence with other knowledge. This, he claims, is in accordance with the Scriptures, which declare that only at the end of history is the deity of God unquestionably open to all-an event. however, that is anticipated in the present.

OK for coherentism, and we get the eschaton as a bonus. I am embarrassed not to have remembered Wolfhart much sooner. This indicates a lacuna in my Internet search strategy. .

[10/26]

While missing Pannenberg, I also have missed the lasting Hegelian and German idealist influence on modern theology. In previously picking up on Anglo-American theistic idealism, I was mainly seeing an offshoot of the former. However, after WWII, French existentialism and scepticism became dominant on the Continent, and theistic idealism toiled in relative obscurity.

Pannenberg's influence may be expanding in the US, of late, despite a pervasive anti-idealist undercurrent which remains characteristically inchoate. It seems to be an opposition mainly directed against **subjective** idealism.

I need to focus on this trend, and particularly in its eschatological form. For all I know right now, Pannenberg is the only exponent of this form. My speculation is that Wolfhart is an amillennialist: all the drama is focused on the eschaton. In contrast, I am a pre-millennialist: there is a dramatic overturn of materialism that ushers in the Millennium. If this is true of Wolfhart, I don't know his rationale, but, again, let me speculate. For Wolfhart, the eschaton lies in the distant and otherwise unforeseeable future, thus the concept of an historical Millennium would be a relatively minor addendum at best.

Carl Henry is perhaps the premier orthodox Christian theologian. Here is a review: [Carl Henry's Reasoned Apologetic](#):

Henry launches his metaphysical inquiry in these works by asserting the supernatural reality and objectivity of God against a tradition of dialectical and existentialist [and idealist] theology whose roots are traced to Kant and Kierkegaard, current manifestations he believes are the subjectivizing tendencies of Barth, Brunner, and Aulén, as well as Tillich and Bultmann. Thus the author returns to the emphasis in earlier volumes on Scripture's univocal propositional knowledge as juxtaposed to the non-cognitive [sic] personal encounters attributed to neo-orthodox theology, or to the ambiguities of the analogical language as defended in the tradition that runs from Aquinas to Mascal. The future-oriented theologies of Moltmann and Pannenberg also come under criticism for casting doubt on the present reality of deity and the lack of adherence to scriptural testimony about the incarnation.

These doctrinal errors are all finally traced to a reliance on philosophical conceptuality rather than biblical revelation.

The last sentence sums up the perennial objection to reason. One might wonder if human rationality were the work of Satan. Carl is our articulate, literate bibliolater. He can't see Jesus for all the Christianity. Rationalism and coherentism struggle to obtain a foothold in the no man's land between science and religion.

I would argue that Henry's incoherent, legalistic literalism is the same one that informs scientism as well as analytic philosophy. [and see [below](#)]

[10/27]

How 'bout that eschaton! Let's listen to Bob Russell, Founder and Director, The Center for Theology and the Natural Sciences, Berkeley, 1981-present, speaking from his important [meta-library](#):

According to Wolfhart Pannenberg, all Christian theology depends on the future coming of God. Eschatology thus involves "one of the most obvious conflicts between a worldview based on modern science and the Christian faith." John Macquarrie, too, wrote that "...if it were shown that the universe is indeed headed for an all-enveloping death, then this might seem to constitute a state of affairs so negative that it might be held to falsify Christian faith and abolish Christian hope." Are these conclusions avoidable?

Good question, Bob.

The only alternative is truly radical: to pursue the possibility that a commitment to eschatology will lead to an alternative scientific [sic] cosmology.

Tipler and Pannenberg have engaged in an interesting and constructive interaction to which Drees, myself and others have replied. Meanwhile, Tipler's scientific claims have been attacked aggressively by other scientists while both Dyson's and Tipler's theological proposals and their reductionist assumptions have been widely criticized by scholars including Polkinghorne, Barbour, Peacocke, Clayton and Worthing.

If this alternative is not to be taken, what options are left? [Immaterialism, anyone?] Polkinghorne is representative of most theological views when reminding us that "an ultimate hope will have to rest in an ultimate reality, that is to say, in the eternal God himself, and not in his creation." Such hope is not in the survival of death of a purported soul, since we are a psychosomatic unity. Instead it is in our resurrection: God remembering us and recreating us in a radically new environment. God will create the world to come through a transformation of the universe.

Maybe, Bob, just maybe, we get to participate in this recreational transformation of our already immaterial universe. A radical recreation implies a radically sub-optimal creation. It wasn't a Big Bang, it was a Big Boner! I don't think so, Bob.

Worthing has proposed that we take up Pannenberg's distinction between theological and scientific apocalyptic visions. Rather than equate the parousia with the remote future end of the universe, Worthing suggests we understand it as a renewal or transformation of the universe as a whole. The Biblical 'end' is not a cosmic end, since it "allows for a bodily resurrection and creation of a new heaven and new earth. "This, in turn, shifts the discussion from the end of the world to the concept of eternity as the real issue in relating science and theology. We are led to consider "the future of the universe...(as) taken up into the eternality of the Creator --- an eternality of a decisively different order from that which the physical universe could potentially possess..."

Exactly what does this mean, Bob? Why do you insist on this incoherent dualism?

Ted Peters writes from just such a perspective, developing the Trinitarian theology of the 20th century with particular attention to the implications of Big Bang and quantum cosmology. What we need is "temporal holism" in which the cosmos as a unity of time and space is both created proleptically from the future and redeemed eschatologically by God's future initiative which we know proleptically in Jesus Christ. Prolepsis ties together futurum, the ordinary sense of future resulting from present causes, and adventus, the appearance of something absolutely new, namely the kingdom of God, the renewal of creation. The creation, from alpha to omega, will be consummated and transformed into the eschatological future which lies beyond, but which will include, this creation as a whole. "The eschatological future is the key that opens the gate to eternity." Peters, too, is ruthlessly honest about the challenge from science. "Should the final future as forecasted by (scientific cosmology) come to pass...then we would have proof that our faith has been in vain. It would turn out to be that there is no God, at least not the God in whom follows of Jesus have put their faith."

Amen!

I believe the approaches suggested by Pannenberg, Polkinghorne, and Peters are particularly promising, but I also want to underscore the challenge of making them intelligible in detail in light of scientific cosmology as it currently stands. If we are to engage in a genuinely mutual interaction, a more complex methodology is called for. I will make preliminary suggestions about such a methodology in Part III: F.

Don't hold your breath, folks: Part III: F, seems no longer to exist. Should we be grateful to be spared the 'more complex methodology'? Only by God's grace do some of us refrain from 'methodology'! I did meet Bob once: a theological *apparatchik*. But what else could he be if he chooses not to rise to the messianic occasion? All the more for the rest of us. Thanks, Bob.

There you have the bleeding edge of academic eschatology.

Now we need to check out that German idealistic theism, tracing its genealogy to the present.

Starting with [idealistic theism](#), the first entry is [On the Rationality of Theism](#), right up our alley. It starts out as a critique of Ayn Rand. Scott Ryan surmises that her incoherence stems from her emotion laden atheism. He then matriculates to his own cosmology.

I hope it is clear that classical theism is "idealistic" in this sense, i.e., it maintains that reality consists fundamentally of a single absolute mind and, less fundamentally, of the objects created by that mind's activity.

This is not rocket science. How then are so many theologians still hung up on Cartesian dualism, three centuries after the fact? What a waste of mind.

Unfortunately, Scott does not manage to put Ms. Rand behind him for long. I have yet to comprehend either the positive or negative fascination with this person. Shades of Blavatsky? Charlatan?

But hear his concise defense of idealism:

Now, beyond the claim (made earlier) that there simply are no fully "external" relations, I can suggest at least two further powerful reasons for thinking that the relation between thought and object is not external in the other direction either. One is that the object of thought must be such as to be "thinkable." Thus, if (as we have suggested) everything which exists can, in principle, be present to and instantiated in thought, then to say that something is "real" is to make essential (though not necessarily explicit) reference to thought.

The other is that even on the most strongly "materialist" or "physicalist" view (I emphasize with Grayling that these are not the same), it still seems to be the case that the "material" or "physical" universe gives

rise, in a causal manner, to the existence of mind. If the cause-and-effect relation is also a logical relation, so that causes logically entail their effects and (arguably) vice versa, then the material or physical universe does logically entail the existence of thoughts "about" it.

So it appears that we cannot strictly conceive of any "external" reality that is so completely independent of thought as to be related to it externally even in one direction. Thought is not "external" to its object if (a) that object is such as to be "thinkable" and therefore composed of the sort of stuff that can be instantiated in our thoughts, or if (b) the cause-and-effect relation between "matter" and "mind" involves logical entailment, so that "mind" was a causal potentiality always logically, and thus eternally, present within "matter." Either of these points suffices to establish that "external" reality is not logically independent of mind in any meaningful sense.

I appreciate Scott's fresh restatement of classical arguments.

[10/28]

From [theistic idealism](#), I find an excellent [source](#) (Britannica? What else?) on its modern provenance.

And here is a lengthy, vitriolic [rebuttal](#) to Scott Ryan by Greg S. Nyquist. Greg does capture much of the current popular sentiment against idealism. I'm not aware that Scott has responded. Greg frequently alludes to the 'absurdity' of idealism. I gather that he is generally and implicitly referring to what Ralph Barton Perry called the 'ego-centric predicament', but I don't think this alleged 'predicament' has had a lasting impact. Rand had her own kind of ego-centric predicament. What is shared in Johnson's, Nietzsche's, Rand's and popular critiques is a rather crude, unthinking, anti-idealist ***machismo***.

This visceral reaction likely shares something with the orthodox reaction represented by [Carl Henry](#). One illuminates the other. Henry is in partial denial of his own [idealist influences](#):

The most influential figures on Henry's thought are Gordon Haddon Clark and Edgar Sheffield Brightman. Ronald Nash summarized Clark's thought as following: (1) the epistemological bankruptcy of any form of philosophical or religious empiricism; (2) the indispensability of Divine revelation to human knowledge as a whole; (3) the shortcomings of any attempt to remove the cognitive and propositional element from the content of God's revelation; (4) the importance of refusing to separate faith from reason whether this separation be a humanistic attack on faith, an existentialist critique of reason, or a Thomistic segregation of the two into different realms of human knowledge;....

Also Edgar S. Brightman who was Henry's professor in the studying period at Boston University is one of significant figures of Boston Personalist tradition. Brightman's personal and theistic idealism influenced to Henry. He argues that whatever exists must be an element in the experience of a conscious mind. Hence, everything will exist as an element either in some finite mine or in God's mind. Also for him, personality is the highest kind of conscious life.

We need to follow-up on Carl's conflicted thought.

Something to note about the orthodox is their ***taboo*** on God. God may reach out and touch us, but we are not meant to return the favor, on pain of being struck by a divine thunderbolt. This is true. Once we act upon the divine mutuality implied by rationalism and idealism, we are setting in motion the eschaton and whatever apocalypses may attend upon it. The popular anti-idealist ***machismo*** thinly disguises a deep, collective fear of our Maker. Only such a reversal could explain its visceral vehemence. This same fear motivates the attraction of materialism and Cartesianism. Don't touch God!!

All such tribal taboos are meant to reinforce perceived cosmic dichotomies. Any violation is ***dire***.

One might, however, be instructed by Mr. Nyquist's interest in Santayana, 'last century's greatest

philosopher.'

Santayana may be the original naturalist. From the Britannica:

Scepticism and Animal Faith (1923) conveys better than any other volume the essential import of his philosophy. It formulates his theory of immediately apprehended essences and describes the role played by "animal faith" in various forms of knowledge.

"The realm of essence," in Santayana's system, is that of the mind's certain and indubitable knowledge. Essences are universals that have being or reality but do not exist. They include colours, tastes, and odours as well as the ideal objects of thought and imagination. "The realm of matter" is the world of natural objects; belief in it rests--as does all belief concerning existence--on animal faith. Naturalism, the dominant theme of his entire philosophy, appears in his insistence that matter is prior to the other realms.

This quibble about essences is at the bottom of the incoherence of all attempts at a non-reductive materialism: mind is epiphenomenal relative to matter, and essences are epiphenomenal relative to mind, so they don't exist, but they're real. The notion of real non-existence smacks of purest sophistry. If one could penetrate the rationale for this sophistry, one might be further instructed. I'm of the impression, though, that Santayana has little residual clout among professional philosophers.

Then there was Bertrand: [Russell's The Problems of Philosophy](#):

Russell was a realist on two key issues, universals and material objects. In both cases he was opposed to much of nineteenth century idealism.

Bertrand was a 'neutral monist'. That would be a more accurate appellation for 'naturalism'.

Once again we are back to the question of reductionism. I am not aware that there has been a global or thorough-going reductionist. Who will be the last materialist? I cannot name a contemporary philosophical materialist. Such a person would have a technically argued global thesis of physical reductionism. I don't know that there has been an extreme and reasoned materialism presented in modern history. Holbach's *Système de la Nature* (1770) may have been the first and last such thesis.

We then have to explain the existence of knowable irreducible entities, even if there were only one. Partial reductionisms abound: there is no consensus as to the primary candidates for irreducibility, yet no one is claiming there are no such entities.

At the very least, there must be material atoms, along with some form of informational or perceptual atoms, whether the latter might comprise numbers, logical atoms or sense data of some kind. A perceptual atom might exist only in individual experience. Even if consciousness were an illusion, there would still be the fact of information transfer, and so there would have to be informational atoms or bits. The bits may be physically instantiated, but they must also be abstractable by the communicating agents. Bit patterns have a computational or functional significance that supervenes on the physical pattern. By definition, there can be miscommunication, but miscommunication has no purely physical analog. There are no mistakes in physics. Physics always just keeps on happening, regardless of anyone's protocol. Informational 'noise' is not a physical construct. I am not aware that anyone has ever claimed that information does not exist. Even if one eliminated mind and consciousness, materialism would be strictly incoherent if there existed no information about matter.

Informational bits, although physically instantiated are not physically reducible. Indeed, instantiation is not a physical construct. It is nowhere represented in the extensive terminology of physical science.

With the advent of quantum physics, many physicists are espousing various forms of metaphysical 'informationalism', and there are, of course, informational/physical dualists, but none who deny information, per se, to my knowledge.

Where do genetic DNA sequences fit into this picture? Are they physical or informational? I would have to say they are an indeterminate hybrid, or proto-informational. I'm sorry not to be more informative. Be informed, however, that the idealist's notion of genetics strays very far from that of the materialist. Be grateful that I have been sparing you all the 'scare quotes' on 'atoms', 'DNA', etc. Your computer may run on bits, but mine runs on 'bits'. If 'you' do not believe 'me', just wait until 'we' are all 'using' 'quantum' "bits"!

Could not one be a strict nominalist about information? Names carry information. There is no way to duck that bullet. But if anyone does know how to duck it, please communicate that information to us.

If these last few paragraphs do not constitute the ***reductio*** of reductionism, nothing will. We cannot shed any more tears over its demise. Our next stop is the Eschaton. There is no other end for non-reductionism. If I can't prove that, the messiah will.

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10/15/02

What *Is* There?

My claim is that any systematic attempt to answer this question will land us on the doorstep of God and the Eschaton. Let me provide you with a rough outline of how this comes about. We will then have all the time in the world to refine our answer.

Our main guide will be William of Occam and his infamous 'razor'. That is, we seek ontological parsimony. How is the parsimony to be measured? Let me just say that quality will count for quantity. In other words, coherence will be a necessary component of any strategy of parsimony. Am I thereby giving away the game? That is debatable.

The reductionistic answer used to be 'arbitrary configurations of atoms.' Well, I know of no one who still takes that answer seriously. There are no longer any materialists, *per se*. There are physicalists and naturalists. If you ask a physicist about physicalism, she will most likely speak in terms of information and probabilities or potentialities. No phenomenon is real until measured, and the results of measurement are strictly informational. Even physicalism is being outmoded, by informationalism, among those who are supposed to know.

Another place to look for reductionists is among the AI professionals. There used to be two camps: the connectionists and the computationalists. For a brief time, connectionism was in ascendancy. All information could be contained in dynamically weighted feedback networks variously elaborated. To make a long story short, there was a slight problem. It was the communication problem. Information is not of any use if it cannot be exchanged. Information is rather like money: its only value is its exchange value.

To exchange information, it has to be chunked. On the lowest level, it is often digitized, but then there also have to be higher level patterns or chunks. The specification of those higher levels becomes very elaborate, very quickly. Protocols abound. Then comes transcription, translation and interpretation. The high end of the AI spectrum consists of competing ontological strategies. There we are, right back on Occam's doorstep. We have seen an [example](#) (smoking gun?) of these neo-ontologists speaking of the 'naturalizing of Platonism' at the Stanford Metaphysical Research Lab.

We then have to wonder what opinion the naturalists have of Plato these days. Platonism and naturalism are the opposite ends of the metaphysical spectrum. It would seem that Plato is coming back to haunt them. It must be scary, and this just two days before Halloween. Are there ghosts out there in the ecosystem? The serious naturalists speak of deep ecology and Gaia, and that is just for starters. Our targets though are the armchair, philosophical naturalists. At the minimum they have signed on to the ontology of the sciences. Most physicists that I know are, at least, mathematical realists, i.e. Platonists or Pythagoreans, and that's before you get them started on informationalism.

In short, this is not the high water mark for reductionism. There has been a lot of water over that dam, to amend the metaphor. There is now a veritable spillway.

Where does that leave the rest of us? Struggling to stay afloat on the rising ontological tide. Where is Occam when we need 'im? Unfortunately, Occam is no longer with us. Where are the ontology police? It looks like we will just have to deputize ourselves. All we need is a post-reductionist strategy.

Our postmodern sistren and brethren have thrown up their hands in ontological surrender. For them, any ontological strategy is simply a power-trip. It could also be a truth-trip, but, for the life of them, they can discern no difference. Someone will have to try.

We are left to appeal to emotion and reason. I appeal to both. A rational strategy will start with reason

and acknowledge emotion when it is unavoidable.

The first big question concerns monism. Pluralism is, by definition, incoherent. Pluralism is tantamount to a surrender to emotion. We will end up there, that is more or less what the Eschaton is about: ecstatic rapture. But before then we will attempt to exhaust the natural(?) human capacity for reason. Coherence, with Occam's blessing, dictates monism. Materialism has been retired, we are left with immaterialism. Immaterialism is tantamount to idealism, taking into account the pragmatic dictum that what is unknowable or unperceivable won't hurt us.

OK, take a deep breath. The only coherent idealism has ever only been theistic. By the same token, the only coherent theism has ever only been idealistic.

That's all folks. There you have my rough outline of ontology, *sans* Eschaton. The appeal to the Eschaton is simply the acknowledgment that any unbounded history is incoherent, again virtually by definition. The same goes for the concept of the Best Possible World, of which the Eschaton is a very significant component.

As I keep saying, this is not rocket science. Why are so many of us so reluctant to engage in this most basic of thought processes? If it's not rational, it must be emotional. The Eschaton, et al. are emotion laden. We must deal with that.

Now for the refinements. What is the weakest link in my argument? I submit it is the appeal to coherence. That is the next topic.

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10/29/02

Coherence

(At some point in the following, you may wish to refer back to [Coherence Theory](#).)

It is remarkable that there are knowers in the world. It is only slightly less remarkable that there is so much for us to know.

We speak of the knowledge explosion. We speak of the mysterious comprehensibility of the world and even of a Theory of Everything.

Did the world have to be so knowable and with so much to be known? We are finding this coherence despite our lack of expectation that there should be any. Is it just an illusion? Appeal is made to the controversial Anthropic Principle and to the appearance of a cosmic design, by way of explanation. Did the world have to be thus? Is all this just the luck of the draw?

Appeal has also been made to the Principle of Sufficient Reason. Nothing happens without a reason, or at least without a knowable cause. When there is an 'accident' we try to ascertain the cause, and seek to avoid it in the future. When there is sickness, we expect to find a toxic agent or some malfunction.

In biology there is an almost overwhelmingly pervasive appearance of teleology. We refer to it as teleonomy, and chalk it up to natural selection, but there would be no biological science without it.

The still very young science of ecology finds, wherever it looks, an almost unimaginable relational intricacy in the entire system of nature. The web of life is a living coherence.

We find similar situations in the human sciences. Linguistic semantics is a case in point. There was once the expectation that the meanings of words could be analyzed or reduced to logical atoms and sense data. After almost fifty years of failure, we realized that meaning is holistic. This realization spelt the effective end of analytical philosophy. The repercussions are still being felt. The end of analysis marks the beginning of postmodernism.

Meaning holism is part of what lies behind the expanding gap between what we know of natural and artificial intelligence.

It would seem that the very remarkable external coherence is mirrored in the mysterious coherence and irreducibility of natural intelligence. This could all just be an accident. But ought we not wonder about the cause? Some see a cause in natural selection. That may be a necessary part of it, but is it sufficient? Can it be considered a natural, scientific cause if there are no known or knowable limits on what its ultimate power might be. Such indefinable power and potency seems much closer to what would reasonably be ascribed to a deity. Ascribing it to nature is only to deify nature. Where then might one draw the line between natural and supernatural? If there is no longer a logical distinction, then what is the sense of calling oneself a naturalist?

Under the aegis of naturalism, coherence is a gratuitous mystery. With immaterialism it is a logical necessity. With materialism, everything is alleged to be contained within a space-time receptacle. With idealism there is no such container. Instead of a container, we need a glue. Coherence is nothing more nor less than the cosmic glue.

With materialism, existence is absolute, all or nothing, atoms in the void. With immaterialism, existence can only be relative or relational. To exist is to relate. This is just cosmic holism. We have excellent models for this kind of existence in the holistic domains of mathematics and language.

Is it any great surprise that the potency of nature is bursting the arbitrary, artificial seams of materialism

and naturalism? Why should not coherence be considered perfectly natural? It is, just as soon as we bring God into the picture. With idealism, God is the natural and logically necessary centerpiece of its attendant coherence. Is God anti-nature? Does not human nature reflect divine nature? Are we not each just a microcosm? Are we unnatural?

Idealist coherence certainly violates every Fundamentalist taboo against our relational intercourse with God. This intercourse culminates in the ecstatic rapture of the Eschaton. One might think that this would be right up the Fundamentalists' alley, but any expectations pertaining to Fundamentalist rationality are wishful indeed.

This segues us to the not insubstantial matter of the Eschaton.

I'll have to admit that the Eschaton seems to violate every intuition of what is natural, but I'm going to argue that this is actually the fault of Nature. Am I not digging myself into a logical hole here?

Is the Eschaton not the rupture of Nature? No, it is the rapture of Nature.

Please recall that creation implies an act of separation between the Creator and her Creation. The dualists are right about that. In a relational cosmos, that separation is very unnatural. What we glibly call 'Nature' is actually just covering the void of that most unnatural separation. (Oh good, now I can dig myself even deeper into this hole.) 'Evil' and ignorance are also the manifestations of the unnatural separation of Creator and Creature. Our fallen state is the result of, not the cause of, that separation. That was just a minor theological misconception. The Eschaton pierces the veil of Nature, and returns us and the cosmos to its more natural, fully relational state. The Puritans thought of the wilderness as Godlessness, not as the Ansel Adams Sierra Club poster, which represents mainly a postindustrial, almost postmodern, attitude.

Does this mean that the NRA Bambi Bashers are on the side of God? I hardly think so. But hunting is a rather primitive form of relationalism, after all.

Are the deep ecologists going to miss the Glory Train? Hardly. The clouds of glory that we will be rapturously streaming will significantly comprise their spiritual regeneration of Nature in the new Heaven and new Earth. Admittedly this is not a role that they presently envision for themselves, but we will all have a thing or two to learn over the next thousand years. There will be no bit parts in that final drama.

Is everybody happy? Am I making this too easy? Would you like this exposition to seem more like brain surgery? Have a little faith. We will each be presented with the appropriate challenge, right up to our full capacity. If things seem too pedantic now, there will be days when it will be anything but. And then again, we can always hurry up and wait.

OK, what is our next loosest end?

[10/30]

What remains most pertinent are the loose ends of reductionism. Has the failure of reductionism been universally accepted? I see no evidence to the contrary; however, people are not standing on line to give their testimonials to this failure. There has been no anti-reductionist initiative, except in the form of pluralism. With pluralism, it is just pre-reductionist business as usual, as if nothing had really happened. For starters, I am advocating an overdue 'postreductionism' which is something rather different from postmodernism.

First we must highlight the irreducibles. From whence do they come? A minimalist irreductionist would be a conceptualist. This would be like the alleged view of Aristotle versus Platonism. However, as we have seen: [Aristotle Gets Real](#), when push came to shove, even Aristotle had to confess to a Platonic realism. What gives?

Is there a difference between a concept and a Platonic Idea? If a concept is irreducible then every time it comes to mind is it being created anew, *ex nihilo*? This does not make sense. Certainly Occam would not approve.

Conceptualism presupposes mind and an intercourse between minds. Can we then revert to a nominalist explanation of this intercourse? Is the concept disassembled in the first mind and reassembled in the next? This is reversion to reductionism. It is hard to kick the reductionist reflex.

The only real difference between conceptualism and Platonism is the unwarranted positing of multiple minds. Occam disapproves. There is scant evidence and no rationale supporting the atomic mind theory, once we surrender the brain-mind identity thesis.

Well, there is the slight problem of personal identity with its attendant Newtonian mechanics of the soul. I'm sympathetic with identity, but I don't think that we must thereby revert to the atomic thesis of minds swerving in the void. This was Leibniz' only real sin: monadology. We have Freud to thank for the overthrow of the 'mind in the void' view. That void became his Unconscious, and then Jung saw the logical impossibility of attempting to quantify or enumerate the unperceivable. We are islands of consciousness in this cosmic ocean, with partially partitioned memories.

Only thus does even the minimalist irreductionism of conceptualism make sense.

Show me one irreducible concept, say 'banana', and I will show you the Cosmic Mind. It's that simple, folks. Why, in Heaven's name, have we made this so difficult for ourselves? That's just par for Creation, even for the best possible creation.

Given the cosmic mind, we then have less than zero need for a physical universe. The concept of a physical, space-time universe becomes an atavistic addendum to a failed reductionism. Get over it! Just say, 'No'!

My Kingdom for a horse? No. My Kingdom for a banana!

While I'm on this hobby-horse, let us reconsider those Platonic Ideas. Again, aren't we seeing an incipient problem of the void. Those Ideas cannot just be swerving in the void. Thus must we have recourse to a plenum of holism and coherence. Holism might seem a rather passive concept. Coherence is much less so. Nothing can be coherent, absent a comprehending subject. Holism may be interpreted objectively. Coherence has no objective measure.

We have gone one step further. You show me a 'banana', and I'll show you the cosmic Self. The concept of 'banana' cannot exist in a void. It can exist only in a cosmic mind that coheres upon a cosmic Self, of which our own selves are intimate reflections or reverberations.

Is this a leap of logic or of faith? This is hardly more than a baby step. Consider the prolonged history of reductionism, and contemplate the logical gymnastics and contortions that we performed, all in the avoidance of the excruciatingly obvious. What an exercise in self-deception! What an excursion into sophistry!

This excursion might only begin to make sense as a shadow of the Eschaton.

In giving up reductionism we must also give up inductionism. (N.B. This is not to give up either reduction or induction, only to give up their globalization.)

An irreducible entity will be left dangling on a skyhook if it is not incorporated into a larger scheme. This larger scheme, no matter how holistic, must have a deductive aspect. In a purely relational scheme, the deductive process would logically proceed from the more to the less relationally entangled nodes.

It seems that the most entangling of relations known or knowable to us is love. Therefore, any globally deductive scheme would focus on the concept of 'cosmic' love which in its turn would presumably be focused on the relation of Creator and Creation. Any hypothetico-deductive scheme must proceed from some such guesstimated origin. If you have a better guess, feel free. One would be remiss not to note that the origination of this particular guesstimation harkens back just about two thousand years. Too much hypothetico-deductionizing can land one in a heap of trouble, it seems.

The principal version of skyhookism is 'emergentism'. Does emergentism make any more sense than skyhookism? Well, it might if it is considered in the context of Rupert **Sheldrake**'s theory of Morphogenesis. On Rupert's hypothesis, the cosmic mind is a blank slate. Evolution writes on this slate, and the results are propagated non-locally, as the mind is wont. Thus we have such things as the 'hundredth monkey' syndrome, or the alleged fact that English school children can learn Japanese nursery rhymes more readily than similar juxtapositions of nonsense syllables.

I was once a staunch proponent of Morphogenesis. But that was back in my days of **quantum dualism**. Once I graduated from space-time containerism, I recognized that Morphogenesis was much too dependent on our very parochial notion of the strict linear directionality of time. Every Podunk universe that came down the pike would be reinventing this same wheel. Morphogenesis would get old very quickly and demand *habeas corpus sub specie aeternitas*. (Will someone please turn off the Latin!) This is just about the time for God to get in the act. Morphogenesis might have played a role in a hypothetical primordial, quantum-like **chaos** of potentialities far, far beyond space & time. This might be something for God to be concerned with, but not for us to bother our pretty, pre-eschatological heads with.

So, even in its most charitable, Morphogenetic interpretation, any non-trivial emergentism quickly collapses into a minimal, pre-established cosmic coherence.

Then there are the philosophers, bless their hearts, who worry about the 'carburetor' problem [and a more [recent take](#)]. Is there not a place in Heaven for the Platonic essence of carburetorhood? Yes and no. There are a lot of other folks in our little four dimensional world who could not get to temple on Friday to express their cosmic love were it not for carburetorhoodornament and and other such essences. It's definitely a part of our pre-eschatological cosmic ambient holism. Its essentiality differs only in degree from that of a lung, say. They are both significant parts of the necessary, level-playing-field, atomo-metabolic schema of our four dimensional best possible creation. That is saying a mouthful, but we have been over this [metabolic](#) ground before. Will there be a post-eschaton carburetorhood? I'm thinking, 'Let it be a surprise!'

The next topic is looking to be [downward causation](#). This ought to be relevant to issues of coherence and theism.

[Draft Project Proposal- Self-organization- a conceptual analysis](#) -- Menno Hulswit:

My paper consists of three parts. In the first part, I will provide an analysis of the concept of downward causation as used in recent scientific and philosophic literature. I will show that it is a misleading concept, which entails a disguised reintroduction of the (Aristotelian) concept of final or formal causation.

Next, I will argue that self-organization is indeed a teleological concept, and that it must therefore be explained in terms of final causation.

Finally, I will argue that, whereas Aristotle's substance based theory of final causation is hard to combine with contemporary scientific insights, a (Peircean) process approach to causation may be useful in explaining what goes on in self-organization.

I'd like to see the paper.

I should have done my homework on downward causation before launching the latest foray into reductionism. This topic may be the focus of an actual anti-reductionist initiative that I was despairing of earlier today.

Looking through the first hundred hits on "downward causation" I am not seeing anything new that has not been alluded to here in other contexts. **Jaegwon Kim** is the principal contender and he defends physicalism. Instead of an anti-reductionist initiative, I see mainly the reductionists retrenching at this last line of defense.

Here is a puzzle of evolution: if traits or functions did not entail downward causation, then on what basis could they be selected? I don't recall the source for this puzzle, but it is often mentioned with regard to consciousness: the alleged epiphenomenality of consciousness ought to preclude its biological selectability.

I recall that 'general systems' theorists, following Bertalanffy (c.1940), also speak of autonomous levels with downward causation.

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10/29/02

How to See

Doesn't just about everything depend on our ability to see, or to perceive? We must be in dire straights then, because, as we have been seeing (sic), there is considerable confusion about what we are seeing, if anything.

Perhaps this confusion is only a symptom of reading too much philosophy. Perhaps. Philosophers get paid to make sense of the world, and evidently it is rough going. Their job is to make explicit the implicit assumptions that underlie our perceptions. If you pay them a little extra, they may even venture an opinion on those assumptions. Philosophical confusion is likely to be a reflection of a more endemic confusion.

For awhile, with the ascendancy of reductionism, we thought we were getting down to the nitty-gritty of reality. We were hoping that, by reducing things to their lowest common denominator, we would be increasing our common understanding of what there is in the world and perhaps even about what makes it go around.

I was once in training to be a part of that effort. I was training to be a particle physicist. I dropped out. Then a few years later Congress refused to pay the 100+ billion dollars to build the Super Collider, to be the world's most powerful microscope. It seems that reductionism had about played itself out, without much result. The much anticipated Theory of Everything remains a glimmer in the eyes of the handful of mathematical physicists who are able perceive the exceptional algebras of eleven-dimensional manifolds.

But life goes on, and so does philosophy.

As an ex-reductionist, I have been searching diligently for a post-reductionist initiative. I remain disappointed. Here you see my attempt at a one-person post-reductionist initiative. I may fail, but, for the life of me, I don't see how It can fail, not if We are to survive our state of global confusion and often militant contention concerning what there is and is not.

Yes, there is postmodernism: a sometimes militant refusal to speculate or allow others to speculate about what there is or is not; or, at least, to do so in a public venue.

Then along came the Internet and Google. Never has the opportunity or need for a public coherence been greater. There should be no doubt that more than a few people will be rising to this historically unprecedented occasion.

You don't believe me? Well, just watch us!

And this postreductionism is not going to be rocket science or brain surgery. One will not need to know the exceptional algebras of eleven-dimensional manifolds. One will not need the library card for a million+ volume research library. One will not need access to a 100+ billion dollar microscope.

One only needs to know how to see; how to perceive.

Oooooops! Pardon my Physics chauvinism. But in this holographic world of ours, one can see the macrocosm reflected in every microcosm, if one **looks** with sufficient care.

There were two other places where reductionism was ascendant, but now has also played itself out, in a rather timely fashion: Artificial Intelligence and Biology. We have been **seeing**, right here, with Google on the Internet, that those on the frontier of AI are turning their efforts now to metaphysical and

ontological research, and they are not kidding about that, as I had at first assumed.

Meanwhile, the Human Genome Project has finished its task, under budget and ahead of schedule! Now that they have all the molecular pieces strung out on their lab bench, they have no choice but to try to put that poor Humpty Dumpty back together again. That might not be quite so easy as taking it apart, do you think?

So, yes, post-reductionism is in the air. We can all see it.

But where do we start with our post-reduction seeing? How about seeing that 'the cat is on the mat'? That's getting pretty ambitious, already. But, heck, we gotta' start someplace.

Can we actually see the cat on the mat? Or are we just inferring that there must be a cat on the mat? That is no small issue. In some sense, everything rides on it. Those of us in the minority who claim to actually perceive the cat on the mat are 'direct' realists. I have not taken a poll, but most of those realists are thereby, at least, latent idealists; and show me a latent idealist, and I'll show you a latent theist. Give me two hours with a latent theist, and we will be deep into a very serious discussion about the Best Possible World and Millennial Eschatology -- all because of that poor little kitty on the bitty.

Yes, we critical realists have a God problem. Everyone else? They have a Reality problem. Ultimately, as we shall see, these two Big problems are the same.

If you are not a realist, you are a reductionist, a skeptic or a mystic. Let's look at the reductionist.

Are not the reductionists also realists? Yes, and no. They are wannabe realists. Their problem is that they are not sure what to be real about. They wanted to believe that atoms were real, but then along came quantum physics and now they are not so sure. Atoms are just probabilistic configurations of quarks, and quarks are..., well, they're waiting for Congress to shell out \$100 billion to see if quarks are real.

And that is only the beginning of their problems. What about the cat on the mat? OK, a photon leaves the Sun and hits the cat and then bounces into your eye and is focused on the retina. After that, things start getting complicated. Then there is a miracle: that objective physical complexity is converted to a subjective sensual complexity. Then there is another miracle: that sensual complexity is converted to the abstract conceptual understanding that there probably is a cat on the mat, unless.....! Or, perhaps there is no subjective sensing at all; because, 1. there are no real persons, 2. there is no mind or consciousness, 3. we merely speak as if there were persons and minds, and we talk that way so much that we end up with those erroneous 'beliefs'.

Where does that leave our poor *chat*? *Sur la mat*? Maybe. But is it not also quite likely that both we and the cat are the simulation products of a not so distant future Metaphysical and Artificial Intelligence Research Lab, probably in some parallel universe? Which all sounds to me rather like the God problem, which is what I anticipated a few paragraphs back. The skeptic and the mystic would tend to agree that the world is indeed illusory.

So much for philosophy? Must we all become skeptics or mystics? That is an option which an increasing number of thoughtful people are taking.

But life goes on and we are faced with many other choices, some of which will determine our survival as a civilization or even as a species.

The other option is reconstruction: the reconstruction of a coherent worldview that would inform us as to whence we come and whither we go.

This would be a true miracle! Yes and no. As we begin to appreciate the miracle of our being able to perceive the reality of the cat on the mat, we will realize that it would not be that much greater of a miracle for us to see the essential nature of that reality and what it all means for us.

Once again, where do we start?

We start by suspending our skepticism and our mysticism.

We see, as if for the first time, the cat on the mat. But how do we avoid those doubts that keep intruding? We roll with those doubts, we don't try to fight back. Fighting back is to demand certainty and objectivity, but as we have seen, the pursuit of certainty and objectivity, while always on the lookout for the bed rock of an absolute....something, leads us down endless blind alleys. The postmodernists throw up their hands in defeat.

This pursuit of certainty was not wasted. If you can read these words, it is partly because, evidently, there was some light at the end of at least one of those tunnels.

But why was there this pursuit to begin with? It had to do with our egocentric predicament. Julian Jaynes speaks of the 'breakdown of the bicameral mind.' Very early in our mythic, dreamtime development, we had some sort of proto-verbal, intuitive, psychic umbilical cord to some collective, proto-conscious intelligence. Something happened, suddenly or gradually. The umbilical cord atrophied. Like it or not we were being weaned. We were thrown out and back onto our meager, individual, egocentric resources. We floundered within an ambience of increasing alienation. With religion we tried to replace that primordial cord. Success was elusive. The Scientific quest for an objective, absolute certainty, was a quasi-religion pursued by other means.

We are left with bits and pieces of truth, broken on our lab benches, burnt on our altars.

So the cat is still on the mat, we know. We accept that knowledge as given to us, really as a gift of unknown provenance. We know that if we try to pry open and look into the horse's mouth, we may learn a lot of things, but we will find no ultimate answers. We will neither banish doubt nor escape our egocentric predicament.

[11/1]

Realism, of the sort we take up here, is radical. This is also direct or critical realism. When I perceive the cat, there are not thereby two cats: one on the mat and one in my head. There is not even a representation of the cat in my head. Radical realism is not representationalism. How can this be? It's very simple. The cat and my knowledge of the cat are of a piece. There is nothing intermediating between me and the cat. The void, the photons, the retina: what about them? Are they not real, too? They have a derivative, relative reality. Everything is relative. Relative to what? That's a good question.

Radical realism is very strange, seeming to us moderns. The best analogy we have is that of authorship and *dramatis persona*. The lazy author and playwright do not actually have to do any work. All they have to do is invite the characters to take up residence in their minds and let them do all the scripting. The characters become their own muses. You can see where this is going. You can see there is no logical gap between radical realism and idealism.

But wait! The cat may be all in my head, but where am I? You, my friend, are in the mind of your cat, or of whomever. But then aren't we back where we started, with multiple copies, and won't Occam disapprove? Yes, he would. The only way to keep Occam happy is to realize that, logically, there can

only be one mind. There can only really be one author, and that is the big Author in the sky. Like I said: show me a realist, I show you an idealist; show me an idealist, and I show you a theist. End of story? Yes, that's the Eschaton! Is this rocket science? It's make believe, writ large, taken seriously. And it is not just our lives that depend on the outcome.

In the cosmic mind, how do we keep everything from happening all together, all at once? We don't, it does. That is the aspect of eternity. Your dream happens in no time. There is a knock on your door. As you awake, the knocking pulls a temporal plot line out of your slumber in a seemingly teleological fashion. The knock becomes the final cause of your dream. The Eschaton is the final cause of this dream from which we are awakening. (I'm reminded that the British sometimes refer to this particular manner of awakening as of one's being 'knocked up'. I suppose it might have something to do with the ecstasy of it all, don't you think? Or does it just mean that we're f***'ed?)

Is this straining your credulity (and your good humor)? Do you prefer the cat on the mat plus the puss in the head? That's fine, but then try explaining to a six year old how it is that you are able to see the cat in your head? The six year old can see perfectly well that your eyes open outward. Are you telling him that you have another set of eyes inside your head? The child will not have to know Occam to know that this sounds crazy. Why doesn't it sound crazy to us adults? Well, we have been housebroken by modernism. Our spirits have been broken, too, almost. But now the Eschaton is knocking and its time to awake.

It's high time for us to open our eyes and **see** the **radically real** world.

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10/31/02

Alice Through the Looking Glass

How did we come to believe that there had to be two cats: one on the mat and one in our head? It wasn't too difficult. We might, rather, ask first why we would not always have thought there were two cats.

That should be simple. You see one cat. I see one cat. There is but one cat. There is not the cat that you and then the cat that I see. We both just see the same cat, but maybe from different angles.

It was, perhaps, the invention of the mirror that started getting us confused about how many cats there were. With the mirror there now seemed to be two cats: one on the mat and one in the mirror. With mirrors, we started thinking about optics and about perspectives. Then our paintings changed from being depictions to being perspectival representations.

Originally, if we thought about it at all, we thought of our sense of vision as operating in an active manner, just like our sense of touch. With our eyes we could reach out and caress our beloved, etc. If we were all blind and without mirrors, representationalism would never have occurred to us, not in a million years. If we had invented radar before mirrors, the eye would have been thought of as an active radar.

But history had another trick coming. We took the optical path, figuratively and literally. And it was no accidental journey. We were not accidental tourists in our Looking Glass World. We came to see ourselves as merely the mirrors of nature. Perspectivalism run amok puts us on one side of a mirror and the world on the other side. This is representationalism. We are cut off from the world as if in a hall of mirrors in a fun house. This was also Cartesian dualism. All the life and quality was drained out of the world, and left floating like phantasms in our subjective, epiphenomenal consciousness. Only then could Science take over and have its way with the 'REAL' world, measuring, quantifying and abstracting it, almost to death, and leaving us existentially isolated in our phantasmagoric, egocentric predicament.

To escape from our egocentric predicament, we will, like Alice, have to step back through the mirror, back into the real, live, sensuous world. This is a big step for any person; it will be a much bigger step for humankind. I stood staring at that mirror for about five long years, before I realized there was no other rational choice but to take that plunge back into radical reality. Come on in, the water is great! If I can make the plunge just a little easier for you, and you for the next person, very soon we will all be swimming again.

Does this leave Science stranded high and dry. Yes and no. Science is all part of the Big Game, all part of our cosmic Drama.

Earlier today, on the previous page, I alluded to the 'lazy author'. You didn't have to be overly perceptive to realize that I was committing a, perhaps, not so minor blasphemy. (Last time I checked, anyway, 'lazY doG' was not one of the 99 Official Names of God.) A little iconoclasm goes with this territory. Show me a prophet who was not also an iconoclast and I'll show you a demagogic fraud.

Haven't you seen the paintings of God with his protractor, measuring out the foundations of the world? No, no, no! That's not the God that I know. The God whom I know invented the Scientist and let the scientists invent the protractor, and then measure the world. But even that is an underestimation of God's laziness.

God is the Alpha and the Omega. God keeps them apart, kind of like the not so bright, muscles for brains, Atlas, and also strings them together with one silver cord, or is it a chord? That is the way one builds a suspension bridge. You plant two posts, and fly one skinny cable between them. Then you call the Steel

Workers Local. It's that simple. God didn't really have to invent Scientists, she only had to invent humans, who happened to like to play dress-up: in funny white coats and other costumes.

Come to think of it, she didn't even have to invent humans. All she had to do was look at herself in an imaginary mirror, and the rest is, well, Herstory. In looking in that mirror she may well have experienced a prefiguration of our alienating egocentric predicament when we, more or less, imitated that act. She is as anxious as we should be, for all of us to step back through that mirror.

The closest thing to a god with a protractor may have been those megalithic archaeoastronomical Pythagorean Priestly Masonic Architects, who actually did lay the foundations of the world and even may have helped to set the Heavens in their course. Is this far fetched? It all depends which side of the mirror you're on.

Our modern scientists have taken over from those priests and with their modern alchemy they whip Nature into shape so that you and I may freely and easily exchange ideas on from whence we came and whither we go. Yes, Nature has felt the lash. Nature, too, is ready to be rapturously reenchanting as we step through that looking glass. Now we have to pay \$40 a month for broadband. Then it will be, well, a lot cheaper and a lot broader. I did finally sell all the Microsoft. Better late than never! I think I'll go wireless. Direct realism is kind of like Direct PC, but without the satellite dish and, well, without the PC, too!

If I'm supposed to be the prophet of direct realism, why won't God let me go 'wireless' right now? That's a good question. I'll have to put that to her, for sure. It might save on the jawboning and the carpal tunnel.

Oooooops! Hey, Big Mama in the Sky, you don't think I really meant that thing I said about you, do you?? And while I have you on line, what about this Direct Realism thing? No, scratch the DR! I was wondering about those 72 Virgins. Do you think you could make that 77? Just checking!!

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11/1/02

Direct Realism

As they say, better late than never: [direct realism](#).

Ah, yes, I can remember why I hesitate to plunge into this topic. Why I am more of a radical realist than a direct realist.

Here is the [Wikipedia](#):

A theory of perception that claims that the senses provide us with direct awareness of the external world. This is contrasted with [indirect realism](#) or [representationalism](#), which claim that we are directly aware only of internal representations of the external world. Direct realists sometimes claim that indirect realists are confused about conventional idioms of perceptions. Perception is an exemplar of direct contact with something. Examples of indirect perception might be seeing something in a photograph, or hearing a recording of a voice. Direct realists often argue, contra representationalists, that the fact that one becomes aware of a tree in perception through a complex neurophysical process does not argue in favor of indirect perception. It merely establishes the method, undoubtedly complex, by which direct awareness of the world is secured. Arguing that perceiving a tree directly requires a magical, acausal mirroring of the tree in the mind is akin to arguing that traveling directly to grandmother's requires that one magically appear at her doorstep. The inference from the fact of a complex route to indirectness may be an instance of the [genetic fallacy](#).

I'm not so big on sensations. I believe more in telepathy than **telephony**. And now I remember why we don't need to wait for God to give us free broadband service, because we already have it. We just don't realize it; we go along with the Ma Bell version of reality because being a 'lineman for the County' has its diversions, not to mix electrical metaphors.

Consider wireless, phonic conversation. We don't really listen to the words, we perceive the ideas directly. You are simply giving me a guided, telepathic tour of your mind, which is not really separate from my mind, anyway. Words, letters, bits and the like are to communication, what atoms are to metabolism. They are logically necessary props or epiphenomena of deeper and direct communication processes. Materialists say that ideas are epiphenomenal and idealists return the favor.

But then what is the point of communication, anyway. If it's all just one big mind, why bother? What is the point of shuffling ideas around, when there is really just one big Cosmic Omniscience?

Good point! I think it must have something to do with creation. We make babies. Why? Because they're so cute, among other reasons. Why are they so cute? Because they act like ignorant little blank slates that we can cram full of our precious wisdom, among other reasons. But how many of us really think that babies are that stupid? Isn't it more like amnesia? Remember how our souls have to swim across the River Lethe? That is the real trick. I sure don't know how it works, but it is usually pretty effective. Every once in awhile, though, some smart ass soul does get through, just to keep us parents humble.

Where were we? Communication? Disseminating and inseminating our precious seeds of wisdom. Let's face it, we are all wannabe prophets, authors, artistes, etc., but we couldn't be that without the selective amnesia. Without the circulation of ideas, there would be no cosmic economy. So there has to be planned scarcity. Our holographic, microcosmic crystal balls have to be a bit cloudy to keep those ideas circulating.

But there is more to it than that.

There is only one Creation, as far as anything that we could imagine being called that. There is no practice. We and God learn on the job because that is the best possible, and really the only way to learn.

Everything has to get sorted out right here, on the spot. Everything that can happen will happen right here, and will be put in its proper place, as we move on up on the curve of history to the Eschaton, our final cause, our awakening.

We have all sacrificed for this day, and for this End. Everything we sacrifice we gain back many times, including God, her Son. Whoever tells you that God has not suffered is being criminally obtuse.

Every bit of ignorance we endure, we gain back in knowledge by much more than a million-fold.

This is the game of Creation. It is the greatest show in the Cosmos; it is the only show. God and we do not need to reinvent this best possible 'wheel'.

Atoms, words, sense data all have a logical role to play in the game of Creation. They are real only in that logically derivative sense. They are props along our way to the Hierogamos. As soon as they have done their job, they will be set aside. Now we see through this glass darkly. As soon as we are ready we will see clearly and directly. That is direct realism. It is here now in all its potency. God is always totally present. It is only our own illusory historical properties or baggage that ever come between us. Telephones, books, paintings all point us toward the ultimate. They are also crutches, ready to be set aside. As we live and breath in that certain knowledge, we are becoming Real.

Any 'realism' less real than this is incomplete and incoherent on its face.

And back to the list, [direct realism](#):

Let us [recall](#): [ARISTOTLE'S DIRECT REALISM IN DE ANIMA](#) -- by [Michael Esfeld](#):

Aristotle can be read as proposing a direct realism instead of a representationalism: a causal medium notwithstanding, perception and thought are directly about qualities, things, or events in the world. The received sensible or intelligible forms are instantiated in the acts of perception or thought. I argue that this direct realism presupposes Aristotle's ontology according to which the world has a somewhat conceptual structure: our percepts and concepts are qualitatively identical with the very forms of the things themselves. In conclusion, I point out that contemporary positions of a direct realism are committed to a conceptual structure of the world too. Thus, the challenge for a direct realist is to either accept such an ontology or to show how a direct intentional relation of thoughts to the world is possible without such an ontological commitment.

As stated earlier, Aristotle appears to be more of a realist than his earlier interpreters were claiming, bringing us all closer, hopefully, to a consensus on ultimate reality.

With the above two exceptions, and having skimmed through the rest of the first seventy items under 'direct realism', I have to report a failure to link, in general, direct realism with idealism, latent or otherwise. The 'realism' is generally taken to imply that the 'external' objects of perception are mind-independent or material objects. This view is sometimes, even more ambiguously, called 'naive' realism. It is a view that is alleged to be experiencing some revival. Taken in this apparently dualistic sense, I am not able to comprehend it. As long as mind and matter are taken as distinct then there is going to have to be some form of problematic mediation between the two. There is no logic supporting direct perception. I'll give the benefit of my incomprehension, however, to these struggling neo-realists, and hope to gain

comprehension later.

In support of incomprehension: Andrew Chrucky, ["Critique of Wilfrid Sellars' Materialism"](#), 1990:

The global problem of materialism for Sellars is to combine, if possible, the Manifest and the Scientific Images-of-Man-in-the-World. He argues, however, that these Images are incompatible, and are, therefore, impossible to combine.

The Manifest Image includes the view of **Direct Realism**, which holds that physical objects have such continuous (homogeneous) secondary properties as colors. For example, a common sense table has a continuous brown surface; while the table as described in microphysics is a gappy, colorless swarm of molecules. Which table is real?

I wonder, too.

Then, further down the list, we have ["Experience and the Mind: An Essay on the Metaphysics of Perception"](#), by Robert Alva Noë, arguing for his version of direct realism:

In Chapter One I argue that the content of experience (how experience represents things as being) is the same as the content of the judgments we would make on the basis of experience, were we to take experience at face value. The representational content of experience, like that of judgment, is fully conceptual. In Chapter Two I examine and criticize the view that experience has, in addition to representational content, irreducibly subjective, nonconceptual, phenomenal content.

The upshot of these discussions is that experience is an epistemic notion. To have an experience is not just passively to have sensations; it requires the exercise of understanding. The relation between experience and reality is not causal, but normative: to have an experience is to take things to be some way or other, and how things are gives us reasons for taking them to be that way. In Chapter Three I argue that the Causal Theory of Perception misdescribes the place of causation in an account of perception and that it relies on an unsatisfactory conception of experience.

OK, I can sort or understand this, but this is a highly nonstandard view of perception. This seems to be a move toward the conceptual (direct) realism that Esfeld ascribes to Aristotle, [above](#). But Robert, instead, goes on to take up computationalism.

Is it not fair to say that these dualistic theories of direct realism are desperate attempts to avoid the obvious problem of regression that is inherent in any form of indirect or representational theory of perception? These are then versions of the Higher Order Thought (HOT) theories of perception which are taken up by the AI community, as evidenced by Robert's computationalism.

Does direct realism not distinguish between the ascription of quantitative and qualitative properties, in contrast with indirect realism?

Larry Hauser, ["Don't Go There"](#):

What the direct realist denies is not intervening media of transmission between the distal object and visual experience thereof. What she denies (at the very least) is any intervening medium of pictorial representation....

Jerry Fodor, ["A Science of Tuesdays"](#), 2000:

Disappointingly, however, neither Putnam nor anybody else in his direct realist pantheon is prepared actually to offer an account of how perception works. Rather, 'in my opinion, "direct realism" is best thought of not as a theory of perception but as a denial of the necessity for and the explanatory value of positing "internal representations" in thought and perception.'

Is there any clear distinction between non-idealist direct realism and any of the varieties of eliminativism? I don't think there is any cognitive difference. That is why the AI crowd supports it. Why are they being

let off the reductionist hook?

Thomas Reid, an 18th-century exponent of direct realism, says that 'the knowledge which I have of things past, by my memory, seems to me as unaccountable as an immediate knowledge would be of things to come; and I can give no reason why I should have the one and not the other, but that such is the will of my Maker.' There's nothing I admire more in philosophy than a well-bitten bullet.

;-). Fodor goes on to speculate that the argument over realism is really more about meaning than about perception. The non-idealist direct realists are typically also eliminativist about meaning, along with the postmodernists. They, consistently enough, wish to eliminate both mind and meaning. They might say that words connect directly to (material?) objects rather than to meanings or to representations.

[11/3]

A reasonable person might think that the bizarre quality of the arguments over non-idealist realism would be forcing the disputants into the arms of idealism. I think that is probably happening, quietly. Once people fully grasp the futility of the arguments, they drop out, and turn to other pursuits, one of which might be idealism. Realism then comes more or less for free. The interesting questions then do not concern analysis. There is a visible weariness with these arguments that have been recurring at least since the time of Descartes. There is a steady attrition among the disputants, simply through aging, if nothing else.

Non-idealist realists are up against the wall. The disputants will have to decide which is more important to them. Realism or materialism. They can't have it both ways.

Postmodernist ranks are filled with those who have taken the implicit third option: anti-realism and, by the same token, anti-rationality. This is clearly the most popular reaction to the futility of analytical reason: an anti-rational pluralism. This also describes much of what now passes for 'naturalism'.

Some of us have taken the fourth option: pursue a speculative, synthesizing rationality. This is just the pursuit of coherentism which leads quickly and inevitable to rational theism. This is a big leap for those raised in the culture of secular philosophy. The neo-theist philosophers who are trickling into the profession are evidently eschewing cosmological speculation. They stick to quasi-analytic studies of mainly ethical concern. Taking up cosmology would likely force them into the midst of the Creationist-Darwinist circus. Not a career move.

There is no fifth option of which I am aware, or which is even logically possible. Back a ways I was able to count just 'two and a half' options: materialism, rationalism and mysticism. That's just about what we have here.

Where does that leave us immaterialist cosmologists? It leaves us beyond the pale, but with lots of room for maneuver. We can carry out raiding parties and maintain forward observation posts, with the impunity of invisibility. At some point we will begin showing up on the Google radar screen, and then, well, God knows!

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11/1/02

Do Ideas Count?

And the next question is, 'Should they?'

The point I want to make is that if ideas count at all, then they should and probably do account for almost everything.

According to materialism, ideas don't exist, except maybe in our imagination or in our speech, which don't amount to much of anything either.

Almost everyone agrees that materialism is wrong. There is precious little agreement, though, on how, or by how much it is wrong. Since it was invented, in ancient times, there have been endless attempts to improve it, to make it less obviously false. I say that this was throwing good reason after bad metaphysics.

Why have we invested so much thought in a system which makes the claim that thoughts don't exist, which claim is, in itself, just another non-existent thought? Has this whole effort not been incoherent on the face of it? What could possibly explain such bizarrely irrational behavior on the part of what were alleged to be some of the best 'minds' in the world? That's hard to say, and with each passing year, as materialists dig their hole deeper, it gets harder to explain.

There are rational alternatives. Aren't there? Maybe not. Maybe that's the problem. I've been arguing that there is only one rational alternative. What if I'm right? That would be the end of philosophy as we know it. It would likely be the end of a lot of other things as well, up to and including the eventual end of the world -- as we know it? Nay, even as we can possibly imagine it. That sure prospect is the only rational explanation for all the irrationalism abroad in the land.

Based on this 'analysis' it would be fair to say that materialists' behavior is most readily explained as 'ideophobic'. They realize, consciously or not, that if you give ideas an inch, not only will they move into your neighborhood, but very quickly they will take over the whole world. Not just any old ideas, mind you. We're talking and they're fearing the One Big Idea. The Perennial Wisdom, if you will, that is knocking on their door; that already has its foot firmly planted in their door. They won't believe it is only my foot. They are sure it is an 800 pound gorilla. But it's a friendly gorilla. It has to be, or it could not possibly have already won the battle of ideas. It would not be here if it were not teleologically based. But even the best destiny in the world has a degree of finality and that does take some getting used to. We humans are world class, cosmic level procrastinators. We wouldn't be here if we weren't. The irresistible force meets the immovable object. We're going to have to learn a new trick.

[11/4]

I'm still working on the [direct realism](#) list, up to 300. I had not been considering direct realism from a relationalist point of view as suggested by one of the articles. My direct perception of something constitutes my relation to it. All relations are perceptual.

As part of a coherent non-materialist direct realism, there must be eternal essences. Every being partakes of such essences and is perceived as a special composition of them. These eternal essences are not prohibited from containing a temporal aspect, which would include their dynamical and historical relations in a teleological fashion. One could even call these 'super-essences'. Individuals would be identified with subsets of the super-essential relations. There would be a quasi-hierarchy of essences, up to and including theocentricity.

Percepts and concepts comprise and, in turn, are comprised of these essences and their relations.

As the cosmos is populated with conscious beings, these essences become stretched out to their maximum degree of individuation and detail of resolution. This maximum of particularity corresponds with the ascendancy of materialism. Then comes the coherentism which begins to reverse this particularization.

[11/5]

[Essentialism](#) surely has a mixed press, and much baggage. In other words, it should be fun.

I doubt that ideas and essences could ever be fully distinguished, and certainly not idealism from essentialism.

At the opposite end of the spectrum would be the anti-essentialism of nominalism and behaviorism.

Perhaps the most significant issue of essentialism concerns the existence of the soul, and closely related to this is the question of **personal identity**.

It should be noted that Physics has a very strong essentialist bent of a Pythagorean sort.

Not to be abstemious, let me hit on the soul, up front. The reality of the soul derives directly from the reality of God. The reality of God derives from the reality of love. There is a cosmic pecking order. The soul is fairly high on the list, but our essential being or presence is to be found in love. That is the one source of all being. It is conceivable that my soul might come between me and love. In that case the soul has got to go, and it would be the last thing to be jettisoned. People speak of the 'cleansing' of the soul. A cleansed soul is a transparent soul. A transparent soul is a non-existent soul. Cosmic love is the ultimate soul cleanser. It is the singular essence of everything.

All essence and identity derives directly from the requisites of love. Nothing else would make sense, not in a million years.

It's that simple sports fans. Whatever you have learned that does not support this necessary, singular truth is less than worthless. It's what puts everything into a coherent perspective. If you truly understand this, you will never have to understand anything else. Indeed, there is nothing else that can be understood.

Oh dear! Now that I have said everything that can be said, what is there to do? It's all just picking up the pieces: cleaning up around the Ranch, from here on.

Gyula Klima, in the final section of [Contemporary "Essentialism" vs. Aristotelian Essentialism](#), provides a strong defense of essences. All it takes is one essence to destroy materialism, even if that sole essence happens to be material.

Contemporary materialists are wont to point out that there is no such thing as life, no vital essence. But should we not infer then that it is impossible to die? One could believe that, if one chooses to be absurd. Much too much of our valuable time has been spent playing games with skeptics, usually on their irrational terms.

I like this one: [Topological Essentialism](#), Casati & Varzi. This gets down to the nitty gritty of parts vs. wholes and holes, too. It does make the whole (sic) notion of atomism seem more than a bit silly. If we each had a nickel for every stone placed on the grave of materialism we would all be millionaires. No, we would inherit heaven.

Perhaps, historically, the last political hurrah of materialism will be situated in the 'anti-essentialist' social critiques of some feminists, homosexuals, etc. A prevalent undercurrent of this sentiment is in evidence in this list. This is a misguided, myopic way to confront essential (sic) social problems. There is also some evidence of a corrective response: 'A Critique of Social Constructionism and Postmodern Queer Theory' by Rictor Norton : [Essentialism](#). Let us hope that the cooler heads prevail. In this regard, note [The Blank Slate- The Modern Denial of Human Nature](#) by Steven Pinker. Be treated to spectacle of a materialist defending essences. True, Steven is allegedly just talking genetic 'essences' and he does still believe in qualia according to one reviewer. Many strive for coherence, few succeed. It is also eminently debatable whether Darwinism eliminates natural kinds. OK, perhaps this is the next topic.

[11/6]

We'll come back to essentialism soon, and in the meantime take a look at '[Why are natural kinds supposed to stay fixed?](#)' to see some alternatives to Darwinian anti-essentialism.

I want now, however, to consider mental essentialism or [conceptualism](#). This is the part of essentialism and idealism that is the most difficult to refute. It might also be called meaningism. What I believe is fundamental is felt meaning. This is a decidedly holistic view of meaning. The whole problem with Plato was that he had an atomic view of essences. I don't know why. This atomism has been a tremendous drag on idealism since. These atoms of meaning were the seeds of idealism's self-destruction. Hegel's dialectical method should have corrected the atomism, but it was not until the post-reductive holism of Quine that things begin to turn around. It is feeling and reasoning that account for the coherence and holism of essences, not to mention teleology.

This looks like a good introduction: [Nominalism, Realism, Conceptualism](#). Notice especially the incarnational critique of Platonism.

From one perspective, conceptualism is a form of representationalism. How does this relate to reductionism? Are both concepts and representations taken to be reducible?

[Realism, Nominalism, and Conceptualism](#) provides a more concise exposition than the one above, and it deals more explicitly with the reduction issue.

Conceptualizing often entails abstracting. From a subjective point of view, the process of abstraction is generally found to be implicit. It seldom explicitly involves verbal analysis. The resulting concepts are holistic and open ended. Dictionary definitions fall far short of capturing our ability to elaborate even simple concepts on the spur of the moment.

More comprehensive is '[Meaning and the Problem of Universals, A Kant-Friesian Approach](#)'.

If a representation or concept is reducible to something else then we need an explanation of how we recognize or process it.

If there is no representation then we have 'direct' realism which, with a bit more candor, would be called magical realism, owing to its explicit lack of explanation.

[11/7]

It should be noted that the modern version of conceptualism is synonymous with the Higher Order Thought Theory of consciousness (HOTT). On the other hand, direct realism is used as a proxy for the connectionist theories of mind.

The question then is whether the HOTT can be given a reductionist interpretation. The fact that the HOTT is prevalent in the AI community would seem ensure its reductionist pedigree. However, the increasingly [ontological and metaphysical cast](#) to AI might suggest otherwise. The processing of concepts requires a comprehensive ontological schema. Is such a schema reducible?

Let's get to the nitty-gritty: [ontologies & reductionism](#) (523 hits).

What species of reduction would be accomplished in the competent computerized processing of concepts?

Another question is the anti-reductive pedigree of holism. Has it not also become a proxy for connectionism?

[11/8]

I find this to be an interesting paper: [Ontological Progress in Science](#) by Burian & Trout. Superficially they make a very modest claim. It is simply that the theoretical entities of science have causal powers. In as much as some of these entities may not be elementary particles, then, by just that much has reductionism been defeated.

1. The ontology of science is intensely compositional and hierarchical.
2. Although much of science is reductionistic, the reductionism in question is generally not eliminative.

We shall utilize this framework of theses to suggest some preliminary responses to the sceptical arguments of such philosophers as Larry Laudan and Bas van Fraassen against the idea that there is ontological progress in science. There is not space on this occasion to attempt a proper rebuttal of the arguments they employ to undercut scientific realism, but the general line that we would pursue in constructing such rebuttals will become clear in the course of this paper.

We have been greatly influenced by many recent writings attacking and defending scientific realism [\[1\]](#)....

Boy, have I been dumb or what? I never thought of using scientific realism to defeat scientific reductionism and materialism. How could I have been so dense? What is the date of this paper? Who is winning now? Some times my obtuseness takes my breath away. How many times have I conflated scientific realism with scientific materialism? At least twice a day for the last thirty years. I doubt that I'm the only dummy. Has there been a communication breakdown here? I even took a philosophy course that included scientific realism at Maryland in 1977, and I sure don't recall the issue of reductionism. What is going on?

[Richard M. Burian](#) and [J. D. Trout](#), "[Ontological Progress in Science.](#)" The Canadian Journal of Philosophy, 25 (1995): 177-202.

This is Richard's only publication listed as online. Same goes for Jack, but he does have four books listed, all more or less on topic of realism.

Now I am understanding that this realism is the thesis of Naturalism and distinguishes it from Physicalism. It also opposes itself to the reductive Unity of Science thesis.

Take a look at [CONTEMPORARY MATERIALISM: A READER](#) Edited by Paul Moser and **J.D. Trout** (Routledge, 1995). An interesting lineup.

Yet another nail in the coffin of materialism. How much does the cadaver have to stink before we adjourn this wake? Haven't we run out of beer yet?

On the Unity of Science question, undoubtedly people are (deliberately?) conflating the methodological and metaphysical issues.

Burian & Trout put considerable stock in [Ian Hacking](#). Let's look at his book review articles. Sorry, I guess we won't. You have to pay. Am I the only one getting the feeling there is a bit of a blockage here?

Take a look at [The Social Construction of What](#) by [Ian Hacking](#) (HUP 2000). This reminds me of the [Science Wars](#) with physicist [Alan Sokal](#): physicalism -- **good**, psychologism -- **bad**! Scientific realism is not allowed to trespass beyond the boundaries carved out by the dictates of the American Physical Society ('We invented the **BOMB**, or did we discover it?? Don't upset us, and definitely don't confuse us!'). Are those boundaries "**physical**", Alan? And what about mathematical physics? Is mathematics a "**construct**", or what?

I feel like I've been missing out on some fun. Nothing like playing catch-up!

Here's a review of Ian's book: ['Phony Science Wars'](#) by Richard Rorty:

Philosophers like Latour and Kuhn, wary of the idea that reality has an intrinsic nature that scientific inquiry is destined to reveal, are inclined to say that science might have done as good a job if it had never come up with either quarks or genes. As they see it, scientific progress is like biological evolution: no particular life-form is destined to emerge, and lots of different ones might have turned out to be equally good at survival.

A useful description of constructivism. And now at length:

...In this view, scientific theories are tools that do a job. They do it well, but some other tools might perhaps have done the same job equally well.

As Hacking says, many scientists find this view absurd. He himself is dubious about it, but he is inclined to be even more dubious about the idea that reality has an intrinsic structure that science accurately describes. These latter doubts are aroused by the notorious, persistent, seemingly insoluble perplexities to which the notion of "intrinsic" gives rise. The most familiar of these is the question How can we ever hope to compare reality as it is in itself, naked and undescribed, with our descriptions of it? Many philosophers have given up on the notions of "intrinsic" and "in itself," as a result of their failure to answer that question.

The stalemate that Hacking brilliantly describes but does not try to break is between many scientists' intuition of the inevitability of quarks and many philosophers' suspicion that the claim of inevitability makes sense only if the idea of the intrinsic structure of reality makes sense. This teeter-totter between conflicting intuitions is, Hacking rightly says, a genuine intellectual problem. Which answer one gives to his third question -- about the source of the stability of the most reliable bits of science -- is likely to be a matter of which side of the seesaw has most recently descended.

These alternating intuitions have been in play ever since [Protagoras](#) said "Man is the measure of all things" and [Plato](#) rejoined that the measure must instead be something nonhuman, unchanging, and capitalized -- something like The Good, or The Will of God, or The Intrinsic Nature of Physical Reality. Scientists who, like [Steven Weinberg](#), have no doubt that reality has an eternal, unchanging, intrinsic structure which natural science will eventually discover are the heirs of Plato. Philosophers like Kuhn, Latour, and Hacking think that Protagoras had a point, and that the argument is not yet over.

The most vocal and inflamed participants in the so-called science wars are treating the latest version of this fine old philosophical controversy as a big deal. In the very long run, perhaps, it will prove to be one. Maybe someday the idea of human beings answering to an independent authority called How Things Are in Themselves will be obsolete. In a thoroughly de-Platonized, fully Protagorean culture the

only answerability human beings would recognize would be to one another. It would never occur to them that "the objective" could mean more than "the agreed-upon upshot of argument." In such a culture we would have as little use for the idea of the intrinsic structure of physical reality as for that of the will of God. We would view both as unfortunate and obsolete social constructions.

Rorty does not mince words here as to his own Protagorean proclivities: I am also on this teeter-totter, tilting toward theism, but realizing that without a Creation you don't got no Creator.

This has been an interesting discursion, but where does it leave us with reductionism? Obviously reductionism is being given short shrift in the Science Wars, but I submit that it lurks in the arena.

First, we must revisit the divide between the Anglo-American and Continental traditions. I think it's fair to say that the Continental tradition is older, more multicultural and perhaps even 'wiser', certainly more tolerant. Pluralism is its stock-in-trade. Their closest approach to absolutism was in Hegelianism. Descartes was opinionated, but also managed to make the world safe for both Science and Religion. Britain bequeathed us Newton and Darwin, not to mention Hume. The Anglo-American version of pluralism is a dichotomy between scientific absolutism and philosophic skepticism. Yes, we do have a streak of Pragmatism, and now an imported Postmodernism. The Continental pluralism naturally favors phenomenology and existential subjectivism. We Anglos, though, want to be more objective and tough-minded, either in our realism or in our skepticism, but not subjectivism. The frontier spirit of man into the wilderness was part of this tough-mindedness. John Wayne just doesn't make it as a phenomenologist. I can understand from whence John cometh.

[11/9]

Yes, I'm having some difficulty finding the proper focus, but please bear with me. This is not a trivial pursuit. There are uncharted waters here that run deep.

We have discussed the Anglo-American experience in the history of ideas, but there is also an American (US) angle. On the questions of 'creationism' and 'right-to-life' there is a unique US experience. In both cases there is a widespread, emotion laden, political confrontation between contrasting metaphysical views. This dualistic, dichotomous type of division has a long history that has somehow been exacerbated here. Some of that dynamic and psychology may be relevant to the issue of reduction and its ultimate resolution. My gut feeling is that if something does transpire around this issue, there are likely to be some historical parallels; although, if there is a line in the sand, it will have a different direction in a different location.

In the preface to [The Social Construction of What](#) Ian Hacking points out that the Science War of Sokal's provenance has generated two very different responses: here and elsewhere. Here it has been blood in the streets, elsewhere it is 'bemusement'.

Also relevant here is the nascent issue of Intelligent Design. This thesis represents a marked advance beyond Creationism, moving somewhat in the direction being suggested in these pages. But still there is an obvious materialistic, or mechanistic emphasis of ID that sets us apart. Their notion of **irreducible** complexity ought to be suggestive, however. Whether there may ever be a direct intellectual link between that mechanistic irreducibility and this metaphysical irreducibility remains to be seen. It might seem a small step, but it could turn out to be a giant leap. Naturally, I will be paying close attention to the former, to both its substance and its form.

I have been pointing to several related issues and intellectual trends. The question for us is where will the reduction question most likely come to the surface. Somehow the Science War is just missing this mark.

How could it come so close without a direct hit?

In the Science War the issue is between social constructivism and reductive realism. The closest thing to our non-reductive realism is found in the neo-rationalism of [Fodor](#) and the 'genetic' epistemology Chomsky and Piaget. As [noted previously](#), Dan Dennett has already accused Jerry of providing ammunition for Creationists. I'm not sure how Jerry and his fellow neo-rationalists are reacting to this accusation. I would like to see the Creationists eventually take up this issue, but I'm not holding my breath. It would be preferable to initiate an intellectual discussion, as on these pages, before involving the sectarian interests. Let me reiterate that the heterodox theology involved in immaterialism and neo-rationalism is going to be a major obstacle for any sectarian, and that is probably just as well.

I would rather see the life-science community take up non-reductionism first. However, their escalating confrontation with the sectarians over 'irreducible complexity' may already have rendered that scenario unlikely. Our potential arena is correspondingly small. This has advantages as well as disadvantages.

Sometimes I forget about Marx, but do recall that I have addressed the Canton branch of the Society for the Study of the Dialectics Nature. Fred Engels was staunchly non-reductive about his materialism. Yet he managed to avoid Platonism. Yes, he was an emergentist but he also believed in the inevitability of history. So there was an element of teleology. How did he avoid the chain of being? What about Darwin? There were supposedly some smart Marxists. But there is a fundamental irrationality here. Does that mean there were a lot of smart people who were blinded by emotion laden ideology. You bet'chya'. Are scientific materialists and non-reductive postmodernists similarly blinded? Well, you tell me:

[I'm doing [anti-reductionism](#), for those of you keeping score]

[Emergent Representations: Dialectical Materialism and the Philosophy of Mind](#) -- Joe Faith, 2000

Philosophically speaking, Darwin solved two key problems. He not only naturalised functional explanation in biology but also naturalised normativity, i.e. he found a way of deriving normative properties from non-normative properties — oughts from is's. Darwin explained why hearts beat and also why hearts ought to beat. He found a way of determining what made a heart a good heart.

In the last chapter I argued that Marx discovered a mechanism underlying social evolution that is analogous to the mechanism that Darwin discovered underlying natural evolution; and showed how we can use this to naturalise functional explanations in sociology. In this chapter I explore whether it is also possible to use the same theory to naturalise social norms, such as our criteria of truth, goodness, and beauty.

If Joe is right, God is wrong. Place your bets, sports fans!

[11/10]

I'm still trying to get a handle on Joe's view of reductionism. So far he is leaning toward Strong AI, which would suggest that any emergence would have to be purely epistemic, which would not even qualify for conceptualism.

[I'll have to break here for Ravens v. Bengals. Don't go away.]

[11/11]

I'm not getting far with Mr. Faith. He obdurately eschews metaphysics. The representational emergentism that he advertises is left dangling. He, of course, rules out skyhooks, but then the existential status of the floating representations is not specified. His realism is strictly pragmatic. I'm under the impression that Engels was metaphysically less timid with his dialectics of nature.

The upshot is that robots stand to acquire conscious minds, given the properly pragmatic engineering input. Joe is down on 'East Coast' theorizing about symbol systems. This puts Joe in the Transhumanist circle and in flagrant violation of any human ethic, worker or otherwise. Is this befuddlement of Marxist thought just sloppy thinking, or another example of intellectual anti-rationalism, as if more of same could possibly serve a purpose.

At best, Joe is a holistic mechanic. I believe that Engels was a bit more ambitious than this.

Reductionism [redux](#): [downward causation](#). This is good: [PHYSICALISM, EMERGENCE AND DOWNWARD CAUSATION](#) -- [Richard J. Campbell](#) & [Mark H. Bickhard](#) (2001):

The critical point is that quantum field processes have no existence that is independent of their configurations: quantum fields are processes, and can only exist in various patterns. Those patterns come in many sizes, of many different physical and temporal scales, some as large as a human person, or a social institution – but they are all equally patterns of processes. There is no 'bottoming out' level in quantum field theory – it is patterns of process all the way down, and all the way up.

That is the rub. To be a reductive physicalist (or an 'eliminative materialist') at all, is to believe that 'higher-level' entities are nothing other than complex configurations of lower-level entities, in such a way that the higher-level properties and powers are explicable in principle in terms of the properties and powers of the lower-level entities (or at least, determined by them). Consequently, some entity is reducible just in case it is a configuration of lower-level entities. But now the supposed base-level entities are nothing but configurations of process as well! If there is no 'bottoming out', there are no bases to which all other phenomena can, even in principle, be reduced. Our reductive physicalist has lost the ground on which he wants to stand. If being configurational makes a property or power epiphenomenal, then everything is an epiphenomenon. That is the *reductio ad absurdum* of this position.

This is an intelligently provocative restatement of the non-locality of QM. It makes Steven Weinberg's contrary statement in [Reductionism Redux](#) (NYRB, 1995) appear disingenuous, to put it euphemistically. Steven certainly knows better. His professional colleagues who silently tolerate such blatantly biased editorializing will not escape censure, either.

Back to Richard and Mark:

Reductionist physicalism is false precisely because there are no elementary physical particles that can serve, in the required sense, as 'emergence bases'. Since everything is an organization of quantum field processes, more complex organizations of processes can yield emergent properties and powers, but it is the higher-level organization itself that is doing the work, not whatever might be its 'constituents'. (That is why we earlier emphasized Kim's invocation of relations and configurations.) Any field view destroys the seduction into a micro-particle reduction because configurational and organizational properties make differences in causal power, not just in the working out of lower-order causal power.

This may be valid, but it needs to be fleshed out. What may be even more significant is their exposure of Jaegwon Kim as favoring at least one substantive form of emergence, and they cite another author with the same opinion. If this holds up, it is the most damaging case against reductionism, yet. Kim is the most thoughtful and conscientious of the reductionists of which I am aware. A far cry from Steve.

I hasten to point out that Richard & Mark claim to be non-reductive naturalists. I would like to find just one paper that exposes the oxymoronicity of non-reductive naturalism. If Darwinism is not reductive it

looses most or all its force, I believe. This is being pointed out by the IDers with their irreducible-complexity argument against Darwin. For instance, if any aspect of consciousness is irreducible, then we are faced with the pre-existence of mind and intelligence, obviating the Darwinian thesis.

I have mentioned before that the only way around this anti-Darwinian conclusion is by means of a [Sheldravian](#) 'mechanism' of spontaneous morphogenetic resonance. Such an anti-mechanical mechanism, just in itself, however, would be a large foot in the door for all kinds of teleological mischief. Give us an inch; we take a mile. That's exactly why the wizard's of scientific secularism, Weinberg & Co., are being so hardnosed about reductionism. Don't the 'naturalists' get it? By the way, my singular meeting with Rupert was in a crop circle. Need we say more?

How the non-reductive naturalists avoid this realization is the mystery of the moment. Has no one bothered to clue them in? There must be a reason for the divide between physicalism and naturalism; a reason that is being downplayed, evidently. Why is reductionism so much debated if it does not have far reaching consequences? The naturalists are naturally reluctant to speculate as to how far reaching these consequences are. What then is their motivation relative to the reduction issue? They may think that they are merely supporting scientific realism, particularly as it applies to the life sciences. But at the very least this makes them vitalists, and even panpsychists. How many inches between these and pantheism, and then..., you know what?

I recall more than a few theistic authors complaining about scientific reductionism. Is it only ideology which prevents a joint tactical anti-reductive effort?

Back to search mode. Or is it head-scratching mode?

As if in answer to my question, my next click was on [Downward Causation](#) by Claus [Emmeche](#) [Danish Biosemiotician], et al., of nonsectarian demeanor. But, then go to the Amazon [listing](#), and what do we see? It is paired with a book by Dembski, a ringleader of the neo-Creationists, but with no explanation for the selection. Evidently, I am not the only one anticipating a tactical fusion of anti-reductive interests.

And it appears that [Naturalism : A Critical Analysis](#) (Routledge Studies in Twentieth Century Philosophy, 2000) by [William Lane Craig](#) (Editor), [J. P. Moreland](#) (Editor) might answer some of the above questions. It includes this article: '[The Incompatibility of Naturalism and Scientific Realism](#)' by **Robert C. Koons**, 1998. But this latter turns out to be one of the most opaquely argued pieces I have come across in recent memory. Too bad. [But [here](#) I am in a more congenial mood.]

[11/12]

I am presently reviewing Claus's [homepage](#). I notice that he maintains links to [Radical Constructivism](#) (Austrian site, Heinz von Foerster, et al.) as well as to the [Creationism debate](#), quite eclectic. Radical constructivism has strong immaterialist tendencies, with ties to biology and cybernetics. Notice the link to [Stephen C. Pepper](#). Stephen's root metaphors and world hypotheses have been influential for me, from early on.

Clearly biosemiotics is important for us, and Claus appears to be the most eclectic thinker in the field. [Gilles Fauconnier](#) is another person on this fringe, yet to be reckoned with.

I have yet to find a point of direct confrontation between biosemiotics and reductionism. There is not the deliberate provocation that we find with [Richard Campbell](#) above. I notice that Richard has considerable background in the philosophy of religion. For an academican to stick her neck out in this arena requires more than a little fortitude and experience with the big picture. Being on the verge of retirement is another likely factor. Unfortunately, this is Richard's only publication presently on-line.

I'm reading Alexei Sharov's [personal philosophy](#) relative to biosemiotics. He emphasizes his pragmatism, but note the priorities:

Religious experience has proven to be useful for billions of people. But other people may not need it. Because people have different Umwelts they cannot come to agreement on whether the God exists or not. But this disagreement does not prevent them to communicate using overlapping portions of their Umwelts. It is not the goal of science to prove that God does not exist; science has other more important [sic] goals.

Biosemiotics is rather close to [evolutionary epistemology](#) in the following aspects. It considers knowledge as a natural phenomenon which can be studied using the evolutionary theory. Biosemiotics is a descriptive science and rejects normative epistemology and normative ethics.

However, most people who develop evolutionary epistemology are realists, including the founders (Campbell, Lorenz, and Popper). [Popper](#) thought that scientific language has fixed meaning, and therefore scientific knowledge is objective and absolute. I think that there is no absolute (observer-independent) knowledge. However, there may be levels of "objectivity" depending on the scope of usefulness of knowledge (how large is the group of people who apply this knowledge and how successful this application was in the past). In this sense, scientific knowledge is more "objective" than superstitions.

I see a peculiar (politically correct?) form of quasi-realism at work -- constructive realism? The unaddressed issue is conceptualism. What is the ontology of our concepts? How does semiotics obviate semantics? What is the ontic status of a sign? Why not 'biosemantics'? This might be worth pursuing. Are semiotics and constructivism both reductionistic? Are they just neo-materialist? But wait, what about informatics? Is there a distinction between informatics and semiotics? What is the ontology of the former?

Is the avoidance of ontology deliberate? How long can it persist? Without a realist ontology, science will quickly slide into idealism. With a realist ontology the slide will just be a little slower! Either way, we see that science and realism are on a collision course. Thus the avoidance and denials of the inevitable show down.

OK, back to Google: [semiotics & reductionism](#): and right back to Claus: '[Modeling life- on the semiotics of emergence and computation](#)':

Artificial Life may help us to see that the idea of universality of the fundamental principles of life may be a presupposition, a metaphysical prejudice with a questionable basis.

The dualism between structure and process, form and function, part and whole, inheritance and environment, contingency and necessity, holism and **reductionism**, vitalism and mechanism, energy and information, concept and metaphor. The construction of Artificial Life may help to dissolve some of these dualisms, or maybe combine or re-invent them in more fruitful ways, and inseminate new ideas about the nature of living beings. In this perspective Artificial Life can be seen as a new way of 'reading' the science of biology. Using a metaphor from literary criticism we may call it a deconstructive reading: Alife actuates a deconstruction of the Good-Old-Fashioned-Biological Life.

Oh dear, I'm disappointed with Claus. I would say he is putting too much stock in Artificial Life, whose main function is simply to help us avoid and deny the problem of reductionism.

Let's try again: '[The cybersemiotic model: An evolutionary view on the threshold between semiosis and informational exchange](#)', Soren Brier:

The present paper discussed various suggestions for a philosophical framework for a trans-disciplinary

information science or a semiotic doctrine. These are: the mechanical materialistic, the pan-informational, the Luhmanian second order cybernetic approach, Peircian biosemiotics and finally the pan-semiotic approach. The limitations of each are analysed. The conclusion is that we will not have to choose between either a cybernetic-informational or a semiotic approach. A combination of a Peircian - based biosemiotics with autopoiesis theory, second order cybernetics and information science is suggested in a five -leveled cybersemiotic framework . The five levels are 1) a level of Firstness, 2) a level of mechanical matter, energy and force as Secondness, 3) a cybernetic and thermo dynamic level of information, 4) a level of sign games and 5) a level of conscious language games.

Well, we shall see.....

But Peirce's semiotics is a very good non-reductionistic framework to start from since it takes its point of departure in semiotic mind.

The conception - especially of Maturana and Varela and also von Foerster - also comes close to Jacob von Uexküll's Umweltslehre. It is a kind of bio-constructivism. Unfortunately it tends to be rather idealistic, sometimes even solipsistic in certain formulations while, at the same time, it insists on the material reality of a biological observing system. Von Uexküll is a declared vitalist, who sees living systems as species, stretching theory Umwelt bauplans through time eternal. This makes him an anti-Darwinist. But Lorenz, on the other hand, used part of Uexküll's theory to found ethology. He fitted it into a neo-Darwinian paradigm,....

In Peircian semiotic philosophy these levels can be bound together by Synechism, Tychism and Agapism combined with the evolutionary view of the interaction of Firstness, Secondness and Thirdness. The view of Firstness as a blend of mind and matter qualities and as containing qualia and living feeling with a tendency to take habits is crucial to understand the self-organizing capabilities of nature and how, what seem as dead matter, through self-organization in evolution can become autopoietic and alive with cognitive/semiotic and feeling abilities.

The ontology is all over the map. Claus and Alexei reject all ontology; Soren accepts all ontology. I'm not sure that there is any practical difference.

The term quasi-sign suggests an answer to the question whether there can be semiosis in a machine of the kind which Peirce knew. A quasi-sign is only in certain respects like a sign, but it does not fulfill all criteria of semiosis. While some criteria of semiosis may be present in machines, others are missing.

Well, this is something.

When information theory attempts to encompass the area of meaning and semantics it passes and destroys the semiotic threshold too, but now in the other direction blurring the difference between informational and semiotic processes, and thereby between mechanical signal manipulating or quasi-semiotic systems and living systems. This produces all sorts of simplistic theories about intelligences that are not able to grasp the cognitive processes special for embodied living systems, not to speak of conscious socio-linguistic systems.

....and better still. I suspect that the upper echelons of Semioticians continue to respect these ontological distinctions, in keeping with their Continental phenomenology. It is the worker bees who may try to cut these ontological corners in order not to upset the mainly Anglo-American scientific establishment, which confronts Creationism on a daily basis.

Peirce's view that we cannot with any good reasons split the concepts of mind and matter from the beginning, is very sound and a profound basis. I do not see any good reason why the inner world of cognition, emotions and volition should not be accepted as just as real as the physical world as well as our cultural world of signs and meaning.

Finally to both the spiritualist and the materialistic, embodied life, even with only one cell as the body, has to be a basic part of, or a component of constructing a reality. We are thinking in - or maybe even - with the body. The psyche and its inner world arise within and between biological systems or bodies. With Peirce one may say that there will always be some kind of psyche in any kind of biological

autopoietic and code dual system. Still, a partly autonomous inner world of emotions, perceptions and volitions, only seems to arise in multi-cellular chordates with a central nervous system. Lorenz (1973) argues that such a system with emotions and experiences of pleasure is necessary for animals to have appetitive behavior, searching for the objects or situations that can elicit their instinctual behavior and release the motivational urge built up behind it. This is qualitatively different from how reflexes function on a signal, which is a proto-semiotic informational level. Instincts sign function is on a genuine semiotic level.

....to be perfectly frank about it.

[SEMIOSIC BODY-MIND \(THE\)](#) -- Jesper Hoffmeyer:

20th century life sciences have been characterised by two major trends. One trend is molecular and genetic reductionism. This trend is well known and need no further comment. Beginning as an undercurrent to this trend, however, another much less noticed but in the long run just as important trend has gradually been unfolding: The semiotisation of nature.

....and in the other corner, Semiotics.

While it is understandable that biology as a profession prefers to base its understanding of basic life processes on a concept of information having been developed in the safe world of physics, this way of saving the life sciences from the muddy waters of interpretative processes nevertheless seems increasingly illusory the more we learn about the true subtleties of those processes.

There can be no doubt that reductionism in the life sciences has been healthy considered as a research strategy, and it should be pursued as such. But when it comes to theory, it seems that reductionism and the dualism on which it is justified, has run into serious problems. To explain life as 'nothing-but-interacting-molecules' leaves out a whole dimension of life, which the reductionist research strategy has itself helped digging out, the dimension of semiosis.

...not to mince words.

[A semiotic cosmology](#)

"We must understand our world in such a way that it shall not be absurd to claim, that this world has itself produced us" (Prigogine and Stenger 1984). With this statement Prigogine and Stenger want to remind us to the logical problem implied by a traditional scientific world view: If our physical theories explain nature as a stupid thing, how come that this 'thing' was as a matter of fact capable of creating us? Creativity cannot logically grow out of a non-creative world. Ironical as it is, traditional science therefore needs miracle (or alternatively it may of course eliminate creativity by claiming absolute determinism - but that leads us into the absurdity of believing that we couldn't possibly have believed other than what we believe, which is then not a belief but a kind of mental spasm).

Jesper keeps getting better. This is nice! When will creationism discover semiotics? There is probably already a Creationist Establishment which sees Semiotics as a threat to its job security, no doubt.

What I suggest, then, is that the development of individual intentionality in clever animals was preceded by the development of an evolutionary intentionality (which itself was preceded by a cosmic quasi-intentionality (Hoffmeyer 1998)). Rather than excluding un minded bodies from the kingdom of semiosis by applying the rigid criterion proposed by Eco I suggest we accept the idea that semiosis is itself an evolutionary phenomenon exhibiting different degrees of freedom. Evolution might then be seen, as Gregory Bateson suggested, as itself a kind of mind process, and by implication all bodies in the world are in a way minded bodies. As I have suggested earlier one might even say that the unfolding in our universe of increasing semiotic freedom is what evolution is all about.

...teleology, anyone?

['Has Biosemiotics come of age?'](#) -- Marcello Barbieri (2002):

The third paper, by Frederik Stjernfelt, begins with the announcement that "Jakob von Uexküll's theoretical biology is a main contribution to the developmental, or epigenetic, trend in the biology of recent centuries, a lineage involving scholars like Goethe, Saint-Hilaire, von Baer, d'Arcy Thompson, Spemann, Driesch, Waddington, Brian Goodwin, Rene' Thom and Stuart Kauffman". This lineage has been the historical antagonist of the 'mechanistic' approach of Galileo, Descartes, Newton, Lamarck, Darwin, Mendel, James Watson, Francis Crick and Jacques Monod, an approach which has produced what is still the main paradigm of modern biology. This special issue, in short, not only presents a revolutionary idea of biology, but also announces that such a revolution comes from the heirs of the historical opposition to mechanism. And this is no isolated announcement. 41 distinguished academics from 15 different countries have produced a 828-pages-long volume with papers on history, philosophy, theoretical biology, ecology, linguistics, arts, literature and computer science, and all come, by varying degrees, to similar general conclusions. The volume owes in fact its remarkable overall unity to this ideal convergence, and there is no doubt that its aim is to strike at the very heart of the life sciences.

Mainstream organicists and qualitative organicists may well be responding with enthusiasm to the "United against mechanism?" rallying question that Malte Herwig is launching from this special issue, but I am not. The best chances to solve the new problems of life are still likely to come from where all our solutions have always come in the past: from good, rational, old-fashioned machine-like models.

It sounds like a confrontation to me.

Unfortunately, only two other publications of Marcello's are available on-line. His promise to reduce semiotics to mechanics remains just that. Nor have I found any other mechanists willing to debate the semioticians.

[11/13]

There is no question that semiotics in general and biosemiotics in particular are anti-reductionistic. Semiotics, *simpliciter*, also has an anti-naturalistic aspect. Should we check that out?

[Semiotics & naturalism](#): and it would appear that we have a date with [Robert S. Corrington](#), Prof. of Philosophical Theology: [A Semiotic Theory of Theology and Philosophy](#) (CUP, 2000):

Reviewer: Elena Vishnevskaya from Madison, New Jersey USA

In this beautifully written and concise book, Professor Corrington presents to the reader the capstone of his six previous books as they have developed his unique perspective of ecstatic naturalism. This form of naturalism, while rooted in classical Euro-American forms of naturalism (think of Dewey and Buchler here), makes a decisive break with the past by arguing for the primacy of the unconscious dimension of nature and for the reality of the potencies that enter into the world often when they are least expected. In order to frame his general philosophy, he engages in an ongoing respectful dialogue with psychoanalysis (especially that of Jung, Reich, and Kristeva), semiotic theory in the Peircean tradition, and a universalistic religiosity apparently shaped by his encounters with Hinduism and American Unitarianism.....He has an almost mystical sense of the presemiotic ground of nature and sees it as the birthing ground of the potencies (taking this word from Schelling). The other dimension of nature natured is explored in terms of an evolutionary semiotics that is bold enough to see sign usage in all of the prehuman order of the world.

This may not be supernatural, but it sounds like Supernature to me. There is certainly nothing here that a scientist, *qua* scientist, would recognize. Clearly we have to be on the lookout for pantheists attempting to purloin the banner of Naturalism, and, by the same token, be on the lookout for crypto-pantheistic 'naturalists'. 'Evolutionary semiotics' merits examination. Semioticism appears bound for cultic status.

Concerning semiotics and reductionism: Britannica 2001: Semiotics:

This interest in the structure behind the use of particular signs links semiotics with the methods of **structuralism**, which seeks to analyze these relations. Saussure's theories are thus also considered fundamental to structuralism (especially structural linguistics) and to poststructuralism.

...and Structuralism:

Two important points arise here: first, that the structural approach is not in principle restricted to synchronic linguistics; second, that the study of meaning, as well as the study of phonology and grammar, can be structural in orientation. In both cases "structuralism" is opposed to "**atomism**" in the European literature.

Little work on semantics has been done by structural linguists because of their belief that the field is too difficult or elusive to describe.

Did no one apprise the AI community of this latter result?

[SEMIOTICS:](#)

Center for Semiotics

U N I V E R S I T Y O F A A R H U S

Semiotics has always been both an inquiry into the nature of signs and—since signs convey meaning—a philosophical field of rational reasoning on world- and meaning-related questions, such as the following: Is meaning part of the world? Or is it the human mind's own pure invention and therefore not part of the world?

There are, however, many different versions of this **semiotic 'naturalism'**:

One is Thom's and, roughly, Lakoff/Johnson's: there is a macro-physical, or 'pheno-physical', domain of objectively given spatio-temporal and causal states and processes; these have given formal properties that our minds pick up and interiorise, if they significantly affect our bodily interaction with them; this interiorisation is schematism. The **gap** separating 'physis' and 'meta-physis' is thus bridged by 'pheno-physis'. The rest is metaphor. The rest includes affect, notional meaning, deontic values, linguistic and otherwise semiotic behavior.

Another is Talmy's and Fauconnier/Turner's: there is a neurally specialized mental function which can make incoherent, or partial 'ceptions' (perceptions, conceptions) into coherent meanings by filling in from a stock of mentally available ready-mades that language helps us store as 'fictions'; the result is an ongoing process of creative construction that blends the fictive and the referential ingredients into homogeneous, meaningful semantic wholes (a semantic "kitchen"). The central assumption is that there is a mental "cooking-pot", a cognitive mechanism of conceptual integration that neutralizes the difference between semantic domain addresses, modal values, provenances etc. of the ingredients and treats them all alike. The mind is generous. Here, the **gap** between physicality and meaning is bridged by a neuro-semantic integration; metaphor is just a special case.

Notice the scare quotes on 'naturalism'. This is a very phenomenological version of nature as opposed to scientific. And mind the '**gap**', please.

['Semiotics this side and the other side of structuralism: the connection between modern and postmodern, structuralism and poststructuralism'](#) -- Roland Posner, Technical University Berlin (1993)

In the beginning of the 20th century, structuralism has responded to the materialism, atomism, historicism, and naturalism of academic research by introducing a theory of its own, built around the dichotomies of signified and signifier, paradigm and syntagm[?], diachrony and synchrony, langue and

parole. Poststructuralism did not reject this theoretical apparatus in favor of a new one, but explicated the paradoxes behind the structuralist dichotomies and tried to overcome them by undermining the first concept of each pair and emphasizing the second concept.

...in case you were wondering, and recalling the seminal relation of structuralism and semiotics.

I had not been sufficiently aware of the anti-reductive motivation for structuralism.

I would speculate that there is already a transatlantic, anti-reductive symbiosis between semiotics and our own [computational epistemology](#).

In regard to semiosis vs. reduction, I am reminded of [Wilfrid Sellars's](#) dichotomy (c.1962):

His most explicit account of the central task confronting contemporary philosophy aligns it firmly with the modernist project of achieving a rapprochement between our humanistic understanding of ourselves as free and rational agents, at home among meanings and values, and the thoroughly "disenchanted" picture of the world being painted by an increasingly comprehensive natural science. Sellars thematized this contrast as a confrontation of two "images": the "manifest image" whose primary objects are persons, beings who can and do conceive of themselves as sentient perceivers, cognitive knowers, and deliberative agents, and the "scientific image", whose primary entities are some sophisticated version of "atoms in the void". "The scientific image," Sellars wrote, "presents itself as a rival image. From its point of view the manifest image on which it [methodologically] rests is an 'inadequate' but pragmatically useful likeness of a reality which first finds its adequate (in principle) likeness in the scientific image."

[Research Project: Rationality and Non-Reductionism](#) (van Tilburg University, NL):

The program takes issue with two trends in the philosophy of science and epistemology: relativism and reductionism. While relativism undermines the rationality of science, reductionism undermines the ontological status of the subject matter of the so-called special sciences and hence their autonomy.

[Emergent properties](#) (15,000 hits):

[The biosemiotics of emergent properties in a pluralist ontology](#) -- Claus Emmeche: an excellent summary of the many possibilities.

[11/14]

[Emergent properties & causal](#) (2,300 hits):

Here is an [outline](#) of Kim's "Epiphenomenal and Supervenient Causation" (1984). He argues against macro or downward causation.

[CARL GILLET](#) was a student of Fodor's at Rutgers. He is a critic of physicalism. Only abstracts of his papers are available.

[Henry Stapp](#) is a person to watch. I first met him about twenty years ago. He is a physicist at Berkley. Here is a lengthy excerpt from a [letter](#) (1997) of his:

So in this austere quantum ontology there is an element of reality associated with each alternative possible entire classical world. This includes realities associated with each alternative possible state of my entire brain. So we now have some realities that can reasonably be imagined to correspond to the complex structure of human thoughts.

But this complex reality, rich as it is, is only part of the quantum reality: something that lies outside and beyond that physical ontology is needed to complete the full dynamical description. A fair description of this extra thing would probably be to say that it is something like "**the mind of God**", because it must

do such high-powered things.

In each of the various quantum ontologies that has been proposed the other realities must do important things. I will stick here to a Bohr/Heisenberg/vonNeumann/Wigner interpretation.

The extra reality must do three things: 1. select a question (choose a basis) 2. answer that particular question (actualize one of the basis states) 3. bring the physical state of universe into concordance with that answer.

Most importantly, insofar as we know today, each question must be a question about what some human experience will be, and the answer must bring the state of the brain of that human being into correspondence with that experience. This is the way the theory is set up, in order to account for **all** phenomena, including phenomena adequately described by using the classical approximation.

Although only events associated with human experiences are required by the theory, the theory allows similar events not associated with human beings. But no evidence for their existence has yet been uncovered.

This completes my explanation of why I reject the classical-physics ontology, and how our conscious experiences fit into a quantum-physics ontology.

There is some tension here between a mere quantum physicalism and a full-blown theism. In most of his writing, Henry hews close to the former, conservative position.

[THE NATURE OF AUTONOMOUS AGENTS AND THE WORLDS THEY MUTUALLY CREATE](#) -- [STUART A. KAUFFMAN](#), (1996):

I point out that "downward causation" is utterly non-mysterious. The last trilobite jumped the wrong way when some starfish caught it for dinner. But with the extinction of the organism - the trilobite - the earth lost its unique molecular species. Hence the extinction event, due to actions and effects among whole organisms, has changed the molecular unfolding of the biosphere. Causes run upward and downward seamlessly.

We'll be [hearing](#) a lot of this from the 'anti-mysterians'.

[Self-organization & downward-causation](#) (254 hits).

[11/15]

[Weak emergence](#) (128 hits):

[Weak Emergence](#) -- Mark Bedau (1997; his phrase first [referenced](#) in 1995):

An *innocent* form of emergence - what I call "**weak emergence**" - is now a commonplace in a thriving interdisciplinary nexus of scientific activity - sometimes called the "sciences of complexity" - that include connectionist modeling, non-linear dynamics (popularly known as "chaos" theory), and artificial life. After defining it, illustrating it in two contexts, and reviewing the available evidence, I conclude that the scientific and philosophical prospects for weak emergence are bright.

'**Toothless**' would be a more accurate description.

'[Varieties of Emergence](#)' -- David Chalmers (2002):

We can say that a high-level phenomenon is **strongly emergent** with respect to a low-level domain when truths concerning that phenomenon are not deducible even in principle from truths in the low-level domain. Strong emergence is the notion of emergence that is most common in **philosophical** discussion of emergence, and is the notion invoked by the "British emergentists" of the 1920s.

We can say that a high-level phenomenon is **weakly emergent** with respect to a low-level domain when truths concerning that phenomenon are unexpected given the principles governing the low-level domain. Weak emergence is the notion of emergence that is most common in recent scientific discussion of emergence, and is the notion that is typically invoked by proponents of emergence in **complex systems** theory. (See Bedau 1997 for a nice discussion of the notion of weak emergence.)

Yes, it is important to note that the Complexity Gang at the Santa Fe Institute has done a professional job of hijacking the once philosophically respectable and objective notion of **emergence** and trashed it with their postmodern subjectivist spin, to be perfectly frank. How long would SFI's NSF grants have held out if their 'emergence' had not been **defanged**?

'Strong emergence' clearly separates the foxes from the hens. Any serious anti-reductionist active since '97 would be sure to reference 'strong emergence'. The fact that there are less than 71 distinct entries above, strongly limits the field of us foxes. I am not yet amongst those, and there may be others like me, still not on the radar. We shall soon see.

Here's the list of active **anti-reductionists**, extracted from [weak emergence](#):

1. [Gregg Rosenberg](#)
2. [John Collier](#)
3. [Carl Gillett](#)
4. [David Chalmers](#) and see his [list of 15 online papers](#) by others on reduction and emergence.

And that's about it, unfortunately. Next I'll take a look at Chalmers' list:

1. [Mark Bickhard](#)
2. [Claus Emmeche](#)
3. [Tim O'Connor](#)
4. [John Post](#)
5. [William Seager](#)
6. [Larry Shapiro](#) is sitting on an interesting fence.
7. [Michael Silberstein](#), only one paper is online.

This gives a cumulative total of eleven active anti-reductionists. Except for Gregg, they all hold academic positions. The non-academicians may be harder to identify, but they ought to show up on Google. Claus and John C. are the only two not located in this country. This present bias needs correction.

If there were to be a paradigm shift away from scientific materialism, some of the above would be on the front lines. Each one is anticipating some such shift.

This list represents the bottom-line of my Internet sleuthing since 7/10/02. It will be important to maintain and hopefully expand it. One practical question is whether there is any collaboration amongst the listees, or even any sense of solidarity.

Anyone on the lookout for the big shift need only access a few of these websites periodically to check its status.

And moving right along, here are three people to watch from Larry's page: [Colin Allen](#), [Malcolm Forster](#) and [Valerie Hardcastle](#). Like Larry, each is on her own fence.

Thanks to Bill: [Postmodernism R.I.P.](#) No other relevant links.

I notice that John P. has wide ranging interests.

Clause maintains a [lengthy list](#) of possibly relevant people that will have to be perused. Off the top we

must add [Howard H. Pattee](#). Howard was first recommended to me about 25 years ago.

Mark has an interesting [biographical sketch](#). Sound familiar?

Carl has collaborated with [Barry Loewer](#).

John C. links to [Semiotics, Evolution, Energy, Development Journal](#) which contains a possibly useful article, '[The Status of Biosemiotics](#)', and to this mailing list, [Organisation, Complexity, Autonomy List Archives](#).

There are some interesting leads from the above lists, but there is a dearth of cohesion, just in case any were expected.

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11/3/02

A Semiotic Answer?

The title of this page derives from the article, '[The Status of Biosemiotics](#)', mentioned at the end of the last page. Semiotics provides the closest thing to cohesion on the anti-reductive front. But the answer is not to be found in the article.

[updates to this subject: [12/3/03](#)]

[11/16]

So far I'm not having much luck with semiotics. I'm continuing to peruse the [Semiotics, Evolution, Energy, Development Journal](#). Like the complexity theorists over here, the semioticians are under much pressure to hew to the established reductionism.

Will Claus come to our rescue?

[The Chicken and the Orphean Egg: On the Function of Meaning and the Meaning of Function](#) -- Claus Emmeche (2002):

The traditional paradigm in biology which encompasses a number of experimental methods, normal scientific working procedures, neo-Darwinism and its mathematical population models, etc. alone is not and cannot be sufficient to answer the following key question: *How did meaning originate in biological systems? And what is it (if not meaning, i.e. the creation of signs, and semiotic processes in general) that makes biology something special, something that on certain points fundamentally differs from the types of systems studied, for example, by physicists and chemists?*

(1) biosystems (organisms) contain genetic information;

(2) biosystems (organisms) have functions.

The former, of course, is a cryptosemiotic concept, for even here biologists admit indirectly that it is necessary to use semiotic concepts to describe biological systems. It is just that biologists do not attribute any particular significance to this: after all, they typically say, 'genetic information' is just a **metaphor** for certain molecular processes that are organized in a certain way. Here the biosemiotician steps in and interprets the occurrence of such metaphors more **realistically**,....

Here is the critical point for biosemiotics. How do we parse this difference between metaphor and reality? Is this where we transgress reduction? How do we do it?

In physics the assertion or question of function (such as the one mentioned above) can be rewritten without loss of meaning to the purely causal question of direct cause-and-effect contexts in the traditional classical mechanical sense, in which a cause precedes an effect in time, but both cause and effect exist on the same ontological level, i.e., they are of the same nature, as in the example of the relationship between the sun and the earth's climate. This is a matter of material physical processes on the macroscale. As shown by the past 30 years of discussions on the concept of function in the philosophy of biology it is far more complex to state the connection between causality and functionality in biology.

Essentially, the reason for this difficulty is that in biological systems there is an **inner connection** between the informational (which, without hesitation, we will call here the semiotic aspect of a living system) and the functional aspect. This is a connection that has been largely overlooked in the past and we will examine it in greater detail now.

Inner connection?? An essential internal relation?

The material elements of the system have a certain agency of their own, or a local semiotic capacity to act, if you will, and consequently the cell's molecular system of signs is self-organizing and self-interpreting, i.e., these signs are characterized better by the Peircean concept of sign as sign action than by the Saussurean concept of sign as an abstract system of differences. To a great extent, the cell is an interpretation system that is controlled by what Peirce called 'final causation,' the type of causation in nature that has to do with organization, habit formation, memory phenomena, information, appropriateness and purposefulness, evolution—all phenomena of the category of Thirdness (Santaella Braga 1999).

And where or how do we cross the line between the epistemic and the ontic? If it is ontic then it is vitalistic.

The crux of the matter here is that the relationship between the parts of an organism and the whole organism is a mereological relationship of a particular specific nature: it is also an 'intrinsic semiotic relationship,' that is, it is in its very nature semiotic. And, it should be noted, its semiotic character is **not merely** something **attributed** to it, just as our consciousness is not just due to the fact that other people attribute consciousness to me, but I am actually conscious and it is part of the concept's sine qua non that being conscious is not derived from anything else. Apart from this formal similarity, the intrinsic semiotics of the cell has nothing to do with consciousness in the human sense.

'Not merely attributed'?? I'm still not getting the crucial cross-over, do you?

If at first we don't succeed.....

[Code Duality Revisited](#) -- Jesper Hoffmeyer (2002):

In 1991 Claus Emmeche and I suggested that 'the chain of events which sets life apart from non-life.... needs at least two codes: one code for action (behaviour) and one code for memory—the very first of these codes necessarily must be analog and the second very probably must be digital.' This principle of code-duality played a major role in our initial ideas on biosemiotics.

The hen is in all of her behavior, her physiology and her anatomy, as much a message of an eventual egg as the egg is a message of an eventual hen. As a hen the egg is just figuring as an analog coded physical continuous and sensually appealing message. It was exactly this dimension of nature, its swarming plenitude of messages, which natural science eliminated by taking dead nature (the nature of physics) as a model for living nature (discussed in Hoffmeyer 1984)). Logically enough we thereby have ended up being threatened by a 'silent spring.'

Looking back it strikes me that the concept of code-duality was from the beginning linked to the idea of life as a chain of codings and recodings, i.e. life was not seen as an organismic property but rather as a property of chained codes. Or to say this in other words, the view of code-duality implies that the organism cannot be the privileged unit in biology and neither can the genome. Life is a semiotic process carried forward in time by the lineage in its interaction with changing environments.

It is no wonder that a theory which sees the organisms as causal dead ends in the evolutionary process would sooner or later give rise to the idea that the organisms are in fact just instruments for the strategies of the genes. This was the essence of the well-known theory of the selfish genes proposed by Richard Dawkins (Dawkins, 1976). In Dawkins' conception the individual organisms are nothing but survival machines or vehicles which serve the genes in their attempt at being carried on to the next generation. We thus get the distinction between vehicles and replicators....

As Sterelny and Griffiths put it in their thorough analysis of gene selectionism "if genes are just arbitrary DNA sequences, then most of them will have no more systematic relation to the phenotype than an arbitrary string of letters has to the meaning of a book" (Sterelny and Griffiths, 1999: 79).

We must always divide the world into two parts, the one being the observed system, the other the observer That this boundary can be pushed arbitrarily deeply into the interior of the body of the actual observer is the content of the principle of the psycho-physical parallelism—but this does not change the fact that in each method of description the boundary must be put somewhere, if the method

is not to proceed vacuously. (von Neumann (1955), quoted in Pattee, 1997).

Now maybe we're getting somewhere, thanks to a bit of physical intuition.

The point is that the function of measurement cannot be achieved by a fundamental dynamical description of the measuring device, even though such a law-based description may be completely detailed and entirely correct. In other words, we can say correctly that a measuring device exists as nothing but a physical system, but to function as a measuring device it requires an observer's simplified description that is not derivable from the physical description. The observer must in effect choose what aspects of the physical system to ignore and invent those aspects that must be heeded. This selection process is a decision of the observer or organism and cannot be derived from the laws (Pattee, 1997).

Since not only human beings but living systems at large are fundamentally engaged in observations or measuring processes it follows that: "we must define an epistemic cut separating the world from the organism or observer. In other words, wherever it is applied, the concept of semantic information requires the separation of the knower and the known. Semantic information, by definition, is about something" (ibid). And thus according to Pattee in all living systems we must have one part of the system operating in a linguistic and time-independent mode (i.e. the DNA) and one part operating in a dynamic and time dependent mode (i.e. the protein system).

I apologize for these unending quotes, but there has got to be the **germ** of this idea somewhere.

Pattee underlines that he is not suggesting a Cartesian dualism here but only a 'descriptive dualism,' for although a measuring process depends on choices which cannot be derived from laws, such choices are seen by Pattee as functions coded in DNA and ultimately generated by natural selection.

But this appeal to natural selection as the mechanism for bridging the Cartesian dichotomy between knower and known is not convincing. How could a purely mechanical process like natural selection possibly push non-knowing dynamical systems across the logical gap separating such systems from the realm of measurement and knowledge? Many people apparently entertain this illusion of natural selection as a mysterious bridge across the Cartesian Divide.

Rather than taking refuge in such powerless ideas of what for every one of us is life's deepest and most real content, I will suggest that we give up the ontology of natural law by following the lead of Charles S. Peirce who recommended that we see natural laws as themselves a result of a cosmic evolutionary process. "This supposes them not to be absolute, not to be obeyed precisely" and they cannot therefore be expected to explain exhaustively our world. In the Peircean vision nature's tendency to take habits comes first and explains the growth of all kinds of regularities in our universe such as those regularities which we account for by natural laws. Since a habit is essentially an interpretation it follows that in the Peircean vision semiosis has primacy and acts by guiding efficient causation.

As Peirce himself observed: the formation of a habit implies that an event will (nearly) always provoke the same response, so that therefore the response is not just accidental but must be related to the event. Habit formation thus is the core of semiosis.

This is a rather sharp turn toward idealism.

Code-duality transgresses the Neumann-Pattee thesis by claiming that the linguistic or symbolic mode and the dynamic mode are both fundamentally semiotic modes. The distinction does not separate a semiotic mode from a non-semiotic or dynamic mode but rather posits two different kinds of semiotic coding. Thus semiotic processes characteristic of the 'linguistic mode' are based on digitally coded symbols, while the semiotic processes characterizing the dynamic mode are indexical or iconic and analogically coded.

And so is this. A mere panpsychism would not strong enough to cover this, IMO.

Smoke refers to fire and enzyme refers to protein. Is the latter referral more intrinsic than the former? Is functionality the key? Is there also any measurement?

Obviously, analogic codes may eventually become digitized by becoming part of higher order digital

codes. In itself, for instance, a drawing of an owl is usually just an icon but in ancient Egypt such a drawing when presented in the context of hieroglyphs came to signify the phonetic value 'm.' Or a painting may become part of an exhibition and thereby become digitized into a representative for a given artistic epoch or style of painting so that its reference is now determined primarily by the setting of the exhibition and only secondarily by its original iconic power.

Considered from above, what happens is that the concentration of cAMP has become a switch by which the cell can turn on and off its energy consumption. In the course of evolution, as the bacterial systems eventually learned to use cAMP, it became more and more detached from its original biochemical setting, namely as a release mechanism for specific transcription processes which provide mRNA strands for a series of enzymes needed for metabolic pathways involved in the degradation of non-glucose sugars.

As pointed out by the Danish biochemist Mogens Kilstrup, cAMP in this case is both an icon (as a specific molecular conformation), an index (for ATP), and a symbol for glucose starvation (Kilstrup, personal communication).

The transformation of analogic codings to digital codings through the evolutionary formation of new contextual settings is probably involved in many or all cases of biological emergence.

It was one of Gregory Bateson's greatest contributions to show that human or animal communication systems are deeply dependent on paralinguistic or paralogical settings. The concept of code-duality was meant as a tool for conceptualizing this theme as a general theme for evolution. The perpetual accumulation of new mutations in the genomes of the species of this world is of course necessary for the evolutionary process to proceed, but code-duality points to the necessity for a semiotic contextualizing of the process. Following Pasteur's famous saying that 'only the well prepared will profit from good fortune' I should like to suggest that evolution is not at all a result of blind mutations, but is caused rather by those semiotic integrations which allowed biosystems to profit from the eventual appearance of 'lucky' mutations.

I would gladly continue quoting from Jesper, but unfortunately this is the end of the article. Am I liable for unfair usage? Not whilst visitation is zero!

People certainly are groping for something. One ought to be able to reach out and touch it. Touch what?

A recurring theme is the primal distinction. I am reminded of Spencer Brown's 'Laws of Form' with its 'mark of distinction'.

There are no purely physical distinctions. Distinction comes only with function and information. We are so embedded in semantics that we can imagine neither a pre-semantic nor even a proto-semantic state. That super-imagination is what the semioticians are groping for.

The whole point of theism is that this quest is futile. There is no such thing as half of a meaning. There are no demi-gods. The mind of God is indivisible. The closest thing to a proto-God is a toti-Potency. The toti-Potency is the proto-Creator. As creatures it is logically impossible for us to imagine a creationless Creator, except as the ultimate mystical state of empty bliss: the Alpha and Omega of all distinction. And it's all down hill from there! Mostly kidding.

The 'Holy Grail' of Semiotics is exactly the Holy Grail. Sorry 'bout that! Realizing that is the hardest thing we will ever have to do. The Eschaton will then just be an anti-climax. Upon realization, our first act is to kick ourselves for not realizing it sooner.

Semioticians are looking for God in all the wrong places. They strangle themselves in words, trying to avoid the obvious. It is a painful but necessary exercise. Theirs is lesson well learned.

[11/17]

What I just said from yesterday raises an obvious issue. To what extent is semiotics purely intellectual, as opposed to being, let's say, 'extracurricular', e.g. political, emotional, etc.?

Europeans tend to be more subtle about a lot of things, but particularly about religious matters, we may suppose. Even with that caveat, the fact that I have not yet encountered any theism in the semiotic context seems remarkable. The other European philosophies of existentialism, phenomenology and idealism, all have strong and explicit theological dimensions.

Perhaps the structuralist provenance of semiotics is partly to explain this. Structuralism was intended as a quasi-mathematical theory of language and ritual. It was meant to be purely descriptive in the fashion of, say, mathematical physics. But semiotics is definitely pushing that purely clinical(?) envelope, to the extent that metaphysics comes to the fore, and with that must come all the usual metaphysical suspects. That they don't come is perhaps due to a European version of a Gentleman's Agreement. Well, us 'Amurricans' have a tad less couth. And I think I noticed a similar lack on the part of the Muslims in this same context. Perhaps the Europeans are overplaying their role, or is it just their parole, so to speak. The Europeans allegedly learned their subtlety at the wrong end of a Hundred Years war. Now that we are headed for another one, perhaps we should all be their students, a development that would certainly meet their expectations. In other circumstances, this might be good advice, but there is the small matter of the Eschaton and its disposition. I continue to labor under the impression that its disposition is at least partly up to me, until such time as I am relieved of said task. The semiotical evasions are not helping, quite frankly.

Having said all this, thank you very much, I do now recall [Raphael Capurro](#) with his angelical semiotics. How could one forget? I guess we'll have to ascertain the degree of Raphael's anomalousness. [5/21/03 - I just received a brief note from Raphael acknowledging my acknowledgment of his work. This would not be terribly noteworthy were it not the first spontaneous communication I have received in reference to these pages. May I conclude that Google has finally stumbled upon my humble abode? Raphael points out that more of his work is available, including some in English, [here](#). I will be investigating further, but now I must resume with photo-realism lest I lose that thread. I can only wonder if Raphael garnered a clue as to what transpires hereabouts.]

From [Robert Corrington](#) I notice this article: "My Passage From Panentheism to Pantheism," *The American Journal of Theology and Philosophy*, Vol. 23, # 2, May 2002. Too bad it's not available, but I'm not sure that was a good move, though.

Along these lines I was struck by the following:

Philosophy -- based increasingly since the last century on theories of language -- has begun, in people like Eco, to shift its position in order to encounter a post-modernist scepticism and irony which has not always proved fatal to theism. Eco's notion of irony is profoundly creative and liberating: in *The Name of the Rose*, it is God who has the last laugh. For who are they which survive the apocalypse? Against all odds, Baskerville and Adso emerge from the intended death-trap: the first, to become Holmes' great-great ancestor, the other to chronicle the human condition faced with the mysteries of the cosmos: we can not know, yet we continue to hope, and to believe.

It is important to note that William of Baskerville is no sneering ironist himself, but a faithful Christian monk and priest, devoted to the "poverty of Jesus" in the Franciscan order to which he belongs. While he questions, doubts, expresses dismay over the lostness of the Church in some of her ways, at no time does he mock. An interviewer writes, "I ask Eco -- a lapsed 'militant Catholic' -- about the notion of

an absent deity that haunts his writing. Laughing, he offers only the mischievous retort, 'God hides because He doesn't want to appear in Vogue!'"²¹ In Foucault's *Pendulum*, the Eco-character, Caussabon, pronounces tellingly on those who would love secrets more than faith in a possible truth:

"Hadn't Agliè spoken of the yearning for mystery that stirred the age of the Antonines? Yet someone had just arrived and declared himself the Son of God, the Son of God made flesh, to redeem the sins of the world. Was that a run-of-the-mill mystery? And he promised salvation to all: you only had to love your neighbor. Was that a trivial secret? And he bequeathed the idea that whoever uttered the right words...could turn a chunk of bread and a half-glass of wine into the body and blood of the Son of God and be nourished by it. Was that a paltry riddle? And then he led the Church fathers to ponder and proclaim that God was One and Triune and that the Spirit proceeded from the Father and the Son, but that the Son did not proceed from the Father and the Spirit. Was that some easy formula for hylics? And yet they, who now had salvation within their grasp... turned deaf ears. Is that all there is to it? How trite...The mystery of the Trinity? Too simple."²²

To laugh is not to mock; Eco so loves humour, and attributes great health of mind to seeing the humour in any given situation, that even his most technical textbooks on semiotics manage to produce a smile now and then; yet the dignity of certain subjects is never sacrificed to humour. And this is because it is precisely the "sense of the sacred, of limits, questioning and expectation", which provides the basis for his profound humanism. He writes:

"Accept for a moment the hypothesis that there is no God: that man's appearance on earth is the result of an unfortunate mistake, that not only is he consigned to his mortal condition, he is also condemned to be aware of this, and is thus the most imperfect of creatures... -- he achieves, in the fullness of time, the religious, moral, and poetic power to conceive of the model of Christ, of universal love, of the forgiveness of enemies, of a life offered in human sacrifice for the salvation of others. If I were a traveller from a far-off galaxy and I found myself facing a species that had been able to offer such a model, I would fall down in admiration of such God-creating energy; yet discovering it to be responsible for so many atrocities, I would deem it pathetic and despicable and would see its redemption only in the fact that it had succeeded in wanting and believing its story to be the Truth... but let us admit that if Christ was only the subject of a great story, the fact that this story was imagined and desired by immature fledglings who knew only that they knew nothing, would make it every bit as miraculous (miraculously mysterious) as the fact that the son of a true God was truly incarnate."²³

Not bad for a lapsarian, huh! Is not Umberto arguably the best known semiotician? It was in regard to him that I recall first hearing this word mentioned, maybe only ten years ago. This lengthy passage and quotes are from '[God, Truth, and Meaning, in the Post-modernism of Umberto Eco](#)' by Niki Lambros, [I've seen a lot on the web, but this is [something else...](#)] and let me not stop here:

Philosopher Paul Ricoeur has called Marx, Nietzsche and Freud, "masters of suspicion¹;" yet he also notes that though they sought to undermine traditional ideas, they were able to "clear the horizon for a more authentic word, for a new reign of Truth, not only by means of a 'destructive' critique, but by the invention of an art of interpreting²". In a similar way, Umberto Eco can be seen as both a post-modernist sceptic and a champion of truth and meaning. From a Christian point of view, one must be very suspicious of a post-modernist philosophy that will not allow the possibility that God, truth and meaning can exist: in a conversation sponsored by the Cambridge University Faculty of Divinity last year, Rowan Williams and George Steiner noted that the "suspicion" or scepticisms of Derrida and Foucault are not suspicious enough for this reason: they do not allow themselves to suspect that truth may indeed exist. We must read Eco in the light of just such a suspicion; while Eco is sceptical of simply accepting traditional religion or modernist conclusions, he yet shows himself to be even more suspicious of philosophy which does not seek truth and meaning, but is content with nihilism and the void. The "art of interpreting" or, "deduction" in Eco, still leads a careful reader, if not to an absolute knowledge, at least to hope; and Eco sees a profound meaning in hope.

Damn!

Then, of course, there is [Charles Saunders Peirce](#), the mere father and *Godfather* of semiotics and pragmatism, providing some interesting gleanings besides the above:

[Favorite Quotations](#) -- Kevin Jessup:

"Shortly before he died, Carl Sagan wrote to say he had reread my 'Whys of a Philosophical Scrivener' and was it fair to say that I believed in God solely because it made me 'feel good.' I replied that this was exactly right, though the emotion was deeper than the way one feels good after three drinks. It is a way of escaping from a deep-seated despair. William James's essay 'The Will to Believe' is the classic defense of the right to make such an emotional 'leap of faith.' My theism is independent of any religious movement, and in the tradition that starts with Plato and includes Kant, and a raft of later philosophers, down to Charles Peirce, William James, and Miguel de Unamuno. I defend it ad nauseam."

-- [Martin Gardner](#)

The following is from [William James](#):

A glance at the history of the idea will show you still better what pragmatism means. The term is derived from the same Greek word [pi rho alpha gamma mu alpha], meaning action, from which our words 'practice' and 'practical' come. It was first introduced into philosophy by Mr. **Charles Peirce** in 1878. In an article entitled 'How to Make Our Ideas Clear,' in the 'Popular Science Monthly' for January of that year [Footnote: Translated in the Revue Philosophique for January, 1879 (vol. vii).] Mr. Peirce, after pointing out that our beliefs are really rules for action, said that to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. And the tangible fact at the root of all our thought-distinctions, however subtle, is that there is no one of them so fine as to consist in anything but a possible difference of practice. To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve--what sensations we are to expect from it, and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is then for us the whole of our conception of the object, so far as that conception has positive significance at all.

This is the principle of Peirce, the principle of pragmatism. It lay entirely unnoticed by anyone for twenty years, until I, in an address before Professor Howison's philosophical union at the university of California, brought it forward again and made a special application of it to religion. By that date (1898) the times seemed ripe for its reception. The word 'pragmatism' spread, and at present it fairly spots the pages of the philosophic journals. On all hands we find the 'pragmatic movement' spoken of, sometimes with respect, sometimes with contumely, seldom with clear understanding. It is evident that the term applies itself conveniently to a number of tendencies that hitherto have lacked a collective name, and that it has 'come to stay.'

['Glory Met in Unspeakable Flux: A Critical Comparison of the Semiotics of Religious Experience in the General Theory of Signs of Charles Morris, the Semiotic of Charles Sanders Peirce, and the Philosophy of Symbolic Forms of Ernst Cassirer'](#) -- Paul Burgess (Burgess as in Burgess batteries).

The title says it all? ---

In the years since then, and especially since the early 1960's, the field of semiotics has undergone considerable development. Thomas A. Sebeok distinguishes three major strands in this course of development, which he designates the biological, the philosophical, and the linguistic traditions. The first tradition is rooted in medical practice and diagnostic methodology; Baltic biologist Jakob von Uexküll brought this approach to explicitly semiotic form in his study of animal behavior and perception between the two world wars. The second tradition leads from Plato and Aristotle through Augustine and the medieval scholastics via Leibniz, Locke, and others to thinkers such as **Peirce**, "the real founder and first systematic investigator of modern semiotic." The third tradition in its overtly semiotic form leads from Ferdinand de Saussure to writers such as Louis Hjelmslev, Roman Jakobson, and Roland Barthes. Although there has been creative borrowing among these traditions, Sebeok notes a continuing tension between more linguistically oriented and more philosophically oriented semiotic approaches.

Charlie's theism, whatever it may have been, has left an interesting paper trail, or provides a major cross-link in many such trails.

Given all of the above, how are we to explain the studied, silent agnostics of someone like [Emmeche](#)? How can he dig this deep without hitting pay-dirt? What is this game? Oh, yes, now I recall something about radical constructivism and shamanism. What do those two danglers add up to, pray tell? Claus does neither, it would seem.

So I guess the ball is back in his court: '[Closure, Function, Emergence, Semiosis and Life](#)' (Emmeche 2000):

The aim of this brief note is to consider partly hidden ideas about theoretical biology and its subject matter, living beings, organisms in their ecosystems -- which means beetles, cows, worms, bacteria cells, green algae, and dinosaurs, their history and interactions, their development and evolution, their structure and function, their origin, self-organization, the extinction of individuals as well as species, and the genesis of higher modes of life. In other words, an extremely multifaceted subject. First, however, recall an observation on the fate of general systems theory, which in the 1960s and 1970s had the ambitious goal of synthesizing the general fields of cybernetics, information theory, operation analysis, and specific fields, such as evolutionary theory and thermodynamics. That goal was not achieved and various reasons may be given for the failure, but an important factor might have been a too high level of theoretical **generality** in accounting for the highly different types of systems included in the ambitions of systems theory [1]. With this in mind, we could ask for the possibility of facing a similar situation with respect to the current trends in systems thinking.

Or, perhaps there was insufficient generality, insufficient to point to or include anything transcendental.

[EXPLAINING EMERGENCE](#) (Emmeche, 1997):

We argue that what is needed is an ontological **non-reductionist** theory of levels of reality which includes a concept of emergence, and which can support an evolutionary account of the origin of levels. Classical explication of emergence as 'the creation of new properties' is discussed critically, and specific distinctions between various kinds of emergence is introduced for the purpose of developing an ontology of levels, framed in a **materialistic** and evolutionary perspective. [...] Recent research in self-organizing non-linear dynamical systems represents a revival of the scientific study of emergence, and we argue that these recent developments can be seen as a step toward a **final** 'devitalisation' of emergence.

Am I the only one confused? Claus is a shamanic, non-reductive materialist? Whatever!

...let us as an example look at Friedrich **Engels** and his **so-called** dialectical materialism. According to Engels, it is not possible to reduce complex objects of one level to less complex objects on a lower level. Each level contains materialistic entities, but of different sorts, and being created at different times during an evolutionary process beginning from the physical entities. What controls this evolutionary process is not a vitalist immaterial principle, but the famous dialectical laws. The only teleological principle in these dialectical laws is the idea that evolution as such is not able to regress - you cannot "develop backwards", - but only forward, that is, the union of complex entities will always synthesize into more complex units. At a certain point in the evolutionary process, the dialectical development will cause quantitative elements to synthesize into qualitatively different elements.

Are you suggesting, Claus, that you're not one? Dialectical materialism remains the only non-reductive alternative to theism. Do you have another idea? A devitalized, disenchanted, materialized semiosis is precisely that. So sorry! And, by the way, were not the Marxists social realists? Does that not mean that they believed in the downwardly causal, historical efficaciousness of allegedly objective entities like capitalism and communism? If this were not the case, what would have been the point of advocating a workers' revolution?

As far as we can see, there is only one possibility if constitution of a level presupposes higher levels with boundary conditions - and that is an idealistic ontology, where every level and every entity are potentially existing and exerting attracting influences downward in the level system (the organism as attractor for the cell). We think this idealistic concept of potentiality can be refused on ontological

grounds; we do not hereby want to refuse every sort of potentiality, but only in this holistic level-constituting sense.

As can be seen, any evolutionary theory presupposes this kind of potentiality (as in the Darwinian case: the host of species extinct or unrealized at various steps of development (from zygote to ecological niche) which we can never know as actual but must be posited as a potential to explain the selection of the known species.

This water is getting even more muddy.

My impression is that Emmeche is a very weak emergentist. Although he gives lip service to ontology, he is only doing epistemology. I have yet to see him reference Jaegwon Kim who argues effectively against the coherence of non-reductive physicalism. There is no **downward causation** with Claus, and, without that, talk of emergence is palliative. I can see no daylight between Claus and the Complexity Gang in Santa Fe. Did I say that Claus was an agnostic? I think I'll have to retract that: shamanism -- shmamanism.

There has got to be a biosemiotician out there who will take exception to Claus's palliation. Where shall I find this person?

My intuition is that mere epistemological emergence is self-contradictory. Intuition? Nay, logic: If I can rationally entertain the concept of a cat, then that concept is logically irreducible; because, if my rationality is not illusory, then that individual, indivisible concept must causally participate in my cognitive processes. And, furthermore, if there is any possibility of scientific realism, then the actual cat must partake of some very similar, and, thus, a causally irreducible felinity. Is this Rocket Science? Has no one else ever thusly confronted these so-called 'emergentists'?

[11/18]

This last anti-reductive argument is indirect, relying on the holistic notion of rationality. It would have no impact on an advocate for Strong AI. I would like an argument that appeals directly to biology.

One such argument uses the idea that irreducible traits are a necessary underpinning for natural selection. Selection could not operate without an objective substrate of real traits that are downwardly causal. Traits must be ontological and not just epistemological. A species is a super-trait, and so this is an argument for the ontology of cats, for instance.

Another type of argument starts with the very basic idea of **personal identity** or ontology and then proceeds to include a wider range of identities. Personal identity must serve some evolutionary role and so it must be downwardly causal or it could not have been selected. This same argument is more frequently applied to the ontology of consciousness. Presumably, rationality also has a survival value, and is a selectable trait like consciousness, bringing us back to our original argument. Would this cut any more ice with the AI people? Intentionality is a functional illusion, they are wont to say. But such a deep-seated, widespread illusion must have some evolutionary significance. [Setting aside, of course, for the time being, and, as will be the case with all such arguments of mine, that, as a radical idealist or immaterialist, I put very little stock in this whole Darwinian, materialist worldview, to begin with. [That was just nine commas [,'] by my count! It still may be a new personal record. Would anyone care to check?] But sometimes you do have to play in order to win.] It would be very peculiar, and be a definite setback for evolutionism, if evolution were found to play no role in what are evidently the most distinctive and significant features of our species, illusory or not. Illusions can play a causal role, regardless of their ontic status. Imagine the poor chap in the desert crawling a mile to an illusory lake. That illusion would have a dubious survival value, but still be causal. [And, yes, I realize that this is an externally generated illusion, but you get the point.] Let me hasten to point out, as many have before, that the entire notion of

causation has a decidedly idealist, non-physical aspect. A cause is just an event or a state of affairs, a strongly emergent property. To say that an asteroid impact caused the dinosaur extinction is a flagrant exercise in rhetorical arbitrariness, from a purely physicalistic point of view, but it also represents the epitome of rationality. Rationalism and physicalism have been antagonists from the git go.

Downward causation is necessarily teleological, and thus vitalistic and definitely anti-physical. [By the same token, dialectical materialism is an oxymoron, but, of course, that did not prevent cadres of intellectuals from devoting their lives to it.] This is to say that Claus's weak emergentism is a non-starter. It is a verbal palliative. Jaegwon Kim's arguments should have put all this to rest years ago. These weak emergentists are like the Energizer Bunny. The founders of Structuralism and Semiotics took a decidedly metaphysical turn, but now their biosemiotic followers are opting for Scientific Correctness. Is there no shame?

Biosemioticians, like the Systems Theorists before them, wonder why the scientists pay them no heed. The reason is that these philosophers expend most of their energy apologetically aping them, rather than actually engaging the scientists in serious argument.

What is the excuse for all these anti-rational materialists? It's all a part of the larger eschatological, teleological drama. The only real lesson is that if you don't take cosmic intelligence seriously, you will surely be its dupe. It also shows that intellectualism and common sense often get their wires crossed. There is no substitute for old-fashioned wisdom.

Another point is that the philosophers have been spending most of the last century simply tidying up around the scientific ranch. This is normal philosophy. As they clean up the little problems, the bigger problems become more glaring, but, unfortunately, the cleanup crew does not have in its armamenta the industrial strength cleanser that is now needed. What is now required is vision on a cosmic scale. That can only come from whence all visions come: out of the telic blue. The only possible precedence is likely to be found in the prophetic lineage. There is, however, some difference of opinion as to the date of the last such vision. If I'm in the right ballpark, the well known incident in the seventh century was anachronistic in that it seems to have been mainly an updated recapitulation of the Old Testament lineage. The prior intervening incident was notoriously interrupted, due largely to its radical nature, and, was, accordingly, self-proclaimed as teleologically incomplete. From what we can see now, its completion would logically have to wait for a postmodern venue. Am I being sufficiently diplomatic about this logistics problem. I trust that no one will take offence at this quasi-non-linear historicity. Think of that other incident as having been an artistic *intermezzo*. And the more recent 'mishap' might not otherwise have been possible, and, again with much due **apology** [biosemioticians not being the only ones skilled in this sometimes fine art], to say that this most recent piece of physical drama was world-class might be an understatement, in my Monday morning estimation, and by way of further apology. Is the price of all this theater rather too high, you might well wonder? Well, consider then, if you will so kindly, the price of Creation. That Show goes on. [I can see room for ambiguity in the designation of events, but let that be, and the more general point still stands.]

We might wonder if there is no downward causation in the case of a computer running some specific program. There is the ample intentionality of all the users and programmers, but what beyond that?

I would say that there is nothing essential to the machine other than what we impute to it or design into it. I would be reluctant to say that of a biological organism. The ontogenesis of any organism or organ, and then the maintenance of it surely involves downward causation, if anything does. So too would its proper continued functioning, that is, at the very least, within the holistic psychosomatic, immunological system of the organism, if we are speaking of a specific organ.

The last paragraph was not well conceived. Let me try something else, please.

The downward causation of interest is teleological. I have suggested before that Creation has proceeded from both the Alpha and the Omega, and primarily from the latter. The existence of our world is due mainly to its final cause, the Eschaton. The Alpha is a mere shadow of the Omega. In a similar fashion, matter is the shadow of mind. Final causation is most evident to us in the ontogenesis or ontogeny of biological organisms. So I would reverse the evolutionary dictum to say instead that phylogeny recapitulates ontogeny.

Ordinary efficient causality is the habituation of the mind. Mathematics is one means by which nature fills in the gaps between our visions and intentions, yielding physics. As we ascend the chain of being, final cause gradually replaces efficient cause. We use our artifacts to amplify the final cause, the Internet being but the latest example, by which means and through efforts like this, the Final Cause will be made the explicit source of our intentionality, thus further accelerating our historical *denouement*. As telephony gives way to telepathy in the final eschatological stage, teleological acceleration will be more than impressive: mind supplants matter, downward causation supplants all else.

Final cause is so hard to detect instrumentally, because it is so pervasive in the organic realm. Removing it would be like removing the head from a body: all systems grind to a halt. Nay, all systems vanish. Matter is the shadow of mind. The organism is the shadow of its spirit or essence. God and spirit clone themselves organically.

What medicine accomplishes with chemicals is but a shadow of what will be accomplished with spirit. Between chemistry and spirit resides alchemy. A neo-alchemy will provide the historical continuity, as it already is in undetectable fashion.

Biosemosis when freed of its materialist shackles will be the wave of the future. Emmeche & Co. have a reasonable fear of the unknown. To them the immaterial future is remote and faceless. Someone will give it a face and render it immanent. That presence is the second coming. As we anticipate we emulate and as we emulate we become. There is no other resolution.

Scientific instrumentation will not be instrumental in detecting the telos. That is the purpose of the mind, no, the telos is the essence of the mind. As matter shadows mind, so does mind shadow the Telos.

You see why Emmeche and the biosemioticians are having trouble. They peer into every corner for a sign of the Telos, when, in Truth, it is about to swallow them whole.

[11/19]

If we are going to actually see the vital force objectively it would likely be by inferences based on measures of biomolecular efficiency, such as with enzyme efficiency. Part of this putative excess molecular efficiency may be attributable to quantum computing effects. If performing a cellular function may be compared to computation, then we know that quantum superpositional effects may be employed to boost computational efficiency, and so one would expect to find similar boosting effects *in vivo*; while, admittedly, we are setting aside the not inconsiderable decoherence problem.

Quantum physics, you may say, is still just physics. Maybe yes, maybe no. Delayed choice and observational effects are supposed by many knowledgeable folk to overlap with mental processes. The quantum domain could well provide a loophole in the physics, sufficiently large to give vitalism and consciousness a foothold in the otherwise sterile Newtonian desert of classical physics. This gives rise to a **quantum dualism**, where the quantum loophole plays the connecting role between mind and matter that Descartes speculated might be played by the pineal gland. It was through this same loophole that I was able to carve out a quasi-rational path of migration from materialism to immaterialism. A quantum

vitalism might well provide a similar stepping stone for our befuddled biosemioticians, presently suffering a failure of imagination, along with a subliminal stage fright.

For a quantum immaterialist, such as myself, the Cartesian duality between mind and matter is replaced by a dichotomy between quality and quantity. When one conceptually passes through the quantum loophole into the metaphysical realm of pure felt meaning, one looks back at the physical side and can see only abstractions, mainly of the mathematical kind, among which the Monster Group stands out like a Rock of Gibraltar. (If we are ever able to quantize gravity, it should then be possible to 'quantize' the Monster, and so render it more amenable to our subjectivity. Just a thought. And, speaking of which, here is a sight for sore eyes: [Fotini Markopoulou Kalamara](#). You don't suppose she's related to Calamari? Bet she could turn you into one, though. If I were the Monster, I would be very afraid.)

Now where were we? Yes, there seems to be a major conceptual divide between Semiotics and Biosemiotics, between the imaginal, semaphoric reach of an Umberto and that of a Claus. How do we close that gap, without having to teach them, and everyone else, quantum gravity *a la* Kalamara? That is doable, but there must be an easier way. (I wonder if the semioticians could borrow any ideas from [memetics](#).)

Here is another thought: Idealism suffers considerably from the [Platonic Carburetor Syndrome](#) (PCS), in which ideas are taken to be individually written in stone in some Platonic heaven, or taken to be like those windowless Leibnizian atomic monads. Let us get some relief by taking some memetics and [Quinine](#) water. Memetics focuses of the dynamic quality of the memetic manifold. Quine focuses on its holism. Unfortunately the Quinine holism is too easily interpreted in a purely structural, formal, syntactic fashion by the AI types. With all that holistic form, where's the content? Are our minds just syntactical engines? I don't think so. Where does all that (illusory?!) felt meaning come from? If not from the atoms, it must come from the manifold. Was it Jim Maxwell who prematurely revived the Ether, soon to be shot down by [Mike & Mo](#)? Perhaps we need a Platonic memetic ether. The Hindus call it the Void or *nirvana*, the Great Emptiness. Tim & I call it the Big Bliss. Somehow and dynamically, the virtual atoms of meaning create themselves out of the Big Bliss. Yes, we concentrate the energy, like some atom smasher, and that concentrated gamma energy is [Comptonically](#) and dialectically converted to idea and anti-idea. Was it not said that the opposite of every great idea is another great idea? (Uh, oh, where is the anti-Creation? The Eschaton is our recombination?) We're still just talking a kind of Feynman-diagrammatic syntactics. For the electron to acquire content or mass, we must invoke the Higgs vacuum bosonic mechanism. (Am I beginning to sound like [Alan](#)? I swear, this is **not** a hoax. Please excuse me! My parents had to pay big bucks for all that physics, this is the least we could do.) Somewhere in the *Rig Veda* you are bound to find a Higgs reference. Please let me know when you do. In the meantime, I invoke it to explain how we smuggle semantics into our little syntactic noggins. (Any more questions? Just ask Dan, the Science Man, or, better yet, ask [Fritjof](#). And, besides, no one is paying me enough to be serious about all this stuff! Haven't I used up my nickel yet? Help, Lord!)

Is it not reasonable to suppose that the semantic manifold has a holographic and fractal structure? Our individual minds are like the repeats of the core pattern in the **Mandelbrot Set**, just chips off the old block. Most every pixel of that set contains a whole universe. The Mandelbrot still invokes a spatial manifold, even though it is complex-imaginary. Imagine an infinite dimensional, Hilbertian manifold, if you will.... I'm running out of mathematical metaphors. One does when confronting raw meaning. All of math is contained in three words: 'one', 'zero', 'and'.

Consider the Mandelbrot [generating formula](#): $z' = z^2 + C$ ($C \rightarrow M$ when z remains 'small'). Something as basic as this could have been the Cosmic Logos: *Thus Spake Zarathustra*. What would 'C' and 'z' actually represent in such a case? Even God might not know for sure. She sure wouldn't be able to explain it in English. Maybe in Swahili, but not English. Then again maybe 'C' stands for love in Swahili, that's *Amore*!

Back to [downward causation](#), and looking at contributors to Claus Emmeche's book: [Downward Causation](#):

[Peder Voetmann Christiansen](#) is a Quantum Semiotician. He is attempting to rectify Peirce's logic with quantum physics.

[Alvaro Moreno: Downward Causation at the Core of Living Organization](#):

In this paper we argue that biological systems cannot be explained only in terms of physical laws, but that their organization also depends on the action of informational records which control the construction of the organism's phenotypes. This information is shaped by natural selection through a collective and historical process. By controlling the lower level of molecular interactions, information acts as a kind of explicit formal cause which restructures matter according to a given pattern. As the construction of informational patterns is an open process, essentially organization, independent of the dynamics of their material support, information exhibits compositional capacity which, besides allowing open-ended evolution, constitutes the main difference between formal and physical causation.

Should a computer exhibit downward causation?

Alvaro has also contributed to a **Special Issue** of *BioSystems*: [The Physics and Evolution of Symbols and Codes: Reflections on the Work of Howard Pattee](#).

[Special Issue on "The Quantum of Evolution"](#) may be of interest.

[11/20]

Teed Rockwell is someone to reckon with: [A Defense of Emergent Downward Causation](#):

Troubles with **Functionalism**.....

However, the view of scientific progress revealed by the New Wave reductionism of Bickle, Hooker, and Churchland seems to indicate exactly the opposite i.e. that belief in emergent causation is not only compatible with modern science, but may be the only thing that can save it from skepticism. If we believe that the entities described by the reduced discourse are genuinely real ontologically, and yet not reducible in the old tough sense produced by elimination or identity, an inevitable consequence of this is that the reduced and the reducer are to some degree ontologically independent of each other. The only way we could eliminate this ontological independence would be to say that these blurs are apparent, rather than real, and that everything that occurs at the macroscopic level is actually identical to something at the microscopic level, even if we don't know what it is. Given that the newest work in history and philosophy of science reveals that we have never found such identities, and probably never will, we therefore have a choice between accepting the partial ontological independence of each layer, or claiming that reality has an essential nature that science will probably never reveal. If we accept the latter alternative, however, we can no longer use scientific realism as a way of dismissing emergent causality.

Yes, I do believe that the functionalist view is essential to science, and is essentially irreducible to physics. Natural selection could not operate without functional properties to select. I'm still not sure how this argument applies to machines. And how do we distinguish the epistemic from the ontic? Cannot machines be adequately explained by classical mechanics? [James Garson's reply](#) to Teed raises these same questions. It is not easy to find a firm footing in all this scree. Yet, we must try.

Perhaps machines are not adequately explained by mechanics. This had never occurred to me. Mechanical engineering is not strictly a science, if you think about it. Consider the genius of invention. We would not need a Patent Office if design were a science, if it could be mechanized. But, given a

machine, its functioning is purely mechanical. No? Well, this may not be so obvious. 'Functioning' is a peculiar word. Notice that another, necessary word has been omitted from the previous statement. I should, more precisely, have said: its **proper** functioning is purely mechanical(?). Now we have a clear contradiction. We have introduced normativity. Physics and normativity are logically disjoint concepts. Normativity is essential to the concept of a machine, but not to mechanics. Machines fail, mechanics doesn't. Physics or mechanics alone cannot describe the propriety of anything, and particularly not of a machine. So, what is going on here? How do we distinguish the semantics from the physics?

Machine = physics + function.

Otherwise it is a hunk of metal, or a doorstep, if you will. But does this mean that machines violate the laws of physics? No, but it does mean that they must transcend physics. Physics alone cannot describe or explain a machine. So where is the problem?

This conceptual problem is more serious with evolution and natural selection. Functionality emerges. [Realize that I am winging this....now and always.] An organism is a **functioning** collection of molecules. It is a molecular machine. Is this not also just: Chance + Necessity? Atoms in the Void? No, because that explains nothing, and the function of science is explanation. Physics is able to explain atoms and the void, and it does so in functional terms. Well, certainly in counter-factual terms. But, yes, with the quantum we must employ the concepts of measurement with all its explicit and implicit intentionality. But forget the quantum. Counter-factuality employs the concepts of events and causality, both of which transcend physics proper (sic). At the very least we are talking non-reductive naturalism, rather than reductionistic physicalism.

And don't forget all the abstractions, mathematics and realism that is employed in Physics. And where can we draw the line between Physics the discipline and the physics that is its subject? Where do we draw the line between the noumenal physics and the phenomenal Physics? That is the precisely the issue of **Metaphysics**. As an idealist, I say there is no line. You disagree? Then show it to me!

All of the blatant, notorious metaphysical problems of quantum physics are already latent in the essence of classical physics and mechanics. It is just that there is no rug left down there, under which the problems may be swept.

This is nail number what, in the coffin of materialism? Are we not losing count? What is that unpleasant odor?

How do Teed and his correspondents resolve this mess?

Let me first say that in these discussions of ontology, much is made of the distinction between ontology and epistemology. This may be a valid distinction under some metaphysical suppositions, but it is not valid for idealism. In this latter case there is no dichotomy between the subjective and objective realms. I recognize that at present we see through the glass darkly, but most of that obscurity is due to our confusion with materialism. As soon as we remove those blinders, the vista will open before us. With idealism we have direct realism. It is then a vision problem and not a knowledge problem. The notion of perception by representation is coming between us and our being truly and directly present in the world.

Back to Teed. I notice that his reply page for the discussion of his downward causation essay remains blank. I believe that this was also the case when I last checked several months ago. We move to consider the several responses listed.

As already noted, [Jim Garson](#) insists on a strong distinction between epistemological and ontological

emergence, thereby foreclosing the discussion.

[Robert Kane](#), like Jaegwon Kim, finds the concept of downward causation incoherent. The paradigm case of downward causation is telekinesis. Is that incoherent? If it is incoherent, why are most people able to grasp the idea? For a somewhat less controversial example, what about lucid dreaming? Is that incoherent? Let me not fail to mention the most common example of all: psychosomatics. Has psychosomatics never been cogently discussed in the medical profession? If I have correctly characterized Robert's concern, it is very reminiscent of Daniel Dennett claiming that the concept of consciousness is incoherent, or the logical positivists unilaterally declaring all metaphysical statements vacuous. As an immaterialist, I am sometimes tempted to declare all physical statements vacuous, but usually I manage to restrain myself. Just don't get me started on telephony! Such a non-response is a tried and true rhetorical device, or perhaps just tired. One more try, Robert: is Creation incoherent?

Am I being unfair here? Please, somebody, help me out! But this leaves us with [U.T. Place](#), and poor Google thinks I'm looking for Salt Lake City. But anyway, Utah Pl. is critiquing some other paper of Teed's. Just a slight displacement of URL's, I suppose. There you have it, then, for the state of the known (to me) art of downward causation, which is arguably the issue that is now the most pertinent to everyone's future, given even the remote possibility of an eschatological *denouement*. It may be a long-shot, but very likely it will be our only shot.

[11/21]

Here's a thought: if concepts were reducible then why have we not reduced any? May not the concept of 2 be reduced to $1 + 1$? Not really. Not without additional information and constraints. Not without a considerable formal apparatus. Dictionaries perform word reductions only to a very limited degree. For instance, bachelor and unmarried man can, and usually do, have very different nuances, differences that will depend on context.

Cannot the complete thought expressed by a sentence be successfully decomposed into its individual words? The meaning is then lost. Each sentential composition of words might as well be its own ideogram. This ideogram can be decomposed into words with not much more success than a word can be decomposed into letters.

An AI person might argue that a sentence can be syntactically and grammatically reduced without any semantic residue, and then be reconstructed in another language. This is how machine translation is supposed to work.

But there are the problems of holism, context and levels of meaning. A given sentence could have vastly different meaning depending on its function in a particular story. And there is no upper limit to the hierarchy of levels. The same story could have very different meanings or functions in different cultures, and for each individual listener, as well.

Consider the irreducible nature of songs. If I were a better connoisseur of music, you could read me a list of say 100 musical compositions and I would be able, almost immediately, to attach some distinctly recognizable feeling or meaning to each one, almost as if each were a sort of ideogram. Are these musical ideograms decomposable? Not without loss of essence. There are notes and there is a tune. A tune can be decomposed into notes, but clearly there is a very complex relational pattern that constitutes a tune. And these are not self-contained patterns. The recognition of a tune or story entails the triggering of countless associational significances, without the essence of the tune devolving into incoherence. These associational meanings are not external or incidental to the essence of the song, but somehow contained therein.

A machine can perform the function of pattern 'recognition', in an apparently decomposable fashion. It

could be programmed to accurately recognize excerpts of a hundred different tunes. It could be programmed to perform that function in many logically distinct ways. Would anyone thereby suppose that this artificial process had any essential similarity to the mental process? One would have to, at least, simulate an integrated human intelligence before we might reasonably entertain the notion of actual musical cognition.

But what would it mean to construct an integrated human intelligence? Would this mean to simply add more recognition modules, and then add more memory modules? There would then have to be a master recognition module, to somehow integrate and make sense of the outputs of the sub-modules. At what point and in what manner might this increase in the quantity of information be transformed into something that might resemble a natural coherence?

Does the lower level information not have to be patterned and sequenced in some particular manner at a higher level to make it coherent? But then we are just starting a second level of patterning. It would be like patterning sentences into a coherent story. In Turing Test fashion, the computer could take a musical input and convert it into a coherent and relevant verbal output, let us suppose. Have we thereby effectively reproduced a instance of human-like musical cognition? A behaviorist might be impressed, but what about the cognitivist?

The cognitivist would need to open up the black box and inspect the functional and/or connectional architecture. She would find many logical subroutines and network patterns, and could trace the flow of information and activity patterns, as might some super-MRI scanner, all the way from the musical input to the verbal output. But where in that convoluted process might we locate anything even functionally resembling a recognitional episode?

A human auditor could be expected to produce a virtually unlimited variety of coherent, relevant verbal outputs for any given musical input. And, yes, we could build a randomizing associational module in our musically adept android. The point is, however, that the recognitional episode occurs quite independently of any particular output, or, indeed, of any output at all.

But, here's the rub. Recall that the conversion from a musical tune to word-like symbols or patterns was originally intended to be a part of the internal recognitional process or episode, as simply a specific instance of a mental process. Yet, the recognition cannot be captured by any sort of a pattern. A musical pattern is converted to some other sort of pattern, as in a stimulus-response experiment, but here it is an internal response. There will be a chain of these internal patterns, with each stimulating the next until some actual output pattern occurs. But to what steps in that logical or functional sequence can we assign recognition? At the least, one would have to stipulate something to the effect that recognition proper occurred mainly between steps M and M+N. But that sequence of N patterns could be taken to be a single pattern just in itself, or under some other processing regime. At best, one could say that this internal pattern somehow represents the initial musical pattern. But that does not get us one step closer to the explanation of recognition, *per se*. If we look inside any system, all we see are patterns, we can nowhere point to recognition. No one, yet, has attempted to postulate a self-recognizing pattern at the logical end of the sequence. It is just more patterns all the way up or down.

We were attempting to construct a hierarchy of recognition modules, with a master recognizer at the top, rather like the notorious 'grandmother-cell', which allegedly lights-up in our head when we see Granny. But what you have just seen is all that we can get out of any such construct.

Each definable pattern is causally related to the input, and each represents that input in some fashion, but at what point in the process may it be said that I recognize Granny? It might be at the point when I am first disposed to say to myself, 'There's Granny!' But what exactly might this disposition entail? More pertinently, how would I recognize the disposition, without falling into an infinite regress? A brain surgeon wielding a 'cerebroscope' might be able to recognize my brain pattern, and say to me in my

groggy state, "You are now disposed to say, 'There's Granny!'" But, normally lacking such a cerebroscope, how am I to know my own disposition, without, say, hearing myself actually utter the words? That utterance would just be another pattern in dire need of recognition.

But, yet, at the very least, there is a strong subjective illusion of actually having recognized Granny. How does one explain that illusion? Just calling it an 'illusion' does not explain it, nor make the experiential reports of it go away. How can one deconstruct an illusion? And don't we have a causal conundrum? Is it the 'illusion' causing the disposition, or the disposition causing the 'illusion'? There is an objective disposition, and there is an actual illusion. Are these entities identical? There is an objective dispositional brain state and an objective 'illusional' brain state. Are these the same state logically?

I notice someone walking in the room. I recognize that it is Granny, and this recognitional event, or illusion thereof, then causes me to be disposed to react in various ways. Would the cognitivist not have to recognize this causal sequence? Something must cause the dispositional state. The cause must precede and be able to account for the effect. The changing of dispositional states is the effect. What could cause me to make the transition to a Granny-recognitional disposition or mode other than an actual recognition of Granny? Can a neuroscientist legitimately switch from nominalism to realism in the middle of this causal sequence? Can she be a nominalist about the recognition and then be a realist about the subsequent disposition and still remain coherent? I'm thinking, 'no'. Can this alleged inconsistency be further analyzed, or be restated with greater clarity? How significant is it? [In the paragraphs below, which were actually written just prior to the last several above, I take the Complexity people to task for a similar metaphysical switch. Are we establishing a significant and endemic pattern of inconsistency? Has this pattern been duly noted previously?]

The Granny-recognitional disposition is at least as objective as any other cognitive dispositional state. There is no logical way to characterize this dispositional state other than as being Granny-recognitional (period!). What else then could possibly be said to be the cause of this particular disposition other than the recognition of Grandmother? Is there a need for any further qualifications or for the deployment of scare quotes? I think not. Is there any way to deconstruct this bit of 'folk' psychological realism without deconstructing most of cognitive science at the same time?

This seems an almost trivial exercise in semantics. It could just be another straw in the wind, or it could land on the overstressed back of some poor camel.

But then, like the Complexity folk, we are forced to postulate **self-organizing** systems. So I was wrong when I stated three paragraphs earlier, that no one had postulated a self-recognizing pattern. This is, in effect, what scores of Complexity theorists do for a living. So, couldn't we say that any act of cognition is fundamentally an act of self-organization on the part of the brain? Is this coherent, however? The Complexity folk point to innumerable instances of inorganically and spontaneously generated patterns in nature and under laboratory conditions. Life and mind are natural extensions of this purely physical tendency. I wonder. Take the primordial soup, stir in some self-organizational potency, and *voila!*

Somehow this natural potency became exponentiated in our brains, and that is our *homunculus*, nay, that is us, to make a long story short. I still wonder. How does this differ from panpsychism? I see nowhere to draw that line, nor do I see any particular desire on the part of Santa Fe folk, etc. to draw any such line. Is it not in their professional self-interest to encourage themselves and the rest of us to believe that there is such a stairway to heaven and that they are already on the Nth step? Why not? But is it coherent, I wonder.

Having accomplished the Democratesian dream of atomistic deconstructionism, the Complexity people have set about the daunting task of reconstruction. They will need a great deal from that self-organizing potency. But is this potency for real, or is it just an illusion? Where are their deconstructive, nominalistic

instincts now? Is not the shoe of realism now on the other foot? Are they not playing both sides of *El Camino Real*? And should we let them get away with this *leger-de-pied*? Let me think about that, hmmmm.....No way, *Santa Fe*! Let us see how they like the *Alameda de las Pulgas*, all too familiar to many a weary idealist.

[11/22]

An example often cited in the literature as counting against mental (or historical) realism is that of 'England declaring war on France'. Which argument I am unable to locate presently. It presumably raises the issue of reductionism and of upward vs. downward causation. To what extent are particular events just paradigmatic (nominal) or actually causal (real). A state of war is largely dispositional. What causes that state?

The event of recognizing something cannot logically be reduced to a physical state, or can it? When a smoke detector detects smoke it is disposed to buzz. Does that make me just a Granny detector? And how might this relate to the 'declaration of war' example? One difference might be the formality of it: putting on fancy clothes and signing a piece of parchment. No smoke detector can do that! But that's not quite the point. Recognition is a formal or abstract concept that is used to describe events in which it may or may not be instantiated or play a causal role. There is nothing significantly abstractable about a Granny detector, beyond the abstract physics, but there is presumably about a Granny recognizer.

But wait. Now we are back to the issue of whether a machine is mechanical. The proper **functioning** of the detector is just as formal (Platonic) as that of the recognizer. Without that normativity the concepts are incoherent. In a word, there cannot be **real** detectors (material) without **real** detection (formal). Otherwise, science, engineering,..., human activity lose all coherence. But this is just what the skeptics and cynics have been saying all along. So what else is new? Without the concept of detection we cannot design or become detectors? But lions became effective zebra detectors, presumably without benefit of the concept. Now we are getting down to the nitty-gritty. We either have to bite the skeptical bullet, or promote our mere concepts to Plato's Formal (Granny, Carburetor, Smoke Detector?) Heaven. We can perform the latter promotion coherently only in an immaterialist world: Plato's Heaven may be an illusion, but then so if everything else, my friends.

It is a exquisite fact of life that humans are most reluctant to bite either of these bullets! Fence sitting is the best defense up to a point. Until what point? Until we are willing to consider the price of incoherence.

But speaking of '[mental realism](#)' consider:

[The Mind Paradigm - a Unified Model of Mental and Physical Reality](#) (Introduction by Eric Carlson, Foreword by Huston Smith) -- KEITH CHANDLER (2001)

The Mind Paradigm dispels with finality the specter of the Cartesian Dualism. Descartes, along with Newton and others, bequeathed his successors an irreconcilable dualism between mind and "matter" which saw the universe and everything in it, including life, as soulless, mindless machinery completely incapable of affecting or being affected by everything most important to the human heart and soul: consciousness, ideas, beauty, purpose, values, spirit, love. *The Mind Paradigm* argues that the Cartesian dualism was a fraud from the beginning and puts in its place **Mental Realism**, a worldview in which the universe is a thought process of a Cosmic Mind and the world of conscious experience a diffraction of the pure, infinite consciousness of the same Mind through models it creates in the brain. The book describes the new paradigm that is emerging in every area of science from cosmology to cognitive science and is restoring purpose and value to our models of the universe. Finally, it shows why science and mysticism share such a deep complementarity and why each has a place in the single

world view of Mental Realism.

All I can say is wow! Your book looks very impressive and well researched and cuts to the quick in dealing with the materialist-dominated view of consciousness by thoughtfully showing the fallacy of such a viewpoint. I would say this is necessary reading for anyone interested in a complete overview of the relationships of science, consciousness and spirituality.

Fred Alan Wolf, author of *The Dreaming Universe* (1995) and *The Spiritual Universe* (1998)

And I have been a fan of Fred's from the time of *The Dreaming Universe*. You see what mental realism can get you into.

And while we're still onto [mental realism](#):

[The Dimensional Structure of Consciousness: A Physical Basis for Immaterialism](#) -- Samuel Avery (1995):

The Dimensional Structure of Consciousness is a radical interpretation of modern physics. Rather than consciousness existing in space and time, it is suggested that the strange phenomena associated with quantum and relativity physics are better understood if space and time are structures within consciousness. Light is vision itself. Matter does not exist outside of consciousness. Mass is a second time dimension.

Here is a useful review of semiotics from a metaphysical point of view: '[Semiotics and Cognitive Science: The Morphological Turn](#)' -- by Jean Petitot.

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[Topical Index](#)

11/15/02

El Camino Real

Stairway to Heaven?

(I know my Spanish is from the *Alameda de las Pulgas*, or was it Eastwood(?), but grant me this indulgence. Besides, I was running out of [parchment](#) for that last page and had to come up with something.)

Let's see how **reality** is faring these days: [Mental realism](#) (122 hits), [mental causation](#) (2,600 hits), [downward causation](#) (1,200). No too bad. Now, on with the [mental realism](#) list:

['CONSCIOUSNESS AS EXISTENCE'](#) -- Ted Honderich (from a book in progress, post 9/11):

This paper is owed to a common conviction among philosophers, that the Philosophy of Mind, as distinct from the science of the mind, is on the rocks and going nowhere, and that something different is needed. It is certainly different.

A little honesty and innovation might get us off to a good start on the royal road.

['CONSCIOUSNESS AS EXISTENCE AGAIN'](#) -- by Ted Honderich:

The account is in part similar to direct realism -- in the account, perceptual consciousness is intrinsically made a matter of something not in the head. It will thus be apparent that it is open to something very like the long-running objection to direct realism, this objection also being an argument for a representative theory of perception. The long-running objection and argument is essentially that in perception we cannot be aware of physical objects, since hallucination, where there are no such objects, is indistinguishable from perception. What we must therefore be aware of in both cases is objects internal to ourselves.

These direct realists are quite convinced they are not on Plato's royal stairway. We'll have to see how they come to this conclusion.

In my opinion, the best defence against all such objections, which certainly are **troublesome**, is an attack on the views being argued for, representative theories of perception.

Well, it looks like Ted is not quite up to the task of illumination. He is clutching desperately to the solid(?) rock of an external space-time container. He would much rather be lost in space than lost in the mind of God. Who will volunteer to break the bad news to him? This is rock-solid Existentialism: majorly Agnostic: the naturalist version of direct realism.

Then check this out:

International Conference:

["FOUNDATIONS AND THE ONTOLOGICAL QUEST. PROSPECTS FOR THE NEW MILLENNIUM"](#)

JANUARY 7-10, 2002, Rome, Pontifical Lateran University, Piazza San Giovanni in Laterano, 4. 00120 Vatican City.

The Church is sure to keep an iron in this fire. I just hope it doesn't get too hot in the Pontifical kitchen.

IV SECTION: "ONTOLOGICAL CONNECTIONS"

- BERNARD D'ESPAGNAT -- [Quantum physics and the ontological problem](#)
- JOHN POLKINGHORNE -- [The new physics and opportunities for ontological initiatives](#)
- BASARAB NICOLESCU -- [Levels of reality and the sacred](#)
- HORST SEIDL -- [About the ontological foundations of natural sciences](#)

My, my! Will it be a hot time in the Ol' City tonight? Better check those 'connections'. Is it who you know, or what you know? Now, if this were a Mormon Church there would be a concealed trapdoor in the ceiling to facilitate the Second Coming. Just a thought.

[11/23]

Well, they say you should not look a gift horse in the mouth. But coming as this is from the horse's mouth, itself, I could hardly resist. You'll be my witnesses that if there are teeth to find, I will, but, so far, I've found nary a one. Are we surprised?

The poor Vatican is stuck between a rock and a hard place with ontology. They know they must rein in the postmodern nihilists, but without providing ammunition for us ontology freaks in the hinterland. Let us be content with the gesture. I'm beginning to wonder if the Protestants even know what ontology means. It is not a word that springs to the lips of any fundamentalists.

With respect to ontology we have had the extravagant Platonic thesis, and then the exceedingly Spartan, Steven Weinberg, antithesis. What is going to be the synthesis, if not actually Hegelian? That is the question which the Vatican is naturally hesitant to address. When that trapdoor finally opens, the Keeper of the Faith knows that he will have to take his iron out of the fire and pack his bags. Will there even be a golden parachute?

I was about to quote from BERNARD D'ESPAGNAT -- [Quantum physics and the ontological problem](#), on the question of 'radical idealism' which begins on page eight, but the Keeper of the Faith has other ideas. You'll just have to suffer my paraphrasis. Suffice it that Bernie's not big on idealism. He recommends an 'open realism', which reminds me of a baseball story: the count stands at 1-1 as a fastball sizzles across the corner of the plate. 'TWO!' screams the ump. 'Two what?' enquires the batter, 'yeah, two what?' growls the equally intimidating catcher. 'Too close to call,' mumbles the umpire.

Yes, it's tough being in the ontological trenches. Bernie begs for an MIR, 'Man-Independent-Reality'. [N.B. Bernie is not saying it's **Mind** independent!] If this is not meant as a pleonasm, then we are falling back on dualism, because surely there is also a dependent reality, i.e. 'Existence'.

But wait, here is from another, auto-translated source: [Abbaye Saint Paul de Wisques](#):

Bernard of ESPAGNAT defends, as for him, the idea of the existence of another level of reality beyond space and of time. He decides for a kind of Platonism where the prevalence of the ideas would not make pour the thought in the idealism, but would lead to the design of a veiled Reality, "a reality independent, remote, probably not located in the space time" (B of Espagnat, an atom of wisdom, 1982). This reality, we perceive a kind of projection in fact imperceptible. It is this buckled Reality which gives its direction to our level of reality. The vision of Bernard d' Espagnat is very a indeterminist, it leaves a broad place to the mystery of the world that certain theologists, impressed by science materialist, had wanted to evacuate.

And Bernie is sticking to his quasi-Platonic guns back here at the Vatican. So, sharpening my pencil: "But I wonder if, then, it [this conception of reality] would not be of such a nature as to give rise to a revival of interest for the deep and basic debates on the relationship of God and Mankind that, in the XVIIth [how Romantic!] century, involved Spinoza, Malebranche, Fenelon[??] and others. And it would be remarkable indeed if such a revival were inspired by contemporary physics!"

Yes, I wonder about that, too. I ain't no Spinoza, but, heck, I've got TWO masters degrees, BOTH in physics, no less! Is it OK, Bernie, if I give it the old college try? Then the only thing I'll need is someone

to hack into Google, hint, hint. Better watch out, [Joe](#)! But I just had a horrible thought. Doesn't the Vatican treasury hold stock in Google? They'd better grab up a few more shares, quick. Remind me to ask Ron about them apples.

All we have to do is synthesize pragmatism and Platonism. And functionalism points the way. We ran smack into functionalism on the last page with our Granny detector. Yes, we need a transcendental Functionalism. Creation is a Function, is it not? Along with our Functionalism, comes a divine Conceptualism, almost gratis, not too mention major Teleology, as we follow Bernie far beyond the 'sensitivity' of space and time.

Doesn't that just about wrap it up? With regard to Functionalism, all we have to do is ask ourselves 'WWGD', what would God do?. The only sensible answer is the BPW, best possible world. Then, as regard to the Eschaton, it's not a matter of whether, but when. And, once again, there is a perfectly sensible answer. This is not Rocket Science, Bernie, it's not even Quantum Science! It's just what any reasonable person would come up with, when [Steve](#) and [Joe](#) are looking the other way. We're all just chips off the Ol' Block. You don't believe that? Do you believe atoms in the void? (I'm not talking to Bernie now, I'm talking to YOU!!) Well, forget it, that nonsense just isn't flying anymore, and, come to think of it, it never did fly in the first place. Atoms were ever and only a lousy excuse for us not to have to think about what makes the world go 'round. Once that excuse is ripped from our death-grip, we have to wake up and smell the ontology. QED.

I rest my case. Strike me dead, [Steve](#) & [Joe](#)!

Speaking of Ron, I can't help but notice the breaking news this morning:

Newsweek [Isikoff] said, however, the FBI uncovered financial records showing payments to the family of al-Bayoumi from a Washington bank account held in the name of Princess Haifa Al-Faisal, wife of the Saudi ambassador to the United States and daughter of the late King Faisal.

I had a series of rather interesting communications with Ron between Sept.1st and 16th of 2001, including extended meetings on each of the specified days. The general nature of these interactions led me, in accordance with my long established '**Chicken Little**' protocol, to, subsequently and publicly, raise the issue of prior knowledge. No one, even including myself, took this terribly seriously.....until now???

What would be the point of such a possibility? There are larger reasons, mainly taking into account the various Eschatological logistics and scenarios, whereby it would be both necessary and mutually advantageous for there to be intercourse[!] between the Cosmic and Central intelligences. You may recall [my previous apologetics](#) in this general regard, which may now be coming home to roost. Better keep an eye on that Ron. No comma[,] and no further comment.

But why this awesomely unsubtle paper trail? A royal snafu? Just bread crumbs in the forest, my dears, on the way to Granny's house!

And what about Ron's golden parachute? I think he'd better talk to [Joe](#) about them apples.

[By Michael Isikoff And Evan Thomas
NEWSWEEK Dec. 2 issue

Interestingly, Osama Basnan showed up in Houston last April when Saudi Crown Prince Abdullah came to town with a vast entourage en route to President George W. Bush's ranch. According to informed sources, Basnan met with a high Saudi prince who has responsibilities for intelligence matters and is known to bring suitcases full of cash into the United States.....]

Do functions exist?, we'd like to know.

E.g., does reproduction exist in any ontic or Platonic sense? Is this even a coherent question?

Reproduction, like all functions, is normative just by definition. Where are these norms? They are somehow immanent in the reproducing entities, whose existence depends upon the existence of those norms. How many such norms could there be? This may not be coherent. Normality is a quality, something not to be quantified over. There is an input and an output, and there is success or failure, with occasional ambiguity.

Consider mutation, in its most inclusive, even spiritual sense. How do we classify a mutated reproduction? To a considerable extent that will depend on the progeny. Is it a dead-end, or the cornerstone of a whole new world? As with all functions, the teleology suspends judgment until, well, Judgment Day. There can be no real functions then, or, for that matter, a real anything, without an eschaton. But we're not talking about any old eschaton. Logically there can only be one such, given history. Anything more or less would render the Telos unintelligible, taking all meaning down with it. There is just one norm, the Norm of the Telos. All else is relative. That is why it is called Judgment Day.

You see why philosophers have such a struggle with meaning. It is surely not amenable to analysis. There can be only one Meaning, like the one Norm, that does not dissolve into relativity.

It had not come to me quite so clearly until today that ontology, logically and coherently, has got to be an all or nothing affair. There is no middle ground with ontology. It is everything, or nothing. Ontology is necessarily relational with grades of total relatedness. A creator would be of the highest grade. With ontology there can exist nothing beyond the pale. The convergent teleology of functionalism helped to bring home this message.

The analysis of functions is a method of very limited use, especially outside of engineering. Engineering is no small consideration, but overemphasis on it has had an unbalancing effect on the rest of culture. Control without wisdom is ultimately fatal.

These ideas are pervasively implicit, but they do need to be made explicit at this time in history.

The gestalt-like quality of ontology is impossible to demonstrate in a piecemeal fashion. It cannot be ladled out. There is a leap. Very few, indeed, will not make this leap. The personal drama of it is not incidental to the meaning of our existence. Life is always an all-or-nothing affair. The holism of the wisdom of life simply underscores this truism. Future generations will find it nearly impossible to conceive of the present degree of the fragmentation of human knowledge which has reached its nadir at this turning point. The resulting pain and confusion would almost instantly kill anyone who was acclimated to any other existence. The individual human psyche has been forged in this hellfire for reasons that, of course, we cannot presently imagine.

Let me say that the more mystical traditions have attempted to strike a balance between the all and the nothing, thereby reducing, to an extent, the tension of modern existence. Those on this path may still anticipate a leap. No one will be immune, regardless. No one can avoid history. It is certainly not an intellectual exercise, nor can it be a strictly individual process. It will be historical. I can talk about it, many can, but what do any of us truly know now? We all breathe the same air.

I am, let's be clear, talking about the spiritual transitions that will lead us up to the Eschaton, still generations hence. There is no need to storm heaven. We still have all the time in the world to get our

house in order. That is what we are here for.

[11/24]

The only ontology that can count is functional. Functions are essentially relational and normative. Normativity is determined through agency. Agents, at minimum, are self-organizing entities. But agency, too, is essentially relational and open-ended. Agency is essentially microcosmic, as in the case of the nuclear family. The agency of any 'primitive' cannot be assessed other than in a tribal context. Tribes always and everywhere maintain an essential, self-organizational microcosmic mythology, by way of defining and conferring agenthood. There is literally no existence for such 'primitives' beyond that pale.

Then there are organisms. Organismal identity is essentially ecological. Existentialism is unknown in the world of ecology, as in the tribal domain. Would it be unfair to say that existentialism, indeed Existence, is essentially a literary conceit?

Then there are atoms. Yes, atoms are self-organizing, but atomic identity can only be chemically instantiated. Plus, the metaphysical exigencies of the Quantum loom large in this microcosm. Without a Bohrian-type Quantum mythos, identifiable atoms would only inhabit the dreams of Democritus. Individuated atoms exist only at the behest of observational protocols, which are essentially normative, and so are semi-permanently subject to revision, with an emphasis on the **vision**.

This is ontology in a nutshell. This is *El Camino Real*. Ontology is essentially an open book. It is an unfinished story: an unfinished vision. The existence of the merest atom is relative to the protocol of the Eschaton. The cosmic Ecos is contained in that Telos. It is only in the Telos of the Eschaton that the wave function of the probable potency of the Cosmos finally collapses. If that is not Judgment Day, then what could it be, pray tell?

And what is the only extant, non-nihilist alternative to *El Camino Real* ([~4,000 hits](#))? It is the *camino* of [self-organization](#) (243,000 hits).

It appears that *El Camino Real* is the [Hinayana](#), while the *camino* of self-organization is the [Mahayana](#) of postmodernism.

I used to have a brother-in-law who was wont to say he was a 'self-made man'. I wondered about that then, and I wonder about 'self-organization' now. Are they not perhaps symptoms of a similar mindset?

Clearly, self-organization is rampant today. To what do we owe this phenomenon? What is its provenance, etc.? Has anyone bothered to look this Gift Horse in the mouth, I wonder?

Off the top, [self-organization](#) presents a mixed bag. Most generally it is presented as the essence of evolution. It might even be more accurate to say that self-organization is thought to be the **quintessence** of evolution. I use that word advisedly:

[The Quintessence:](#)

From the Golden Casket of Benedictus Figulus comes the following wisdom: "For the elements and their compounds in addition to crass matter, are composed of a subtle substance, or intrinsic radical humidity, diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigor and called the Spirit of the World, proceeding as it does from the Soul of the World. This is the one certain Life filling and fathoming all things, so that from the three emanations of sentient beings (Intellectual, Celestial, and Corruptible), there is formed the **One Machine of the Whole World**. This spirit by its virtue fecundates all subjects natural and artificial, pouring into them those

hidden properties that we have been want to call the Fifth Essence, or Quintessence.

If you can find a more historically apt precedence for the 'self-organizational' ethos than the 'quintessence' of alchemical romance, please bring it forth. There is even the same naively robust, often explicitly Luciferian, animistic hubris. This is the same breathtaking hubris that we previously encountered in **Transhumanism** ([here](#), [here](#), etc).

We must also recall **vitalism**. If you can see daylight between the vital principle and the principle of self-organization, your powers of discernment are greater than mine.

The scientific and intellectual core for the ethos of self-organization is usually alleged to be at the [Santa Fe Institute](#). The, hot off the press, centerpiece of the Institute's effort appears to be:

[Evolutionary Dynamics Exploring the Interplay of Selection, Accident, Neutrality, and Function](#) -- Edited by [JAMES P. CRUTCHFIELD](#) and PETER SCHUSTER (OUP, 9/20/02):

This book is an assessment and review of the recent progress in **integrating** evolutionary modeling and computation, molecular and developmental evolution, and nonlinear population dynamics into evolutionary theory. It brings together a wide range of eminent researchers in evolutionary dynamics in order to formulate a comprehensive theory that builds on nonlinear mathematics and physics. The text is divided into four sections: macroevolution; epochal evolution; population genetics, dynamics, and optimization; and evolution of cooperation, each containing several in-depth chapters and discussions.

As is evident on his home page, Jim has irons in several fires of interest. But I'm having difficulty locating an intellectual core or vision, amidst the many detailed and descriptive excursions. There are many ducks, but no particular alignment. I see no overarching thesis or **integrating** principle. I felt somewhat less adrift in the domain of biosemiotics: at least they have the **SIGN**. With self-organization must there not be a principle of the **SELF**? How can there be a discipline based on 'self-organization' with no coherent concept of the self? Is this an unfair question?

If I recall, it is [Stuart Kauffman](#) (mentioned [previously](#)) who is generally considered to be the elder statesman of Self-organization & Complexity. His most recent and only online publication: [INVESTIGATIONS: THE NATURE OF AUTONOMOUS AGENTS AND THE WORLDS THEY MUTUALLY CREATE](#) (1996). Here is his most recent book: [At Home in the Universe: The Search for the Laws of Self-Organization and Complexity](#) (OUP 1995). In what is often alleged to be a burgeoning field, might we not expect an update from the master? The following is the unusually [brief preface](#):

We live in a world of stunning biological complexity. Molecules of all varieties join in a metabolic dance to make cells. Cells interact with cells to form organisms; organisms interact with organisms to form ecosystems, economies, societies. Where did this grand architecture come from? For more than a century, the only theory that science has offered to explain how this order arose is natural selection. As Darwin taught us, the order of the biological world evolves as natural selection sifts among random mutations for the rare, useful forms. In this view of the history of life, organisms are cobbled-together contraptions wrought by selection, the silent and opportunistic tinkerer. Science has left us **unaccountably improbable** accidents against the cold, immense backdrop of space and time.

Thirty years of research have convinced me that this dominant view of biology is **incomplete**. As I will argue in this book, natural selection is important, but it has not labored alone to craft the fine architectutres of the biosphere, from cell to organism to ecosystem. Another source---**self-organization**---is the root source of order. The order of the biological world, I have come to believe, is not merely tinkered, but arises naturally and spontaneously because of these principles of self-organization---laws of complexity that we are just beginning to uncover and understand.

The past three centuries of science have been predominantly **reductionist**, attempting to break complex systems into simple parts, and those parts, in turn, into simpler parts. The reductionist program has been spectacularly successful, and will continue to be so. But it has often left a vacuum: How do we use the information gleaned about the parts to build up a theory of the whole? The deep difficulty here lies in the fact that the complex whole may exhibit properties that are not readily explained by

understanding the parts. The complex whole, in a completely **non-mystical** sense, can often exhibit collective properties, "**emergent**" features that are lawful in their own right.

This book describes my own **search** for laws of complexity that govern how life arose naturally from a soup of molecules, evolving into the biosphere we see today. Whether we are talking about molecules **cooperating** [sic] to form cells or organisms cooperating to form ecosystems or buyers and sellers cooperating to form markets and economies, we will find grounds to believe that Darwinism is not enough, that natural selection cannot be the sole source of the order we see in the world. In crafting the living world, selection has always acted on systems that exhibit spontaneous order. If I am right, this underlying order, further honed by selection, augurs a new place for us---expected, rather than vastly improbable, at home in the universe is a newly understood way.

A word from the wise: as I was told in graduate school, whenever '**search**' appears in the title of a scientific paper, you may automatically insert '**unsuccessful**' in front of it. Is this then an example of hubris, just plain chutzpah, or the dream of an ageing scientist?

It is far from me to hold a brief against dreaming, but when a scientist does it, does that make it Science?

At this point I was about to compare Kauffman with his non-reductionist colleagues the Intelligent Designers. But let's listen in on Dembski himself: [Alchemy, NK Boolean Style](#):

Appropriately modified, the joke about Rudolf Carnap can be retold about Stuart Kauffman and the scientific method he employs in *At Home in the Universe*. According to the modified joke, Kauffman's method is to begin any scientific investigation with the statement "Consider an NK Boolean network." Indeed, throughout *At Home in the Universe* just about every real-world problem gets translated into a toy-world problem involving NK Boolean networks. As with Carnap's formal languages, NK Boolean networks have the advantage of complete logical precision. But they also suffer the disadvantage of losing touch with reality. And it is this disadvantage which ultimately proves the undoing of Kauffman's project.

[.....] Indeed, Kauffman admits that he is searching for laws he has yet to find. An obvious question therefore arises: Whence Kauffman's confidence that such laws even exist?

Kauffman's confidence rests in an analogy. In the non-linear dynamics of physics and the simulations of computer science, Kauffman finds self-organizational scenarios that are suggestive of what might have happened in biology. Kauffman's project therefore is to use non-linear dynamics and computer simulations to massage our intuitions, make the search for laws of self-organization seem plausible, and ultimately facilitate the discovery of such laws. And of course, the main analytic tool for carrying out this project is his NK Boolean networks.

Before considering the details and merits of Kauffman's project, it will help to understand the motivation behind it. Throughout his book Kauffman makes very clear that he is after a non-mysterious account of the origin and development of life. For Kauffman such a non-mysterious account is one that appeals only to natural laws and is devoid of any reference to a "master choreographer" (p.208). Appeals to intelligent design are therefore ruled out from the start.

All the same, Kauffman is not wholly without a sense of mystery and the sacred. At the end of his book Kauffman encourages us to "reinvent" the sacred. Indeed, a religious impulse underlies Kauffman's rejection of strict Darwinism, with its exclusive dependence on mutation and selection. As Kauffman sees it, strict Darwinism makes the universe a giant test tube within a stochastic chemistry lab. To reinvent the sacred, Kauffman needs the universe to be more than a test tube--it needs to be our home. And for the universe to be our home, our place in the universe must be assured. Laws of self-organization hold such a promise. Thus Kauffman will write, "I would rather life be expected in this unfolding since the Big Bang than that life be incredibly improbable in the time span available" (p. 304).

Let us now turn to the details and merits of Kauffman's project. To strict Darwinists like Richard Dawkins and Daniel Dennett, Kauffman's project will seem thoroughly misguided. Indeed, what is the point of positing unknown laws of self-organization to explain biological phenomena when these same phenomena have already been adequately explained in terms of mutation and selection? Kauffman's project casts doubt where there ought to be certainty. Kauffman's project problematizes what ought not

to be a problem. For the strict Darwinist, laws of self-organization are leeches whose only effect is to sap a perfectly good theory (i.e., the neo-Darwinian synthesis) of its vitality.

Or consider Kauffman's ubiquitous NK Boolean networks. An NK Boolean network is a set of N nodes, each of which is assigned a value of 0 or 1, and which in being reassigned values depends functionally only on the values already assigned to K fixed nodes ($K < N$). No doubt, Kauffman's NK Boolean networks are capable of exhibiting many interesting behaviors. But to call the nodes "genes," as he is wont to do, and then take what he interprets as self-organizational behavior by the Boolean network as evidence for self-organization in the formation and development of life is utterly gratuitous.

Nowhere does Kauffman even attempt to establish a correspondence between the mathematical models he runs on his computer and the actual processes matter must undergo to form a biological system. I find this omission unconscionable, for it represents a descent into mysticism worse than any Kauffman claims to avoid. Kauffman will write, "it is not implausible that life emerged as a phase transition to collective autocatalysis once a chemical minestrone, held in a localized region able to sustain adequately high concentrations, became thick enough with molecular diversity" (p. 274). This is not science, but alchemy (cf. p. 277 where Kauffman actually uses the word "alchemy" to describe what he is doing).

I could not have said it better myself. Are there any articulate defenders of Kauffman, we might wonder? However, this purloined description of NK networks reminds me of something more recent:

[A New Kind of Science](#) by [Stephen Wolfram](#) (2002). What I have previously gathered from the reviews is a mathematics considerably advanced over Kauffman's, but equally lacking in connection to the real world.

We might wonder if Complexity Theory, for lack of a generally applicable theory, is running out of steam? What might supplant it in the minds of our neo-alchemists?

Would it be fair to say that the Complexionists are running into problems similar to those of the Connectionists? I suspect as much. They both get very bogged down in the notorious intractability of networks. Attempts to render them natural, seem only to contribute to that intractability.

The complexity site listed second on Google features this essay: [Neo-Transcendentalist Philosophy](#)[!]:

It is characterised by taking the best aspects from spiritual thinking, adding the down to earth approach of science, merging with the creative flexibility of mind and then stirring the whole with the lure of a better future via evolutionary choice. This is not Utopian, it is not Other Worldly, nor is it Materialistic. It transcends those static categories and offers a dynamic, complexity related, way of thinking that treats the whole not the part, one eminently suitable for the 21st Century.

As you can see, the New Age has gotten its teeth into Complexity and is not about to let go. It is not clear that Kauffman & Co. would find this even slightly embarrassing.

Whether we take the philosophical idealist stance that the world doesn't exist outside such thought or take the realist version that the world itself gave rise to the thought matters less than the recognition that such abstractions are instrumental in determining how we behave. They themselves do have reality and are causally effective, but at a higher level than material objects, and are what we call in complexity thinking 'emergent properties'.

Eclecticism is the order of the day. I know of no postmodernists who would have problem with this. What I see is simply a non-reductive naturalism with a pinch of Transhumanist utopianism. Another name for this might be [Scientific or Natural Pantheism](#). Another term of choice among the Complexity people is '**autopoiesis**':

[THE ONTOLOGICAL FOUNDATION OF AUTOPOIETIC THEORY](#) -- Kent Palmer, Ph.D:

Philosophizing on the basis of an avowed ignorance of even the rudiments of Western philosophy is common. Another factor is the prevalence of nihilistic and extreme schools of thought within philosophy itself, such as Analytic Philosophy, Deconstructionism and other related Post-modernist movements. Most of these lines of thought are repugnant to scientists and reinforces their distrust of philosophy. However, without philosophy the meaning of scientific theories and facts remain obscured. And many of the implicit philosophical positions within science are just as nihilistic as the philosophical schools that cause folks that think of themselves as scientists to blanch. In fact the Crisis that Husserl pointed out in Western Science is still in full swing. Science has become detached from the lifeworld and teeters on the abyss of meaninglessness and nihilism through this disconnection from the consideration of meaning and the rise of instrumentalism. What we need to do is bring the best insights of recent Continental philosophy to bear on our scientific practice and use that as a context for understanding the phenomena that are addressed by **autopoietic** theory and its extension into the social realm.

This brings us nearly full-circle to Biosemiotics.

There is a widespread desire and need for some sort of macro-realism. Mathematics has been critical in establishing a micro-realism (modulo the quantum, of course). But the attempts to use math to extend realism to larger scales, notably the attempts of Thom, Kauffman, Wolfram, etc., have had very limited success. The inadequacy of mathematics opens the door to semiotics, and other more speculative initiatives, this being one of those.

The simple fact is that meaning is holistic. There is no way to compartment it. When Quine discovered the holism of meaning he failed to follow up on it, certainly not in the grand manner suggested herein. Existentialism attempts to compartment meaning to individual human existences, e.g. to you and me, separately.

[11/25]

The Self-organizing, Autopoietic Complexionists wish, in effect, to extend Existentialism to cover any individual system. The idea is that ontology, meaning, emergence, functionality, rationality, etc. can be individually compartmented within each given system. The news of the Millennium may be that this compartmentalization is not possible.

Each special science and discipline would like to have its own autonomous ontology and epistemology. This is what pluralism is about. This is the American Way, is it not? Perhaps, but it may not be the way of reason.

There is the issue of holism. Consider the holism of mathematics. The integers, for example, are a logical whole and cannot be ontologically partitioned. The even numbers cannot be understood apart from the odd numbers. This seems trivial, but neither may the integers be understood outside the context of the rationals, nor the rationals apart from the real continuum. But did not the early mathematicians manage quite well in ignorance of the irrational numbers? True, but they also missed a great deal in their understanding of the integers because of that ignorance, as modern number theory testifies.

Similarly the subjects of algebra and geometry were once treated as quite separate disciplines, but now we have trigonometry, algebraic topology, etc. In modern mathematics there are still specialists, of course, but the greatest strides have come in discovering deep homologies between the disciplines. Thus the structural knowledge of one mathematical discipline can be imported wholesale into another, leading to remarkable cross-fertilization and an explosion of knowledge. And don't get me started on mathematical physics. We may be under the impression that we are managing quite well in our pluralism, but what are we missing?

Imagine attempting to do mathematics without the concept of infinity. This is just what the mathematical constructivists attempt to do, and by all accounts it is a very ineffective method by comparison. The inductive approach of science may be equally ineffective, and it would be impossible in many areas without recourse to the deductive power of a robust mathematics.

It is likely to turn out that the notion of the transcendental is to our general knowledge of the world, as the notion of infinity is to our mathematical understanding. The reductionists, like the mathematical constructivists, argue that we have no proof of the infinite or the transcendental, and so any reference to it is illegitimate. The difference is that no one pays attention to the constructivists.

There is much indirect evidence that the transcendental is the foundation of our intelligence. Not many years ago it was being said that metaphysics was a 'disease' of language. The point is that language is irredeemably holistic and metaphysical: intentionality be a hallmark of the latter. Like their constructivist colleagues in mathematics, the analytical reductionists hoped to put language on a crash metaphysics-free diet. A century these ambitions have vanished without a trace.

The reductionists next took on the seemingly less onerous task of being the ontology police of Science, using Occam's razor as their disciplinary whip, if you will. But with the proliferation of ontology laden special sciences, the outcome for them is appearing no less dismal. The reductionistic physicalist is becoming an endangered species, if not already extinct. I keep a careful watch for this rare bird, and I cannot report a single sighting in, say, the last five years. If you know of one, I will gladly put out a 'rare bird alert'.

The very last bastion of those folk of a reductionist persuasion is now, as we have seen, under the banner of 'naturalism'. The naturalist shtick is simple: only establishment scientists are allowed to play the ontology game. The rest of us are encouraged to go and, well, play with ourselves, not to give it too fine a point.

One might suppose that the theologians would feel left out, if not downright offended. Well, think again. The message from the naturalist to the theologian is: *'Après moi, le deluge.'* The theologians are most receptive to this dire warning. They know, as well as any, that we natives, we ontology freaks, are restless. The scent of 'gunpowder' is in the air. There is a line being drawn in the sand. There is a siege mentality on the part of the secular Intellectual Establishment. Their professional sectarian colleagues, seeing the storm clouds, are keeping a low profile. The Intelligent Design contingent may think they are storming these barricades, but, in truth, they are seen as little more than a nuisance. What then is the focus of their trepidation? Surely, it's not yours truly. No, but these folk are sufficiently wary of the metaphysical instability to know that the bullet that hits them is the one they won't see coming. Here's my prediction: the bullet in question is the demystification of the Eschaton. Nothing less focused nor less forceful will pierce the veil, and nothing less can account for the irrational anguish of the besieged. Suffice it to say that this observation was not made from an armchair.

Enough of social psychology, it's back to naturalism.

It is still a big leap from non-reductive naturalism to eschatology, and that's putting it mildly. As the naturalists would have it, the only ontological furniture in the world is that which emerges spontaneously: the mind being everyone's Exhibit A. Is the mind natural? This might be more palatable if we had only the possibility of animal minds to consider. The significant problem comes rather closer to home.

There were those, of course, who would deny us our minds, but their odd gambit has lost its traction. Radical connectionism appears to have been their last hurrah. The real battle has shifted now to the ontological definition of the mind. At this point I can't resist the urge to mangle another metaphor by

suggesting that the mind is the soft underbelly of naturalism. Persuading psychologists to toe any ontological line presents as inviting a prospect as herding cats. Here the naturalists are going to have to maintain the barricade themselves. This is become a fulltime job: the neuroscientists and AI people presumably have to struggle to keep their day jobs.

Now it may be that the very success of science is turned against its self-styled defenders. In delving into the realm of the mind, epistemology is transformed into ontology. With the blurring of that distinction, the scientific knowledge explosion becomes a major ontological headache.

[11/26]

To the holistic nature of language, we may add the apparently irreducible nature of our innate grammatical sensibility. Our universal mathematical proficiency is another, quite probably undeconstructible talent, among many others.

Then there is the developmental psychology that is our epistemic foundation. There is an extraordinary, innate proclivity for the acquisition of new talents that is the source of all our remarkably diverse and constantly expanding repertoire of abilities.

All of this actual and latent ability comes under the rubric of natural intelligence. Is it not fair to say that the more we learn about natural intelligence, the more stark becomes its contrast with artificial intelligence? There has not even been an attempt to define the limits of natural intelligence. Even its qualitative outline remains obscure.

Nonetheless, even just a perceived threat from the ranks of strong AI has, in the past, kept a lid on the metaphysics of the mind. However, the split in the AI community between the connectionists and the computationalists, may have radically diminished that perception. There is no longer even the perception of a coherent program emanating from that direction. Their respective strategies are strongly incommensurate, and each one postures itself on the all too obvious weaknesses of the other. Are we not in the terminal phase of a mutually assured destruction? At this point the AI people are literally on their knees praying for a divinely inspired breakthrough. Can I stand here and swear to you that God will not answer their earnest entreaties? No. Would God have given us the Quantum if she did not want us to build a Quantum Computer? No. I would be among the last to deplore such a development. Why will it not exacerbate the rampant metaphysical speculation already engendered? The Quantum is already a metaphysical nightmare for the materialists. Nay, it has turned into a metaphysical tar baby. The actual process of attempting to tame the Quantum is showing no prospect of diminishing its metaphysical stickiness. It continues to maintain the upper hand.

In metaphysics there are no guarantees. God is not going to write us a contract. There will always be an extra mile. And, most significantly, there will be an irreducible, indestructible element of faith. Faith is an essential core, if not the actual essence, of human nature. I doubt that the Creator would, or even could, ever deny that to her creatures. What proof there is, is ever only in the pudding.

[12/2]

I was out of town for a few days, so let's recapitulate. There is a continuing struggle with realism. My insight from last night was in the form of an increased emphasis on the holistic and relational nature of realism [i.e. its gestalt quality, as noted [above](#)]. There are different possible starting points for realism, and then one proceeds to construct a coherent web of reality.

One idea from last night was that our mathematical ability would be a logical starting point. It is very

difficult to account for mathematics from a biological point of view. There is a minimal required intersubjective conceptualism. The precisely rational manipulation of mathematical structures provides a robust basis for conceptual realism. This realism includes a downward or final causality for these concepts.

I then would like to extend this realism back down the evolutionary ladder, and see how far we can reasonably go in that direction. This is toward the general notion of biological functionalism. For the previous several days I had been trying to make the case for biological pattern recognition for something as basic as enzymes. Following Pattee, I believe, one could argue that enzyme activity involves the Quantum measurement problem, bringing in metaphysics and ontology through that back door. But this is too big a leap from conceptualism. Thus I reverted to the general problem of nutrient acquisition, or just hunting, from a higher perspective.

A more general rubric would be mental modeling. Survival entails the predator and prey in a mutually escalating competition of anticipatory modeling. (One should be reminded of the basic ability of 3-D mental rotation studied by Shepard. Conceptual realism was surprisingly vindicated thereby.) One would expect some such modeling ability to extend rather far down the food chain. At the highest end of that chain we would have the the imaginative power of writers to create realistic characters with quasi-autonomy, which in turn, carried to a pathological extreme, would constitute a **multiple personality disorder**. This is just self-organization or autopoiesis carried to the next higher power. The web of realism is already well extended.

Linguistic capacity is a form of mental modeling. Words must be endowed with an irreducible causal efficacy if we are to take seriously our communication skills.

Given this tentative foothold for realism, the next extension of it might be organismic ontogeny. This is the realm where biological reductionism most severely strains our already overtaxed credulity. Ontogeny provides a possible bridge between mental and biological ontology, or between conceptualism and vitalism: a material based autopoiesis at its most impressive. Once the balance starts tipping away from reductionism and toward holism, that reversal of fortune is soon to become dramatically irreversible. No longer will mere atoms tyrannize our spirits. That day has been a long time coming. No need to be other than cautious and deliberate.

[12/3]

Yesterday I neglected to mention biological traits as prime candidates for realism. How else could they be selected? Notice, however, that they are not completely objective nor precisely defined, but evidently they are sufficiently real for all natural purposes.

On the issue of realism, the life sciences are caught between the vitalists, broadly construed, and the skeptics. Most scientists evidently feel that they can go about their business while ignoring the ontological issue. We point out to them that there can be no science without ontology. (A nominalistic science is tantamount to idealism.) The scientific status of an organismic biology is then the same as that of psychology or sociology. This is hardly shocking. Mathematicians are seldom exercised about the ontology of their subject matter.

The only folk who care about ontology are those of a religious persuasion. Theirs has always been an uphill battle. They should take heart from the ontological ambiguity of the sciences, but, so far, that comparison has not had much practical benefit.

And what about the ontology of meteorology? History? Persons?

Are persons real? Why are we not exercised about this? This may be the crux of the reality issue.

Consider the ontological vs. the legal status of persons. The abortion debate is just one facet of this issue. There is a liberal conservative divide as to whether the locus of reality is with the person or the society. Nature vs. Nurture, etc. Do persons make history or are we its products? What are the various causes of history? Biological and economic determinism are closely related issues. Of course, the ontological status of persons and souls are closely correlated.

The status of persons is also at issue between the prophetic and mystical or pantheist traditions. In general, the mystics are the great skeptics about many things, including especially gods and persons. On the other hand, even the atheist existentialists take persons, and their angst, seriously. Personal angst may be the only thing they take seriously.

A peculiar and remarkable facet of modern existence is the degree to which Physics has co-opted ontology. This is not particularly the doing of the physicists, it was mainly a role that was thrust upon them by outsiders with ulterior motives. I don't doubt that some aspects of this role have been manipulated in a political or even conspiratorial fashion, but the great bulk of it has been simply the modern ethos, the *zeitgeist* (real?), if you will. The historians will not have an easy time explaining the ascendancy of the idea (sic) of materialism. It may well be the most difficult fact they will ever have to explain.

But how about meteorology? Are storms real? Is this a coherent question? How might the ontological status of meteorological taxonomy differ from that of its biological counterpart, for instance? Is it a matter of degree or of kind? Are storms a natural kind the way species are? Most planets and stars have (recognizable) storms, but only one is known to harbor species, setting aside the BPWH (hypothesis).

The physicalist would argue that storms are reducible to physics, like everything else. But are they not, more accurately, (strongly?) emergent bulk phenomena? Is there not a *bona fide* phenomenology of storms. (By the by, did you know that Physics is replete with phenomenology? I had almost forgotten this little skeleton in Physics' ontology closet.) The status of nuclear physics wrt to Physics is virtually the same as that of meteorology. It is difficult to deny the reality of nuclear weapons or of hurricanes, but that is not quite the issue. We're talking final causes. Nothing is real without a final cause, including, especially the world, *ergo*, eschatology. Formal and final causes may be identified for this larger, historical purpose. Does an electron have a formal cause? That may depend on the 'transworld' validity of Steve's Standard Theory of Physics. The formality of the electron is guaranteed only by the BPWH.

I should note that the reality of storms is not just an academic question for us idealists. Idealism does not rule out the possibility of upward causation, and the logical conflict between upward and downward causes in idealism could be a sticky issue. How much control might God have over the weather, and how might that control be exercised? Physics is a legitimate aspect of creation. Physicalism has a role, but just how limited is that role? That is something we'll need to deal with, at our early convenience:

The concept of the Alpha and Omega, and creation as a suspension between these pillars may be relevant. Take Alpha as the efficient cause and Omega as the final cause, and one has a model for balancing the upward and downward causes in a given time slice. These two, quasi-orthogonal, dimensions of causation could be the warp and woof of Creation. I'm struggling here folks, help me out!

The TV Weather lady doesn't need the BPWH, presumably.

[12/4]

Let's face, there wouldn't be so much physicalism if God did not love the physicalists. I was one once, myself, and but by the grace of we know whom, there still goeth yours truly.

But when it comes to obstructing El Camino Real, the postmodern skeptics are more effective than the remnant physicalists. It is political correctness, more than physical correctness that is the obstacle. Rationality has always been at a disadvantage relative to politics. And this politics has been severely polarized by the political excesses of the right-wing 'christian' crowd. A polarized polity bodes ill for rationality. Will the Muslim excesses just exacerbate the irrationality? There are limits to irrationality. Modern Cartesian irrationality has about played itself out. There is a latent demand for coherence. The radical nature of immaterialism is the remaining barrier to a postmodern coherence. El Camino Real beckons.

We are seeing the last hurrah of **fundamentalism**. Its superficial literalness was always the servant of the demagogue. It does not serve the spirit. The spirit hungers. The spirit will be served in the end.

Fundamentalism was merely a creature of modernity. It will not stand to the corrosion of postmodern scrutiny. As fundamentalism self-destructs, there will be a demand for coherent alternatives. People, though, are not yet spiritually prepared for the singular shock that awaits us on this front. To some it will seem that we are jumping from the frying pan into the fire, and they will not be entirely mistaken!

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11/22/02

Gospel of the Real

El Camino Real is the high road. It is ours. These are glad tidings!

Build a better mousetrap and the world will beat a path to your door. Build a better road and the world will not have to beat a path to your door. There is simply now the Gospel of the Real.

So where is the world in its regard of the Real? How do we find out? Will Google work its magic?

The coherent gestalt of the Real is not easy to pin down. The point of greatest general concern ought to be the reality of persons. This would be the point on which Science would diverge most radically from public sentiment. Philosophers argue mightily over the status of folk-psychology. The status of persons is what is at stake.

I am not aware of any concerted postmodern view on the matter of persons. One might think that they maintain an embarrassed silence and just look the other way. Phenomenology is the intellectual bastion of personhood. I suppose that postmodernity maintains an uneasy alliance with phenomenology. Semiotics may be the wild card in this intellectual stalemate. Humanistic psychology and existentialism also provide safe harbors for persons.

Semiotics vs. AI might be the point of greatest cognitive dissonance with regard to [personal identity](#) (130,000 hits) [previously mentioned [here](#), [here](#) (w.r.t. the politics of human nature) and [here](#)]. Not bad. Let's investigate. Adding 'reductionism' yields only 1,200 hits:

'Parfit, and the problem of personal identity in two philosophical traditions':

It is, therefore, refreshing to find two significant new books treating persons and personal identity from the perspectives of philosophy and Buddhist Studies, respectively, that defy convention and intellectual taboo each by nodding in the other's direction. Derek Parfit's *Reasons and Persons* and Steven Collins' *Selfless Persons* are concerned not only with personal identity, to be sure, but because it is a central theme in both books and also their point of intersection, it will be the focus of this essay. *Reasons and Persons* represents the radical elaboration of a theory of persons derived ultimately from Locke, which holds the facts of personal identity to be wholly explicable in terms of continuity and connectedness, while *Selfless Persons* is a remarkably thorough analysis and interpretation of the themes relating to the concept of persons in Theravada Buddhist discourse.

[Parfit] asks that you consider in what sense, if in any, you are the same person after a tele-transporter beams you to Mars. Your terrestrial brain and body are destroyed and an exact replica appears a few minutes later on the Red Planet. The replica has your memories, intentions, habits, and tastes. He will carry out your projects, care for your family, and so on. In short, he is continuous with you in all relevant respects. But have you survived your tele-transportation? Parfit argues that "this kind of continuity is just as good as ordinary continuity," and that, on certain criteria of personal identity at least, "my Replica ... would be me".

Derek's analysis ought to constitute a *reductio ad absurdum* for any insubstantial view of persons.

The most familiar sort of Non-Reductionist View is represented by the Cartesian doctrine of spiritual substance; but there are other versions as well, for example, the Further Fact View, which maintains that "though we are not separately existing entities, personal identity is a further fact, which does not just consist in physical and/or psychological continuity.

Rational agency and rationality proper are founded on personal identity. There is no coherence outside of personal coherence. Theism and **personalism** are logically inseparable. All identity is necessarily

founded on personal identity.

Take note of Chalmers' [list of sources](#).

I'm being sidetracked now onto [The Identity Theory of Truth](#). It sounds not unlike direct realism.

[12/5]

I have not yet found a focus in the battle for the reality of the self. There is a broad line of demarcation between humanistic and behavioral psychology, but no real battle is in evidence. The two sides manage to ignore one another.

[Parfit, Lewis, and Sperry on Personal Identity](#) -- Eugene Marshall:

Imagine a person, John, will be subjected to a fission operation where each hemisphere will be transplanted into the empty skull of a new and different body. John's body is disposed of afterwards. We will call the resulting bodies John1 and John2. The problem, as Parfit raised it, is this: how can John1 and John2 be identical with John, but not with each other?

Aren't those philosophers clever? Analysis (surgery) is used to defeat identity. I have a bit more faith in integrity. Let me point out that the integrity of the self is transcendental: Self & Love being the ultimate organizing principles of the cosmos. This matter was broached in the context of autopoiesis and [multiple personality disorder](#). We are the multiple personalities of God, but that does not reduce God, just as Tom Sawyer and Huck Finn do not reduce Samuel Clemens. If you wish to perform experimental psycho-surgery on God, well, good luck!

If personal identity is the foundation of reality, it would seem that reality inhabits a slippery slope. That is the whole point. There is a chain of being, but certainly not in any biological or Darwinian sense. The holistic nature of being eludes all analysis and gives comfort to skeptics and nihilists. That is the price one pays for this stairway to heaven. What about the spiritually challenged? Is there no handicapped entrance? Not to worry, salvation is universal. So when you look around and notice that you are the last one at the nihilists' keg party, just be sure to turn out the lights before you leave.

On this same analogy, physicalism serves as grease on the stairway to heaven. It can expedite passage in either direction, depending on one's frame of mind. The chain of being is then not a stairway or even a chain with discrete links. It is more like a fire pole. It is physics that fills all the gaps. And it is God, too. How they manage this joint effort is perhaps our Gordian knot. Surely the Monster Group gets into this act, but don't ask me how, or from whence It came.

Reality does not provide us with a spiritual crutch. Believing in one's own self is a struggle, as it was meant to be. Believing in God makes that struggle rather more manageable in the long haul. The abyss is an ever present reality. People do fall off the edge of the world, every day. Fear does play a constructive role. The abyss is like the wolf prowling on the edge of the herd. She keeps us on our toes.

Because of ontology's notorious **slipperiness**, the professionals have, with good reason, largely abandoned these slopes. Now we have amateur hour on the slopes. We are enjoying the ski party. How long will it last? The party will last until things get serious. When will that be? At about the time when the Eschaton starts making noises off-stage. I'm trying to make all the noise I can, but Google is not cooperating, is she? Does this make me a party pooper? If you think this is a party, well, you ain't seen nuthin.

Speaking of which: [slippery ontology](#) (1,200 hits) [and recall [Computational Epistemology](#)]:

[Some Organizing Principles For A Unified Top-Level Ontology](#) -- Nicola Guarino (1997):

...it shows an open-minded attitude towards the subtle distinctions of philosophy and the **slippery** issues of natural language and commonsense. The philosophical field inspiring this trend is that of formal ontology, which has been defined as "the systematic, formal, axiomatic development of the logic of all forms and modes of being". As such, formal ontology is a recent expression of traditional ontology, intended as the branch of philosophy which deals with the a priori nature of reality. In its current shape, formal ontology can be seen as the confluence between a school of thought which has addressed metaphysical problems within the mainstream of analytic philosophy, and another school more closely related to phenomenology, in the tradition of Brentano and Husserl.

Ain't the beer cold! The AI folk cannot stand on ceremony. They have to go out in the trenches and wrestle ontology with their bare hands.

Hanjo Glock, University of Reading, Title: [Does Ontology Exist?](#) (COLLOQUIUM SERIES THURSDAY, MARCH 29, 2001)

Many early analytic philosophers regarded ontology as a branch of metaphysics that is either trivial or meaningless. But from the fifties onward, attitudes changed. Instead of having a good laugh about Heidegger's 'The Nothing noths', analytic philosophers took up ontology themselves, and with a vengeance. The war cry that philosophy should concern itself with things instead of words, with reality instead of concepts, has gained wide currency.....

Quine, who has been the main inspiration behind analytic ontology. Quine's naturalistic ontology purports to help science in drawing up an inventory of the world. Through logical paraphrase it seeks to identify and reduce the ontological commitments of our best scientific theories. Against this programme I shall argue that Quine's conception of **ontological commitment** is inadequate, and that his logical paraphrase cannot contribute to the exploration of reality, but at most to the clarification of our conceptual framework .

So the analytical folk preceded the AI folk. And, yes, it's time to put those neo-ontologists in their place!

[Ontological commitment](#) (2,700 hits):

[Ted Sider](#) is not shy about his ontological commitments: [Trenton Merricks, Objects and Persons](#) (2001):

Many otherwise reasonable philosophers are impatient with ontology. These philosophers will probably have little time for Objects and Persons, which claims that while there do exist "atoms arranged statuewise", there do not exist statues; while there do exist atoms arranged tablewise and atoms arranged chairwise, there exist no tables and chairs.

Yes, I believe that chairs exist, but only as **cosmic** furniture: only in virtue of their cosmological function in fulfilling God's love. So that make us God's tools? Yes, and so is God ours. And, to some non-negligible degree, I am the tool of my chair. This is just functional relationalism; basic to any dynamic idealism. But does this entail a downward causation relative to chairs? Yes. Chairs are subjects of and to all sorts of causation, as are we.

Nihilist philosophers of Merricks' ilk [except for atoms & humans, as noted below] forcefully remind us that any ontological commitment at all is not a casual, piecemeal affair. If chairs exist then as clearly as night follows day, so must God exist. Are you able to resist this logic? Perhaps, then, you need some remedial logic.

Merricks makes an exception to his causal overdetermination argument for human beings. In addition to atoms arranged human-wise, there also exist humans. On its face, this exception is theoretically unsatisfying, all too convenient, and even tender-hearted. But Merricks's justification for the exception is interesting: humans have causal powers beyond the causal powers of their micro-parts. Indeed, the property consciousness, instantiated by human persons, does not even globally supervene on microscopic physical properties, and it conveys distinctive causal powers.

Vitalism and psychism are not about to go away.

I need to consider '[scientific realism](#)'. Does it imply an ontology broader than physicalism? I gather that scientific realism is equivalent to naturalism in its commitment to the ontology of the theories of science. There may be degrees of commitment to particular ontologies, but this is not spelled out. My question is the degree to which scientific realism is anti-reductionist.

But see [The Incompatibility of Naturalism and Scientific Realism](#). Koons does not consider reduction, *per se*, but he points out that scientific realism necessarily entails an irreducible **normativity** that is incompatible with naturalism. A good point. [Apparently my neurons have grown [more tolerant](#) of Robert's pedagogy.]

Let me mention [again](#) the [Research Project: Rationality and Non-Reductionism](#) (van Tilburg University, NL). Remind me to investigate this project. One participant is [Dr. M. V. P. Slors](#). Like the other participants, Slors struggles mightily to placate both the emergentists and the reductionists. They are of the school that all differences can be analyzed away. This, in itself, constitutes a reductionist outlook. Is this philosophy or is it arbitration? I think the latter. On second thought, I am also a monist. We believe that all differences will be resolved in the end. Instead of downward reduction, I anticipate an upward reduction which is the hierogamos.

[12/6]

Continuing with ["scientific realism" & physicalism](#) (400 hits):

I am finding no one remarking on the logical incompatibility of scientific realism and physicalism. Are the philosophers asleep at the switch? At the very least, scientific realism entails the reality of universals, beyond those entailed by physics.

[The Deep Problem of Physicalism](#) -- Bryan Wesley Hall:

Many philosophers of mind attempt to "explain away" the mental via the physical. This explanation has had many permutations over the years. Barbara Montero, in her recent article "The Body Problem," makes the point that all of these physicalist explanations require that one have a consistent and coherent definition of the physical. If one does not have this definition, then any attempt at explaining away the mental in terms of the physical is questionable.

Hempel's Dilemma: this dilemma has two horns. The first horn of the dilemma states that if one defines the physical using contemporary microphysical entities, then physicalism is probably false. In every likelihood, the contemporary posits of microphysical science will seem as abstruse to physicists one hundred years from now, as aether, phlogiston, or Aristotelian elementals seem to us today. The second horn of the dilemma states that if one defines the physical by reference to a yet-to-be-completed microphysics, then our definition of the physical is conceptually **vacuous** but trivially true.

After several decades, Hempel's dilemma still stands. Physicalism remains logically **vacuous**. Why then does its ghost still haunt the philosophy of science? It is because Scientism is still alive in the land. Where is the silver spike that can be driven into the heart of this Zombie? The Postmoderns have made a go at Zombie killing, but their own notorious metaphysical indulgences (i.e. incoherent pluralism) render any such attempts highly suspect.

[A Kantian Critique of Scientific Realism](#) -- also by Bryan Hall:

Our purpose is to revisit the scientific realist debate from a Kantian perspective. Kant was certainly not

this kind of scientific realist, and if his theory is shown to be damaging to the scientific realist's cause, then I believe the whole history of philosophy that fell out of the scientific realist position becomes highly questionable. This is particularly true of scientific essentialism. The purpose of this paper is not to challenge scientific essentialism per se, but rather to challenge the thinking that led up to the advent of scientific essentialism, namely, scientific realism.

Neither physicalism nor scientific realism stand up to scrutiny. Isn't it time to look elsewhere for coherence and rationality? In the meantime, the postmoderns are content to wallow in their own quagmire.

I am reminded that Physics is replete with abstract mathematical constructions and universals. Also, like any realism, physicalism has to invoke normative standards. If norms and abstractions are irreducibly entailed by physicalism, then on what basis may anything of a mental nature be excluded, even without appealing to the Quantum? How any version of materialism ever achieved a status above that of moonshine will be the enduring mystery of modernism.

Naturalism : A Critical Analysis (Routledge Studies in Twentieth Century Philosophy) by [William Lane Craig](#) (Editor), [J. P. Moreland](#) (Editor). Have I not already noted this title [[here](#)]? It is reviewed here by the 'Infidels': [Review of- Craig, William Lane, and Moreland, J.:](#)

Of course, it can hardly be denied that there are **enthusiastic** naturalists who fit the characterization offered by Craig. The next chapter illustrates the widespread confusion or conflation of scientific materialism with science. Machines are described in anthropomorphic terms which are then re-applied to human beings. Wallace gives examples from journalistic articles and textbooks, but reserves his main analysis for the philosophical conflations of John Searle, who does nevertheless reject some of the more crass materialistic approaches to consciousness but cannot finally extricate himself from its assumptions. This leads into the final chapter on scientific materialism as an ideology, which begins with a masterly statement of the overall view. If you disagree with this you must be either ignorant or irrational! However, as Wallace repeatedly observes, the astonishing thing is not materialism itself (as Crick maintained) but the fact that people 'so enthusiastically embrace an unconfirmed speculative theory that utterly denies the validity, even the very existence, of their personal, inner life' (p.161). The ethical implications of such a view have proved disastrous in the past and may do so again. Moreland. Moreover, it is true that those naturalists are enemies of theism. However, even if the collected essays manage to land some effective blows on those naturalists, it does not follow that the cause of theism has been advanced in the least.

Really, now! I'm certainly relieved to know that the Infidels are **not** enthusiastic about naturalism. They have excellent reasons not to be. The naturalists must be hurting if even the infidels are keeping them at arms length!

[12/7]

Still on the topic of ["scientific realism" & physicalism](#):

The Taboo Of Subjectivity -- B. Alan Wallace, Oxford New York, 2000, [Reviewed](#) by David Lorimer:

Subtitled 'Towards a New Science of Consciousness', this is a landmark book in consciousness studies in the grand tradition of William James. Indeed it is the kind of book that James would have written had he been updating his writings 100 years on.

A section on the ideology of scientific materialism unpacks the key assumptions in a way not unlike the manifesto contained in this issue: objectivism, monism, universalism, reductionism, the closure principle and physicalism. While these may hold up for the world of scientific materialism, they are lead to an impoverished understanding of reality as a whole.

More generally, the sceptical approach of science is not applied to its philosophical assumptions as

these remain for the most part unconscious.

The next chapter illustrates the widespread confusion or conflation of scientific materialism with science. Machines are described in **anthropomorphic** terms which are then **re-applied** to human beings. Wallace gives examples from journalistic articles and textbooks, but reserves his main analysis for the philosophical conflations of John Searle, who does nevertheless reject some of the more crass materialistic approaches to consciousness but cannot finally extricate himself from its assumptions. This leads into the final chapter on scientific materialism as an ideology, which begins with a masterly statement of the overall view. If you disagree with this you must be either ignorant or irrational! However, as Wallace repeatedly observes, the astonishing thing is not materialism itself (as Crick maintained) but the fact that people 'so **enthusiastically** embrace an unconfirmed speculative theory that utterly denies the validity, even the very existence, of their personal, inner life'. The ethical implications of such a view have proved disastrous in the past and may do so again....

In his conclusion, Wallace suspects that consciousness may be the cloud on the horizon at the end of the 20th century, comparable to the **ultraviolet catastrophe** [physicists take note] at the end of the 19th. From a contemplative perspective, the current scientific world-view is fundamentally flawed since it has failed to take into account the role and significance of consciousness in nature. He sees contemplation playing a mediating empirical role between science and religion as they overlap in the mind itself.

The natives are getting restless.

[Nicholas Rescher](#) appears on the list. He is one of less than a handful of senior professional philosophers in this country pursuing contemporary idealism. From his incredibly voluminous list of publications, not a single one is posted as being online. This is a major handicap. He does have a list of 94(!) books on [Amazon](#). What little I have seen of his work, I find murky. I have not been able to discern any narrative of a world view. Lack of any narrative sensibility goes with the analytic territory. But even an Umberto Eco can only project his continental hermeneutic skill onto the past. The future remains a blank slate for us non-materialists. I remain convinced that it is the Eschaton that lurks beneath this deceptively placid surface. The Eschaton is the *telos* of all narration. The closer that one approaches to the metaphysical foundation of the Eschaton, the deeper is its shadow. No narrative of less than biblical proportion can illuminate that shadow. This is the eschatological barrier to all narration of the future. The breaking of that barrier entails a *Parousia*. It's that simple. The coherence we struggle for here is simply the *Logos*, in all its historical singularity. While the Cat is away, we mice have no choice but to keep on playing.

[Nicholas Rescher, *Objectivity- The Obligations of Impersonal Reason*](#) Reviewed by Scott Ryan:

Nicholas Rescher, probably the single **most prolific** [!] author among contemporary philosophers, here provides a sturdy defense of objectivity based on the primacy and inevitability of practical reason.

Objectivity hinges on rationality -- as a matter not simply of logical **coherence**, but also "of the intelligent pursuit of circumstantially appropriate objectives." From its requirements follows a sort of "**rational economy**," the principles of which are very obviously objective and universal although they may (and do) have different applications in different situations.

On this foundation, Rescher takes on a host of contemporary critics of objectivity -- anthropologists, historicists, sociologists of knowledge, personalists, feminists, Marxists and class-interest theorists, post-modernists, and social activists. He finds that each attack on objectivity involves a misconstruing of what it is all about, and devotes the remainder of the volume to showing why this is the case.

A '**rational economy**' outside of a cosmological, eschatological context would be throwing good money after bad. **Coherence** is not sold retail.

As always, Rescher's presentation is clear and cogent.

You recognize, of course, that my use of 'murky' for someone of Nicholas' provenance is being relative in the extreme. He is fighting the good fight. I'm just not sure that he is aware of Godzilla in the wings.

The awareness of that Presence must entail a new gestalt. How can he be so close, and yet be so far? The only clue may lie in the compulsive nature of his publishing, as if to keep the Monster at bay. I am only two feet on the other side of that fence.

Now!, from the Helsinki Metaphysical Club (at the University of Helsinki, 'an open discussion and study group, which is primarily focused on the investigation and advancement of **Peircean** philosophy and sign theory'), we bring you:

[EMERGENCE THEORIES AND PRAGMATIC REALISM](#) -- Charbel Niño El-Hani & Sami Pihlström, Draft version, February 2002. [Comments welcome](#). **Please do not quote.** (Shhhhhh.....)

The re-emergence of the emergence debate is related to the great development of the sciences of complexity, interdisciplinary fields of research concerned with the complex properties of life and mind, in the 1990s (Emmeche 1997). Another reason for the strong comeback of this philosophical doctrine lies in the collapse of positivistic reductionism and the related ideal of an unified science since the 1970s. We can think of the fortunes of reductionism as inversely correlated with those of emergentism, and, thus, the **fading away of reductionism** and the enthronement of non-reductive materialism as a new orthodoxy would simply amount to the resurgence of emergentism (Kim 1999:5). The revitalization of the emergence debate is also related to a number of emergentist hypotheses about mind and consciousness that have been proposed (e.g., Sperry 1969, 1983, 1991; Searle 1992; Baas 1996). The very term 'emergence' and its derivatives have become popular in the context of computer models of non-linear dynamical systems, complex systems research, Artificial Life, consciousness studies etc. As the concept of emergence is increasingly used, it becomes more and more important to keep the exact meaning of the central ideas involved clear. Moreover, it is crucial to discuss in detail what kinds of **metaphysical commitments** [?] are necessarily involved in emergentist thinking, inasmuch as many scientists and philosophers still think that emergentism is **incompatible** with basic metaphysical commitments of the **current scientific discourse**. In fact, there are now at least **two** different research **programs** dealing with the notion of emergence (or, at any rate, using the term 'emergence'), one which is clearly materialist and **naturalist**, and another which aims at the alleged **synthesis of science and religion** that some classical emergentists, as Lloyd Morgan, dreamt about (Blitz 1992). Several examples of papers affiliated with this latter research program can be found in Zygon, a journal devoted to the examination of the relationships between science and religion (e.g. Polkinghorne 1991; Peacocke 1991, 1993, 1994, 1999; Ashbrook 1996; see also Hasker 1999).

'Metaphysical commitments'? Eschatology, anyone?

In view of the difficulties faced by supervenience physicalism as a non-reductive stance, we have to search for alternative paths to the **middle road** between substance dualism and reductionism that many philosophers find attractive. In this connection, it is worth investigating if a combination of supervenience and emergence might fulfill the double requirement of dependence and determination, on the one hand, and non-reducibility, on the other.

'Middle road'? Is this metaphysics or arbitration? Is it the thesis of pragmatism that truth is arbitrated?

Here we are getting close to what might be labeled **pragmatic pluralism** regarding different approaches to the human mind.

If you are going to be pluralistic you will have to include theism. With God and Physics we have the irresistible force and the immovable object. May the best **One** win! Atheistic pluralism in oxymoronic. Sorry 'bout them apples, fellas. Mark my words, in the **End** it will be idealism versus materialism.

...reminding scientists that the mind remains psychological [...] even when its capacities are neurally or physiologically explained.

Sure, Hani, as long as you are willing to eliminate all essences, you may think whatever you please.

For some purposes it is better to employ the standard physicalist notion of effective causation; for some others one may adopt an 'Aristotelian' variant; for still others one might prefer a non-causal account. This pluralism liberates us from the dilemma to which Kim has led us, although, admittedly, some

tensions do remain between the positions we propose.

Good, then. On Sundays we can believe in God, and on the other days we can be materialists. Will God cooperate? If She doesn't, will just have to put Her in Her place. We'll keep Her in the kitchen for the rest of the week. I wonder if God's love is always quite so pragmatic. The mystics might be dubious on this score.

And then there was murkiness. And more murkiness.

Perhaps I'm forgetting though, that, despite or because of all their Pragmatism, James and Peirce are generally considered to reside in the idealist camp. Pragmatism then serves mainly as a smoke screen for their idealism:

The tradition of pragmatism, in particular, has strongly emphasized the practice- and discourse-embeddedness of the real world and its properties that we take our discourses and theories to be about. It is meaningless to speak about the reality of emergents absolutely independently of human theories and conceptualizations.

Yes, keep your eyes on the shell with the pea.

This is not to deny that emergence is, primarily, an ontological notion; rather, it is to say that ontology is not clearly separable from epistemology, because it concerns a **humanly structured** conceptualized **reality**.

If it walks like an idealist and talks like an idealist,.....

It is from Putnam that we adopt the pragmatist idea that ontological commitments depend on the conceptual **frameworks** within which they are made, frameworks which in turn depend on the human purposes and interests they serve.

And which framework is God's, pray tell?

Well, are we getting the idea?

According to this pragmatist approach, not even basic ontological notions such as existence have one fixed metaphysically privileged meaning or use (see, e.g., Putnam 1990:96-97). Our language and mind "penetrate so deeply into what we call 'reality' that the very project of representing ourselves as being 'mappers' of something 'language-independent' is fatally compromised from the very start". What counts as 'objects' or as 'properties' is as much up to us as it is up to the world, partly depending on how we use these words in the language-**games within which our ontological structurings are created**.

This sounds like a **fun game**. Can **God** play, too?

[12/8]

The convoluted issue of emergence has effectively blurred the boundary between ontology and epistemology. Scientific realism and naturalism are thus beholden to the normativity and functionality essential to epistemology. This is a big step toward idealism. Pragmatism, as we have been shown, is a significant waypoint on this path.

[The Biological Notion of Self and Non-self](#) by Alfred Tauber:

Without pursuing the ramifications of the cognitive approach to **immunity**, it is still evident that this turn in the language—"perception," "memory," "learning"—are in service to a more elusive "**knowing entity**."

Thus hidden within new formulations, the **self** still resides, reflecting a deep struggle over the character of biology, one that has its roots in Bernard's original understanding of autonomy, and now linked to our own more complex ecological views of agency and determinism.

I just wanted to underscore the ontological travails of the biologists. A travail which, evidently, they share with the organisms they seek to know.

It is possible that biology will become the primary battleground of contending metaphysical projects.

[12/9]

Presently I am listening to Nancey Murphy's presentation, 'Physicalist Anthropology and Resurrection: How Much Can we Know?' at the Berkeley [Eschatology, Immortality, and the Future of the Cosmos](#) conference (2001). Her limited web page at Fuller Theological is accessed only through their search page:

Nancey Murphy joined the Fuller faculty in 1989. She is highly sought as a speaker at nationwide conferences on the relationship between theology and science. Murphy also serves on the boards of the Center for Theology and the Natural Sciences at Berkeley, and is a member of the Planning Committee for conferences on science and theology, sponsored by the Vatican Observatory..... {She} is an **ordained minister** in the Church of the Brethren.

I would use Google: [Nancey Murphy](#).

['Nancey Murphy, Supervenience and Causality'](#) -- abstract by Lindsay Cullen

Nancey Murphy argues in *Beyond Liberalism & Fundamentalism*, that a post-modern approach to metaphysics, based on a **non-reductive physicalism**, will allow a fruitful bridging of the gap between interventionist and immanentist views of God's interaction with the world. This is achieved through her contention that there are causally significant 'higher level' laws which can affect interactions and which are neither constrained by, nor reducible to, lower level laws (such as the laws of physics). Whilst her aim is to be applauded, her methodology is somewhat flawed. In particular, her scientific defence of a non-reductive view is shallow and **unpersuasive**, and her use of the philosophical concept of supervenience is both eccentric and unhelpful. Thus her argument regarding higher-level laws founders, taking with it her basis for a rapprochement between 'liberals' and 'conservatives' on this particular topic.

To call herself a 'physicalist' distorts that term beyond recognition. Why Nancey hangs onto that term is mainly to disclaim the dualism to which her theological colleagues continue to maintain despite its incoherence. The contrast with Cartesian dualism is why 'non-reductive physicalism' remains current despite Kim's refutation of it as physical. Non-theists of a non-reductive persuasion may call themselves naturalists. Non-dualist theists, not willing to take the immaterialist leap, are left with a serious problem of nomenclature, not to mention logic.

[A Brief Examination of Nancey Murphy's Nonreductive Physicalism](#) -- By Sean Choi

This paper will briefly examine Nancey Murphy's "nonreductive physicalism" as she presents it in the book *Whatever Happened to the Soul?* (Fortress Press, 1998). After presenting her view, I will argue that Murphy's position is caught in the horns of the following dilemma: either the mental causally overdetermines the physical, or the mental is causally inert with respect to the physical. Since Murphy desires to save mental causation, her nonreductive physicalism gets impaled on the horns of this dilemma.

Yes, it's that simple. All of her disregard of logic just to avoid idealism. When the philosophical barrier to idealism is broken there will be a flood. Yes, it will be an eschatological flood of biblical proportions.

In terms of the distinctions drawn above, Murphy's "nonreductive physicalism" is a physicalist view in the philosophy of mind which accepts ontological reductionism, but rejects causal reductionism and reductive materialism. In her own words, "it denies the existence of a nonmaterial entity, the mind (or soul) but does not deny the existence of consciousness (a position in philosophy of mind called eliminative materialism) or the significance of conscious states or other mental (note the adjectival form) phenomena."

Her distinction between ontology and causality is remarkably incoherent. If you're an anti-dualist and an anti-materialist, there ain't much choice.

In summary, I have argued that given Murphy's nonreductive physicalism and her desire to maintain mental causation, she is stuck between the rock of causal overdetermination and the hard place of mental epiphenomena. I tentatively conclude that since neither of these positions are acceptable to her, it might serve her well to reevaluate her nonreductive physicalism.

Well, Nancey, when are you going to bite the bullet? It looks like your physicalism has got to go. Let's see then, non-materialism & non-dualism = immaterialism. No? It looks like it's time to bone up on Berkley, Nancey. Berkley (CTNS) is the Big Game rival of Stanford, but this is more important.

[CiS-St Edmunds Lecture series - MENTAL CAUSATION - Nancey Murphy](#)

John Taylor: Response to Professor Murphy's paper: Now, a **non-reductive** physicalist is in some sense seeking to avoid the problems of dualism and yet not veer towards a strongly reductionist position and one way in which the intuition behind that gets going is the thought that mental properties, even though they may be properties of a physical thing, are of a different kind.

But if you're a non-reductive materialist, what are you going to say about the causal efficacy of mental properties: do you want to say that the mental can, in some sense, make an intervening difference to the physical level. If you say that it seems that you've gone down the route that the **dualist** goes down.

This is quite an **acute dilemma** which has been pushed in a different variety of contexts in philosophy of mind literature.

...do we really get round the problem, the epiphenomenal question, by introducing the distinction between structural and triggering causes?

Nancey Murphy: The concept of structuring causes was employed in order to talk about how the brain gets structured so that causal sequences realize or instantiate rational sequences.

Nancey has taken a page from the book of Alexander: *How to solve the **Gordian Knot***.

All I really intended to do tonight is to work on one tiny piece of the puzzle, how can you reconcile rationality with causality. You've asked the big question about consciousness, which I don't attempt to deal with. I think it's got to be left for farther down the road when we know more about how the brain works. I am convinced, as a physicalist, that somehow or other the activity of our brains gives rise to consciousness, but I'm not at all sure that we'll ever have much **subjective** sense of understanding how that happens.

I think that your interlocutors would settle for some **objective** sense.

So all those questions are extremely important ones; they've got to be worked on in the future but the fact that I can't answer them now does not detract from the validity of the **tiny** little first piece that I've done.

A **tiny** step for Nancey, a **cosmic** leap for humankind. Nancey has the best intentions in the world of smoothing over the rough spots, but the Eschaton is not quite in her league.

I believe that the notion of self-transcendence is extremely important for understanding how we avoid neurobiological determinism.

Janet Soskice: Every aspect of our reality is created reality, and the big contrast in theology is not between mind, spirit and body but between what is created and the One who creates, that is the **fundamental distinction** and it is far more absolute than 'things that go bump in the night'.

What early theologians had to contend with was various kinds of neoplatonists who did argue for an immortal soul and indeed which participated in the divine - a chip off the divine block. Christianity and Judaism did not believe that because they believed that the human being was totally a creature,

But you need to emphasise creation: spirit is created, soul is created, body is created; in one sense you could say they are all material realities, that would be a direction you could take and be consonant with historical Christianity.

Nancey Murphy: I think that adopting physicalism is a very healthy thing for Christians because it establishes the **ontological dividing point** just where it should be, which is **between God and everything else**, rather than half way up the great chain of being.

This last exchange explains a whole lot about just what us idealists are up against, w.r.t. professional theologians. They would rather burn us **monists** at the stake, than have to grapple with the foundations of the world. Can we blame them?

[12/10]

What we see happening with [Nancey Murphy](#) (2,100 hits) may constitute a genuine phenomenon. Just off the top, it may be a preliminary mainstream Christian **reaction** to the [Tucson Consciousness](#) phenomenon of [David Chalmers](#) (8,700 hits) provenance.

The mystics were effectively monopolizing the ample spiritual dimension of the academically oriented consciousness movement, so I use the term '**reaction**' advisedly. The mystics are exploiting the intellectual concern with consciousness to work their monistic magic. The Christian dualists are beginning to react, finally.

The orthodox Christians have always felt extremely threatened by the various monistic and pantheistic heresies that perennially threaten their orthodoxy. It is fair to say that this conservative reaction was a primary motivation behind that other phenomenon: the Inquisition, which, in its turn, gave rise to Cartesian mind-body dualism and thus to the worldview of Scientific materialism. But now that the Scientific materialists are threatening to engulf the mind in their materialist maw, the non-materialists are forced, with no small trepidation, to enter the fray.

The first out of the blocks were the mystics. They are an independent lot, some of whom are willing to tilt at any given windmill. Our orthodox prophetic brethren and sistren are rather more corporate and reactionary in their *modus operandi*. Why? Well, they are carrying a heavy prophetic burden. Theirs is the Eschaton. It's not walk softly and carry a big stick. It's carry a big stick, and therefore you darn well have to walk more cautiously. That is unless you have designs on the second coming.

But when the prophetic types see that the mystics are, against all odds, actually scoring points in the Mind Wars, they have to respond. Their almost knee jerk response is to throw their lot in with the naturalists, promoting a non-reductionist panpsychism as a stopgap against the dreaded pantheism. This is where Nancey is. She is leading the troops in this reaction.

Where then are the [theistic idealists](#)? Total silence? One may trace this movement up from the ashes of the Inquisition into Germany, England and then on to our fair, transcendental shores. Since the first War, the transcendentalists have either vanished or become speechless. The Twentieth Century was not at all kind to idealists of any stripe. Will the Twenty-first be any more hospitable? I guess we're about to find out.

My fervent hope is that Nancey & Co. will smoke out my fellow theistic idealists, just as the pantheists succeeded in smoking out the theists. Will Google work its magic through all this smoke? Will that radar show any blips as my co-idealists find their stealthy way into this nascent arena?

Perhaps [Wolfhart Pannenberg](#) (1928-) (3,400 hits) can shed some light on the matter, taking my cue from [Dramatic Theology as a Research Program](#). Wolfhart emphasizes holism and hermeneutics as a bridge between the sciences and humanities including theology.

For Pannenberg, the question whether the entire history makes sense or whether there actually is a **comprehensive totality of meaning** or truth is identical with the question about God.

Show me a coherentist and I'll show you a theistic idealist.

Therefore time is the condition and the measure of the infinite's appearance in the finite, since the difference between future and presence veils the barrier of the present and lets it shine in the full light of the infinite, as long as its time lasts. Therefore a definite manifestation of God is not possible until the **end of history**.

Furthermore, show me a coherentist and I'll show you an eschatologist.

In the context of this understanding of science and the world, it is important for Christian theology that Jesus acted in an apocalyptic horizon, i.e. that he anticipated the end of the entire history of mankind and the **resurrection of all the dead**. Only in this context could he talk about God as a reality determining the entire history. However, since Jesus did not appear at the end of the world, but could only foresee the totality, his proclamation remained only a subjective anticipation and consequently problematic and hypothetical.

Pannenberg actually has - almost as the only theologian - got involved in Hume's criticism in an open and honest way. [...] As the bases for determining all concepts are completely different in Hume's and Pannenberg's theory, both systems cannot be directly compared with each other in **Murphy's** view: they are incommensurable. [...] Moreover, Pannenberg's methodology is unworkable since it finally follows an evolutionary view. In this way one could always describe afterwards only how things have actually developed and there are no clear criteria which theory should be chosen and preferred for the future.

In our view, Murphy's criticism of Pannenberg is not convincing in important points. First of all, the anticipation of the end of history is no longer a merely abstract or even abstruse claim in our days. [...] Finally the epistemology of Pannenberg is not incommensurable to Hume's epistemology, but just more comprehensive, since it is not only "past-entailing", but "past"- as well as - "future-entailing".

After her criticism of Pannenberg, Murphy proposes an alternative method for theology and refers to [Imre Lakatos](#) in this context.

"Neuro-Science and the Soul" -- a talk given by Dr. **Nancey Murphy**, [reviewed](#) by Norman Hall:

She warned her audience that she would make no hard distinction between mind and soul, but would discuss the long-standing question of the mind/soul as a single or dual entity. Most philosophers and scientists, she admitted, are monists, now that neuroscience has completed the Darwinian revolution, attributing mind to the brain, and not to any immaterial entity.

So the resolution [according to Murphy] of the problem posed by these multiple levels of description is not to be found in the identity of the phenomenon described, but in "supervenience," which preserves both a non-reductionist description of the person, and allows for divine action in the world of mental events.

To relate what she was saying to other trends in modern theology, Murphy invoked the theology of Arthur Peacocke, who places theology at the top of a hierarchy of sciences, calling it the most encompassing of the sciences. Peacocke's position is not pantheistic (wherein there is said to be but

one reality, consisting of God identified as world), but is one of "**panentheism**," wherein the world is in God, but the divine reality must include more than the world. This, she says, fits her "supervenience" concept, where there is more to the mental than brain, that irreducible "more" being found on the social level.

I am pleasantly surprised that Nancey looks with favor on panentheism.

Nancey Murphy should be ashamed of herself for trying to pull such an obvious piece of bait-and-switch flim-flam as she did in her formula for the defeat of reductionism.

At least she has raised the ire of the 'godless' scientists.

The question for Nancey is that if it is OK for the mind-soul to be supervenient on the body, is it OK for God to be supervenient on the world? If not, does this not place God entirely beyond our reach, and is that dualism the purpose of her 'physicalism'? The answer appears to be, 'yes'. But this is not the thesis of Panentheism of the world in God.

['Is Science Good for the Soul? Then sings my psychophysical somatic unity!'](#) -- Matt Donnelly (Christianity Today):

In recent years, Murphy has been saying that human beings do not have a soul, at least not in the way that soul has traditionally been defined—"the spiritual part of a human being that is believed to survive death,"....

...throughout the history of the church, philosophers have carried on esoteric debates about the precise nature of soul that had little impact on believers in the pews. So what's new? What really matters is that, as believers in Christ, we know that when we die, our souls will not perish. [...] Right? Not exactly, says Murphy.

..."while Christians are mostly consumed with opening yet newer rounds in their century-and-a-half-old war with Charles Darwin, they have scarcely the faintest idea that the new consciousness enthusiasm"—that is, the broad consensus represented by secular thinkers such as Dennett, Pinker, and Patricia and Paul Churchland and Christians such as Murphy and Jeeves—"is by far the greater threat to the integrity of Christian belief." The case against dualism, Guelzo suggested, has by no means been definitively made.

What is the case is that Nancey believes in the resurrection: we stay in the grave 'til Judgment Day. But since she is an irrationalist about the future, allegedly in deference to Darwinism, she can disavow all discussion of this topic. This is a bizarre spiritual cocktail that Nancey is brewing. All this to avoid what? A little coherence?

There is a great desire to protect the mystery of God. Any transgression of the veil of God would be apocalyptic. Yes, that is my point. All of this irrationality is by way of a spiritual filibuster. But the show must go on.

While talk of conscious robots or cloned humans may sound like science fiction, Christians must be prepared to engage this brave new world by articulating a vision for the future of humanity that combines scientific knowledge with biblical wisdom. The world is watching. It remains to be seen how Christendom will respond.

Yes, it does remain to be seen.

[Books & Culture Corner: "Daddy, What Is the Soul?" Does the church have an answer?](#)

By John Wilson 12/10/2001 (Christianity Today):

The same period has seen an explosion of scholarly interest in "consciousness." There is a vast and steadily growing literature in the field of consciousness studies,... Oddly, while all of this has been going on, the church hasn't paid much attention. Sometimes it seems as if everyone *but* the church is

talking about the soul.

Perhaps the theologians are waking up and smelling the coffee.

['The Methodological Equivalence of Design & Descent: Can There Be a Scientific "Theory of Creation"?' by Stephen C. Meyer - Reprinted from *The Creation Hypothesis*, ed. by J.P. Moreland \(InterVarsity Press, 1994\)](#)

Most scientists who are theists also accept this same conception of science. As Raymond Grizzle wrote in a prominent evangelical scientific journal recently, "God cannot be part of a scientific description. . . . [Further], any description that implies a creator will probably also be looked at as improper by most scientists." **Nancey Murphy**, a philosopher and Fuller Seminary professor, agrees. She wrote recently in the same journal: "Science qua science seeks naturalistic explanations for all natural processes. Christians and atheists alike must pursue scientific questions in our era without invoking a Creator. . . . Anyone who attributes the characteristics of living things to creative intelligence has by definition stepped into the arena of either metaphysics or theology."

However Christian intellectuals might go about defending methodological naturalism, secular defenders of the principle assure us that the prohibition against invoking God or creative intelligence is anything but arbitrary. Instead, they assert that good independent reasons exist for the conventional exclusion of such notions from all scientific theories. Theories of design or creation do not, they say, meet objective standards of scientific method and practice. Such theories do not explain by reference to natural law, nor do they manifest a host of other features of true scientific theories such as testability, observability and falsifiability.

Here we see a creationist taking on the theistic defenders of naturalism. An intra-theistic debate on metaphysics cannot hurt the cause of rational theism. Idealism finds itself somewhat in the middle of this argument. The creationists take materialism rather too seriously. We are confronted with contending dualisms: mind-body, and Creator-creation. The creationists have so far avoided the mind-body problem, but they are not taking the Deistic path of Murphy & Co. This may be my final accusation against Nancey: she is a deist. Her strict dualism allows no other view. Her favorable mention of pantheism does not jibe with her other beliefs.

[12/11]

If truth be known, I'm not enamored with the soul. I am glad that Nancey is sticking it to the theologians about the obsolescence of this, their pet concept.

The soul, incongruously, has been the mainstay of both mysticism and Cartesian materialism. Within those opposed systems the soul constitutes the main barrier against coherence. Thus is the soul the great enemy of idealism. If process philosophy has taught us anything, it ought to be that the soul, along with God, is a process. We and God are all creatures of the overriding process of love.

At most, the soul is a repository of potential energy, like a spring, a spring weighted down by its accumulated karmic memories. Like a compressed spring, it is inherently unstable. In its relaxation, it returns to and is consumed by love. That is our salvation and our ecstasy. God holds the key to our forgiveness. We cannot work it out by ourselves, no matter how many lives we might spend. That is the key to the Kingdom, and I would not be particularly surprised if it had something to do with the cryptographic potential of the **Monster group**. That extreme mathematical object is essentially the memory, or 'soul', of the material aspect of the world, which must overlap with each of our individual memories. Topologically, all of Creation along with the Creator is held together as a virtual chain of stitches. This is also reminiscent of the coiling of the cosmic serpent. When the trumpet sounds....., well, you get the picture.

This topological, non-atomic analysis of the soul is possible only in a system that is monistic and

coherent. This is also in agreement with the holographic and fractal nature of reality. Our souls are the product of a lengthy, historical process of symmetry breaking, as we see in the physics of field theory. In the eschatological regime, we witness the reversal of that symmetry breaking. These mechanical metaphors are only to be used as analogical, conceptual aids. The actual processes are metaphysical in nature.

The idea of an atomic soul is like a 'zeroth' approximation used in calculating a physical process. As we move to higher order approximations, the symmetry and topological continuity are restored. Theologians, not surprisingly, are working with this 'zeroth' approximation of the soul. They will have to be nudged repeatedly to get them off this mark, and onto a more refined and coherent model of metaphysics. The first step is always the most difficult. After that first big step to the next higher approximation, all the other steps will come rather easily.

The postmodern anti-foundationalism is necessary to deconstruct our atomic concept of the soul, so that a more coherent reconstruction of it may begin.

Time out for a little [idealism](#): it's always worthwhile to check the latest sources:

[Pluralistic Idealism- Only Mind, Many Minds](#) -- [Alan Anderson](#) (1997). He provides a synopsis of modern idealism. Alan participates in the [New Thought Movement](#), allegedly based on idealism

[The Personalist Forum](#) is another bastion of contemporary idealism.

[Borges, the Apologist for Idealism](#): Marina Martin argues that Hume was an implicit idealist, and traces a complete lineage.

[Current Issues in Idealism](#), eds. [Paul Coates](#) and [Daniel D. Hutto](#) (1997): just this blurb:

This collection of original papers, the **only current anthology** on twentieth century idealism, shows the debate between idealism and realism to be as important now as it was at the beginning of the nineteenth century. It brings together an exciting range of views by some of the most distinguished writers in the field.

Focused on the idealist/realist dispute, contributors also discuss the relation of idealism to ethics, metaphysics and epistemology. The volume also deals with the distinction between ontological and conceptual forms of idealism, the place of idealism within the analytic tradition of philosophy and the coherence of the idealist/realist distinction.

The contributors include: [Donald Davidson](#), [Timothy Sprigge](#), [Tom Sorrell](#), [Phillip Ferreira](#), [Leslie Armour](#), Michele Marsonet.

Not exactly a ground swell, not yet. [Nicholas Rescher](#) is not a contributor, and none of his many articles is listed as online. That Davidson is an idealist would be a surprise to me.

[INTERNATIONAL CONFERENCE ON ANGLO-AMERICAN IDEALISM](#) At the Olympic Centre for Philosophy and Culture and the Municipality of Pyrgos of Elia, Greece, 20th-25th August **2003**. It sounds nice. Includes a long list of participants.

...and (iii) a discussion of the continuation and revival of Anglo-American Idealism in the work of Dorothy Emmet, Errol E. Harris, [Rex Martin](#), Peter P. Nicholson, Nicholas Rescher, Timothy Sprigge, and others.

The first two listed are no longer with us. Still no groundswell. I see no linkage between this list of idealists and our previous list of [anti-reductionists](#).

Despite the paucity of these lists, I'm under the impression that, of the philosophically active theists, most are also idealists of one sort or another, and *vice versa*; Nancey Murphy being a very conspicuous exception. This important fact of philosophical life has not registered with the theistic community.

'[Mereological Considerations in Vasubandhu's "Proof of Idealism"](#)' by [Matthew Kapstein](#), University of Chicago, for the [Studies in Yogacara Buddhism seminar](#) of the [American Academy of Religion](#) (1998):

Vasubandhu, the founder of Buddhist philosophical idealism, has been the object of considerable philological research since the latter part of the 19th century. Historical data alone justify the efforts that have been made, for, with the translation of his works into Chinese, Tibetan and not a few other languages, Vasubandhu's thought became, from about the 6th century onwards, a dominant force in central and east Asian intellectual life.

It is instructive to ponder the considerations which led Aristotle to shun idealism in favor of his continuity-theory, and which led Vasubandhu to make just the opposite move. For the Stagirite, the notion that a body might be "nothing but an appearance" is patently absurd, and is tantamount to maintaining that ". . . its constituents are nothings, . . . it might both come-to-be out of nothings and exist as a composite of nothings." If we agree that this is not possibly correct, and reject atomism at the same time, then we have no choice but to seek, with Aristotle, an alternative theory of matter.

Vasubandhu, on the other hand, aims to demonstrate that the atomic theory is both false and necessary: ". . . atomic distinctions must be supposed; and there can be no simple atom." Wherefore, matter is naught but ideal. Vasubandhu, if he is to make his case, must demonstrate the truth of the premises of a simple modus tollens argument: (1) If material things exist independently of the perceptions in which they are given, then they must be atomic in composition. (2) But they cannot be atomic in composition. Therefore, (3) material things do not exist independently of the perceptions in which they are given.

[12/12]

My contention in these pages is that anti-reductionism entails idealism. The arguments of Vasubandhu appear to be supporting this view. But let's continue:

At this writing, I am not at all certain that Vasubandhu's four counterexamples can be made to do the work demanded of them, i.e. demonstrate that, on the assumption that matter is real, atomism necessarily follows. They do, however, underscore several of the difficulties which must be resolved by the continuity-theory, if it is to be made capable of fully expressing our commonplace intuitions with respect to parts and wholes.

Vasubandhu sought to prove idealism by demonstrating, like Kant, that our concept of composite material wholes necessarily entails there being simple, atomic substances; and that atomism is false. In so doing, he, no less than the latter, underestimated the potential strengths of the continuity-theory, and of the point-particle theory. It may be asked: would even a fully successful argument of this type be sufficient to demonstrate the truth of idealism?

It looks like I have to bone up on my [Yogacara](#). I'll be using materials from the above mentioned seminar.

I should have been investigating eastern idealism before this. I was not aware of the analytic aspect of that tradition. As a coherentist, I am not keen on the analytical; however, putting an analytical nail in the coffin of materialism may prove very useful.

A major issue with Buddhism will be the reality of persons. I am not an absolutist about souls. They exist in God's 'memory'. We'll see how that works out with our Buddhist buddhies.

'[External Objects Do Not Exist](#)' by **Dan Lusthaus**, Florida State University (1997):

Maatra ("only"), according to this interpretation, acts as an approving affirmation of mind as the true reality. However, the Yogacarin writings themselves argue something very different. Consciousness (vijñāna) is not the ultimate reality or solution, but rather the root problem. This problem emerges in ordinary mental operations, and it can only be solved by bringing those operations to an end.

Sounds like eschatology. Perhaps there are two minds: mundane and not so mundane.

That the term vijñapti-maatra has been valorised while no one would dream of valorizing the other - maatra compounds is perhaps a testament to the pernicious persistence of bhaavaasava, the compulsion to assert something existent to which one can cling. That is one of two extremes from which the middle way is designed to steer us (nihilism is the other). Yogacara is deeply concerned about the human propensity to posit things we can appropriate.

Yogacara tends to be misinterpreted as a form of metaphysical idealism primarily because its teachings are taken to be ontological propositions rather than epistemological warnings about karmic problems. The Yogacara focus on cognition and consciousness grew out of its analysis of karma, and not for the sake of metaphysical speculation. Two things should be clarified in order to explain why Yogacara is not metaphysical idealism: 1. The meaning of the word "idealism" and 2. an important difference between the way Indian and Western philosophers do philosophy.

OK, let's get down to business:

Tellingly no Indian Yogacara text ever claims that the **world** is created by mind. What they do claim is that we mistake our projected interpretations of the world for the world itself, i.e., we take our own mental constructions to be the **world**.

Are my buddhies drawing a line in the sand? Didn't someone already say, 'A **world** is a **world** is a **world**.' Is there some other **world** that I missed? If I were to save the world, which world would I be saving? I can only do one. Is the world an illusion? Of course, but it sure as heck ain't our illusion. It is God's. Only a slight emendation. Of course, we are God's helpers: like the elves at Christmas.

The arguments Yogacara deploys frequently resemble those made by epistemological idealists. Recognizing those affinities Western scholars early in the twentieth century compared Yogacara to Kant, and more recently scholars have begun to think that Husserl's phenomenology comes even closer.

But there are also important differences between those Western philosophers and Yogacara. The three most important are: Kant and Husserl play down notions of causality, while Yogacara developed complex systematic causal theories it deemed to be of the greatest importance; there is no counterpart to either karma or enlightenment in the Western theories, while these are the very *raison d'être* for all Yogacara theory and practice; finally, the Western philosophies are designed to afford the best possible access to an ontological realm (at least sufficient to acknowledge its existence), while Yogacara is critical of that motive in all its manifestations.

['Yogacara Buddhism in China'](#) by CHEN-KUO LIN:

Unhappy about some scholars, 'mainly from the Anglo-Saxon cultural sphere', having challenged the Yogacara 'idealist' ontology of 'nothing but cognition', in his paper entitled 'On the Problem of the External world in Ch'eng wei shih lun', Lambert Schmithausen vigorously argued that 'the existence of "extra-mental" material (or other) entities' is rejected not only as objects of cognition but also as such without any qualification. Although he might not have the final word, Schmithausen's paper can be seen as one of the most significant responses to the dispute initiated by Alex Wayman in the 1970s and espoused by many scholars since, including Dan Lusthaus, who strongly challenged a non-idealist interpretation.

[...] As expected, a sort of anti-idealist stance is clearly demonstrable in Lusthaus' hermeneutics.

Yes, all this is just a bit confusing! Back to you, Dan:

In contrast to the cognitive karmic dimension, Buddhism considered material elements karmically

neutral. The problem with material things is not their materiality, but the psychology of appropriation - desiring, grasping, clinging, attachment - that permeates our ideas and perceptions of such things. It is not the materiality of gold that leads to problems, but rather our ideas about the value of gold and the attitudes and actions we engage in as a result of those ideas.

The mind doesn't create the physical world, but it produces the interpretative categories through which we know and classify the physical world, and it does this so seamlessly that we mistake our interpretations for the world itself. Those interpretations, which are projections of our desires and anxieties, become obstructions preventing us from seeing what is actually the case. In simple terms we are blinded by our own self-interests, our own prejudices (which means what is already prejudged), our desires. Unenlightened cognition is an appropriative act. Yogacara does not speak about subjects and objects; instead it analyzes perception in terms of graspers and what is grasped.

This sounds like a preachy version of Kant. How 'bout that Noumena? The Noumena is the Unconscious. No? Let's not complicate things. Dan does not say what the world is, all by its lonesome. Someone terribly more crass than myself might say, 'Put up or shut up, Dan!'

['Conceptions of the Absolute in Mahayana Buddhism and Shinran'](#) by [John Paraskevopoulos](#):

In closing, I would like to reiterate the great importance of an adequate and satisfying conception of the Absolute as being indispensable to the Buddhist path. In a climate of increasing scepticism and **reductionism**, especially in certain Buddhist scholarly circles in the **West**, it is imperative that one does not lose sight of the fact that without such concepts as Dharmakaya, Suchness, Nirvana, Sunyata etc. being grounded in a true and existing reality which both **transcends** and suffuses all things, Buddhism is left without any foundations and stands on nothing, thereby losing all sapiential and **soteriological** efficacy. In the attempt by some to make Buddhism more fashionable by **denying** that it has anything much in common with views of **ultimate reality** in other spiritual traditions, it does itself a great **disservice** in failing to recognise clear parallels where they exist - parallels, indeed, which should not surprise anyone. To speak of all these terms to describe the Absolute as 'symbolic' in an attempt to somehow downgrade the reality of the ultimate object of aspiration is sheer folly - of what exactly are they symbols? To be sure, these terms do not exhaust the fathomless depth of the reality to which they refer but, on the other hand, neither are they empty symbols created by us in order to fulfill some kind of nostalgic and delusory quest for the Infinite which has no basis in the true nature of things. A spiritual path which cannot offer any deliverance from that which is finite, imperfect and illusory, to that which affords eternal blessedness and liberation from suffering and the painful clutches of samsaric existence, is simply not worthy of the name.

Soteriological? Now we're talking! Yes, those reductionists are wont to run roughshod over almost everything. But what can they do about those atoms? Those atoms are tough titties.

['The Theory of Evolutionary Process as a Unifying Paradigm'](#) by Frank Barr, MD

As Alfred North Whitehead (1929) has facetiously pointed out: "Scientists, animated by the purpose of proving they are purposeless, constitute an interesting subject for study."

[Nirvana and Samsara Are Not the Same](#): [Adi Da Samraj](#)

But both of these great conceptions have frequently been reduced to popular ideas or beliefs and conventional ideals of the beginner's mind and the earlier stages of life. Indeed, the larger tradition of the Mahayana was specifically oriented toward this popular **reductionism**, because it intended to be a popular religion rather than a "hard school" reserved exclusively for those who were capable of the most mature and advanced kind of practice. It is this aspect of the Mahayana that represents a tendency to decline from the original attitude of the Buddhist tradition, and it is this will to popularize Buddhist institutions that is the seed of the false views or conventional **reductionism** I have just described. Indeed, the pressures created by the needs of a popular institutional system are what have created the greatest problems for all esoteric and **Transcendentalist** traditions. The **will to "save" everyone** (or to reduce the profound disciplines and intuitions of the Way of Truth to a path that is acceptable even to those who have neither the time nor the inclination to submit themselves to the Truth) is the cause of all the most devastating compromises in philosophy. Of course, the intention to serve and Help others also

has undeniable merit, and so all Teachers and traditions must struggle to serve humanity and yet retain the authenticity of confinement to Truth.

Is Universalism that bad?

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12/4/02

East is East & West is West

[(12/17) This started out to be a contrast of the prophetic vs. pantheist traditions, but I was soon distracted with the metaphysics of existence, until the [last paragraphs](#). My plan this morning is to again take up this contrast, but now in the context of [Creation](#), on the next page.]

And now the twain will meet. (And once again, as you see, I ran out of [parchment](#).)

Yes, I have given lip service to the immaterialism of the East, but the next step is, as usual, well past due. Not being under the Inquisitional pall that has dogged the prophetic West, the East is more like a Rorschach inkblot. You cannot peer into that multifaceted pattern without catching at least a glimpse of your own reflection. I am making no claims as to objectivity, that is not my shtick, anyhow. Objectivity is not the Eastern shtick, either.

The linking of the immaterialism of East & West will finally push immaterialism over the top, and it may happen in our lifetimes. It will also be the death of that Inquisitional step-child, fundamentalism, scourge of the prophetic tradition.

It is true that reductionists of various shades have found comfort in the metaphysics of the East, but, trust me, we immaterialists will be finding ammunition. The East was way ahead of the West in deconstructing God and Self. And that is always a useful exercise in anti-absolutism. But unlike our materialists, they long ago moved beyond reductive nihilism. Those moves will be most instructive to us postmoderns.

Does the East have anything to learn from the West, besides building bombs? Yes, they will be learning about the Second Coming and the BPW, yes, and Singularity. And it may go easier for them, not being trapped in orthodoxy to our extent.

'[Buddhist reductionism](#)' -- Mark Siderits (1997):

There has been much recent discussion concerning the relation between Parfit's Reductionism and the view of persons to be found in early Buddhism and Abhidharma. Some have claimed that Parfit is wrong to see in the Buddhist position an important anticipation of his own view—since the Buddhist view is not, as he supposes, Reductionist, but rather Eliminativist. Others suggest that while certain of the Abhidharma schools might have held a Reductionist position, early Buddhism may defensibly be interpreted as Non-Reductionist in character.

Parfit distinguishes between two versions of Non-Reductionism: the view that persons are separately existing entities (such as Cartesian Egos) and the view that while we are not separately existing entities, the existence of a person involves a **further fact**, over and above the "more particular facts" of the existence of a brain and body and the occurrence of a series of interrelated physical and psychological events.

I think we can settle these disputes by realizing that we exist in the mind of God and *vice versa*. But what about atheists, animals and atoms? How do they exist? Parasitically. Parasitism is the whole game: nothing is exempt. It is not fair to say that people are a cancer on the world. With monism there is a coherent spectrum, and perhaps a Wilberian spectrum of consciousness, too. Nothing is subtractable from or addable to the singular BPW, and everything in its own time and place, including revolution. Just as we become God, so does God become us. The singular cosmic cycle is one big revolution. Am I a singularity nut? No, just a monist nut. Am I opposed to diversity and ultraterrestrial civilizations? What is ultimately coherent is what we get. That's all. The only thing missing are the square circles. However, it may be possible to square the circle using the Monster group, along with a non-standard analysis of some kind. Never say Never.

Personal identity, like a flame, is a process. We can relight the candle at any time, especially when we

realize that both candle and flame are figments of the cosmic imagination. And we can always play it again, Sam. You and I could be instant replays. Everything is play and replay. Does that violate singularity? The exceptions prove the rule. Past, present and future, memory and anticipation are not as distinct as we pluralists sometimes like to think.

The doctrine of the two truths distinguishes between what is called conventional truth and ultimate truth. [...] This device allows us to resolve the seeming contradictions in Nagasena's position. When he claims that adult and infant are neither the same person nor distinct persons, he is stating what he takes to be an ultimate truth. Since persons are conceptual fictions, any claim concerning the identity over time of a person must be ultimately false. His assertion that adult and infant are the same person he takes to be only conventionally true.

No. This is not coherent. Persons and concepts of persons are not distinct. The world is a fiction. It is literally a cosmic narrative. The ontic and epistemic are no more distinct than the analytic and synthetic. Holism is the only game in town.

Distinctions are fictions. They are useful pedagogical devices. Just don't take them too seriously. Should we take the world seriously. Yes, some of the time, because it's the only one we'll ever really get.

But let's go back to [Vasubandhu with Matthew](#), and some free association. It does not make much sense to say that a perceived object is composed of invisible atoms. A silver atom does not conduct electricity, but silver does. A chariot is more than the sum of its parts. Each part of a chariot has an irreducibly functional existence. Can we distinguish between the chariot and our concepts of it? How? But what about the Earth's molten iron core? Or that distant supernova? The fact is that the iron came from a supernova: one logically entails the other. But does logic exist apart from reason? But what about simple causality? Causality is contextual to a high degree. So is existence. Does anyone claim that relational contexts are mind independent?

But surely there are unobserved supernovas and planets. Yes, but only as a logical background to the actuality of our experience. That which is superfluous to experience is as inconceivable as a square circle, and with no more claim to existence. The larger context is the Best Possible World. The BPW and idealism are mutually dependent. Anything else is inchoate. Contexts cannot be inchoate. Existence is relational, but the whole of it is all or nothing. Existence is complete. Existence and meaning are practically synonymous and they share a thoroughly holistic nature.

A question in my mind concerns the decentralization of causation. Coherence and the Principle of Sufficient Reason might seem to invoke a single source of causation. With the Big Bang theory there is a single cause, everything else is mechanics. Can we invoke some of that mechanics and not conflict with the PSR? In our case it is an idealized mechanics that facilitates the equitable distribution of agency throughout Creation. This has to do with the idea of the level playing field amongst the creatures, where the action is metabolically constrained. What is the nature of those constraints in the case of immaterialism? Can we substitute logic for physics, or is there even a difference? Can we not invoke logic in the manner that Physics invokes mathematics?

Also at our disposal are memory and habit to serve as constraints. And, of course, there are atoms, which exist in the appropriate circumstances. But atoms are no longer the sole, or even the primary mediators of action, even in the inorganic realm. Nature is replete with habitual, cyclical processes in which the creatures participate.

How does non-atomic water learn how to behave? Who takes it to school, and where? But first, let it be noted that we do not have an atomic theory of water. Starting from quantum physics, no one has derived the vital bulk properties of water. Non-physicists would be **shocked** to find out how irreducible are virtually all the physical processes in the world. They all come under the rubric of '**phenomenology**'.

95% of physics is not derived from basic principles. Actually make that 99.9%. Even at the level of **elementary particles**, 95% of the 'Physics' is phenomenological, and that's being conservative. It takes the most powerful computers in the world hours to make even crude estimates of one quark hitting another. And as for 'string theory', we don't even have the algorithms to put into the computers. Has any one ever wondered how the heck the particles know how to behave? Is there an even bigger computer in heaven? The whole idea of materialism and reductionism is so absurd, it is easily the biggest put-on in history. It is a conspiracy so vast and effective that only God could have pulled it off, thank you. If you think I'm kidding, well, ask your neighborhood physicist. We need some fresh ideas.

Back to water. If quarks don't explain water, then what does? The story starts with God dreaming about going for a swim. Is this being too crude? In the not so long-run, it will provide a more robust understanding of water than quarks can ever hope to. God likes the concept of water. So let's work it into history, and see how our characters respond. Shall we say that the creatures go with the flow?

But wait, how is God able to dream **without** a brain? I could ask you how you are able to dream **with** a brain, but I'm too nice of a guy to ask rhetorical questions. The point is that since we have not the slightest idea of the nature of the causal relation between mind and matter, it is totally arbitrary to suppose that one is logically prior to the other. But regardless of the logical precedence, the main problem of explaining the world comes with having to explain **self**-organization. Am I being biased in suggesting that the concept and functions of **selves** is much more amenable to the realm of mind than it is too matter?

But why should brains exist if they are not necessary for experience? What does the PSR say about this? Any 3-D game requires 3-D objects of various kinds. Animated sensory agents would be essential for most such purposes. Having sensory organs that are correlated with sensory capacities would seem pretty reasonable. Does that mean that God had to sit down and design eyes and ears? I would doubt it. God just imagines the main contexts and then lets the protagonists work out their own optimizations. It is self-selection, operating at the level of the self, not the DNA. That is what we are here for. The chemistry would work itself out later. Even Darwin would not feel terribly slighted. Continuity of forms is a major aspect of coherence.

[12/14]

Despite the lack of any known causal or logical connection between mind and brain, neuroscientists do find a high degree of correlation between the two realms. How do we explain such correlation if it is not causal?

The materialists go about explaining everything from the bottom up. They have no other choice. Materialism is simply the rule of atoms. We immaterialists have more choice. With our panpsychism, we can invoke upward and downward causation. With only one direction of causation permitted to the materialists, they can explain only half of the world, and it is the half that, by definition, is unobservable. What a shame!

Mind-body correlation is simple for us immaterialists. On the 'zeroth approximation' it's all in the mind: the cosmic mind, that is. But for the benefit of the creatures we need higher levels complexity. On the first level, we invoke bodies to be the foci of individual creaturely minds. One body, one mind. The body could be marionette, or a computer sprite that we move around on the world stage by remote control, but that would be artificial and clumsy. Consider the concept of natural continuity and integration of mind and matter. This is the only reasonable way to proceed with Creation. How much of the design work does God have to do? I think, not much.

Obviously mind is a powerful organizer. It can organize upwardly and downwardly. Upwardly through voluntary cooperation, downwardly by individual will-power. We can profitably remain agnostic about the pre-creational state of the cosmic mind, particularly as to the degree of its integration. In other words,

the primordial level of entropy remains indeterminate. Primordial self-organization could have taken many forms and operated on many levels before the BPW began to take shape. This multi-level action would proceed into the domain of Creation proper, involving the BPW. The cooling down of the mental entropy leading to multifaceted symmetry breaking would have occurred on many levels, with just the minimum necessary coordination from on high. There would always be an ecology of mind. The symmetry breaking represents the formation of the interdependent ecological niches. There would, in effect be a self-speciation of mind, with the attendant bodily forms being gradually optimized through habituation. The potency of an evolutionary-style chain-of-being would play a major role in coordinating this process. It is through this back door that Darwinism enters the picture. The molecular details of the genetics can work itself out in the fullness of time. Very likely the Genome projects are, in a quantum-like or even alchemical fashion, forcing the molecular arrangements into their definite states, as we speak. If this sounds too teleological, well, that is the whole point of the Eschaton, so we had better get used to it.

During this whole ecological self-organizing process the integration of body and mind proceeds by all means on all levels. A seamless integration that we call Nature is the result. The further we probe the brain, the greater the resolution that we will find. But what will that prove? Not much.

[12/15]

Evolution is a great and compelling story. But is it the whole story? On its own terms, yes, it is. Do we have reason to suspect those terms? Our primary reason for suspicion has to do with the existence and nature of the mind. There are significant aspects of the mind which seem superfluous to the scheme of evolution. But if mind does seem profligate, we readily acknowledge that it is not evolution's only seeming profligacy. There being no objective measure of profligacy, we are left with anecdotes.

The primary feature of the mind is its organizational ability. This is also, of course, the primary feature of evolution. The issue of the completeness of Darwinian evolution obviously hinges upon its capacity to account for the natural order, not just in its details, but *in toto*. The Darwinists are comforted by the lack of any organizational measure. Natural selection could well suffice. Surely it accounts for some of the order, so why not all of it? Why drag in other speculative causes? Where is the compulsion to do so?

What is the rationale to consider alternatives to Darwin? The human mind is naturally speculative, why thwart it? Yet there is palpable resistance to such speculation. There is certainly no institutional support for the sort of fundamental speculation you see on these pages. And one does not have to be a brain surgeon to understand why.

Civilization has always been a precarious balance of competing forces, as is all of nature. Just ask Darwin. New ideas can and have disrupted that balance. Ask any scientist, politician or theologian. In fact, the outstanding standoff, the one that actually defines modernity, is the balance between science and religion. That armistice is based on one speculative metaphysical idea: the Cartesian dichotomy of mind and matter.

It is true that many scientists and philosophers are being paid to nibble around the edges of that dichotomy. The result of all that nibbling seems only to have been a reinforcement of Descartes' original intuition. Not too surprising considering the sponsors. Nonetheless, the apparent intractability of the Cartesian gap is a thorn in the side of evolution. A thorn not diminished by time.

The amazing and accelerating progress being made in molecular genetics across the entire spectrum of evolution, is serving to highlight the Cartesian gap in our understanding of the natural order. There has also been considerable progress in neuroscience, but none that speaks directly to the Gap. There has been comparable progress in Artificial Intelligence, but that too has provoked no new insights into the Gap. There is no discernable research program that directly addresses the issue. No such program has even

been suggested that has been endorsed by anyone beyond its original proponent. Behaviorism and functionalism are the apparent exceptions, but the wide consensus is that they are failed stratagems aimed primarily at ignoring the problem.

David Chalmers' characterization of this Gap as the toughest intellectual challenge ever, has been widely touted. No one has offered a cogent demurral of this characterization.

At some point we will give up nibbling at this problem. There are already clear signs of fatigue on the part of even the most conscientious nibblers. If nibbling won't suffice, there is but one reasonable alternative. Swallow the problem whole. Such a strategy can only be based on an essentially non-reductive metaphysic. But what is that?

There is plenty of talk these days of emergence. What is that? It is non-reductive metaphysics. If it is the answer, what sort of answer is it? The basic issue is whether the term 'non-reductive naturalism' is oxymoronic or not. Is it fair to say that modernity hangs in this balance? Almost certainly.

By definition, emergence cannot be explained from the bottom up. It is non-reductive. But what would a natural explanation look like? There seems only to be the hope that a lot of little gaps will add up to the big Gap. *Voila*, the big Gap is reduced to little gaps, and modern life proceeds: business almost as usual.

There is a slight problem. No one agrees on how even to begin to carve up the mind. The mind has no agreed upon joints or seams. This fact does not bode well for naturalism. How do we begin to explain the mind if we cannot begin to analyze it. If nibbling doesn't work, people will try gobbling. But there is no evidence that anyone has even gotten their teeth into the problem. Non-reductive naturalism appears to be a non-starter, when it comes to dealing with the problem it is intended to solve. If nature tolerates one indigestible entity, the next entity in line will be the whole mind.

But wait. Is there not clear evidence that mind evolved? Yes, as long as we don't make the additional Cartesian assumption that all other animals are insentient. There is no clear reason for assuming that the snail's mind is not some fraction of ours. So there! We just have to figure out which fraction it is. And there's the rub. How can we speak intelligently of any scheme of fractionation without penetrating the mind in question? And, yet, even with all the benefits of language, to what extent can we penetrate our own individual minds or those of our closest acquaintances? We have another non-starter.

[I have a theory that snails are smarter than humans. Snails exist almost entirely in their **collective unconscious**, which ought to be rather more capacious than our individual consciousness. QED.]

Anyone for brain surgery? That is where we are with neuroscience: reasonably sophisticated brain maps, correlated with a spectrum of subjective experience. Those brush strokes are so broad that we cannot even distinguish between the connectionist and computationalist aspects of the mind, except to realize that neither model nor any combination of them is making sense or even getting us to square one with natural intelligence. Is there some new breakthrough model out there just waiting to be discovered? If it is non-computational, non-connectionist, non-reductive, non-local, non-verbal, non-mechanical, etc., aren't we running out of possible metaphors? This is why, in our desperation, would-be cognitivists turn to the strangeness of the Quantum in what appears to many as a last resort of naturalistic(?) speculation. But the Quantum is a decidedly mixed bag for naturalists. Its paradoxical reliance on **observational** processes and openness to **unobservable** processes renders it rife for dualistic speculation. But that is why it is so attractive to its proponents.

I'm not suggesting that naturalistic research be terminated. The naturalists should be given more than enough rope to hang themselves. We non-naturalists can afford to be generous in that regard. History indicates that research programs almost always implode from within (pleonastically?). What I am suggesting is that, Golly, maybe we should think about alternatives to naturalism. And, Gosh, what might those be? Let me think. Non-naturalism? How about something with a bit more of a ring to it?

But never mind. Heck, I kinda like being the only (Is it a fact?) non-naturalist speculator on the Web. It's a conversation piece at cocktail parties or a great pick-up line. And enough of this frivolity!

[12/16]

East & West? This was supposed to be the topic.

I have remarked previously on the seeming unfairness of the prophetic tradition. Prior to the advent of the electronic media, prophecy was a decidedly local phenomenon. 'Accidents', speaking colloquially, of birth and history would be paramount in determining who had access to what traditions. However, given Universalism, these 'accidents' are rectified in the end.

One of these 'accidents' was the compartmentalization of the prophetic and pantheist or immaterialist traditions. Had there not been this compartmentalization, there would not have been the opportunity for a **dramatic convergence** of the theist and pantheist traditions, attendant upon the exhaustion of materialism: a dramatic turn toward theistic idealism providing an intellectual revolution that would be integral to a messianic or parousiac event. The working out of the mutual completion of those two traditions would be nearly universally accessible in real time. Everyone could participate in one manner or another.

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12/13/02

Creation & Maya

[A brief [summary](#) appears at the end of the page.]

I have previously broached the subject of [Creation](#) on several occasions. Here I hope to look at it particularly from the contrasting views of the prophetic and pantheist, or [Eastern and Western](#), traditions.

My second favorite Creation story is that of Vishnu dreaming up the world. This has always made a lot more sense to me than the various other creation stories that generally depict God as an artisan rather than as author or inventor. A typical example is the story in Genesis of God creating Adam out of clay. I recall that there are two separate creation stories in Genesis, and the one referenced is the second, and perhaps earlier one. But probably the most 'primitive' of known stories, and my **all-time favorite**, is from the Australian aborigines where there is simply a reference to the primordial 'dreamtime'. I don't recall that there was any specification of a particular dreamer. The implication is that it was all beings. This is even closer to my immaterialist, participatory view of the matter. Obviously I will need to brush up on my Creation stories, and I like to think that able assistance will be on the way, once Google wakes up and smells the BPW, but I may just be dreaming!

Several things need remarking. Hinduism is generally regarded as atheistic, so the popular myth above that casts the Vishnu as Creator confirms the pluralist tolerance of the East. Nonetheless, it is peculiar how the contrasting stories of dreamer vs. artisan so clearly demarcate the monism and dualism of the East and West respectively. Hopefully we can eventually get a handle on which came first: the metaphysical ethos or the creation narratives. I wouldn't put it past the Creator to have planted the respective narrative seeds, just with the immanent [dramatic convergence](#) of the parousia in mind. Or it could be that the Aborigines have been the most conserving of the **one** aboriginally planted story, out of Africa: the rest being various *ad hoc* emendations. Further historical research is clearly indicated.

With these preliminaries behind us, it's time to Google on [Creation](#) (12,000,000 hits). I guess we'll have to be a bit more specific:

[Aboriginal Dreamtime](#) (4,500 hits). [Vishnu's dream](#) (23 hits). (The more orthodox Hindu view of the origin of the world is [maya or illusion](#) (48,000 hits)).

[Hinduism](#) by Joseph Campbell:

Hence, we are all one in Vishnu: manifestations, inflections, of this dreaming power of Vishnu; broken images of himself rippling on the spontaneously active surface of his subtle mind stuff. Moreover, this sleeping god's divine dream of the universe is pictured in Indian art as a great lotus plant growing from his navel. The idea is that the dream unfolds like a glorious flower, and that this flower is the energy-or, as the Indians say, the shakti or goddess-of the god.

[12/18]

The following are extended excerpts taken from seven sources on the [maya & illusion](#) list. These are mostly for my own record. Following the excerpts will be a discussion of them. **You are invited to skip ahead** several screens to the [discussion](#), and then refer back to the excerpts as appropriate.

[Maya- The Grand Illusion](#):

Maya or illusion is a very potent instrument of the Divine Prakriti, the Primal Nature. Through the force of illusion, It holds the beings under its sway.

The beings under illusion cannot see the Invisible God and so they cannot correctly comprehend Him. They cannot see Him in all and all in Him.

It is possible to overcome the influence maya by following the teachings of Lord Krishna taught to Arjuna in the middle of the battle field. By following the Gita, one can develop stability of the mind, through the control of the senses and desires; become a humble devotee of God,

MAYA AND ILLUSION -- Swami Vivekananda

Much later on, in one of the latest Upanishads, we find the word Maya reappearing, but this time, a transformation has taken place in it, and a mass of new meaning has attached itself to the word. Theories had been propounded and repeated, others had been taken up, until at last the idea of Maya became fixed. We read in the Shvetashvatara Upanishad, "Know nature to be Maya and the **Ruler** of this Maya is the Lord Himself." Coming to our philosophers, we find that this word Maya has been manipulated in various fashions, until we come to the great Shankaracharya [[Sankara](#) (c.700-750 CE)]. The theory of Maya was manipulated a little by the Buddhists too, but in the hands of the **Buddhists** it became very much like what is called **Idealism**, and that is the meaning that is now generally given to the word Maya. When the Hindu says the world is Maya, at once people get the idea that the world is an illusion. This interpretation has some basis, as coming through the Buddhistic philosophers, because there was one section of philosophers who did not believe in the external world at all. But the Maya of the Vedanta, in its last developed form, is neither Idealism nor Realism, nor is it a theory. It is a simple statement of facts--what we are and what we see around us.

Thus we find that Maya is not a theory for the explanation of the world; it is simply a statement of facts as they exist, that the very basis of our being is contradiction, that wherever there is good, there must also be evil, and wherever there is evil, there must be some good, wherever there is life, death must follow as its shadow, and everyone who smiles will have to weep, and vice versa. Nor can this state of things be remedied.

Thus the Vedanta philosophy is neither optimistic nor pessimistic. It voices both these views and takes things as they are. It admits that this world is a mixture of good and evil, happiness and misery, and that to increase the one, one must of necessity increase the other. There will never be a perfectly good or bad world, because the very idea is a contradiction in terms.

Attempts have been made in Germany to build a system of philosophy on the basis that the Infinite has become the finite. Such attempts are also made in England. And the analysis of the position of these philosophers is this, that the Infinite is trying to express itself in this universe, and that there will come a time when the Infinite will succeed in doing so. It is all very well, and we have used the words Infinite and manifestation and expression, and so on, but philosophers naturally ask for a logical fundamental basis for the statement that the finite can fully express the Infinite. The Absolute and the Infinite can become this universe only by limitation. Everything must be limited that comes through the senses, or through the mind, or through the intellect; and for the limited to be the unlimited is simply absurd, and can never be. The Vedanta, on the other hand, says that it is true that the Absolute or the Infinite is trying to express itself in the finite, but there will come a time when it will find that it is **impossible**, and it will then have to beat a retreat, and this beating a retreat means renunciation which is the real beginning of religion. Nowadays it is very hard even to talk of **renunciation**. It was said of me in America that I was a man who came out of a land that had been dead and buried for five thousand years, and talked of renunciation. So says, perhaps, the English philosopher. Yet it is true that that is the only path to religion. Renounce and give up. What did Christ say? "He that loseth his life for my sake shall find it." Again and again did he preach renunciation as the only way to perfection. There comes a time when the mind awakes from this long and dreary dream....

We see, then, that beyond this Maya the Vedantic philosophers find something which is not bound by Maya; and if we can get there, we shall not be bound by Maya. This idea is in some form or other the common property of all religions. But, with the Vedanta, it is only the beginning of religion and not the end. The idea of a Personal God, the Ruler and Creator of this universe, as He has been styled, the Ruler of Maya, or nature, is not the end of these Vedantic ideas; it is only the beginning.

<http://www.totallyok.com/secret/056r.htm>:

Sankara says with senses there is no possibility to know whether the thing confronting you is real or unreal. And if there is no possibility to know whether it is real or unreal, Sankara calls it MAYA: it is illusion. Illusion doesn't mean unreal. Illusion means an impossibility to decide whether it is real or unreal -- remember this.

In Western languages MAYA has been translated very wrongly, and it gives the feeling in Western terms that "illusion" means "unreal." It does not! "Illusion" means the inability to decide whether the thing is real or unreal. This confusion is MAYA.

Try to understand this: I may dream in the night that I have become a butterfly, and I cannot decide in that dream whether this is real or unreal. In the morning I may be puzzled like Chuang Tzu whether instead the butterfly may have been dreaming. These are two dreams, and there is no way to compare which is real and which is unreal.

But Chuang Tzu is missing one thing -- the dreamer. He is thinking only of dreams, comparing dreams and missing the dreamer -- the one who dreams that Chuang Tzu has become a butterfly, the one who is thinking that it may be quite the reverse: that the butterfly is dreaming that she has become Chuang Tzu. Who is this observer? Who was asleep and is now awake? You may be unreal, you may be a dream to me, but "I" cannot be a dream to myself, because even for a dream to exist a real dreamer is needed. Even for a false dream a real dreamer is needed. Even a dream cannot exist without a real dreamer. So forget dream. This technique says forget dream. The whole world is illusion, you are not. So don't go after the world, there is no possibility to gain certainty there. And now this appears to be proven even by scientific research.

If the whole world is unreal, then there is no shelter in it. Then you are moving after, following shadows, and wasting time and life and energy. Then move inwards. One thing is certain: "I am." Even if the whole world is illusory, one thing is certain: there is someone who knows this is illusory. The knowledge may be illusory, the known may be illusory, but the knower cannot be. This is the only certainty, the only rock on which you can stand.

This technique says look at the world: it is a dream, illusory, and nothing is as it appears. It is just a rainbow. Go deep in this feeling. You will be thrown to yourself. With that coming to one's own self, you come to a certain truth, to something which is indubitable, which is absolute.

Maya:

Thus the world of experience the world of discernment is an illusion. For nothing in it has a real or separate existence in its own right. Ultimately there is something behind the world that cannot be perceived by the eyes or the senses. It is knowledge and discernment of its elements that generates maya the world of illusion. Of course this illusion itself comprises also the perceiver which makes things even more difficult. For the perceiver has to - not only free themselves from the illusion of the world that appears to be around them but also from the illusion of the existence of themselves as separate egos - individuals. This is compounded by the fact that even the desire to free them selves of this illusion becomes part of the illusion. The need to achieve to grasp at understanding the problem is also maya.

Maya:

Maya (Sanskrit: "wizardry," or "illusion") is a fundamental concept in Hindu philosophy, notably, in the Advaita (Non-dualist) school of the orthodox system of Vedanta.

Maya denotes the power of wizardry with which a God can make human beings believe in what turns out to be an illusion; by extension it later came to mean the powerful force that creates the cosmic illusion that the phenomenal world is real.

Maya, as per Hindu thought, is illusion, and what mankind understands to be reality is in fact the dream of Brahma. Brahma is the creator and great magician who dreams the universe into being. The dream itself is maintained by Vishnu, the Preserver, who uses maya to spin the complex web that we know as reality.

It is not that the world itself is an illusion, only our perception of it. Whereas we suppose the universe to

be made up of a multitude of objects, structures and events, the theory of maya asserts that all things are one. Rational categories are mere fabrications of the human mind and have no ultimate reality

[Advaita & The Bhagavad Gita -- SWAMI B.V. TRIPURARI:](#)

Sankara differs principally from the other schools of Vedanta in that he does not acknowledge the ultimacy of the personhood of Godhead. For Sankara, all is one, and there is no difference. The individual soul is illusory, as is the appearance of God, and the world. Although speaking of a personal God (isvara) and soul (jivatma), Advaita Vedanta in the final analysis denies the existence of both of these truths at the 'paramarthik' (ultimate) level of reality. According to advaita, the material world is also unreal. It exists only as a dream of the imaginary jiva, who can realize that he himself does not exist as an individual or as anything definable (neti neti) by meditating on the illusion of a personal God (isvara, Krsna). As silly as this sounds, Sankara has amassed considerable logic and scriptural references to support his conception. However, unless one has heard at least his basic logic and scriptural twist before hand, it is impossible to arrive at his conclusion from straight forward reading of the Bhagavad Gita. An unbiased reading of the Gita leaves one with God, soul, and real material world, with devotion as the means to liberated life, and the liberated expression of that life.

At times Sankara associates maya with a power of Brahman, by which he makes the rope of the undivided reality appear as the snake of the manifold world. Brahman is said to engage in this **magical act** for the purpose of **creation**, thereby making himself available for the salvation of his devotees.

It should be obvious that Sankara's explanation of maya creates further problems. To whom or what does Brahman present the illusion of maya? Furthermore, if Brahman is simplistically one, as defined by Sankara, how can an illusion which is by definition different from Brahman in nature exist at all? If there is no other, as per Sankara, how can Vedic revelation such as the Gita have any meaning, when it presupposes a difference between seeker and that which is sought?

Sankara's explanation of this sutra is his own invention and it departs radically from the text of Badarayana's, in which there is absolutely no mention of anything remotely resembling the notion of a two tier Brahman in the entire treatise. Here Sankara is guilty beyond a shadow of a doubt of attaching his own doctrine to the Vedanta Sutra in order to make the sutras themselves, Vedanta, appear compatible with his own doctrine of advaita!

[Concept of "Maya": Vedantic and Shaivistic points of view](#) by Prof. K. N. Dhar

In the earlier Vedas-the first book of Humanity-'Maya' has been used in the sense of supernatural or extraordinary prowess attributed to the pantheon of gods. In more ancient Vedic hymns it is praised as 'world sustaining power'. But the later Vedic literature comprising the upanishadic lore, it began to convey the sense of illusion, though in subdued tones. So, this philosophic content relating to this word, had already been spelt out in the time of Upanishads. The later philosophic treatises in the classical age of Sanskrit must have taken a cue from the meaning attached to this word in the Upanishads and have remarkably kept its intonation in tact.

The logical Realism (Nyaya) of Gautama a virtual reaction against Buddhist scepticism has no concern for this word 'Maya', but substitutes it with the appellations Doubt (Sanshaya), fallacy (Hetuvabhasa) and Error (Mithya Jnana). To speak precisely, doubt is wavering knowledge, Fallacy is inconclusive knowledge and Error is defective knowledge. All these three attribute of knowledge definitely provide the base on which the superstructure of 'Maya' was installed later on.

As regards Maya, Shankar's [**Sankara's**] premise is that it is an antithesis of Brahma because of being inextricably connected with the world (Jagat). Brahma is real (Satyam) while world is transitory or unreal (Mithya). It is definitely part and parcel of Brahma-the very basis of creation. As nothing can be created out of a vacuum, in the same way Brahma being the only eternal entity, the world does emerge out of it only. At this stage Ignorance (Avidya) intervenes to confuse the human mind and intellect by mistaking the Finite form of Brahma with its Infinite form. Therefore, ignorance is the progenitor of Maya (Illusion), unreal seeming as real. "Since Maya is deceptive in character, it is called 'Avidya' or false knowledge, it is not mere absence of apprehension but positive error." Toys and pots made of clay, though bearing different names and shapes from each other, are nothing but clay; similarly this 'Maya' through 'Avidya' gives rise to plurality without scanning the inherent unity. When Brahma projects itself into myriad forms

and names, or transforms itself into the world; this kind of activity inherently of Brahma is called Ishwara with relation to the world and the power to procreate is alluded to as Prakriti. (Ishwarsya MayaShaktih Prakriti). Therefore Maya is the energy of Ishwara, His inherent force by which He transforms the potential into the actual world." It has no separate identity, it is in Ishwara as heat in fire. Maya through the machinations of false knowledge (Avidya) or erroneous perception (Mithya Jnana) exhibits its modus operandi (Vyapara) in two ways of concealment (Avarna) and misrepresentation (Viksepa). It hides the truth and at the same time mis-represents it.

Non-discrimination (Aviveka) has been explained by its commentator KshemaRaja as follows: "Paramartha Svarupasya Aprathana Svabhavah." The nature of non-projection of the highest form of Truth.

This would clearly denote that the stage of non-projecting or non-extending of the supreme spirit is 'Maya'. In other words, it would connote the inability of the supreme consciousness (Samvit) to transfer its consciousness to the objects around. This kind of non-perception and subsequent non-identification between the self (Atman) and the objects (Padartha) will precisely convey the purport of Maya in shaivistic thought: shaivism has treated maya as shakti (Energy), even the primeval Energy or Nature (Mula Prakriti). It is identical with the immanent form of Shiva; His transcendental form is unaffected by it.

This very approach of shaivas marks their fundamental difference with the vedantists. The shaivas take Maya as an inevitable aspect of Shiva when releasing His shakti (Energy) from His fountain-head. Even though He is universe incarnate (Vishvarupa), yet He feels the urgency of creating a universe, so that His shakti (Energy) can have full play. This Maya is called a veritable screen which conceals the real form of things (Tirodhanankari) deluding us into believing the multiform of universe, which in essence is uniform. The moment, the realizer through his perceptive cognition (jnana), takes the blue (neela) and the yellow (peela) as one, and only one entity, the Maya stops her machinations. Therefore shaivas treat Maya as not as unreal but momentary. As against it, the vedantists proclaim that Maya is unreal (Ayathartha), coinciding squarely with their thesis that universe is unreal (Jagat Mithya). Shaiva scholars are at pains to argue that this whole creation is a reflection (Abhasa) of the Super-self which is real, omnipotent and self-dependent (Svatantra): therefore, the relation between the world of appearance (Vishvamaya) and that of Transcendence (Vishvateerna) is that of the reflected object and the reflector. If the reflector is real, how can an object, its reflection, be unreal; since the reflected object has no separate entity from its reflector. Hence Maya has to fulfill her role in transmuting transcendence into immanence. It is thus a veritable hide and seek between the primordial and subliminal aspects of the same force which is Shiva. Vedantins taking Maya as a perennial deluding force, treat this world as unreal, illusory, but shaivas do not subscribe to this view. As argued earlier, they take this world as real-an image of superconsciousness (Chaitaynam) which to all intents and purposes is self-dependence (Svatantrva) incarnate. Hence shaivas invoke Maya as the progenitor of the world of objects as a whole (Sakala Janani), or as Casual Matrix (Amba). The attitude of shaivas towards the concept of Maya is positive, affirmative in the sense that as long as the equation between shiva and shakti is disturbed, it has to be there. As against this, the vedantins treat Maya as negation of vidya (Avidya).

Shaivas contend that a realizer can attain emancipation while living (Jivanmuktavastha) in this world, that is when his coalition (Jnana) is complete and does not waver in seeming diversity around him, he can attain bliss of unity, being in perfect health, mentally as well as physically. The line of thinking adopted by vedantins is that life being false needs to be abjured, while shaivas treat enjoying life (Bhoga) as a preamble to meaningful renunciation (Yoga). In this context Abbinavagupta has asserted emphatically that this world is essentially Truth. Therefore, in vedantic school of philosophy we come across with a galaxy of ascetics having renounced all earthly concerns (Sanyasins), but in shaivism we are confronted with spiritual guides (Acharyas) who have owned life and also have risen above it; with them matter is as important as the spirit.

Hence the conception of Maya as outlined by the **vedantists** is above the average quotient of intelligence possessed by an ordinary man. Shaivism, on the other band, has given a straight and simple definition of Maya, in consonance with the average intelligence obtaining in an ordinary mortal.

Even though vedantins and shaivas are at variance with regard to the conception of Maya, yet their destination is same-ennobling human intellect and awakening human spirit. This is exactly the rhythmic

jingle of the heart-beats of Indian mind from times immemorial.

Discussion of the previous seven sets of excerpts:

Toward the [end of the last set](#) of excerpts, Prof. Dhar states that the more pessimistic, vedantist view of maya is reserved for the intellectuals, while the more optimistic, shaivist view is more suitable for the masses. A similar polarity is often noted and even touted in the West, as between the atheist intellectuals and the theistic masses. There is a twist however. The secular intellectuals in the West tend to be positive about human nature, while the sectarians see human nature, when not imbued with divine grace, in negative terms. Science, of course, provides no rationale for any value judgment concerning human nature.

The original meaning of maya was 'magic'. It referred to the [magical act of creation](#) on the part of one or more deities. As in the West, and with the disenchantment of the world generally, magic became synonymous with illusion. There are many holding the view that theism is the last modern remnant of this atavistic strain of primitive animism. On that same scientific view, the pantheism of the East is less objectionable in that it does not personify its metaphysics. As a practical matter, however, theism has been rather more hospitable to science than has pantheism.

The modernists who look upon theism as irrational are making the large and unjustified assumption that intelligence is reducible. They are betting the world on Artificial Intelligence. Implicitly they endorse a Transhuman, i.e. non-human, future. Oh, there may be some token humans, but their fate will be in the hands of the self-reproducing, self-evolving robots.

They may be right. However, the combined postmodernist and fundamentalist reactions to the cyborg futurism are holding those scientific ambitions in check. And, perhaps more to the point, the diminishing returns in the AI arena are instilling a greater sense of caution in the materialist rank and file. Finally it is the bare facts of non-reductionist life that are giving pause to the overweening reductionists.

It is finally on the issue of reduction that theism, pantheism and materialism confront each other over Creation. Only theism offers [El Camino Real](#). Correction: there are no longer any reductionists [[an exception](#)]; it is the question of emergence that has come to the fore. Stated most bluntly: is naturalistic emergence an oxymoron? Can emergence replace Creation? Can emergence replace the 'sky hook', the downward causation, the teleology that is explicit in Creation?

On the issue of emergence, it appears that the pantheists and postmodernists side with the naturalists in their non-reductive materialism.

Naturalists believe that emergence is entirely spontaneous. From the view of complexity theory there are 'attractors' that pull errant system trajectories into their domains under specified conditions of instability, as the system hunts for a new 'dissipative structure' one step further removed from the primordial chaos. Presumably there exist a non-denumerable infinity of such attractors and structures. Evolution is the random, stepwise selection of some finite sequence of these potential structures.

[12/19]

It appears that Hinduism has been set aside temporarily in deference to **complexity theory** and [dissipative structures](#) (5,000 hits). But prepare again for a lengthy set of excerpts, mainly for my own benefit. Once again you are invited to skip ahead to the [comments](#).

'[Existence Itself: Towards the Phenomenology of Massive Dissipative/Replicative Structures](#)' by David M. Keirse. I also excerpt from [another page](#) of David's.

There are very few scientists that would admit to being reductionists, but we all are, to a large degree, inheritors of [Newton's brilliant mistake \[Rosen 91\]](#). But, besides lamenting the sins of reductionism [\[Rosen 91\]](#), [\[Goodwin 96\]](#), [\[Oyama 86\]](#) and pointing out its weaknesses, there needs to be a methodology for going beyond the criticism and helping to generate new ways of understanding and building conceptual models which include the both the characterization of context and the "system" of complex phenomena.

There are many ways to define the word "complexity"[\[5\]](#). And there many connotations of the word "complexity" deriving from the work trying to answer some basic scientific questions, such as computational complexity, algorithmic information complexity, [logical depth \[6\]](#), [thermodynamic depth\[7\]](#), and [effective complexity \[4\]](#). All of these usage's are valid and useful for understanding nature, but these usage's of the word "complexity" are sophisticated in ways that are difficult to directly relate to naturally occurring "entities" such as elementary particles, atoms, molecules, cells, and organisms as we know them in the world.

Part of the problem with using the concept of complexity is the problem of defining exactly what consists of "the system" or the entity which encompasses the complexity. We will argue that some delineation's of systems are more natural than others for understanding how the complex things arise, such as living organisms.

'[Dissipative structures](#)' by [Cosma Rohilla Shalizi](#): The following is skeptical report on the attempts to analyze or explain emergent structures.

[Ilya Prigogine](#) (NL) coined the phrase, as a name for the [patterns](#) which [self-organize](#) in far-from-equilibrium dissipative systems. He thinks they're unbelievably important, and says so at great length in his books. Some of us physicists believe him; some are skeptical; I am leaning towards skepticism.

And then there is the matter of [Prigogine's] scientific peers --- not the systems theorists and similar riff-raff, but the experts in thermodynamics and statistical mechanics and pattern formation. One of them (P. Hohenberg, co-author of the latest Review of Modern Physics book on the state of the art on pattern formation) was willing to be quoted by Scientific American (May 1995, "From Complexity to Perplexity") to the effect that "I don't know of a single phenomenon his theory has explained."

This is extreme, but it becomes more plausible the more one looks into the actual experimental literature. For instance, chemical oscillations and waves are supposed to be particularly good Dissipative Structures; Prigogine and his collaborators have devoted hundreds if not thousands of pages to their analysis, with a special devotion to the [Belousov-Zhabotinsky reagent](#), which is the classic chemical oscillator. Unfortunately, as Arthur Winfree points out (When Time Breaks Down, Princeton UP, 1987, pp. 189--90), "the Belousov-Zhabotinsky reagent ... is perfectly stable in its uniform quiescence," but can be disturbed into oscillation and wave-formation. This is precisely what cannot be true, if the theory of Dissipative Structures is to apply, and Winfree accordingly judges that "the first step [in understanding these phenomena], which no theorist would have anticipated, is to set aside the mathematical literature" produced by a "ponderous industry of theoretical elaboration".

Somewhat more diplomatic is Philip W. Anderson, one of the Old Turks of the [Santa Fe Institute](#), and himself a Nobelist. I refer in particular to the very interesting paper he co-authored with Daniel L. Stein, "Broken Symmetry, Emergent Properties, Dissipative Structures, Life: Are They Related", in F. Eugene Yates (ed.), Self-Organizing Systems: The Emergence of Order (NY: Plenum Press, 1987), p. 445--457. The editor's abstract is as follows:

The authors compare symmetry-breaking in thermodynamic equilibrium systems (leading to phase change) and in systems far from equilibrium (leading to dissipative structures). They conclude that the only similarity between the two is their ability to lead to the emergent property of spatial variation from a homogeneous background. There is a well-developed theory for the equilibrium case involving the order parameter concept, which leads to a strong correlation of the order parameter over macroscopic distances in the broken symmetry phase (as exists, for example, in a ferromagnetic domain). This correlation endows the structure with a self-scaled stability, rigidity, autonomy or permanence. In contrast, the authors assert that there is no developed theory of dissipative structures (despite claims to the contrary) and that perhaps there are no stable

dissipative structures at all! Symmetry-breaking effects such as vortices and convection cells in fluids --- effects that result from dynamic instability bifurcations --- are considered to be unstable and transitory, rather than stable dissipative structures.

Thus, the authors do not believe that speculation about dissipative structures and their broken symmetries can, at present, be relevant to questions of the origin and persistence of life.

Some quotes from the paper itself:

"Is there a theory of dissipative structures comparable to that of equilibrium structures, explaining the existence of new, stable properties and entities in such systems?"

Contrary to statements in a number of books and articles in this field, we believe that there is no such theory, and it even may be that there are no such structures as they are implied to exist by Prigogine, Haken, and their collaborators. What does exist in this field is rather different from Prigogine's speculations and is the subject of intense experimental and theoretical investigation at this time.... [p. 447]

Prigogine and his school have made a series of attempts to build an analogy between these [dissipative far-from-equilibrium systems which form patterns] and the Landau free energy and its dependence on the order parameter, which leads to the important properties of equilibrium broken symmetry systems. The attempt is to generalize the principle of maximum entropy production, which holds near equilibrium in steady-state dissipative systems, and to find some kind of dissipation function whose extremum determines the state. As far as we can see, in the few cases in which this idea can be given concrete meaning, it is simply incorrect. In any case, it is clearly out of context in relation to the observed chaotic behavior of real dissipative systems. [pp.454--455]

'The Self-Made Tapestry: Pattern Formation in Nature' by Philip Ball: [reviewed](#) by **Shalizi**:

In particular, Thompson made a point of not invoking natural selection, indeed of leaving any kind of history out of the story. "A snow-crystal is the same today as when the first snows fell": so, too, the basic forces acting upon organisms, so why bring history into it? The early years of this century are littered with biologists with little use for natural selection; they are now almost all deservedly forgotten. Thompson owes his continuing influence to the fact that his alternative doesn't beg questions at every turn.

Since Thompson's day, then, there has been a **tension** in the study of morphogenesis between **evolution** and (other kinds of?) **self-organization**, and this is one of Ball's themes, though not the leading one. Partly it is an argument about logical and theoretical questions --- what is natural selection competent to explain? what features of organisms could not be modified by selection? to what extent is self-organization unavoidable? --- and partly it's about where the balance between self-organization and evolution lies in actually existing organisms.

The case for the self-organizers can be put very strongly, at least for multicellular organisms, for metazoans. These are not bloated sacks of protoplasm but (as the biologist say) "differentiated" --- there are different chemicals in different parts of the body.

So there has to be some particular differentiating influence. It cannot be the genes (on which natural selection acts), since genes only encode information about proteins, i.e. about what chemicals to make, not where to put them. So it would seem that differentiation, morphogenesis, must be due to some internal process, some reaction of the proteins and their associated chemicals which sorts out what goes where; but this is to say that there needs to be spontaneous pattern formation, that development must be self-organizing.

It may, admittedly, look like we're in trouble with some obvious facts, that this argument leaves genes and natural selection with no purchase at all on morphogenesis. But not even the most enthusiastic of the self-organizers, the ones with the least use for Darwin (e.g., Brian Goodwin) goes that far. [...] The genes twiddle the knobs, so to speak, and then let self-organization do its voodoo.

This is a pretty convincing line of argument; at least, I'd like to think so, since it convinced me for years. No longer; let me try to say why with a fairly concrete example.

The experimental study of biological development is more than a hundred years old now, and advances in it fill scores of fat journals every month. In all this vast wealth of detail, there is not a single case where a kind of self-organization proposed by theorists has been confirmed (though there are a few likely-looking candidates), and many cases where self-organization is definitely known not to take place. As the old joke says, "If it's slimy it's biology, if it stinks it's chemistry, and if it doesn't work it's physics."

This doesn't mean, of course, that the whole exercise has been a waste of time, much less that there is no role for theory in developmental biology, that the current find-a-gene-sequence-it-and-move-on mania is the last word on the subject. Between the DNA and the extra fingers there are a whole host of biophysical problems from the shapes of molecules to the mechanical properties of muscles which we need to solve before our knowledge of morphogenesis will be reasonably complete. As a theoretical physicist interested in biology and anxious about long-term employment, I find this comforting.

Shalizi is a self-avowed reductionist working out of the Santa Fe Institute. His pessimistic outlook on his own field of physicalistic explanations of emergence warrants consideration. He has not given up on reductionism, but he is not hopeful that anyone will find the formula for self-organization.

Evidently there are dynamically stable structures in the world, but very few of them show promise of physical explanation. Where does that leave the naturalists? It leaves them uncomfortably near to their vehemently disavowed vitalist forerunners, but still on the lookout for strange [attractors](#) (102,000 hits):

[Complicity and the Brain- Dynamics in Attractor Space](#) -- Peter Henningsen:

Section 2 builds on the book "THE COLLAPSE OF CHAOS" by Jack Cohen and Ian Stewart, who bring a refreshing new perspective to bear on the science of complexity. They complement the standard paradigm of reductionism that explains the behavior of a system through the interaction of its parts with a view that takes into account constraints imposed on a system by its interaction with other systems. Similar complementary views of the process of self-organization were developed by Ilya Prigogine, who pursued the bottom-up, reductionist approach, and Hermann Haken, who focused on how global attractor states constrain the possible dynamics of subsystems. Cohen and Stewart make a good case that the **reductionist approach to complex systems is one-sided**, and try to map out the territory from which a paradigm complementary to reductionism might emerge. They introduce some useful new terms, such as features and complicity, for which we give a short introduction here.

It appears that I will need to become familiar [Robert Rosen's work](#):

[ROBERT ROSEN: THE WELL POSED QUESTION AND ITS ANSWER-WHY ARE ORGANISMS DIFFERENT FROM MACHINES?](#) by Donald C. Mikulecky

2.1.4 **Final cause** and anticipatory systems

With a little more imagination we can construct interesting descriptions of systems this way in which, as in the example of the house above, final cause carries a connotation of anticipation with it. This idea is highly developed as a characteristic of complex systems by Rosen. It is important for this discussion to note the way in which causes become mixed in a complex system. This is in distinction to the way they stand separate in simple mechanisms (Rosen, 1985, 1991). The way that final cause and anticipation are realized is in the ability of complex systems to incorporate a model of their environment into their behavior. This allows them to anticipate future events and to also correct their behavior as new information sheds light on the anticipatory process. One simple example of such a system at the level of metabolic processes has a mechanistic realization that has been examined in some detail (Rosen, 1985, pp 349-354; Mikulecky, 1993; Prideaux, 1995)

Another facet of final cause being acknowledged is the recognition that future events can cause present behavior. In the case of final cause and anticipation, the causality flows backwards so to speak. What would have once sounded like mysticism becomes perfectly reasonable in a dynamic system. The nature of causality introduces this new directionality in time in a way that the Newtonian Paradigm made

impossible.

2.2.3 The [Metabolic, Repairing] system as a **relational** model of the organism

The History of relational models goes back to a seminal paper by Nicholas Rashevsky wherein he made a radical change in his approach to living systems (Rashevsky, 1954). After pioneering most of the mechanistic models we know about today, including reaction-diffusion systems and artificial neural networks as far back as the 1930s, he took stock of what he had learned and realized that he was not any closer to understanding what living systems were all about. He then decided to take an entirely new direction. His goal was to keep the organization of the living system while basically **throwing out the physics**. His tool for this was **topology**.

[...] The concept of analytic models that do not reduce to synthetic models captures this formally. The task then is to formulate an analytic model of the organism that captures the organization even if it must sacrifice the physics. For this task, **category theory** is the method Rosen saw as capable of doing exactly what he wanted. He applied category theory to the (M,R) system to answer the question of why an organism was different from a machine.

More information on Robert's ideas is available at [Robert Rosen - Understanding Life and Physics](#), and [Anticipation.info](#).

[Rosen, Moltmann, and the Anticipatory Paradigm](#) -- DAVID C. COTTINGHAM (1990):

This article begins with discussion of Robert Rosen's Anticipatory Systems, outlines the concept of biological modeling processes, and connects the notion of anticipatory model with the notion of psychological archetype. The Great Mother is given as example. Rosen is cited on the distinction between teleonomy and teleology. Jurgen Moltmann's theology is referred to, in particular his idea that the universe is an anticipatory system. **Telos** is proposed as a unifying term. The paradigm is then applied to biblical hermeneutics, with typology seen as anticipatory progression; the raising of archetypes into succession of new contexts. The conclusion ties the three approaches together.

[On semiosis, Umwelt, and semiosphere](#) -- Kalevi Kull:

A cognitive turn in biology can be foreseen very soon. At least, this is an impression readers of Jesper Hoffmeyer's (1996) book on an approach to biosemiotics may get. The term '**cognitive turn**' in this context is taken from psychological thinking a couple of decades ago, when the prevailing behavioristic approach was to a great extent replaced by another model of research, allowing methods and criteria which would not be accepted by behaviorists as 'scientific'. Since then, developments in psychology have been very stormy, paradigm changes became a common thing in the science of mind. In biology, the situation has been much more stolid and unexciting. The sound achievements of molecular biology have met with little enthusiasm among true theoreticians. The Darwinian view, in its neo-Darwinian versions, dominates in universities all over the world. The proponents of the power of natural selection have developed its logical consequences in regard to society and ego (e.g. in sociobiology by E.O. Wilson, or gene-ethics by R. Dawkins), and this has cemented the Darwinian monolith. Opportunistic voices have been rare, and have mainly been restricted to continental Europe and Russia (e.g., the nomogenetic view of L. Berg, A. A. Lubischev, S. V. Meyen in Russia, and its parallels in the West - cf. Brauckmann, Kull 1997). However, only a few of these voices have been based on a belief in the methods developed in the humanities, which have been applied to the solution of biological problems via the epistemic renewal of methods.

We're waiting, too. A big question to my mind is when will the people in the consciousness movement take this '**cognitive turn**' and realize that their compartmentalization of the '**hard problem**' can only result in dualism.

[12/20]

Back to the lists: [Robert Rosen & biological](#) (580 hits):

[Review of Incursive, Hyperincursive and Anticipatory Systems - Foundation of Anticipation in Electromagnetism](#) by Daniel M. **DUBOIS**:

The main purpose of this paper is to show that anticipation is not only a property of biosystems but is also a **fundamental property of physical systems**. In electromagnetism, the anticipation is related to the Lorentz transform. In this framework the anticipation is a strong anticipation because it is not based on a prediction from a model of the physical system but is embedded in the fundamental system. So, Robert Rosen's anticipatory systems deal with weak anticipation. Contrary to Robert Rosen's affirmation, anticipation is thus not a characteristic of living systems. Finality is implicitly embedded in any system and thus the final cause of Aristotle is implicitly embedded in any physical and biological systems, contrary to what Robert Rosen argued. This paper will review some incursive and hyperincursive systems giving rise to strong anticipation. Space-time incursive parabolic systems show non-local properties. Hyperincursive crisp systems are related to catastrophe theory. Finally it will be shown that incursive and hyperincursive anticipatory systems could model properties of biosystems like free will, game strategy, theorem creation, etc. Anticipation is not only related to predictions but to decisions: hyperincursive systems create multiple choices and a decision process selects one choice. So, anticipation is not a final goal, like in cybernetics and system science, but is a fundamental property of physical and biological systems.

Is this a neo-reductionism or something more transcendental? It may be in the eyes of the beholder.

Robert Rosen argued also that anticipatory systems are characterized by **finality** and connected to the fourth final causation of Aristotle. So, scientists believe that the finality of anticipatory living systems deals mainly with cognitive sciences in relation to language, intention and conscious. I will show that final conditions are implicitly embedded in any mathematical models and are related to the Maupertuis **least action principle** in Newtonian mechanics and quantum relativist physics.

Yes, and shades of Leibniz. It would be amusing if mechanics were found to be irreducible in this fashion. Any formal system is, almost by definition, unnatural and unphysical to a significant degree. This has to do with the irreducibility of any semiotic system, including language, mathematics and logic. This semiotic irreducibility is at the heart of failure of Analytical Philosophy and Artificial Intelligence. It is synonymous with the irreducibility of reasoning. That mechanics is unnatural should not be a surprise. The bottom line, however, is that Nature must be unnatural in some very significant sense. How could this be? It pertains, at least in part, to the impossibility of distinguishing between the **epistemic** and the **ontic**, rather in the fashion of [Quine](#) [and [here](#)]. This despite Quine's compulsive posturing as a naturalist.

What Daniel is doing here is old news to physicists, as he readily acknowledges. The 'absorber theory' of radiation goes back at least to Wheeler and Feynman in the 1940's. Why has it taken this long to make the connections? One reason is that the Absorber Theory was always considered an embarrassment to Physics, because of it's obvious 'unnaturalness'. The same is also true to a degree of the least action principle. One could say that Leibniz went off that 'deep end'. This is all about the [BPW](#), etc. The time for the rest of us to take the Leibnizian leap is drawing nigh.

Along these lines I recommend you peruse the following seminar outline: [Phenomenological Foundations of Cognition, Language, and Computation](#) organized by [Terry Winograd](#).

Then check out [CYBERNETICS & HUMAN KNOWING A Journal of Second Order Cybernetics, Autopoiesis & Cyber-Semiotics](#).

<http://lists.oasis-open.org/archives/humanmarkup-comment/200203/msg00002.html>

I know what you have said to be true. The motivation of the true founders of Topic Maps clearly had a grounding in the social and cognitive realities of what should be, but is not, regarded as the nature of "ontology" by the IT standards folks.

The point that I have for so long suffered the TM community with is that the market forces distort the

original intent of anything that is properly having of a "epistemic" gap between one complex subject (a human) and the computer world. We forget about the Nash equilibrium theorem, and a whole host of other "stratification" considerations. We forget about Wittgenstein and Whorf. We forget about Robert Rosen and Roger Penrose. We forget about all cognitive science except that fringe that cow tows to the IT influence lobby at NSF/DARPA and to the **strong AI Dream** (that a machine can think and that a machine is the proper model for studying biological intelligence.) Write the AI Dream in you NSF proposal and get funded. But flip this, and write that IT should more deeply adopt the **biological model** of intelligence and you are wasting your grant writing time. Yes?

Tell me about it!!

The notion of an non-addressable subject is the notion that the problem of ontology is not reducible to what exists in the machines. yes? The insistence in no way changes the reality that the topic map was supposed to have the nature of a mental event. Late binding of scope is the core technical issues that can not, in theory, be resolved. Wow, a unsolvable problem. And one that we can define a cottage industry around!!!

The work on visual abstraction can be viewed at: <http://www.ontologystream.com/SLIP/index3.htm> where we have free software for research purposes. The export of formative ontology into a Topic Map with HyTime rendering of actionable affordance is reasonable; but would take anyone who worked on this away from the demands of these powerful social forces (such as the **CIA** representatives etc.) intent on reductionism. Someone needs to hit them folks over the head and tell them that their view of the world is a **national security vulnerability**. Other systems of ontology representation in Russia, for example, is specifically open as a conscious attempt to over come the Western IT infrastructure in time of a great war. (This goes back to the very large programs funded in since the 1960s). These systems have not been economically viable for reasons that have to do with the selection of which innovation school gets funded by capitalists.. so the deep struggle between capitalism and socialism is a root cause of the vulnerability.

Capitalism may lose on this one.

Nature does not and will not take sides on this one. **Scientific and methodological reductionism linked to capitalism and then put in control of our democracy defines the vulnerability**, and there is simply no relationship between Paul Prueitt and the fact that this vulnerability has existed and will continue to be a problem for the Nation.

Love that politics!! Somewhat less demagogically, this has more to do with Descartes than with Capitalism, *per se*. Capitalism is really just along for the ride. What the capitalists don't know is just about everything. They just work here. The only reductionism they can grasp is just the **bottom line**.

[Ontology Based Document Understanding](#) -- [Paul S. Prueitt](#), PhD:

Differential ontology aids text summarization and generation systems as well as text translation and situational modeling. The theory of process compartments, each compartment having its own ontology, provides a means to ground differential ontology to compartmentalized network dynamics. A mathematical framework based on weakly coupled oscillators illustrates the variety of structural outcomes from differential geometry. If ontology is associated with a compartment, and multiple compartments are possible, then the theory of process compartments provides a means to understand why some concepts are easily translated while others might not be translatable without significant effort. However, the assumption that multiple compartments exist is not justified easily.

The nature of paradox, complementarity and emergence have physical correlates that are studied at the quantum level by physicists. It is not too much to expect help from this community. Quantum physics is a mature science that has faced a number of hard problems of this type. We can borrow some of the formal tools, developed to study elementary particle interaction, and extend quantum mechanical analytical methods to address the hard problems found in computational document understanding. First, we borrow the notion that a finite and quantal distribution of possible interpretations is driven by an underlying, and knowable, organization of the world. This enables the disambiguation of meaning, in most cases. In cases where novel emergence must occur in order to find an appropriate container for representation; then we hope to use the notion of entanglement and the formation of a new

compartments through complementarity and observation.

Dmitri Pospelov identified, in the early 1960s, a flaw in modern control theory based on formal systems. Independent Western researchers, like **Robert Rosen**, have also identified this flaw. Formal systems require a closure on what can be produced from rules of inference about signs and relationships between signs. This means that the formal system, no matter how well constructed, will not always be able to perfectly model the changes in a non-stationary world. Biological systems, however, are capable of constructing new observables through a process of perceptual measurement. How is this accomplished?

[Mind: a site dedicated to exploring](#). This one covers some familiar bases.

And one may wonder if the AI freaks will ever come around: [Living Machines: Overview](#) -- Rodney Brooks:

Perhaps we are **missing something** fundamental and currently unimagined in each of our various models of behavior, perception, cognition, evolution, natural selection, morphogenesis, etc. If this turns out to be true, then we will need to have some new ways of thinking about the issues of living systems if we are to make progress. This would be **disruptive** to all the sciences of living systems.

Summary:

Its getting time to wrap up the page. Has anything been learned?

We have learned that Hindu metaphysics comes in many varieties, including theistic and atheistic. One of these two has a more positive, constructive outlook. Is there doubt as to which that is?

In the East, idealism is implicated primarily with the concept of maya. The Hindu philosopher most closely associated with the concept is [Sankara](#) who espoused a non-theistic Advaita (non-dualist) Vedanta. His teachings were part of the Hindu reaction to the once dominant Buddhism. His reaction against the Buddhist idealism left the concept of maya somewhat obscure, at least to my thinking.

India's closest approximation to pure idealism is to be found in the Yogacarin Buddhist teachings of [Vasubandhu](#) who lived in the fifth century CE. Clearly our sojourn to the East remains far from complete, but being able to focus on these two names should expedite our next expedition.

Meanwhile, back at the ranch, I am gaining further appreciation of the increasing incursions of semiotics and old-fashioned rationalism into the former bastions of AI. The one-time reductionists are taking up the cause of biosemiotics with vigor. Rodney Brooks' [Living Machines](#) project is a case in point: a decisive departure from what used to be Artificial Life. Attempts by the Complexity Theorists to short-circuit the biological aspects of emergence are proving futile. The specter of vitalism is readily apparent. With his teleological interpretations of physics, [Dan Dubois](#) is giving Biophysics a whole new meaning. Seemingly, the [Stagirite](#) is poised for a dramatic return; a development which would not surprise his many loyal and patient adherents.

Where does this leave **Creation**? It is still in the balance.

What may be most pertinent is the [collapse](#) of the venerable distinction between **epistemology** and **ontology**. Is not this collapse implicit in the ascendancy of semiotics? If this is correct then the entire phenomenon of emergence can only be regulated by some form of intelligence. I suspect that the Advaitin non-dualism of Sankara and Vasubandhu may speak to this issue. If beyond mere emergence, we still find an overriding nomos or logos, then we will have to consider a teleological or eschatological theism. The logos entails the telos which entails the theos. The short-circuiting of the logos in the East may not be

unrelated to the tension between Sankara and Vasubandhu, between Hinduism and Buddhism. Otherwise, we might have ended with a semi-prophetic Creator, i.e. no messianic second coming, *per impossible*? We'll have to consult with Leibniz on that one.

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[Topical Index](#)

12/17/02

The Epistemic/Ontic Divide

(So here's the [next topical](#) list: [epistemic & ontic](#) (980 hits).)

The first hit is on the [Islamic Finance Net: The Epistemic-Ontic Circular Causation and Continuity Model of Unified Reality](#) -- Dr. Masudul Alam Choudhury (1994). My reputation must have preceded me: Masudul is not allowing me to copy anything. Please, someone, try to understand this essay and explain it to us. Only skilled typists need apply!

But I refuse to let Masudul shame me. My very next opportunity to cut & paste comes from B. G. Montero -- [The Epistemic/Ontic Divide](#) (2002). I must be incorrigible. Bless you, [Barbara Gail](#)! But, oh dear, even amongst us C&Pers there is honor. We will not copy w/o cutting, but in this case that may not be possible. If so, this would be a first. What greater testimonial? It turns out that I am spending considerable time with Barbara's [essays](#) on various aspects of the mind-body problem. If she has a definite position on the matter, it is too subtle for me to pick out; however, her characterizations of the physicalists and naturalists as either vacuous or self-contradictory are as cogent as any I've seen. Her sympathies are certainly not with the dualists. I gather that she regards the mental as something primordial with the world and not separable from the rest of the world. Indirectly, then, her arguments count against the Divide. The essay referred to above considers how the alleged epistemic and ontic gaps figure together in the mind-body debates.

One place where the epistemic and ontic seem necessarily inseparable is in the close relation between conceivability and possibility. This fusion, if not confusion, comes out in the arguments over the possibility of zombies. With this in mind I should once again attempt to comprehend Chalmers' [papers on modality](#). Last time I got lost in the intricacies of [two-dimensionalism](#). What will I do when we go to three-dimensions? A similar lack of separation appears in the 'ontological' proofs of God, and in understanding the import of Aristotle's **conceptualism**.

Don't let me forget the **Quantum** domain, where the entanglement between what there is and what we know remains unresolved. The ontic status of the collapse of the wave function is the crucial issue. Associated with the quantum problem is the ontic status of **probabilities** in general.

Then we have **complexity theory** and emergence. The whole issue of **scientific realism** hinges on the ontic/epistemic divide with respect to reduction, bringing us back to the mind-body problem. Further complicating the reductionism issue is the question of direct vs. indirect realism.

With the ascendance of **information theory**, once again we are confronted by where to place the divide. Semiotics is a further elaboration, or perhaps a survival course on how to live without the separation.

And then there was **Quine**: [Philosophical Dictionary](#):

analytic / synthetic

Distinction between judgments or propositions. A judgment is analytic if the concept of its predicate is already contained in that of its subject; if the concepts of its subject and predicate are independent, it is synthetic. Alternatively, a proposition is analytic if it is true merely by virtue of the meaning of its terms or [tautologous](#); otherwise, it is synthetic. For example:

"Golden retrievers are dogs." is analytic.

"Dogs enjoy chasing squirrels." is synthetic.

[Empiricists](#) generally suppose that this distinction coincides with the [a priori / a posteriori](#) and [necessary / contingent](#) distinctions, while [Kant](#) held that [synthetic a priori judgments](#) are possible. [Quine](#) has argued that no

strict distinction can be maintained, since the analyticity of any proposition can be denied, with suitable revisions of the entire system of language in which it is expressed.

[The Analytic-Synthetic Distinction- A Critique and an Alternative Hypothesis](#) -- Diana Hsieh (1997).

Through all of Kant's philosophy, his most enduring legacy has surely been the analytic-synthetic distinction. Disputes over what particular statements are analytic or synthetic aside, most philosophers today accept the distinction, in some form or other, as legitimate. Quine's influential attack on the distinction in "The Two Dogmas of Empiricism" has reportedly had little impact on Kant scholars. Regardless of present-day philosophers' acceptance of the analytic-synthetic distinction, it is clear that it lies at the heart of Kant's transcendental idealism. Without it, his attempt to ground metaphysics in synthetic, a priori principles becomes a meaningless project. But more importantly, criticism of the analytic-synthetic distinction brings Kant's basic views about the nature of concepts and relations between them into question. This examination could be far more devastating, or illuminating, to Kantianism than a simple elimination of the analytic-synthetic distinction.

Remind me to follow up on this.

[Between Chance and Choice](#) -- Edited by Harald Atmanspacher and Robert Bishop (2002):

Atmanspacher in his contribution distinguishes between determinism and determinability using a distinction between ontic and epistemic states in physical descriptions. Lombardi, using this same distinction, addresses Putnam's notion of internal realism in the context of physics, arguing that there is no single, pre-given ontology because the questions we ask, both theoretical and experimental, "cut into" reality in a way determining much of the chosen **ontology**. What is ontic and what is epistemic **depends on the questions scientists ask**.

[Iceberg Epistemology](#) -- David Henderson and Terence Horgan (c. 2000):

We suggest thinking of the epistemologically relevant cognitive processes in terms of the metaphor of an **iceberg** -- the accessible and articulable states that have been the exclusive focus of much epistemology must comprise only a proper subset of epistemologically relevant processing, even as only a part of an iceberg is exposed to view. When one focuses on the interaction of accessible states and articulable information, the structure of epistemic justification looks rather like what has been called structural **contextualism**. It might also be called quasi-foundationalist. Yet, given the sort of creatures we are, in attending to our epistemological tasks we must rely on processing that is sensitive to information that we could not articulate, that is not accessible in the standard internalist sense. When one focuses on the full range of epistemologically important processes, the structure of what makes for justification may be rather more like that envisioned by some **coherentists**.

If the separation between the ontic and the epistemic is too great, we fall into skepticism and irrationalism. If the separation is too small we fall into idealism. Philosophers in the West generally manage to stick to the middle ground, but more than a few, particularly in the East, have strayed into the depths of skepticism and idealism.

With postmodernism, the middle ground has been widened, under the aegis of a consensual ethos of pragmatic pluralism.

[However, it is in the nature of pragmatic consensu to be ephemeral. Under stress, perhaps due to the clash of cultures, there is a tendency toward polarization. Such forces could not fail to impact metaphysics. Neutral ground becomes scarce, being replaced by a slippery slope. In the case of our metaphysical divide there would be a slippery slope from idealism to skepticism.] This may be true, but it sounds more like a threat than a promise. Let us stick to the positive.

Frankly, I expected to find more useful material on the epistemic-ontic list, but the first 200 hits have been pretty sparse.

How about: [mind independent reality](#) (700 hits)? [Noumenal](#) produces 6,300 hits.

[12/23]

I will be using the [Kant & noumenal](#) list:

[Kant's error](#) by [Titus Rivas](#):

The author shows that there is a common epistemological basis for Kant's rejection of **rational** psychology and contemporary identity theory in the philosophy of mind. He shows that Kant was mistaken about his claim that the distinction between **noumenal** and phenomenal reality would also apply to the conscious mind. This implies that the identity theory can no longer be upheld, since it rests precisely on such a mistaken Kantian distinction. The only viable ontologies for contemporary philosophy of mind thereby turn out to be dualism and **idealism**.

There's a thought. Perhaps, more than any, Kant and Descartes are the culprits of modernity, bless them. Descartes turned rationality against coherence by setting up his mind-matter dichotomy. Kant then turned against rationality by multiplying the dichotomies to include the analytic-synthetic distinction and the epistemic-ontic divide. These further dichotomies are alleged to follow from his various 'antinomies of pure reason'. Rationality never recovered. Modernity is the triumph of unreason and incoherence. We have only to look around us to see the Kantian imprint. If the parousia takes the form of a Platonic 'philosopher king', then Kant would be high on the list of antichrists. Kant, almost single-handedly, killed philosophy. It was damnation with his Germanically ponderous, faint praise. His work may go down in history as the pinnacle of the art of obscurantism. Most of the ills and excesses of the modern intellect may be laid upon his obfuscation of reason. Philosophy since his time has run rampant with pettifoggers who rush to hide behind the ample Kantian skirts whenever reason or coherence have attempted to reassert themselves. Postmodernity is Kant's last hurrah. And, of course, it was also Kant who wrecked theology. But without his antichrist as the foil, there could have been no parousia. It is a small price to pay. Hegel made a brave, but historically premature, effort to extricate himself from the Kantian morass, and half of his struggle was with that same oppressive language. I'm surely biased; however, the German language lacked the singular genius of Shakespeare. The fact that these words can be written and understood universally is owed almost entirely to that one incisively brilliant wit. In contrast, Mozart was a mere consolation prize. Billy was God's answer to Babel. It all went down at the Globe.

OK, Manny, what the heck did you do with our *Imago Dei*? Cough it up, please. There's a boy!

Kant's intellectual blow torch, directed against reason, cleared the way for modern atomism. All we have to do now is pick up the pieces.

One of the main lessons Kant wants to teach his readers is that, contrary to common metaphysical doctrines, we have absolutely no knowledge of noumenal reality. For example, we don't know if anything noumenal corresponds to the phenomenon of matter. And if there is indeed something which corresponds to it, we have no way whatsoever to find out what it is. Similarly, what phenomenally appears as mind, might in noumenal reality be something entirely different.

I hope that the epistemological correspondence between this Kantian position and the modern position about the ontology of mind called identity theory, is clear immediately. Both Kantian and modern identity theory distinguish between mind as it appears to us, from a "first person perspective" ("by acquaintance"), and mind as it is in itself. Mind can be considered both subjectively and objectively according to both positions. It is hardly surprising therefore if Karl Popper (1977) traces the identity theory back to Kant via Schopenhauer, Clifford, Schlick, Feigl and Russell.

However, there is an important difference which should not be overlooked. Kant clearly states that one can never know the true nature of mind, only mind as it appears to us. On the other hand, identity theory usually is certain that the true nature of mind is material, that mind seen from an objective ("third person") perspective is precisely the brain or part of it. Kant would doubtlessly characterize the identity theory position as a groundless metaphysical claim of rational psychology.

Still, the identity theory would be nowhere if Kant could be shown to be wrong in his general rejection of rational psychology. There is something paradoxical about this, because if Kant is right about rational psychology, identity theory would be a form of groundless speculation, as any other type of philosophy of mind would. However, if Kant is wrong about rational psychology, that would mean that we do directly know something about mind as it is, from our private first person perspectives, so that the distinction between phenomenal and noumenal underlying identity theory would collapse. Either way, within the context of an evaluation of the Kantian critique on rational psychology, immediately it becomes surprisingly clear that identity theory isn't viable.

[Philosophy letters- Margaret \(4\)](#) -- Geoffrey Klempner:

On Kant's 'Refutation of Idealism': The important thing here is that, despite what he says, Kant is not arguing against Berkeleian immaterialism. (Don't be surprised that Kant misunderstood Berkeley: misunderstanding each other is something that philosophers do all the time, and the 'great' philosophers do most frequently.) 'Dogmatic idealism' the target of his attack is the theory I call naive or 'unrefined' subjectivism; a far cry from Berkeley. The naive subjectivist makes the fundamental error of thinking that one could have a coherent notion of a 'subject' or 'self' without a correlative notion of 'world'. If there is nothing to judge or say but how things subjectively are, then there is nothing to judge or say, period. You can't piece together a self that makes judgments without the notion of correct/ incorrect memory. But the notion of correct or incorrect memory presupposes an account of personal identity or continuity, which in turn presupposes a theory of a world within which the continuing self is located.

The theory of phenomena and noumena is a very different kind of 'rejection of idealism'. Here Kant is rejecting Berkeley, but his reason for doing so is that while Berkeley rightly recognises the necessity of a distinction between our perceptions and what those perceptions are ultimately of (for Berkeley, the mental 'archetypes' or blueprint in the mind of God) where Berkeley goes wrong is in supposing that we can have positive knowledge of such 'things in themselves'. For Kant, noumena are not 'material' or 'mental': we cannot know what they are (or what it is: as Schopenhauer later pointed out, even talk of number is unjustified here).

The difficulty reading the Critique of Pure Reason is partly accounted for by the fact that it was patched together in six months, then hastily revised for the second edition. Apparently, German philosophy students prefer the English translation by N.K. Smith to the German original, with its page long sentences!

[Tony Bellotti- Essay 3](#)

The characteristics that Kant placed on noumena leads ultimately to the question of how we can justify a belief in them. Kant argued that they must exist because phenomena are appearances, thus they must be appearances of something, and that something must be noumena. But surely we are not justified in calling them appearances a priori. [...] There is no essential property of phenomena which make them appearances. Ultimately, Kant's noumena are unknowable and, as Russell pointed out, 'the "thing-in-itself" was an awkward element in Kant's philosophy, and was abandoned by his immediate successors'.

Kant was aware that the external world was limited by our understanding, and noumena are introduced partly as proof of this (i.e. noumena are the limits of human understanding). It is the noumena that play the role of independent existences beyond the thinking subject. They have ontological objectivity (in contrast, for Kant we do not stand in any relation to them, as the very notion of a relation cannot be applied to them). As such it is noumena that Kant needs to defend against charges of idealism, in addition to empirical reality. As they are 'unknowable', it is difficult to know how this defence can be made.

[Essay 4](#)

Since "intuition and concepts constitute the elements of all our knowledge" [2; B74], it follows that if object is in neither of these, it must fall outside knowledge. If the object is outside knowledge, then Kant possibly intended it to be the thing-in-itself. So, when I look at my chair, what I am seeing in sensation and conceiving in my mind is mere representation of the chair, which as an object is beyond this representation, and exists as a chair-in-itself. According to Kant, however, beyond our knowledge of the world there is no form or structure, since space and time are properties of mind used in understanding the world. Thus, any thing-in-itself must lack such form and structure. The very idea of a chair-in-itself is nonsense following this reasoning. In general, by "object" we mean some individual thing that exists spatially and temporally in relation to all other objects. So Kant's notion of object cannot be the thing-in-itself after all. As it is not representation and not outside representation, Kant's object seems to be in a kind of limbo.

[On Peirce's Four Incapacities of Man](#) -- John F. Sowa:

So it is best to read the paper on the "Four Incapacities" as a rejection of some of Kant's basic assumptions. One of Kant's distinctions was between the observable phenomena and the "things in themselves", which Kant called the "noumena". Kant claimed that the only things that could be known were phenomena, and the noumena were absolutely unknowable. Peirce called that claim Kant's greatest mistake. His rejection of the "absolutely unknowable" should be viewed as a rejection of Kant's concept of noumena, which Peirce believed is a useless appendage to Kant's theory. In short, it has no explanatory value whatever.

Is there anyone out there defending noumena? I have yet to encounter such a one.

[Gardening the numinous:](#)

noumenon (pl noumena) 'Thing-in-itself', contrasted with appearance or phenomenon in the philosophy of Kant. Noumena are the external source of experience but are not themselves knowable and can only be inferred from experience of phenomena. Although inaccessible to speculative reason, the noumenal world of God, freedom, and immortality is apprehended through man's capacity for acting as a moral agent.

[Pan (1979) Dictionary of Philosophy]

[Hyponoetics - Glossary:](#)

The intelligible world of noumena is known by pure reason, which gives us knowledge of things as they are. Things in the sensible world (phenomena) are known through our senses and known only as they appear. To know noumena we must abstract from and exclude sensible concepts such as space and time.

(Ted Honderich: The Oxford Companion to Philosophy, Oxford University Press 1995)

[Philosophical Critiques- Why Kant is Wrong](#)

Is it not strange that a man of Kant's undoubted intellectual gifts did not notice here an absurd contradiction? Why, he has just finished explaining to us, in great detail, the whole nature of the human mind; and now he concludes that we cannot know the nature of anything!

We merely mention the "antinomies" because we discern in them an element of materialism in the heart of an idealistic theory. This materialism was to appear in full form in later philosophies which took inspiration, at least in part, from the doctrines of Immanuel Kant.

Kant's philosophy is fundamentally wrong and is one of the major contributors to the intellectual insanity which we see today.

I sincerely apologize to anyone who came here thinking they would have an opportunity to personally beat up on Manny K. You will just have to take a number and wait your turn. Patience is in order.

Down through the ages philosophers proposed many ways to carve up the world. Descartes and Kant were the outstanding exemplars of this tradition which culminated in the analytical movement that dominated the first half of the last century. Analysis finally reached its limit with Quine's holistic thesis. No division of the world remains credible today.

A moderate panpsychism or neutral monism is the least radical successor to the analytic, reductionist worldview. Such a view provides the only common basis for a postmodern, pragmatic pluralism.

Even a minimal panpsychism is not compatible with naturalism. Naturalism is an ill-defined, *ad hoc* position. It is not unfair to characterize it as incoherent. I am aware of no detailed definition or comprehensive defense of it. It is simply a label being deployed to cast a positive light upon what could otherwise only be seen as a disorderly retreat of ex-materialists.

The label of 'naturalism' conveniently points to what may be the final barrier to be broken: that between the natural and the 'unnatural'(?). Let me think.....'sub-natural', 'extra-natural', 'quasi-natural', preternatural? We need a word with more of a ring to it. Any suggestions? Why does a certain word stick in our throats?

What will happen when we finally summon the courage to pronounce this word? Will the sky fall on our heads? Will lightning strike? There is only going to be one way to find out. After you, Alphonse!

[12/25]

My contention is that the failure of analysis leads to the breakdown of all metaphysical barriers and distinctions. The crucial, and nearly direct consequence of this failure is panpsychism. This is simply because, with the failure of the analytic movement founded by Descartes and Kant, Kant's notion of a mind independent reality is no longer logically supportable. That leaves us with panpsychism. With the advent of panpsychism, naturalism goes by the boards, leaving us to contend with supernaturalism.

The postmoderns succeed in ignoring this logical consequence of the breakdown of the analytic dichotomies. How they manage to do so, so blithely, is the mystery that goes with their territory. It is the skeleton in their family closet. It is mainly Kant's anti-metaphysical skepticism that is preventing the neo-rationalists from spreading their gospel of coherentism. From our last Google list it appears that Kant's unwarranted, anti-rational skepticism is serving as a rallying point for a spectrum of rationalists. How many of these are rational theists remains to be seen, but unless I am badly mistaken it is a very slippery slope from an unadorned anti-skepticism to theism and beyond. Once people start sliding down this slope, the pace of metaphysics will pick up rapidly. It is ironic that Kant, in all his negativity, may end up as the point of departure for a cooperative constructive venture. Being able to see this historical departure in real-time is no small privilege. The idea of possibly participating in such a venture is not easy to assimilate.

[12/26]

I am still using the [Kant & noumenal](#) list.

[Kant and the Question of Noumenal Ontology: A Critical Assessment of Kant's Antithetic of Pure Reason in View of his Denial of a Metaphysical Proof for the Existence of God](#) by Mario Derksen

Nothing is more repulsive to a scholastic spirit than an antinomy of pure reason. Throughout the middle ages, philosophers inspired by the Platonic and Aristotelian traditions were convinced that the proper use of reason could lead the intellect to the attainment of the highest and profoundest metaphysical truths. With the advent of the 18th-century British skeptic David **Hume**, however, this position seemed

no longer able to be justified. A radical empiricist, Hume proposed to demonstrate that non-trivial knowledge is in fact impossible. Intimidated by the devastating epistemological conclusions of Hume's seemingly air-tight logic, the critical idealist Immanuel Kant saw only one way out to save knowledge from utter destruction—by limiting it immensely, basing it on a revolutionary hypothesis, which proved to have a fatal outcome as far as the most important kind of philosophical study—metaphysics—was concerned: it made metaphysics, at least as it had been traditionally understood, impossible, reducing it to mere unverifiable and therefore meaningless speculation.

This forlorn outcome of Kant's critical philosophy was, though originally unintended, a slap in the face for those metaphysicians who immediately preceded Kant, such as Wolff, Locke, and Leibniz, but it also would have met with serious criticism in the ancient and medieval days of Aquinas, Averroës, Aristotle, and Plato. In fact, throughout the middle ages, metaphysics was considered the "Queen of all the sciences," and to hurl against it, as Kant did, the charge that it yields only paradoxical conclusions and therefore mere nonsense—at least as far as true knowledge is concerned—would have been the height of impudence for the great scholastics, most notably St. Thomas Aquinas.

It shall be the purpose of this paper to examine Kant's accusations against traditional metaphysics in light of two of his four "antinomies of pure reason" to see how they, if valid, nullify pre-Kantian metaphysical claims. I shall also attempt to offer a possible **neo-scholastic** critique of Kant's antinomies to show a way to rehabilitate the pre-Kantian conceptions of metaphysics at least to a limited extent.

Though Kant himself asserted that he "found it necessary to deny knowledge, in order to make room for faith," it is important to emphasize that the Christian scholastics would have seen his "faith" as a pure **fideism**, a distortion of faith, and radically different from that faith which has to rely on divine revelation to come to the knowledge of those truths which reason alone cannot attain, e.g. that God is a Trinity.

Henceforth, science was to be the only path to indisputable knowledge. However, the postmodern turn would not leave science exempt from a similar skepticism. This latest development forces us to either capitulate to **nihilism** or to undertake a complete reassessment of epistemology and ontology. The only move against nihilism is to shift to a coherence theory of truth, and one that does not exclude teleology, as no complete system can. There is still ample room for the play of faith, but metaphysical skepticism is no longer ceded the pole position in our quest for truth.

There are really only two ways to demolish Aquinas' **teleological** argument: (1) by claiming that design doesn't need a designer but could be the result of chance; or (2) by claiming, as Kant did, that there is no design in the world, that it is something **merely imposed** by the mind.

When the first moon rocket took off from Cape Canaveral, two U.S. scientists stood watching it, side by side. One was a believer, the other an unbeliever. The believer said, "Isn't it wonderful that our rocket is going to hit the moon by chance?" The unbeliever objected, "What do you mean, chance? We put millions of man-hours of design into that rocket." "Oh," said the believer, "you don't think chance is a good explanation for the rocket [hitting the moon]? Then why do you think it's a good explanation for the universe? . . ."

[...] Kant asks us to think about how reality might be while at the same time insisting that the only way in which we can think about reality is in terms of transcendently imposed order and design—which, a priori, eliminates the very possibility of thinking of reality as undesigned and chaotic.

[12/27]

Let us conclude with Mario:

However, an attack on Kant's antinomies is not the only nor perhaps even the best way to critique him, of course. Catholic phenomenologist Dietrich von Hildebrand points out that Kant's entire epistemology is problematic from the bottom up:

Kant dissolves the authentic meaning of knowledge as the grasping of a being such as it

is objectively . . . by replacing it with the notion of the construction of the object. We must stress again and again that this implies an immanent contradiction . . . in the interpretation of knowledge. . . . In claiming to reveal to us the real nature of knowledge, Kant presupposes the notion of knowledge which he denies in the content of his thesis.

Why is it, then, one may wonder, that Kant's Copernican revolution has found such wide appeal? Why was it so influential? I believe the answer to this is simply that most people thought and continue to think that the only way out of Hume's dilemma is through Kant, which, however, is not true at all. The true answer to Hume has always laid in the abandoned scholasticism, which seemed obsolete and dry to the moderns, and which, for that reason, they never deigned to look upon or search through in order to find answers. Now it is up to them and to their successors to deal with the Kantian legacy.

I would give Kant a bit more credit. Metaphysics cannot be the same after him. There was much room for improvement in the medieval scholasticism. Hume and Kant force us now to make those emendations.

Here are some significant dates: Descartes: *Discourse* (1637); Leibniz: *Monadology* (1714); Hume: *A Treatise of Human Nature* (1740); Kant: *Critique of Pure Reason* (1781). [Hegel: *The Phenomenology of Mind* (1807); Kierkegaard: *Fear and Trembling* (1843).]

Significant portions of Aristotle and Leibniz will turn out to be our main legacy from the traditional Western metaphysics. There is a neo-Thomist, Catholic community which is an important cultural artifact, but which is too conservative to contribute to speculative metaphysics. Otherwise we are faced with a Protestantism that has never been open to philosophy, and, partly as a result, is now mired in controversies over fundamentalism. Speculative metaphysics is left practically devoid of concerted theological input. Individuals are free to pursue metaphysics, with very little institutional competition or concern. By their nature, institutions cannot foresee radical alternatives to the status quo.

Any sort of intellectual revolution requires an individual charismatic vision. This is the only manner in which the prophetic tradition has ever been able to renew itself. This is the singular dynamic element of the West. Renewal in the East has usually been indirect: Buddhism being the significant exception. Even with Buddhism, there has been a remarkable lack of coherence in the vision. Coherence of vision is necessarily a call to action. It is necessarily evangelical. Buddhism remained on the contemplative side of metaphysics, mainly by its rather arbitrary renunciation of theism. I'm not aware of any concerted effort to explain this renunciation. It was almost surely related to the greater social stratification in the East, but any causal relation is unclear.

The prophetic phenomenon logically can be universal only in its final phase. Up until that point, the coverage will be spotty. We find ourselves on the verge of that final phase. Many people seem to sense the imminence of some such development, but, of course, the vision awaits the visionary.

[1/6/03]

I am wondering about reductionism in relation to math, logic, computer programs, or even individual integers. An article of possible relevance is:

[Subject Reduction of Logic Programs as Proof-Theoretic Property](#) -- Pierre Deransart and Jan Georg Smausy -- February 6, 2002

It is surprising that this question (of ultra-simple reduction) is not more frequently discussed, or has not already been settled. There may be a definitional problem for 'reduction'. Such a problem would

constitute a self-refutation: Is the term 'reduction' itself reducible? Probably not. There is a continuing philosophical debate as to its meaning. What is the distinction between ontic and epistemic reduction?

Is '12' reducible, and, if so, to what? Pretty obviously it is not. Certainly 'pi' and $\sqrt{2}$ are not reducible. A configuration of two atoms is not reducible to singletons, because the new relational facts (relative position, velocity, etc.) have to be included.

- (-1) is not completely reducible to +1. Is it? There is some extra semantic (operational?) content to the former expression. There would even be a semantic distinction between +1 and plain '1', depending on various contextual considerations. This brings us back to the problem of holism, the problem of the semantic horizon, and even the (impossible?) distinction between syntax and semantics. Is there such a thing as a purely syntactical system, and what does that mean?

Are algebraic expressions reducible, or only simplifiable. There is much difference. The same distinction holds for formal or functional expressions, programs, models, proofs, types, orders, etc., etc. There is no question of reduction, *per se*. The broader the horizon, the greater or deeper is the potential, irreducible semantic content.

Considerations such as these should make us wonder that the analytical movement was simply ill-conceived. Do we understand the real motivation. It may have been just a filibuster against the inevitable rise of idealism. Darwin may have been the principle inspiration.

An analysis of any given expression presupposes what, and is supposed to result in what? Analysis may turn out to have been a kind of aesthetics: ultimately very subjective in form. It should be amazing that ecology came as a surprise to most of us.

How can there be learning without conceptualizing, or conceptualizing without real, irreducible concepts?

How close did Kant, with his semi-constructivist synthetic *a priori*, come to Aristotle's [Platonic version](#) of conceptualism? The notion, deriving from Kant, of mind independence is either vague in the extreme, or is simply incoherent. The recognition of this Kantian failure signals the end of the ontic-epistemic divide, and, concomitantly, the end of naturalism.

It's all gone, folks. Three centuries of intellectual effort to eliminate metaphysics has ended by demonstrating its essential, irreducible nature.

The only remaining question is whether there is any logical or practical alternative to a thorough going coherentism. The practical implementation of a coherentist initiative ought to be self-organizing, if it is not to be self-refuting. However, this initiative does seem to be slow in starting. This hesitation may well reflect the implicit messianic quality of any such initiative. Once that signal is given and received, there can be no turning back.

The reductionism of choice is physicalism. How may we apply the above points in this case? Physicalism implies exactness and formality. Otherwise it is self-contradictory.

[1/7 -- I was **struggling** to say something here. In as much as Physics is formal, it is unnatural, i.e. it is mathematical and conceptual. However, if it is treated as informal or natural, then it remains open to vitalist influences due to its natural(?) **imprecision**. This natural informality of physics overlaps to some degree with the probabilistic quantum realm. The Quantum is a metaphysically strained attempt to formalize the natural informality of physics. There is the formal, conceptual or epistemic '**Physics**', and then there is the informal, natural or ontic '**physics**'. Non-reductive 'naturalists' are concerned with 'physics'. Physicalists are concerned with 'Physics'. Physicalists like to think that Physics is monotonically converging upon physics, but I would suggest that this convergence is only in the manner, that we now see

was pure artifice, that the Ptolemaic epicycles were once thought to be so converging. That was before the Copernican revolution. We are overdue for an encore. These pages attempt to outline and expedite that encore.]

[1/7 (cont.) -- Between Physics and physics there is somewhat the distinction as between phenomenon and noumenon. Kant with his constructivism and conceptualism was struggling with approximately this same problem. His anti-scholastic politics prevented his taking up the rational coherence proposed herein. His sophistic anti-rationalism quickly lead to every form of nihilism under the Sun. That was our darkest hour. Kierkegaard's Lutheran based anti-rationalism was no small part of this trend.]

[Arguments against Reductionism, Materialism and Epiphenomenalism](#) -- Sean Robsville. This provides some good summaries. It is written from the point of view of [Kadampa](#)(?) Buddhism.

I am following [physicalism](#) and presently re-reading [PHYSICALISM, EMERGENCE AND DOWNWARD CAUSATION](#) -- Richard J. [Campbell](#) (and [here](#)) and Mark H. Bickhard.

In effect, Kim has identified a *reductio ad absurdum* of physicalist metaphysics in general. Clearly grasping why physicalism is untenable, however, opens the logical space for a fecund notion of genuine **emergence**.

Mark has an interesting [list](#) of publications focusing mainly on emergence.

[1/7]

My objection to Richard and Mark's paper is that they are putting too many eggs in the quantum basket. I see the quantum as merely symptomatic of immaterialism, but the implication of their focus on it is to make it the basis for a dualistic ontology. Elsewhere I refer to this as '[quantum dualism](#)' (also [here](#)), an important stepping stone toward a robust coherence.

[See [insert](#) above.]

[Why Physicalism and Constructivism Will Never be Able to Understand the Mind](#) -- [Riccardo Manzotti](#) (2002): Commentary on [Principles of Cognition, Language and Action: Essays on the Foundations of a Science of Psychology](#) -- Nini Praetorius (2001). (a)

The book is a sort of epistemological version of the 'naked king' fable. The role of the king is played by the problem of the nature of mind (and therefore of language, meaning, truth). Current scientific or objective epistemology correspond to the esteemed burghers of the city pretending that the naked king was dressed in all his regal finery. Professor Nini Praetorius doesn't share all this admiration and develops an impressive attack on the principal strongholds and tenets of the current theories of mind, semantics and language. First she argues that the old division between **materialism** and **idealism** is still alive albeit disguised under the clothes of physicalism (naturalism) and constructivism. Yet, as she claims, even if "we had a much more detailed picture of the intermediate stages of the processes than Locke, we are still struggling with the problems which for Descartes' and Locke's critics were the stumbling block, namely how physico-chemical processes in the organism, no matter of what type, can possibly give rise to the experiences of the every-day world of objects which occur in our consciousness.

[...] Praetorius looks for a starting point. She finds it in what she defines the principle of the general correctness of cognition and language, called the "Correctness Principle". She claims that we have to presuppose, that we have knowledge of reality and a language which may be used to say something about reality - or of whatever we talk - which is true or correct. If we did not so presuppose, we would not know what we were talking about when we talk about reality, nor about description or propositions about reality which may be true or false. After all, this is a reasonable claim that corresponds to the classic reply against solipsism. If we could say nothing true about reality and ourselves, nor determine the correctness of what we say or know about reality and ourselves, we cannot say anything more, not

even about what we do not know.

I am spending time with Riccardo's other publications, hoping to find a convenient summary.

[Intentionalizing Nature](#) -- Abstract for Tucson 2000 (deadline 15 October 1999)

In this paper an attempt to found reality on intentionality is presented. Instead of trying to naturalize intentionality we try to intentionalize nature. That is to develop a framework in which intentionality is the most elementary component of reality and nature derives from it.

Several solutions have been proposed to fill the void left by the mind (emergent properties, functional states, linguistic entities, information processing, and material objects among the others). Unfortunately, it can be shown that it is impossible to define such entities without falling into some kind of dualism or without adding new ontological 'realms' (as Frege did). Besides, these entities require conscious observers in order of being meaningful. As a result, the separation between the ontological and the epistemological problem has been one of the main sources of controversies by producing several apparently unsolvable problems, including the mind-body problem and the related problem of how it is possible to naturalize intrinsic intentionality, and inasmuch, to explain representation (in the sense of Kantian phenomenon) in a purely extensional world.

Given these premises, we argue that, although it is impossible to naturalize intentionality, the solution is to intentionalize nature (equal to reality). Reality, as it is experienced, is the result of what we are and of what we are in relation with. Nothing can be said of being without being in relation with something . . . To represent this fundamental reality, a new unifying principle called **intentional relation**, capable of being the foundation of epistemological and ontological framework, is introduced.

By using the intentional relation it is possible to produce a constitutive theory of the self by reconsidering fundamental concepts like reference, meaning, causation, subjective experience, objective knowledge. Because mind is, at the same time, a 'piece' of reality and a representation of reality, mind is the natural place in which the question about what there is and about how we know what there is must converge.

Being an event is a condition of existence. It is impossible to be, in any meaningful sense, without being an event too. It is impossible to divide the property of being from the property of being an event, which is something that provokes effects on the rest of the world. Things are thus derived from events. Further, these last considerations bring us to the natural conclusion that being is being in relation with.

If this is true in a strong sense, there must be some kind of **basic relation** between events that must precede any possible attempt of description in terms of objective entities (which should be entities belonging to the ontological dimension limited to those entities describable by the objective side of the epistemological dimension). Besides, if all that matters about the true being of something is its being in relation with, the power of this copula is strengthened to its maximum. It would mean that being is identical with being in relation with. A natural consequence is the introduction of a label to identify this elementary relation. We call it the **intentional relation**, ...

In other words, **causation** is the perceived intentional relation between two basic events.

This is simply relationalism. I find it difficult to distinguish relationalism from idealism, and I'm not aware of anyone who so claims, aside from the Platonic tendency to treat ideas atomistically, which is incoherent. Riccardo's attempt to discover a universal elementary relation seems ill-conceived. Relations are not likely to be compositional in any useful sense.

I see that Riccardo does not conceive of a primordial self. The self is alleged to be derivative. It will be useful to understand his rationale for the avoidance of the logical primacy of the self.

Papineau, David, [Thinking about Consciousness](#), (OUP 2002), previously mentioned [here](#). Another of his books: [Philosophical Naturalism](#) (1993).

[1/8]

As I continue to peruse the [physicalism](#) list I am struck mainly by the fragmentation. It seems to be a case of dog eat dog in the metaphysical arena of mind vs. matter. There are barely any identifiable research programs. Even the same authors reserve the right to frequently change their minds on basic issues. If there is some combination of ideas that has not been touted by someone, it is not for the lack of trying.

Is this just the perennial disarray of philosophy or are we witnessing a significant interregnum? I opt for the latter. A little bit of coherence could go a long way amidst the rampant incoherence.

[Physicalism and Its Discontents](#), eds. Lower & Gillett (CUP 2001) (reviewed [here](#) by Bernard Linsky), gives as coherent an account of the current scene as any. Its title accurately captures the ambient malaise. Here's Bernie:

One prominent variant is to argue that while mental properties are distinct from physical properties, they nevertheless supervene on them. This might be because the physical properties are the "realizers" of the proper functional role or in some other way constitute the higher level states. The greatest number of the articles in this book criticize these alternatives, claiming that supervenience is somehow untenable, or that in fact it is [in?]compatible with physicalism. The less popular alternative to physicalism is to argue that there is simply no contact between mental properties, attributed by psychological theorizing, or "folk psychology", and the properties of physical theory. The other part of the defense of physicalism, then, is to attack this view. These defenses of physicalism are generally sweeping, handling several sorts of resistance at one time, lumping them together a bit more than one would like.

Part II, titled "Physicalist Discontents", contains defensive replies to physicalist arguments, insisting that functional or other higher level properties might well enter into causal relations and be legitimate parts of the physical world, without having to be seen as reduced or reducible to lower level physical properties. There are no Cartesian dualists, and indeed only the faintest hint of epiphenomenalism. Everyone in this section pays some lip service to physicalism, yet still resists. Perhaps the book would better be titled *Reductive Physicalism and Its Discontents*.

There is a tone of battling programs here rather than detailed argument and reply.

The physicalists continue to gerrymander physics into impossible contortions in attempting to force it through the burning hoop that is the mind. They would much rather reside in this frying pan than leap into the fire of immaterialism.

But now let's get back to [David](#) for a moment. He has two theses: the historical inevitability of physicalism, and his message to its army of in-house critics: 'get over it.' There is the not very subtle subtext: '**It's Us or Rust.**' Yes, there is much to be discontented with in physicalism, but this is where history has brought us, and you will not undo physicalism without overturning history. This is rather in keeping with the eschatological tenor of rational theism, wouldn't you say?

David is pleading for an end to the debate: not on any rational grounds, but purely out of respect for the sweeping course of history. This has indeed been a long march into materialism. David only covers 300 years of it. This sojourn could as well be projected right back to the dawn of history.

If there is any light in the spirit, then surely we look for a new dawning. For what does David look? He is simply marking the territory that is the end of reason, and, perforce, the end of history. There is no pot of gold at the end of his rainbow. Is there one at ours? Well, either faith and hope are God given, or they are not. According to David, *les jeux sont fait*.

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12/21/02

On the Side of Reason

Perhaps a few years from now, we will be willing to agree that [David](#) Papineau may be afforded the singular distinction of having had the last word for materialism. There is the expression, 'It's all over, but the shouting.' Well, David's ought to be and can be the last shout.

David did not even have to shout. He had only to, very candidly, admit that materialism spells the end of reason. Ever since materialism raised its head at the dawn of philosophy, there have been few illusions about its ultimate hostility to reason. So what is new with David?

Here's what: history. David clearly senses an historical precedent. Everyone agrees that the mind itself is the last frontier of materialism. David has only to side with the 'mysterians', which he does in a muted fashion, and then to put this position into its proper historical context, which is also done in a low-key, but, nonetheless, unmistakable manner. The resulting eschatological message is almost subliminal; it may not even have been deliberate, but is better transmitted for not having been so. This is pure, totally innocent, eschatology, and so it may be seen as such only when viewed in retrospect.

End of story? No, just the beginning of the end. Only the Millennium now stands between us and God. David's message ought to be the signal that frees us to turn our minds and hearts to the imminence of the Millennium. If I am unable to act accordingly, it will just be another one of probably many missed opportunities. It will then only signal, once again, my lack of faith.

Where to, with the Millennium? Nowhere for now. I have said most of what I can say. I just keep hanging out here waiting for some action. I can only wait for more people to opt for coherence. The world will beat a path to whomever can spell out the most reasonable and coherent cosmology. Google should make it easy for us coherentists to cohere. I am not the only one who senses the materialist blood in the water. Materialism will be an easy act to follow. Many would-be visionaries hang out their shingles on the Internet. One of us will be the first to break through the noise and skepticism. This may already have happened, but I have not spotted it. I may be looking in all the wrong places, but there are only so many words that a radical coherentist can avoid using, and that Google can miss. If I don't have a decent handle on that venue, then I have surely missed a calling.

Every morning is a new day. Every time I put a search term into Google, I know that it could be my last blind search. It may not sound like much, but I do have that much faith. It would not take many of us to turn the Internet around, and to light the lamp of reason that will never be extinguished. It is a new day in a new year, and my patience persists. For what more could anyone ask?

Perhaps the next step is to give a synopsis of rational theism. What is its motivation and what are its consequences?

[1/9]

In a seemingly paradoxical fashion, it is the rise of science that may be most closely correlated with the decline in our regard for human reason. As already pointed out, [Kant](#) is the pivotal figure in this reversal of fortune. But to get a better handle on Kant we must consider his intellectual milieu, the Enlightenment:

Bernard de Fontenelle, popularizer of the scientific discoveries that contributed to the climate of optimism, wrote in 1702 anticipating "a century which will become more enlightened day by day, so that all previous centuries will be lost in darkness by comparison." Reviewing the experience in 1784, Immanuel Kant saw an emancipation from superstition and ignorance as having been the essential characteristic of the Enlightenment. [Britannica 2001, here & ff]

Before Kant's death the spirit of the *siècle de lumière* (literally, "century of light") had been spurned by Romantic idealists, its confidence in man's sense of what was right and good mocked by revolutionary terror and dictatorship, and its rationalism decried as being complacent or downright inhumane. Even its achievements were critically endangered by the militant nationalism of the 19th century. Yet much of the tenor of the Enlightenment did survive in the liberalism, toleration, and respect for law that have persisted in European society. There was therefore no abrupt end or reversal of enlightened values.

The perceptions and propaganda of the philosophes have led historians to locate the Age of Reason within the 18th century or, more comprehensively, between the two revolutions--the English of 1688 and the French of 1789--but in conception it should be traced to the humanism of the Renaissance, which encouraged scholarly interest in classical texts and values. It was formed by the complementary methods of the Scientific Revolution, the rational and the empirical. Its adolescence belongs to the two decades before and after 1700 when writers such as Jonathan Swift were employing "the artillery of words" to impress the secular intelligentsia created by the growth in affluence, literacy, and publishing. Ideas and beliefs were tested wherever reason and research could challenge traditional authority.

The scholars of the Enlightenment recognized a joint inheritance, Christian as well as classical. In rejecting, or at least reinterpreting, the one and plundering the other, they had the confidence of those who believed they were masters of their destiny. They felt an affinity with the classical world and saluted the achievement of the Greeks, who discovered a regularity in nature and its governing principle, the reasoning mind, as well as that of the Romans, who adopted Hellenic culture while contributing a new order and style: on their law was founded much of church and civil law. Steeped in the ideas and language of the classics but unsettled in beliefs, some Enlightenment thinkers found an alternative to Christian faith in the form of a neo-paganism. The morality was based on reason; the literature, art, and architecture were already supplying rules and standards for educated taste.

[...] The philosophes knew enough to be sure that they were entering a new golden age through rediscovery of the old but not enough to have misgivings about a reading of history which, being grounded in a culture that had self-evident value, provided ammunition for the secular crusade.

"The new philosophy puts all in doubt," wrote the poet John Donne. Early 17th-century poetry and drama abounded in expressions of confusion and dismay about the world, God, and man. [...] The method expounded in [Descartes'] *Discourse on Method* (1637) was one of doubt: all was uncertain until established by reasoning from self-evident propositions, on principles analogous to those of geometry. It was serviceable in all areas of study. There was a mechanistic model for all living things.

A different track had been pursued by Francis Bacon, the great English lawyer and savant, whose influence eventually proved as great as that of Descartes. He called for a new science, to be based on organized and collaborative experiment with a systematic recording of results. General laws could be established only when research had produced enough data and then by inductive reasoning, which, as described in his *Novum Organum* (1620), derives from "particulars, rising by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all." These must be tried and proved by further experiments. Bacon's method could lead to the accumulation of knowledge. It also was self-correcting. Indeed, it was in some ways modern in its practical emphasis. Significantly, whereas the devout humanist Thomas More had placed his Utopia in a remote setting, Bacon put *New Atlantis* (1627) in the future. "Knowledge is power," he said, perhaps unoriginally but with the conviction that went with a vision of mankind gaining mastery over nature. Thus were established the two poles of scientific endeavour, the rational and the empirical, between which enlightened man was to map the ground for a better world.

Reason has never recovered from the debacle that followed the Enlightenment. Was this the failure of reason? No, it was the arrogance of reason. The failure of the Enlightenment stands as a great lesson concerning the evil that can result when reason denies its own source.

Human reason does not naturally deny its source. It has to be provoked, and mightily provoked it was by the sectarian history that preceded the Enlightenment.

Until the final revelation, the prophetic tradition stands on the authority of God, as defined by its prophets. Recognizing its own prophets was the major challenge facing this tradition. Another problem is that all prophets cannot be equal. If history is to have meaning or value, then it can only be in the context of a progressive enlightenment of humanity. This observation can even be inverted: the very idea of a universal history originated in the prophetic context.

It is only with the Enlightenment that the notion of a progressive history became self-conscious. If only the Reformation and the Enlightenment could have conspired, might not much of the evil of the past two centuries been avoided? If this were, indeed, the Best Possible World, would that not have been the scenario of choice? Why was this hope seemingly held out to us and then taken away? Why could not this final revelation have come at least two centuries earlier?

The real question thus becomes, Why couldn't history have ended at least two centuries earlier? That question becomes much more difficult. It is tantamount to asking, Why history? Why creation? The final revelation answers that question.

But there is a caveat. History is the story of our separation from and then our rejoining with God. This is the fundamental premise of all prophecy. It has never been a secret. The function of the final revelation is to convince the world that history is coming to its logical conclusion. The subsequent Millennium is just that reasonably protracted concluding phase. It is the grace period in which all our unfinished business is finished. All our debts are settled. A thousand years should be considered as a reasonable upper limit for this denouement and rapprochement.

The final revelation makes sense of history and creation. In this regard, there is just one little secret that is not really a secret, but which, nonetheless, must be officially 'revealed'. Creation is not gratuitous. As I will continue to emphasize, without a Creation there is no Creator. Even God cannot ignore that simple, analytic tautology. Indeed, creation is the primary function of any self-respecting god, nay, of any god.

But there is more to this non-gratuity than mere tautology. There is the pantheist insight that Creation is the essence of God. In some sense, God = Creation. Having achieved this mystical insight, pantheists, much too often, go on to devalue creation, history, life, God. They set their spiritual sight on a realm beyond the tangle of Creator and Creation. How many of us have never contemplated the trading of life for nirvana? One can hardly blame them. N.B., however, mystics are much less inclined to suicide than the general population. That should tell us and them something. The life of the mystic is about as far from being absurd as one can get. No small paradox, that!

Hinduism had its combined Reformation and Enlightenment in Buddhism. It was, like our own Enlightenment, eventually rejected. Why? I'm afraid that the answer was all too mundane. Buddha was unable to overcome the Caste system. (Has Jesus fared better? You'll have to be the judge of that.)

But was that Buddha's fault? No. You will have to blame it on the system, the system of Creation, not Caste. Buddha somehow had to play the logically scripted role of the non-prophetic prophet. This might actually have been a greater spiritual challenge than anything on the other side which was naturally meant to be more straight forward. Just ask me about straight forward!

Creature and Creator are essential to each other. Why have the authorities always gone to such lengths to obfuscate this simple fact? The authorities take it upon themselves to intervene between creature and Creator, a role that is not entirely at odds with the prophetic process of mediation. Thus we have the 'divine mandate' of popes and kings. The Cabots speak only to the Lowells, and the Lowells speak only to God. That is not supposed to be a two way street, we think. We like to have our kings be kingly and our presidents be presidential. If today the President called you to ask for your advice on Iraq, how would you feel? You might feel just a bit put out. Then imagine if it were God on the other end of the line. Let the

preachers preach so that the rest of us can mind our own business, thank you.

The final revelation is that we are all in this little boat together, and I do mean 'little'. Creation may not be perfect, but it is the best one possible, and I do mean 'one'. There is no second best creation. There is no second best creator. Secondness is the beginning and end of all incoherence, nay, of all absurdity. The Savior and Santa Claus are not the same. Santa Claus has to jump down every chimney. The Savior has but one. Ours was it. Despite the superficial materialist appearances, there is no spiritual redundancy in the Cosmos. There is only that supposedly mysterious *second* and final coming that we are about to witness in all of its down-to-earthiness. The final coming is meant precisely to break the seal of Creation. The key is in our own, oft-maligned minds, hidden in plain sight. It is just our universal power of reason - a reason that knows only one authority -- love. That is our ticket to heaven.

Do you feel less than convinced? Well, don't take my word for it. Go talk to [David](#). His is the last word for materialism. Does that spell the end of reason? No, that is just the beginning of a universal reasoning no longer cowed by the specter of atomism.

[1/10]

Since at least the time of [Bertie Russell](#), *The Analysis of Mind* (1921), folks have turned to '**neutral monism**' as a means to avoid the incoherence of materialism and dualism, without having to embrace the dreaded immaterialism.

David Hume, an 18th-century Scottish skeptic, developed a theory of knowledge that led him to regard both minds and bodies as collections of "impressions" ("perceptions"), the primary data of experience. Bertrand Russell, a 20th-century British logician and philosopher, called the neutral entities "sensibilia" and argued that mind and matter are "logical constructions." William James, the American pragmatist, held that the neutral primary stuff is not a series of atomistic perceptions but is a "booming, buzzing confusion" that he termed "pure experience," with mind, or consciousness, and body as names of discernible functions within it.

Neutral-monist theories have been criticized as inadequate in their account of either mind or body. Hume himself said (*A Treatise of Human Nature*) that his concept of mind as a bundle of perceptions inadequately accounts for the identity and simplicity of the mind. Others have criticized the notion that physical bodies comprise some sort of primary experience as implicitly idealistic. Hence, the central problem for neutral monism is seen as that of specifying clearly the nature of the neutral stuff without qualifying it in an exclusively mental or physical fashion. [Britannica 2001]

Neutral monism has taken a variety of forms, but mainly those of phenomenalism and, more recently, informationalism. This latter form covers David Bohm's 'implicate order' by which he attempted to provide a 'hidden variables' interpretation of the Quantum. Even the standard Copenhagen interpretation is virtually a neutral monism. I would submit that panpsychism and pantheism, when not purely immaterialist, are versions of neutral monism. Kant's noumenal realm is yet another version.

More to the point, naturalism and even non-reductive physicalism strongly overlap with neutral monism. Unless one is able to pretend that there is a very strict epistemic/ontic divide, then one is bound to deal with some form of neutral monism, at the least.

Let's see now. We are left with naturalism and, of course, supernaturalism. Off to the side is immaterialism. Supernaturalism is, to most folks, the same as dualism. If we shuffle these three cards once again we get neutral monism, dualism and idealism. The theistic dualists hold the incoherent wild card. If they ever saw the light of coherence available in idealism, our premillennial game would be over. Most theologians verge on idealism, but they will not confront the scientific establishment. The Creationists do that, but they are wedded to their dogmatic dualism. Without foreseeable support from the non-rational theists, we immaterialists must be the ones to confront the naturalists with their own

incoherence. That is the only opening for rational, ideal theism. [Confrontation? Maybe just a nudge in the [right direction](#).]

The naturalists fall back on the limited coherence of the scientific cosmology. Their weakest link is in explaining the evolutionary emergence of the mind. Except for the few remaining non-reductive physicalists, most naturalists assume a neutral monism that is tantamount to panpsychism.

It seems to me that it is a very **slippery slope from naturalism to vitalism to panpsychism to pantheism to panentheism to a monistic theism**. Where the naturalists find themselves on this slope is not something they are wont to advertise. No thoughtful naturalist could be unaware of this slope and of the non-existence of any logical retaining wall on their side of theism. They just see no reason to brag about the logical tenuousness of their position. Darwin and the Big Bang are their fortress. It seems a formidable fortress until one inspects its foundation.

There are mountains of evidence supporting the scientific cosmology. Those mountains may be shifted with one's little finger. This is accomplished by yanking the materialist rug out from under the scientific edifice. The smallest amount of panpsychism may then provide the grease to set that edifice adrift. It might as well be floating in mid-air, which is exactly the claim of immaterialism. It's all in the mind, be it cosmic mind or whatever.

Is there no alternative to panpsychism for the naturalist? What about all those dissipative structures and spontaneously emergent properties of the [complexity theorists](#)? The issue we found there was whether there can be non-trivial self-organization without a non-trivial self.

Biology is replete with apparently non-trivial emergent properties. But, by definition, an irreducible property is unexplainable scientifically. It cannot be explained by physics. The realm of the irreducible, should it not then be identified as some sort of projection of Kant's noumenal realm?

All of the emergent properties of which we shall ever have cognizance will pertain to living systems. If their noumenal source is other than some kind of **vitalism**, we could never know it. Naturalism tends naturally to vitalism. Do the naturalists deny this? Not to my knowledge. They simply don't brag about it.

But now it gets worse. There are a plethora of irreducible emergent properties with which we happen to have more than a nodding acquaintance. These are the states of our own psyches. It is often suggested that this acquaintance is so intimate that it is, at the least, unimpeachable. No one can vouchsafe our own mental states. Indeed, our own mental states may not even exist outside of our experience of them. Thus do we see how vitalism naturally and easily spills over into **panpsychism**.

There are caveats. We have to consider unconscious mental states, as well as the possibility of an artificial intelligence.

[from the PDA, not wanting to break the natural (sic) flow]:

Friday, January 10, 2003

6:05:51 PM

- [@GreenSpring Courts]
- There are caveats. We have to consider unconscious mental states, as well as the possibility of an artificial intelligence.

- [from 'On the Side of Reason' page.]
-
- These two considerations may be related.
- The computationalists like to think that our uCs is where the bulk of our information processing takes place.
- It is only our HOT's ['higher order thoughts'] that become conscious.
- Once again we find a possible venue for Kant's noumenal realm.
- Naturalists can avoid vitalism only if connectionism or computationalism can take up a significant amount of the noumenal gap.
- There are strong indications that these approaches are mutually negating. Only if some unknown amalgamation of them can be concocted, is there a way out of this logical dilemma.

My claim is that 'strong' AI is the only thing that stands between naturalism and vitalism or panpsychism. Thus is strong AI the last retaining wall on the slippery slope from naturalism to theism.

Once theism is back on the intellectual radar screen, immaterialism will then have its entrée onto that same screen. And once theism and immaterialism can no longer be intellectually dismissed, rational theism, as herein specified, will come into its own. This will complete our premillennial phase.

This is the most likely foreseeable course of events. The timing is now the last unknown. Within this decade? How about 2012 as the drop dead date? Let's give the Mayans their due. Why not? If we can bring it all in before then, well, so much the better. (And how many would-be cosmologists can say that only their ol' man knew D-day? Crypticism was never my strong suit.)

Here's a page for the record; this was on the [neutral monism](#) list: [Neutral Monism & the Mind/Body Problem](#). This page is from the [Holoweb](#). It belongs to [Keith](#) Choquette. Notice the similarities and differences between our two sites. So near yet so far??

[1/11]

Let me attempt to recapitulate yesterday, as well as some earlier material. I think there has been some progress in my assessment of the tenuousness of our scientific grip on reality.

A significant factor is that the materialists have run out of ideas. The more thoughtful and candid amongst them, Jaegwon Kim and David Papineau are conspicuous examples, have admitted as much. They have run out of new arguments without making any significant dent in our natural, non-materialist intuitions concerning the nature of our own minds. The philosophical ball is now officially in the court of the non-materialists. And this is just for starters.

The complexity theorists are also running out of ideas for explaining the emergence of novel properties in complex systems, despite the tremendous advances in our computational ability to model such systems. As if to add insult to this injury, the Artificial Intelligentsia is now picking up the cause of ontology that had been dropped by the philosophers. They are looking at the minimum, irreducible ontologies that must

be posited so that we can move ahead with our knowledge enhancing systems. Philosophers ought to be taking notes.

The philosophers who are taking note are the Continental semioticians. The phenomenology minded semioticians are effectively ganging up with our own computational ontologists to roll back the Anglo-American initiative in analytic philosophy that dominated our academies in the last century.

Lacking any analytical alternatives, philosophers are reluctantly being pushed toward logical synthesis and metaphysical emergence on a number of fronts. Notions of vitalism and panpsychism are being reconsidered with what some might consider **alarming regularity** by our workaday philosophers.

For the modern non-materialists, the metaphysical battle is now theirs to lose. Barring some totally unforeseen change of fortune, the momentum is increasingly and very perceptibly shifting away from materialism. Looking back, with 20/20 hindsight, one can almost pinpoint the turning point as having occurred at mid-century: [W. V. Quine](#) (and [herein](#)) (1908-2000), 'Two Dogmas of Empiricism' (1953). Did Willard sense the magnitude of what he had wrought. Only privately, if at all. He was no evangelist and surely no eschatologist. All the more for the rest of us!

[1/12 -- Many folks would place the discovery of the Quantum, at the turn of the last century, ahead of any philosophical development in helping to reverse the fortunes of materialism. There is a cottage industry of **Quantum Minded** physicists, formerly led by David Bohm, and now by Sir Roger Penrose and Henry Stapp. [Keith Choquette's Holoweb](#) site provides an excellent synopsis of these developments occurring on the fringes of Physics. His book, [The Holonomic Paradigm: Biophysics, Consciousness and Parapsychology](#) (2002), goes into much greater detail. I [take exception](#). Yes, me, with my two master's degrees in Physics, beg to differ with some of the greatest minds in that field.]

This turning point came despite, and, one is tempted to speculate, almost because of a continuing wave of startling advances on the scientific and technological fronts. Only now, at the bi-millennium, is this wave beginning to dissipate. A thoughtful person could have anticipated that science might be working itself out of its own job. Either science would naturally find its own limitations, or the worst nightmares of transhumanism would quickly be descending upon us. Oh, yes, there are plenty of self-styled 'futurists' out there who keep the transhumanist faith, and you are very welcome to do the comparison shopping, but I don't think you have to be a brain surgeon to sense that their faith rings hollow. The human intellect and spirit are restless. If the 'futurists' cannot offer us new nourishment, we will be, and we are, moving on to other pastures, other futures.

I just got a response from [Keith](#) inviting me to peruse his material. Here are some excerpts from his [Overview](#) and the succeeding pages:

Ilya Prigogine, the Nobel prize winning chemist, is a colleague of Pribram's and has written on the relevancy of chaos theory to Bohm's physics. In his work on chaos theory, Prigogine described the **spontaneous reorganization** of far from equilibrium systems. The emergence of correlations far from equilibrium due to fields that were ineffective in a less chaotic system is the same principle that Bohm appeals to as the basis of effects from hidden variables of the holonomic order. **Subtle fields impose an unexpected order** on chaotic systems through a **top down constraint** upon the system. Bohm refers to the emergence of correlations between electrons in superconductive material at very low temperatures as one example. Pribram also describes the holoscape as a chaotic system, susceptible to the same sort of top down constraints.

[...] Much as Copernicus taught us that the earth is not the center of the world, the holonomic paradigm indicates that the world manifest to our senses and our instruments is not the whole world but only a corner of a vast reality beyond what has been imagined.

[...] Based upon that assumption and the data of recent studies, Puthoff has gone on to describe basic

properties of matter such as mass, inertia and gravity in relation to this zero-point field. Others have suggested that the hidden energy of the vacuum develops a pronounced **coherence in living organisms** and bears upon life processes in important ways, even as the basis of consciousness.

[...] Consciousness is a fundamental part of reality in Walker's theory. There can be nothing physical according to Walker, without consciousness to complement the physical potentialities and bring them to actual physical states. Does this mean that there was no physical reality until the evolution of conscious observers? Not according to Walker, because consciousness was always present in the world, right from the big bang

[...] Consciousness does not emerge from the physical forces recognized in the standard model. Rather consciousness is a hidden variable necessary to accommodate the data of physics....

[...] Pribram argued for a pluralistic monism in which "informational structure" remains neutral to the apparent distinction between mind and matter. He goes on to note that the implicate order Bohm described introduces such information structure in the hidden variables of the implicate order, beyond the material system.

[...] Yet when one looks back to the dawn of the scientific age and the presentation of Newtonian physics, it is easy to understand how the enthusiasm of the scholars of that time fueled new hope that everything about the physical world would be comprehensible to human reason. The age of enlightenment ensued and the match between a rational world and the rational observation of it seemed perfect. Einstein once said "The most incomprehensible thing about the universe is that it is comprehensible". **The holonomic paradigm suggests that what can be comprehended is really just a small corner of a vast reality reaching beyond the stars, forever hidden behind the veil.**

Keith,

Please excuse this open response. I will post your reply only if you desire.

Why the pessimism? I agree that reality vastly transcends the built-in limitations of any purely objective science. But this deeper, implicate order to which you and many others expectantly refer: what is its nature? Is it not much closer to the nature of mind than of matter? You say that the implicate order is responsible for the self-organizing potential of matter. Is it not likely or conceivable that much or even most of our own mental processes are embedded in the implicate order, beyond the structures of space and time? Is not such a collective mental field necessary to explain the data of parapsychology, not to mention psychology and biology?

The fact that we cannot drag our scientific instruments into this domain, is hardly cause for despondence. Our most powerful instrument of discernment is already ensconced in the heart of that noumenal world. For what more could we ask? Is it not the birthright of everyone of us to have a ringside seat under the noumenal Big Top?

I need not point out to you, of all people, that our puny little egos are not the biggest show in the cosmic mind field. Surely the spontaneous organizing potential of the implicate order has realized mental powers that transcend our own. In fact, it may well be that our present egos relate to the cosmic mind rather as the mental power of an individual neuron relates to you and me. Is this cause for pessimism? Only if we can't figure out how to put our heads together. Does not the Internet serve as a prime accelerant in this inevitable process of global coherence? Here we are reasoning together about from whence we have come and whither we shall go. Our intellectual weblogs may or may not converge. Those that do converge and cohere are likely to set the pace and tone for what is to come.

Only a minimal faith in the universal power of reason, as amply demonstrated in mathematics and other fields, is necessary for all of us to win the cosmic mind game. For what other reason could we have possibly come this far from out of the primordial chaos?

If that is not good enough, we can always cheat. A little clairvoyance can go a long way in the teleological field of the implicate order. If we are not chips off the old block that is the cosmic mind, then someone is trying hard to fool us. All we have to do is collectively remember from whence we came.

Am I being too optimistic?

Dan

[1/12]

I am taking exception to the [Quantum Mind](#) brigade. I have several times favorably mentioned my own experience with what I call '[quantum dualism](#)' (also [here](#) and [here](#), etc. I just realized, though, that 'quantum' appears in none of my page titles. This oversight will have to be corrected.). I recognize that the main intent of the Quantum Mind people is precisely to avoid Cartesian dualism, and one can only applaud their efforts to this end. But, as with Bohm, we are left with the explicate and the implicate orders, reminiscent of [Kant's](#) phenomenal and noumenal domains. These domains cannot be treated as ontological equals, despite Descartes' supposition that we could have the equal reality of both mind and matter. The nascent scientific enterprise was quite happy to grab and run with their half of the ontological loaf. Only in the last half of the last century did that establishment dare attempt to complete their ontological heist.

That is water over the historical dam. The Quantum brigade is resorting to a partial roll-back of the materialist juggernaut, rather in the spirit of postmodern pluralism, i.e. let sleeping dogs lie. It is my intent to demonstrate that any such partial measure is too little and too late. We cannot now turn the clock back toward dualism and pluralism. There is a global need and desire for coherence on all levels.

But, I will hardly have to lift a finger. I have only to point to the [slippery slope](#). Give the psyche an inch and it will take a mile. If there is an ontological domain for the human psyche in the implicate or noumenal realm that has little or no regard for the limitations of space and time, then surely there is room for supra-human intelligence in that same realm.

We then have a stark choice to make. What shall we take to be the primary ordering principle for the cosmos? Will it be the space-time manifold, or will it be the mind. Kant and Bohm and many others, including other physicists, have realized that space-time could only play a derivative role. There had to be a 'pre-geometric' or noumenal order. Surely the mind, conscious and unconscious, human and supra-human, is a part of this order. We then need only choose between pessimism and optimism. The pessimist supposes, with Kant, that the noumenal order is a primordial chaos, almost totally opaque even to the supra-human mind.

The optimist finds this notion of cosmic incoherence hard to swallow, especially after three centuries of progress in the mind's penetration of nature. There is an ordering principle, alright. Darwinism is surely not sufficient. There is also an Anthropic principle at work. Then there is the 'unreasonable effectiveness' of mathematics within physics and beyond. Does that mean that the supra-human intelligence is limited to mathematics? Is there not always a close correlation between mathematical and musical aesthetics? Witness the creations of Mozart.

Science has led us to see virtually to the end of nature. We now confront the noumenon. It is either an alien domain or it is our one true source and home. Our ecos, our logos, our telos. Is not pessimism just born of the desire to avoid our inevitable time of reckoning with our own destiny?

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1/8/03

Messianism

My last major [excursion](#) into the issue of messianism was last August. [Then](#), as [now](#) there was a bit of a provocation: failed communication. [To set the record straight there has been a subsequent communication in the latter instance]. When communication fails, one is not generally afforded an explanation. One can only surmise. I claim, in no casual manner, to be a reasonable person. When I get into trouble in communicating I can only surmise that it is due to the fact that I intentionally carry or push reason to its limits. It is my nature to be persistent, and I simply persist with reason beyond what most others might consider to be reasonable, politic, or even just polite.

Am I then a trouble maker? Perhaps, in the sense that moderation in all things is often held out as the prescription for avoiding trouble. Can one be too reasonable or too rational? I would say that it depends on the context. I think it is fair to say that our world is in as precarious a situation today as at anytime in its history, and there is the live prospect that things could get much worse before they get better.

Is there a better way? If there is, we will discover it only by reasoning together. And there is the catch: human reason has been much maligned, now as much as ever.

Human reason has been caught between a rock and a hard place. For the last several centuries, the power of human reason has been demonstrated mainly in the domain of science. Science, however, has been unable to discover the source of human reason, beyond speculating that it exists merely as an outdated(?) survival mechanism. The defenders of reason are left defenseless against modern and postmodern cynicism concerning any and all human motivation. Cynicism becomes a self-fulfilling prophecy as the technology spawned by science, lacking more inspired or humane application, is diverted wherever possible to its basest and most dangerous uses.

Down through the ages, when faced with seemingly insurmountable problems of their own, people have appealed to higher sources. This has been seen in both the prophetic and mystical traditions. Is that happening today? The aggressive and nihilistic materialism that lies just below the surface of modernism has seemingly created its own evil twin in the upwelling of reactionary, fanatical fundamentalism now seen around the world. The voices of reason on the spiritual and theological side of the modern world have been virtually silenced by the centuries of systematic brow-beating that they have endured at the hands of the secular intellectual establishment. There is no sign of a reasoned institutional response to the rising chorus of secular cynicism and sectarian fanaticism. These, indeed, are the rock and hard place between which human reason is now skewered.

I see one hope for reason. That is right here on the Internet. Only here might it be possible for individual voices of vision and reason to coalesce into a force to be reckoned with by all the other forces of unreason. Coherence is the name of this game. It will be up to us to come up with the vision of light and reason that can overcome the tide of darkness.

We can put this much trust in our reason only if we can believe that it has a source beyond the material dimensions of the scientific cosmos. Together, we can and must reach for that higher source. Thus this effort necessarily transcends material survival, as it takes on the character of a quest for our own salvation.

We who expect to find a coherence in accord with a higher source of reason can only do so effectively in the context of a salvific cosmology. The mystical and prophetic traditions, wherever they eschew pessimism, open themselves to a messianic drama from within history. Can we ignore that history, that metanarrative of all the human traditions?

Here's the next list: [messianism & \(Moshe\) Idel](#) (192 hits).

[MESSIANIC MYSTICS](#) -- Moshe Idel (Yale Univ. Press 1998):

From [Booklist](#):

A running controversy with fellow Judaic scholar Gershom Scholem drives Idel's wide-ranging argument about the relationship between messianism and mysticism. Scholem sees the two as incompatible, but Idel offers substantial evidence that they can coexist and, for a number of important thinkers, have coexisted. Idel is particularly interested in opening investigation of cabala (esoteric Judaism) to a rainbow of messianic models. One effect of that interest is the shifting of messianic ideas from a distant, apocalyptic future to a transformative present. Moreover, discussion of *tikkun* (cosmic repair) as completion of the deity is relevant not only to Jewish messianism, Idel notes, but also to a range of mystical traditions in Judaism, Christianity, and Buddhism. The conception of every moment as a gate that may admit messianic transformation of the world imparts a seriousness to everyday action that belies popular perception of mysticism as otherworldly. Idel's treatment of a most intriguing subject will stretch nonspecialist readers but richly reward them, and his thorough documentation points out excellent avenues for further exploration.

'[From Celebrities to Zionists, Kabbalah an Endless Source of Solace](#)' -- New York Times/March 20, 1999 , by Edward Rothstein

In a major new book, *Messianic Mystics*, Idel expands a project he began more than a decade ago, questioning his mentor's views on almost every major issue. The arguments are complex, but they have important implications for understanding Jewish history and popular religious belief.

The notion of messianism is central to these disagreements. For Scholem, the Kabbalah after the 13th century developed a new system for making sense of the trials and exiles that scar Jewish history.

Just as the human body was created in God's image, these mystics believed, so every human act had its counterpart in the divine realm; earthly history was but a reflection of the history of the Godhead; both realms were riven by alienation and exile.

A cabalist, by properly performing ritual, could begin to heal not just the mundane universe but the spiritual one as well. This mythology, a version of which is incorporated into contemporary pop Kabbalah, made Jewish history and personal experience part of a grand theological drama of exile and restoration.

But what happens, Scholem asks, if a savior, a Messiah, promises to complete this process of repair and reparation, **bringing the drama to an end**? Scholem argued that such a figure would be revolutionary, not evolutionary. A Messiah would shatter the tradition (as indeed, the figure of Jesus did when his disciples founded Christianity). **Scholem called messianism a "theory of catastrophe."**

In a magisterial essay, "Redemption Through Sin," Scholem described such a catastrophe in the 17th century, when a mentally unbalanced man, Sabbatai Zevi, declared himself the Messiah. Sabbatai engaged in bizarre and provocative acts, even instituting a new blessing praising "that which is forbidden."

[...] But eventually, Scholem suggests, it caused a widespread crisis that undermined the foundation of Jewish faith. Only the spirit of national and spiritual yearning remained, a yearning that led to the **Enlightenment** and eventually to **Zionism**.

[...] Scholem sees messianism as dangerous and catastrophic; Idel sees it as a part of ordinary mystical expectations. Scholem says the sense of exile was central to much cabalistic thought; Idel, rejecting traditional views of Jewish history, disagrees.

Scholem stresses the importance of ideas; Idel emphasizes the nature of experience and the mystic's drive toward union with God. Idel values variety and diversity over unity and coherence. (He even wonders if he is being too **post-modern**.)

One might hope that somewhere between these two scholars there may lie some truth.

And where, you might ask, do reason and mysticism come together?

[1/15]

The following is an edited excerpt of a recent communication.

[-----],

Yes, there is a whole new world opening up. It is a world that appears to be more amenable to what you frequently refer to as a 'top-down constraint'.

There are, of course, the 'holonomic constraints' of classical physics which, in a purely formal, or 'nomological' manner, recognize macroscopic, i.e. mechanical causation.

Both of us (many of us!) are looking for less mechanical types of causation that would be open to psychological and parapsychological application. And, almost certainly, the quantum, implicate, noumenal and/or pre-geometric realms are less resistant to mental causation than is the classical domain. And, furthermore, from a non-dualist perspective, we would expect any sort of implicate order to have a strongly mental component.

Jack [Sarfatti] and Henry Stapp both see 'qubits' as having a mental nature. Jack uses the hidden variable interpretation of Bohm, while Henry follows von Neumann and Wigner in focusing on the dynamics of the 'collapse'. (I am already rusty regarding Jack's ontology. I will need to consult his new books @ <http://www.1stbooks.com>.)

Any move toward making physics more hospitable to our minds will, of course, make it more hospitable to all minds. There is likely to be some natural, spontaneous self-organizing, on the part of the cosmic mentalities, into a structure that might have some attributes relevant to theology.

Given some probability of a theo-physics, I am naturally inclined to take my questions and concerns right to the top. People engaged in the more traditional brand of physics, even possibly including Jack, see this as a shameless cheat. It is more akin to speculative philosophy (dare we mention it!) than physics.

The bottom line is that I try to take the perspective of the Big Gal upstairs. Unless I were totally incompetent as a creator, there would be certain optimizing strategies that I would endeavor to employ, especially including a maximal participation in the Creation on the part of the creatures, along with certain security measures, of course: viz. Ron P. (I'm embarrassed to admit that I have just run across the notion of 'tikkun' ("Repair of the World") which is the cabbalistic take on Wheeler's 'participatory universe'.)

Jack was my original metaphysical mentor via his first version of Space-Time & Beyond (1975). Now that Jack has returned to physical sanity, he rues his contribution to a generation of metaphysical delinquents, including yours truly.

But, glancing at his recent missive copied to you, there may be some hope of a latter-day collaboration between sanity and insanity.

[...]

Dan

And yet another missive:

[Jack](#), [also see <http://www.1stbooks.com> (Sarfatti)]

Sure, I can meet you in DC. If you would like Ron's participation, you had best make a personal entreaty.

By the way, I have a bit of a Sufi connection, myself. My sometime guru's guru is a Sufi elder who officiates at the dome of the rock. There might be some strategic value there: Location, location, location.

>>I now think I understand both consciousness and gravity and how they connect as physical processes. How they connect is how the UFOs fly. Remember for me physical and material not equivalent. Mentality is also physical. It's Wheeler's IT - BIT distinction. There is a physics of information and meaning that is not purely subjective. Our inner experiences are physical phenomena in the broader sense. I could be wrong, but let's see how my concepts and equations hold up in the normal science process. I will be presenting at APS meetings now.<<

You and I differ mainly in the tail vs. dog department. In the natural, primordial state there is a great mixture of the mental and physical, or subjective and objective. The mental dimension is able to exercise active voluntary coordination and thus is able to overpower the more passive 'physical' dimension. However, when it comes to creation, the mental-physical tables must be turned so that our creaturely egos have a relatively stable and level playing field on which to freely and individually interact. This is ensured by a strictly enforced physics based on the Anthropic principle.

Only as we work out our interpersonal relations, and communication technology, are we able to coordinate our minds on a global scale sufficient to where we can help inaugurate a Millennium devoted to 'tikkun' or cosmic repair, leading to the hierogamos of creation and creator, closing the teleological loop that is history.

Nothing here is particularly original, nor even deep. If I can bring anything to the messianic table it is perhaps a peculiar post-modern bed-side manner that may go with the territory, at the same time as being able to attend to certain academic subtleties, when not hounded by security guards. Also, being able to defer most moral and spiritual issues to an illustrious predecessor is a major leg up on the prophetic incline.

>>The problem is to avoid the creation of new UFO Death Cults like Heaven's Gate. I saw that possibility in Joe which is why I reacted so strongly to try to leash him in. His phrase that he was ready to die for his cause raised my alarm.

Well, I may have managed to involve myself in that mini-eschaton by passing a potentially incendiary piece of info from Rick Doty to Richard Boylan who then broadcast it. Live and learn.

>> It's important you read Stephen's book "The Two Faces of Islam". I need to connect up again with Robert Dickson Crane. His trip is similar to Steve's. I did not know he had been a personal advisor to Richard Nixon when I dated his daughter Maiti 20 years ago.

>>[Later] Read Stephen Schwartz's "The Two Faces of Islam" for some deep enlightening connections on the broader cultural stage that is your main interest beyond the physics

>>Basil Hiley on his webpage <http://www.bbk.ac.uk/tpru/BasilHiley.html> discusses the "non-mechanical" in depth. Stephen Schwartz and I are relating this to Sufi Metaphysics.

Osama & Co., bless their hearts, are giving us a 'crash' course in postmodern ecumenism. The saber rattling and fence building can go just so far -- at some point we will have to learn to talk to these folks. The Sufi connection will have to be the primary channel. The Christians and Jews will need to demonstrate more than lip service to Allah. It is difficult to believe that 9/11 did not have some cosmic significance. The shouting and shooting will wind down. The cosmology will heat up. Some of them, 'the other face of Islam', are more serious about cosmic matters than we are. We will get more serious, or else....

>>This is beyond ordinary micro-QM and corresponds to Antony Valentini's "avoidance of sub-quantal heat death". Brian Josephson first pointed this out in his "Biological Utilization of Nonlocality" with Fotini Pallikari. Bierman's teleological "presponse" is built in. See also Colonel Robert Hickson's piece in my "Destiny Matrix".

(I'm impressed that you got on with Robert. He did not like my presentation last time -- I may have had more than my share of the wine bottle, but I might still get another chance.) The "philosfawzers" are just beginning to wake up and smell the non-local, 'emergent', irreducible, teleological properties. The general acceptance of just one such

property at the biological or psychological level might well do as much harm to the scientific cosmology as a fleet of ufos, IMHO. We may differ on this point.

But, one way or the other, the sky is going to fall on the heads of some intelligent folks. This, especially under the gun of 9/11, is likely to set off a significant intellectual panic. You and I, and just a few others perhaps, have most of their options covered. Coming to us would be like one stop shopping. We would be making it easy for them and us. All we have to do is act naturally.

Dan

Aren't I a busy little correspondent!

[1/16]

And more of same.....

Jack,

I may be wrong or you may be wrong, but we cannot both be wrong! That is the beauty and the 'spirit' of the Jack-Daniels Show.

You have a lot of **self**-organizing being referenced in your message below [not presently supplied], but I don't see any **selves**, except after the fact, as a finished product. The Self is Johnny Walker (Wheeler?) come lately.

I would suggest to you and Bohm, and quite a few others that there can be, and logically must be, primordial, virtual, potential selves, wherein resides all the discretionary cosmic potency, because were else could that potency reside?

Your flow of information goes mainly from the objective to the subjective. This may be fairly accurate in our present situation as creatures in the pre-Millennial, pre-Tikkun phase of History. BUT, with the Creator and and with us creatures in the Millennial, Tikkun, psychokinetic, cosmic restitutional phase, that flow of informational bits is increasingly going to be reversed and be flowing from the Subjective to the 'Objective'. That reversal accelerates us beyond the event horizon of the Eschaton. That is one model for the Hierogamos.

If you attempt to work out an eschatology without appealing to an informational ebb and flow as just described, then there is no closure, no cosmic bootstrap. Some such loop is embedded in every mythos known to us. Without some self-containment and self-consistency there can be no cosmic significance. You are left with the Apeiron, dreaded by the Greeks. I am suggesting a basis for the Logos. The transcendental infinities and potencies lie in the subjective-qualitative dimension, not in the objective-quantitative dimension.

Again it comes back to the primordial dog and tail, or chicken and egg problem. I am suggesting to my former physics colleagues that Anthropics and the 'unreasonable effectiveness' of mathematics are a sure sign that our physics is at least one big step removed from the true primordial, chaotic Apeiron. What comes between us and the Apeiron is the potency of a virtual Logos or cosmic Self. Creation, thus, is the **self-realization** of the virtual Logos. The eschaton is the completion of the creation and the restitution of creation to Creator.

Like I say, we can't both be wrong!

Dan

[1/21]

This email exchange with Jack Sarfatti continued for several days:

Jack, [1/19]

I'll grant you that one of us is confused. Let's see who it is.

You say that I make a category confusion. Well, the game of metaphysics is all about categories. I challenge your categorizing, particularly in regard to mind and self:

I believe I have explained consciousness as a physical phenomenon within the laws of nature in the paradigm of modern science better than any of my peers in the field (Stapp, Penrose et-al).

I challenge your categorization of the mind as a natural phenomenon. That is the whole point of our discussion, Jack.

The theory of emergence bottom->up is given by PW Anderson. The theory of Bohmian downward causation is given by Basil Hiley.

This is where your 'naturalism' crashes on the rocks.....:

There is on Basil's [website](#) just one online [paper](#) that references the mind: . It nowhere contains the word 'causation', let alone the phrase 'downward causation'.

In your two books, 'causation' appears just three times, each time in reference to 'future causation'. The word 'emergence' appears only once in a quote from Anderson.

It would appear, Jack, that you have not been doing your homework. If you would like to begin understanding the issue of emergence and downward causation I would suggest that you start with my page on [Creation](#) and follow the hyperlinks therein. What is still the most frequently cited paper on the topic is by Jaegwon Kim, a philosopher of physics at MIT. Here is a review of his paper: [PHYSICALISM, EMERGENCE AND DOWNWARD CAUSATION](#) -- Richard J. Campbell and Mark H. Bickhard. Jaegwon has demonstrated that the idea of emergence and downward causation is incompatible with any scientific notion of law-like behavior.

You should also check Google: "[downward causation](#)" (1,200 hits) and "[emergent properties](#)" (16,000 hits). Together these now constitute the single biggest topic in the philosophy of science. Much of the substance of the Sokal 'Science Wars' concerned this issue.

If you have something useful to say on this topic, you are guaranteed a large and attentive audience. I would suggest, however, that you first put your ideas down on paper, and be sure to include the appropriate references and footnotes.

But let me see if I can save you and others some time by providing a synopsis: this is not meant to excuse your own study. The major issue here is scientific realism. What is real? That is the basis of my challenge to you, to name just one real thing.

You claim to be physicalist: the only real things in the world for you are just those things are necessarily referenced in the laws and theories of physics. This is to say that all of the other sciences and all the rest of human discourse makes reference only to entities of social convenience. For instance, if I speak of a 'heartache', well, there is nothing real being referred to, nothing objective. But even if a surgeon speaks of a 'heart', that too exists only according to the arbitrary functional conventions of anatomical discourse. The heart does not exist as a thing in itself, i.e. it is not an independent causal entity. The heart may be reduced to and explained entirely in terms of physics. There are no vitalistic or downward causal forces pertaining specifically to an objectifiable 'heart' entity. Such is your system of belief. Correct me if wrong.

The developing consensus among philosophers and many scientists is that physicalism is simply wrong, and possibly even incoherent. Atheistic philosophers no longer refer to themselves as materialists or physicalists, but rather as 'naturalists'. They believe in irreducible, spontaneously emergent properties.

The rest of us question this notion of 'spontaneity', especially as it applies to the mind. Spontaneous is simply defined as unlawful. There is no rhyme or reason to the emergence, it is all accidental. Once having emerged, Darwinism presumably takes over. Naturalists, however, have to spend much of their time defending themselves against the charge of 'vitalism'. How else can they explain the downward causation that constitutes real emergence?

They point out, in their defense, that Darwin was also a vitalist just because natural selection could not function unless there were real, downwardly causal biological traits upon which natural selection could operate. In other words, the phenotype has to be just as ontologically real as the genotype, in order for genetics to make sense.

In claiming to explain the mind, Jack shares the ontological problem of the naturalists. There must be special (ad hoc?) biological laws and forces in addition to the laws and forces pertaining to the inorganic realm. Where do these laws and forces come from? If they don't come from 'below' then they must come from 'above'. And where is this 'above'?

However, if we are to consider ourselves responsible moral agents, then you and I are partaking of this vital downward causation, every time we act. This is just the emergent, causal reality of the human self or soul or spirit.

What Jack and many others fail to comprehend is the necessary unity of any truly emergent phenomenon. He fails to comprehend the staggeringly obvious idea that consciousness does not and cannot occur in an ontological vacuum. There is no floating consciousness. There is no unattached mind. Jack supposes that consciousness is just another thing, like electrons and muons, independently, objectively existing. Jack egregiously ignores the most basic fact that consciousness exists only for someone. There is nothing in the realm of physics that has this peculiar attribute of existing only for something else.

Jack has totally neglected to address the dual problem of intentionality. The one distinctive feature of all mental phenomena is that they exist only for someone and only about something else. Nowhere in the realm of physics can Jack point to anything that has these basic attributes. Failing to explain what is the very essence of the mind is failing to explain the mind, period.

Jack, you have mesmerized yourself with your formulas. It is time for you to think about what you are doing. If you just want to be a saucer mechanic, fine. But if you want to explain to us the meaning of life and mind, well, that involves categories like intentionality, of which you do not yet appear to have any knowledge or interest.

Dan

Jack, [1/20]

Here's the funny thing, though. You may turn out to be right about Bohmian-style physics, but for all the wrong reasons. The Copenhagen Interpretation looks about right for someone who is a either a latent or a blatant Cartesian dualist about mind and matter. But for us monists, however, be we physicalist like you or metaphysicalist like me, the Quantum leaps and collapses, and all the dice rolling, just don't wash. This may be the only thing about which we can agree.

Bohm, and you too, are visionaries after your own fashion. You look at the envelope of physics and figure just how far you can push it without being considered clinically whacko. And that is just about how far you push it. And me? Well, that's another story.

I look at the preponderance of the evidence, and I notice something peculiar about it. I notice that it is a movable target. I notice that how one sees the evidence and how one weighs and balances it, depends almost entirely on what sort of worldview one brings to the table. This is pretty much the observation that Thomas Kuhn made almost forty years ago when he wrote about the incommensurability of paradigms.

You are the revisionist, I am the revolutionary. The revisionist may attract more scorn from her colleagues, simply because she shows up on their radar screen. I'm practically invisible. I plant my banner right in the middle of no-man's land, at the empty intersection of every previous worldview. Everything is off of every chart. Messianism?? Well, ho hum, what else is new?

My premise is that every significant worldview must contain some element of truth. But all of them thus far have failed to find the Whole Truth. Everyone so far has been looking for truth in all the wrong places. Then I notice that there exists a logical intersection of all the previous worldviews, an intersection that, almost miraculously, has been totally overlooked. It is the only remaining possibility, and darned if it doesn't make a lot of sense.

Then I see you. You're looking at approximately the same piece of logical real estate, but you're looking at it through

the wrong end of the telescope. I am struggling to get you to see this simple fact, or actually feel it, but it keeps slipping off your peripheral field of vision. It remains subliminal relative to your physicalist instincts. If I had a better grasp of it myself, there would not be this problem. I need one of those interstitial, **connecting ideas**, but it is hard to pin down. [Or maybe not!]

Amazingly, we both agree that there are emergent properties that may exert 'downward causation' on the 'physical' substrate. And furthermore that you and I as humans individually instantiate just such an emergent property, exerting downward causation as for instance when we act as deliberate moral agents.

So far so good. This is saying quite a lot, really. But where's the 'but'?

The 'but' comes with the question of design. I am suggesting that downward causation does not end with us. I am looking at your teleological 'future causation', which, yes, again(!), is a form of downward causation. This is the 'quantum computer in the sky' that once spoke to you. Do you realize that you are not the only one with a computer in the sky? Frank Tipler, a student of John Wheeler, has his Omega Computer as the cosmic endpoint of a Transhumanist evolution. His Omega operates in something of a quantum bootstrap (shades of Geoffrey Chew) fashion. It is teleologically responsible, at least in part, for the apparent Anthropic elements of physics. It is almost literally our Transhumanist God of the Future.

Evidently the Godelian (shades of Douglas Hofstadter) Omega Device (**G.O.D.**) can exert no inconsiderable influence over our direction of evolution, almost surely including genetic manipulation. Thus do we secure both G.O.D.'s future and our own. This fulfills much of Wheeler's vision of a participatory cosmogony.

So, when it comes to downward causation, is it not logically possible, and perhaps even logically necessary to include G.O.D. in our cosmic creation bootstrap?

The view that I have just presented to you should fit well within your cosmological specifications. It is not quite up to my expectations; however, it may be good enough for government work!

My emendations would focus more on the Anthropically inspired manipulations of the emergent properties, as compared with genetics. I am suggesting to you that the possible and actual emergent properties are not randomly arrayed within physical phase space. There is a pattern to their alignment that particularly impacts the mental aspect. For instance, G.O.D. would be able to influence our consciences in ways that promote our social and future well-being. G.O.D. probably also makes possible or enhances the emergent properties that pertain to technology, both present and future.

And don't you say that your 'cosmic consciousness' does indeed shape the primordial gravitational fields??

This is about as far as your physics may allow you to travel. G.O.D. conveniently provides the **connecting vision** referred to above. Having gotten this far, it should be much less difficult to then turn your ontological telescope around. That would be the next course.

Dan

P.S.

I should have noted in this previous message that the notion of G.O.D. described herein, is at least functionally similar to Bohm's idea of the downwardly causal Super Implicate Order. Is it not?

Jack, [Later yesterday]

Well, gosh! What then do we disagree about? Perhaps I was not giving you enough credit!

What then about the **BPW**? With all this possibility of a G.O.Dly design & guidance shouldn't we expect that this world, if not yet perfect, is, at least, perfectible, and mainly by us. We simply combine our previous knowledge of upward causation with our new knowledge of downward causation. Thus could we complete our cosmic sojourn from the Alpha to the Omega, fulfilling our part of the cosmic bootstrap bargain in this BPW.

You and I might disagree on the timing of the Omega point. What time do you prefer?

And then we just have the small matter of the messianic logistics to work out. We simply see about getting a better mesh between your mathematical formulations and my verbal formulations.

Anything else? We need to see if we can sell any of this to the Sufi's. That would be helpful in the short run. We ought to run this by R. H. again. And check with A. P. in the meantime.

Dan

And there it stands. I don't know to how big a list Jack was copying his replies, but typically it is several dozen.

A lukewarm response from Jack.

I have suggested that he, Alan and I work on a proposal to Robert H., Stephen S., Ron P. and Kit G. I expect to have to do most of the arm twisting.

I might as well put it together here. Need to finesse a couple of things, starting with the physics.

[1/26]

Here are the rest of my messages to Jack:

Jack, [1/23]

Sorry for being a little slow on the uptake here. I'm just collecting my thoughts.

Here is my very modest proposal, along with some background.

Among your physics colleagues you have demonstrated an unusual degree of willingness to not only talk about things that touch on the spirit, but also to do something about them, from within a Physics context. This rare trait is something worth encouraging by those of us who are more metaphysically inclined, particularly if we do not subscribe to the notion of the Cartesian or Quantum dualism of mind and matter that is espoused by those many folk of the Copenhagen persuasion with whom you do frequent battle, as well as by most theologians.

[---] and I are not the only ones in these environs, it seems, who share this interest. So perhaps we can widen this conversation, hopefully on a more permanent basis than what we have experienced in the past.

The three of us seem to agree that the events subsequent to 9/11 do lend some greater urgency to deliberations of this nature. The clash of cultures is upon us. Whatever science may offer, directly or indirectly, to promoting reasoned discussions between folk of differing spiritual outlooks is to be commended and actively pursued.

There are many discussion topics that come to mind. Comparing and contrasting the spiritual and technological perspectives on our future would certainly be germane.

But, no, I don't see this as being a debating club. The urgent need is for something more proactive and visionary. That is what we need to be working on.

I suggest a preliminary round of discussion between the three of us, as we hammer out our similarities and differences. We maintain a very informal, evolving position statement, or perhaps just talking points, that we then use to foment a wider discussion. It will be important to maintain a sense of progress throughout, and to keep people on, at least, a parallel set of tracks.

Before this interlude, you and I were discussing 'upward' and 'downward' causation. This may well be where the spiritual rubber meets the physical road. This might be as good a point of departure as any.

You are the main mail-list person amongst us. It will be mainly up to you to manipulate the lists, if you are so inclined.

At an early point we should approach Hickson and Schwartz. I'll be happy to enlist Ron to further facilitate our interaction with Robert.

I look forward to replies and rejoinders from both of you.

Dan

Jack, [1/24]

This is a good start.

In my mind there is a collaboration here between the physicist and the metaphysicist. The implied duality is no longer between mind and matter (a la Descartes), or between observer and observed (a la Bohr). Now the duality is between **downward causation** and **upward causation**, also between the explicate and implicate orders, and this is thanks mainly to your buddy, Bohm.

So now, since there is no longer a logical discontinuity between the two realms, there can be a real collaboration between the upward and downward perspectives. This is where you and I come in. We may, if we so choose, be the originating collaborators. If this collaboration is instrumental in bringing about the final paradigm shift, i.e. introducing the gnostic saving knowledge, then we would be playing a messianic role. Or we are the original participators in a universally participatory messianic denouement to history. Someone has to get this show on the road, or on the net, as the case may be.

We are the Laurel and Hardy of messianiacs (sic). This will not be a difficult act to follow, because everyone will be able and invited to do so.

We just need to try it out in various focus groups to get it down pat. For right now we are privileged to have Alan as our focus group. Why don't we see how he likes our act so far. Where are we weak, where are we questionable. If we can pass muster with Alan, then we're half way to the moon. Next we ask Robert and Stephen to join our little focus group.

It's that simple, Gaston.

Dan

Jack, [1/24]

Before there is a workshop, you and I would need to agree on a protocol. I see dialog between interested parties, as the starting point, and perhaps even the end point. This is more of a participatory scheme. This is tied to the envisioned scheme of salvation. It is also well suited to the Internet.

If you and I are serious about our messi-mania, then we must bring a sense of urgency to the timing. The end of this year is a long time away. We have our dialog and Internet work cut out for us here and now. Who needs to stand on ceremony?

Besides, you already have your physics books. This is something quite different, certainly less didactic.

Dan

There has been no response from Jack since this last message.

I'm thinking about what will be the next topic: Destiny (another look at eschatology), Downward

Causation, ...?

Downward causation and reduction are still the biggest topics *vis a vis* the naturalists. No one other than **Jaegwon Kim** has made a major issue of the evident conflict between naturalism and non-reductionism. Since Kim, naturalism should be considered incoherent. Kim simply pointed out that a non-reductionist could not be a physicalist. The next logical step would have been to point out that non-reductionism is inherently unnatural. Thus, even the phrase 'natural kind' is a virtual oxymoron if the phrase is meant to have any ontological significance.

Maybe it is time for some more Google. Note that essence carries some of ontological significance of **natural kind** or irreducible property. 'Psychological essentialism' is an interesting subset. 'Theory of categorization' is a related subset.

What I have found nowhere is the observation that a single irreducible property will cause the **sky to fall** on materialism and naturalism. If people believe otherwise, then there ought to exist arguments to the contrary, which I have not seen. Jaegwon has barely touched on this larger issue.

There is the epistemic-ontic issue of water as a natural kind, whose essence is sometimes alleged to be H₂O, or as something more observable. Here essence might be conflated with substance, but then is water reducible in the usual chemical sense? An idealist, of course, cannot be a substantialist, or can she?

No, because an idealist does not respect the epistemic-ontic divide. The concept and substance may not radically differ.

Griffiths, Paul (2002) [Is Emotion a Natural Kind?](#):

[...] natural kinds are categories about which we can make scientific discoveries.

Does this definition imply irreducibility or downward causation?

Fortunately, it is easy to generalize the idea of a law of nature to the broader idea that statements are to varying degrees 'law-like' (have counterfactual force). This broader conception of a law-like generalization allows a broader definition of a natural kind.

Many law-like statements apply generally and exclusively to humans, for instance. Does counterfactuality have any sort of ontological implication? 'If I drop a glass, it will break.' Does this say anything about the ontology of glassware, or about the property of fragility? This question also, obviously, involves issues of mereology.

The communicability of concepts must speak to their compositionality, or rather their lack thereof. (Collections vs. sets?) With mere resemblance, then everything can resemble everything else. A manifold of meaning need not subvert the real particularity of meanings. How do we deal with the interstices? Meanings tend toward the analog rather than the digital. So what? Is Plato the subverter of analogical ideas? This is just a restatement of semantic holism.

[1/27]

[---],

Jack has not responded to this request just to continue the present conversation. Instead, as you have seen, he is holding out for an advanced payment on some vague idea for a workshop.

I am focusing back on my website and recollecting my thoughts. It is my contention that the materialists, and naturalists have dug themselves into a conceptual hole in regard to the issue of irreducible properties, emergence and downward causation. Once the implied teleology is confronted, the evident coherence of phenomena is no longer amenable to naturalistic explanation.

I am in the process of fleshing out this basic idea on the website, and in a few days I may be ready to confront Jack. In order to do this over Jack's evident non-cooperation I may need to put together an independent cc. list.

Jack is sufficiently perceptive to see that once this conversation comes around to theological issues, most of his alien technology shtick will go by the boards.

I'll let you know when I think have an appropriate 'manifesto'.

Dan

Rather than atomic meanings, as prior to Quine, there is a manifold of meaning. How that manifold is verbally dissected is arbitrary. There is a spectrum of meaning. The primary colors are arbitrary. We do not have meaning perceptors *per se*, except, perhaps, in the case of some 'felt meanings'. There are some instinctive emotions, no doubt. Certain instinctive felt meanings provide the psychic anchors for a multidimensional spectrum of verbalizable, abstracted meaning.

It is this manifold of meaning that is the basis of epistemic and ontic coherence. This manifold must logically have a primordial potency. It is the **life force**, if you will. And, as Jack might say, it is our 'destiny matrix', looking at it historically, teleologically and eschatologically.

It is this manifold that is the basis of idealism and which is missing from all materialist accounts.

Mathematics has the character of a logical manifold, and is thus a sub-manifold which may provide structure to the larger space of meaning, and provides the symmetries of the spatial dynamics, i.e. physics. The logic manifold provides filler for the numerous gaps or blind spots in the space of meaning, as occur particularly under the 'alchemical' aegis of science. Logic has much to do with the process of abstraction.

There is scant room for epistemic or ontic dualisms in this space of coherence. But is there not the duality of internal and external relative to the psyche: a duality of micro and macrocosm? This could be handled in some holographic fashion. It might, at most, indicate a doubly connected cosmos as is often signified with the gnostic **ouroboros**.

[1/28]

Using the list: ["natural kinds"](#) (5,300 hits):

[Commentary](#) on Tom Radcliffe and Carolyn Ray's "A Conceptualist Interpretation of Quantum Mechanics" by David V. Ward. This is a worthwhile essay.

But let's get back to the 'manifold of meaning' concept. What I see now is a functional segmentation of this manifold, as in a jointed skeletal structure. There is an increasing refinement of this structure up toward the end, until there is a total and vital plasticity, with a merging of the macro-micro-cosms, which are the ontic and epistemic domains, respectively.

If this is mostly correct, then what? We need to work out the connections between micro-macro-cosms. This is tough to visualize. How does the feedback work, and how do we minimize the implied duality?

The manifold takes on the shape of an ouroboric [Adam-Kadmon](#) (4,600 hits), which is also a projection of the primordial human onto the tree of life.

[Adam Kadmon- Primordial Man](#):

The symbol of Primordial Man, the first being to emerge with the creation of the cosmos is common to a number of religious and philosophical traditions. The Upanishads describe a primal man composed of the very elements which were to become the world. According to the Upanishads this "gigantic divine being" is both infinitely far and deposited near the innermost recesses of the human heart. Indeed, in the Hindu tradition, the Primordial Man is identified both with the entire Universe and the soul or essence of all things.

In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens. This Anthropos becomes the heavenly model through which the demiurge forges an earthly Adam. Other Gnostic sources relate how the "archons" (conceived of as female demigods corresponding to each of the seven planets) formed an earthly Adam to fulfill their sexual desire for the heavenly anthropos who was beyond their spiritual reach.

Now we need to give A-K a holographic & toric or ouroboric twist. Still not sure how to divide & connect the noumenal and phenomenal parts of the semiotic manifold.

[1/29]

Articulation ought to be a useful word in the above context. Cosmogony involves the articulation of a semantic, thought-like manifold. The genesis of language and of the cosmos are thus interrelated. In this regard I have spoken [previously](#) of the cosmogonic/apocalyptic role of the 'thunderwords' of Joyce in *Finnegans Wake*. This is a modern version of the logos (also see **Zim-zum**, syzygy, etc.).

[1/30]

I'm getting set to start a new page. I have mainly been taking notes off-line. I want to address the metaphysical problem of mereology & the articulation of manifolds, and the connections between the semantic and the spatial.

My only mention of a primordial **chaos** on this website was [here](#). It appears that we may have to 'bother' ourselves with it, after all. This chaos played a major role in the cosmology described on my previous website, but now, in the context of the BPW and of coherence, its role has been diminished. However, its presence on the fringes of reality cannot be neglected.

The stricture of relationalism as applied to the semantic manifold, or mind field, demands coherence. Random sense data or percepts do not exist in isolation. There must be a perceiving self, and there must be a coherent context or background. Also, Leibniz' Identity of Indistinguishables works to minimize random, isolated sensa. And, as with colors, there may be only a finite number of primary sensa.

'Before' Creation there is a primal manifold, *Ain Soph Aur*, 'divine light' or cosmic potency. Creation is the process of analysis and re-synthesis of this manifold. We articulate the cosmic potency. We realize the Adam-Kadmon, or Anthropos. This is done through a prism-like analysis or decomposition of the pure light into every conceivable combination of primary sensa which we then reconstruct in a teleological fashion into the tapestry of the Metanarrative. Our individual dreaming is the private phenomenal part of this process. Our waking lives are the public part.

The creatures are the articulation of the cosmic self. Atoms are the limit of the articulation. The spatial manifold is logically necessary to support this articulation. That is the *raison d'etre* of space and time. Physics is the rationalization or habituation of the space-time articulation. It is the semantic manifold that is the locus of coherence and which predominates in the proximity of the Alpha and Omega.

I am reminded of the [Ichneumonidae](#) wasp. It lays its egg on an orb weaver spider. While living off of the vital fluids of the spider, the wasp larva instructs the spider to weave a cocoon where it will take up residence when the spider is depleted. I suspect that our relation to God is not unlike that of the larva to the orb weaver. Our dreams are the flesh of God -- this much has been imputed to certain fungi. The world is our cocoon. The omega is our **metamorphosis**. And so on. The more we understand, the more we will see nature as metaphor. The role of weaver may be reversed. It may be God who instructs us. There is also a greater mutuality in the dependencies. Since this is not a repeated cycle, all the mutuality must be present in a bootstrap manner. Analogies are meant to stretch the mind, not limit it.

[1/31]

I need a way to bring together the macro and micro-cosms. Functionality is the key connecting factor. On the smallest scales we have bio-functionality. On the largest scales we have anthropics and teleo-history. This functionalism is the basis of coherence. This is the basis of the upward and downward causation.

The point to get across is that functionality exists only in a cosmic context. This is its one rationale. There cannot be partial functions. Functions can exist only within a rational telos. This is the basis of the cosmic self. The epistemic meets the ontic at the function. Downward causation exists only if the irreducible property is intelligible. These properties must comprise a coherent network. Has this not been the assumption all along? Perhaps it was not sufficiently explicit.

The epistemic and ontic meet in the coherent network. This argues against spontaneous emergence. This is where the 'skyhook' comes in, and there can only be one hook. This is what Kim argues against. He sees that downward causation implies coherence. How do we argue this against the naturalists? Whitehead's processes may speak to this issue. Can the above material on articulation help? Articulation is the substitute for evolution.

You just cannot escape meaning. This is how Aristotle tried to correct Plato's disjointed forms. Ari looked to the manifold of life. This is what panpsychism is about.

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1/14/03

The Force is with Us

The secret is out: I'm an optimist. This is not a great day for an optimist. Yes, we are about to go to war for umpteenth time in the last century, but this is not the real problem. This is about as close to the problem as I can see right now:

'[Conflicts rage across the globe](#)' by Christy Oglesby, CNN, Friday, January 31, 2003

(CNN) -- Iraq and North Korea have dominated the world's attention in recent months, yet in countries and regions around the globe, strife smolders with sporadic notice.

Civil war. Mutilations. Threat of nuclear deployment. Human trafficking. Starving babies. Those are some of the seeds and harvest of conflicts in Africa, Asia, Europe and South America.

And, no, I don't think we are going to muddle through this one, but it won't be for lack of trying. We are, after all, the paragon muddlers. There is a light at the end of this tunnel, but we won't see it until we see it. I claim to see it. More than that, I claim to be able to point to it. There are not many people on the Internet today who are making such a claim. Let's see if I can back it up.

The point is that we are not here by accident, and we will not depart this scene until we have finished our business here. We have much unfinished business, just now. Don't you agree?

The light at the end of this tunnel is not a 'smoking gun', fortunately. The force that is with us is something all-pervasive. It is sometimes referred to by economists as the 'invisible hand'. They just don't realize how invisible it actually is, to them. They speak of subtle 'market forces', as if they had their finger on that pulse. They are won't to give themselves Nobel prizes for writing the formulas for market stability, etc. They had better think again.

The tiniest tip of this 'iceberg' is the Anthropic Principle, and how many economists ever worried their pretty little heads about that? They have not the foggiest notion of what makes this world tick. And ditto for almost every other intellectual presently pontificating. These same ones speak so knowingly of the 'dark ages', as if they could see the light! It has never, and will never be darker than it is today. That is my promise to whomever can read these words.

The invisible hand is far from idle. It has no time for the Devil's work. It is God who is in these details. Life is the one monument to the life force, as if that were not sufficient!

Exhibit A, which just recently came across my screen: "[Protein Interaction Networks](#)" (975 hits).

It is almost amusing to peruse this pages. The scientists speak so confidently of their understanding of these 'PINs'. Give it a name and it belongs to us! Who was the last person who got a grant of money from any source for professing ignorance? Not in our lifetime!

Just one little caveat.

[[Shuttle and crew lost](#) -- terrible.....]

[2/2/03]

I sense a contest today between my chutzpah and NASA's hubris. I will win. We will all win this one for the Gipper.

Yesterday was the end of the space age. Yesterday, true to my words, was the darkest day of that our darkest age, launched by the one who may have been our darkest President. The words above were written just before Debbie called me with the news, upon leaving the gym at 9:45 am.

Unless my orbital physics and armchair psychology is all wet, those astronauts would have been saved were it not for NASA's hubris, and its last ditch effort to save the space shuttle program.

The administrators could probably guess that an inspection of the shuttle from the space station would have resulted in its permanent docking (tethering, this one had no dock) right there. The crew would had to have been off-loaded with shared suits and brought back to Earth in the embarrassingly (to NASA) trustworthy Soyuz. That would have been the end of the Shuttle anyway. Deep in the communal subconscious of the Agency was just one thought: Let's go out with a bang!

Yes, this was *the* day of infamy. It will be the turning point which we have all been expecting.

This marks our very dramatic turn to inner space, where our attention finally belongs.

[The Space Shuttle Must Be Stopped](#) -- the only thing left to fly at NASA will be recriminations. Never again will Texans have to awaken to retrieve body parts from their front lawns.

My attention turns back to complexity. It is in complexity that we will discover the force that is with us, and, yes, within us.

The limit of natural complexity is our own brain. The limit of artificial complexity is this net. The materialist minded complexity theorists run their spontaneous self-organizing principle up against the primordial human self. I will prove them wrong, ultimately, by replacing Google on the Internet with the authority of a cosmically inspired sense of coherence. That is the long and short of it. Against this chutzpa, NASA's hubris will hardly hold a candle.

Now, back to my 'caveat'. I was about to say that '[proteomics](#)' (270,000 hits) is perhaps the newest science; it was not in the ms-dictionary. It is not easy to trace the history of proteomics before 2000, when so much attention was being focused on genomics. The decoding of the human genome in 2001 was the last hurrah of materialism. It was a brief swan song. After that it is complexity all the way down. 'Proteomics' is a convenient label for this unending vista of complexity. The only way out will be upward -- all the way up. There will be no half-way point. A few of us are pointing to the telos. One of us will break through the noise.

Yes, there is limit to how much complexity materialism can carry before its back is broken. I'll bet that proteomics is the final straw. It is just a question of when will come this break. I'm thinking two years, just off the top. One of us will be ready.

With proteomics there is so much to be organized. What is the organizing principle? Where does it reside? To what could it possibly be reduced? The known complexity of cells has been doubling on the average of about once a year since when? Since 1665? Just about! Our ability to explain the coordination of this complexity has been falling further behind for these last three centuries. At some point we will invoke a coordinator. The necessary ultimate singularity of this coordinating agency will not be difficult to appreciate, once we start thinking about it. When will we start? Will we have to wait another three centuries before we get off our reductionistic kick? I'm doubting it.

Yes, there are subtle forces. But they are not all that subtle when we confront them in the deepest recesses

of our being. Sometimes our conscience can be every bit as subtle as a brick bat! Wake up, people! The only thing we have to lose is our incoherence.

It could well be the *Columbia* that starts this snowball rolling. At some point it will find its direction, and that cannot happen spontaneously, or even naturally. We'll know very well when and how it happens. We will also know who. What greater monument to the seven heroes?

For now, we just need to find those who are questioning the spontaneity of all this complexity. These days, with everyone questioning authority, who is questioning the alleged non-authority of the complexity? Who dares question its 'naturalness'. Yes, there are the 'irreducible complexity' folks, but they only question its origination, not its coordination. A small difference in emphasis, but a gaping chasm in perspective. 'Vitalism' is not in their dualist lexicon. Vitalism smacks of animism and paganism in their mechanistic view. They care only for the 'watchmaker', while the nature of the watch eludes them.

[Biological complexity](#) (4,900 hits).

[SYSTEM-LEVEL GENETIC CODES: AN EXPLANATION FOR BIOLOGICAL COMPLEXITY](#) by John F. McGowan.

[2/3]

I have been perusing the above list. Here is the bottom line on biological complexity: **there is no bottom line.**

What I mean to say is that with complexity of any kind we confront our now almost familiar friend: the [epistemic-ontic divide](#), or, rather, the lack thereof.

With the early completion of the genome project, complexity theory is coming into its own, with a vengeance. The only problem is that there is no theory. There is an expanding plethora of theories, yes, but there is no encompassing theory to integrate the field. Thus there is no single measure of complexity in general or of biological complexity in particular.

Bottom line: complexity is complicated, and no one is in a position to say just how complicated it is.

After [genomics](#) (788,000 hits) comes [proteomics](#) (272,000 hits), [metabonomics](#) (1,080 hits), [metabolomics](#) (3,600 hits), [transcriptomics](#) (2,600 hits), etc...??? And, yes, it gets even better: [Omes Table](#). This table lists a number of 'Omes' (and see '[Ome Sweet 'Omics-- A Genealogical Treasury of Words](#)' by Joshua Lederberg and Alexa T. McCray) along with their Google and Pubmed counts, and the first year in Pubmed. Twenty-four Omes are listed, including the Secretome, Pseudome and **Unknome**. I kid you not. Are they kidding? I'm afraid to ask right now: 'To add new and innovative Omes to the list email: dov.greenbaum@yale.edu.'

Is my point taken? What is my point? What is their point? Biologists are able to poke fun at themselves, but there may be a more serious issue behind this professional humor.

The genomic reductionism apparently contained the seeds (sic) of its own deconstruction. Before the final, dramatic decoding of the human genome, biological complexity was a theoretical abstraction best left to those Santa Fe odd-balls. But now this complexity is exploding in all of our faces. Biologists and mathematicians are just beginning to try to pick up the pieces. We don't wish to rush to judgment do we? Yes and no.

I believe that I may be under some possibly 'cosmic' pressure to look ahead, to look at certain kinds of

contingencies, as is pretty well covered here.

The '**Ome explosion**' may be an omen. It may signal a public and consensual breakdown of the very traditional epistemic-ontic divide. This straw, nay, this haystack will break the back of materialism. Am I shifting from my contingency voice to my prophetic voice? I, personally, don't see how it can fail to have this effect in the almost foreseeable future. By that, I mean within this decade, and that is being optimistic relative to the half-life of materialism. More realistically, as speculated above, I give materialism a half-life of about two years from *Columbia* day. Its breakup will be even more spectacular, and will be carried live.

There are many now, and will be many more in the months ahead, who, when asked, will say that I am beating an already dead horse. They may be correct. Perhaps I should be speaking of materialism's wake. It will be more like a party, really a celebration, as all good wakes are supposed to be (see, again, *Finnegans Wake* -- talk about prophetic, I'm just the amateur in this neck of the woods).

This will be a universal wake. Attendance, nay, participation will be virtually mandatory. I will not be the party-pooper. This time I will be the party-planner. Just recall that this is the before-party. We are talking pre-millennialism. I am the wedding planner. I'm the Hierogamos guy. The *Columbia* crew got to celebrate their nuptials just about a thousand years early, those lucky stiff. The Heaven's Gaters don't really count: they were party crashers; although, on second thought, and to be perfectly honest, I was standing at that gate.

How exactly will the 'Ome explosion' subvert the epistemic-ontic divide? Without a central theory of complexity, without a Grand Unified Theory of complexity, there can be no coherence in the mushrooming Omic fields. There will be no single measure of complexity -- no single definition of it. Complexity will necessarily be an ad hoc science, a pragmatic science. Complexity will have to be defined in terms of ad hoc, pragmatic and functional considerations. These consideration are all strongly subjective in nature. The now exploding science of complexity will be the first **objectless** science. Epistemology and ontology will be officially reintegrated.

Is not psychology already an objectless science? Yes, but just for that reason, most scientists did not consider it to be scientific. But now with biology teetering on the brink of objectlessness, with the entire medical system hanging in the balance, the scientific establishment is going to have to do a public soul-searching concerning the nature of science. Just when it seemed that the biological sciences were poised to switch from 'soft' to 'hard' science, the ontological rug has been pulled out from under them by the 'Ome explosion'. As biology slides back into the softness of the soft sciences, it will threaten to pull the rest of science with it. There will be last-ditch resistance from the hard-core scientists. The (Sokal) 'Science Wars' will re-ignite. This time the hard-core objectivists will find that their end of the stick will be much shorter than it was just a few years ago. Thus will end objectivism and the epistemic-ontic divide.

[On complexity and emergence](#) -- Standish, R. K.

Numerous definitions for complexity have been proposed over the last half century, with little consensus achieved on how to use the term. A definition of complexity is supplied here that is closely related to the Kolmogorov Complexity and Shannon Entropy measures widely used as complexity measures, yet addresses a number of concerns raised against these measures. However, the price of doing this is to introduce context dependence into the definition of complexity. It is argued that such context dependence is an inherent property of complexity, and related concepts such as entropy and emergence. Scientists are uncomfortable with such context dependence, which smacks of **subjectivity**, and this is perhaps the reason why little agreement has been found on the meaning of these terms.

[2/4]

How much **complexity** is too much for biology? That depends on how much can be explained.

There will only ever be one natural explanation for biological complexity: natural selection. How great is the explanatory burden which natural selection can bear? The good news is that we do not know the limit. The bad news is that we do not know the limit. In other words, we have no idea as to the explanatory power of natural selection. The saving mantra of the naturalists is that there is no alternative explanation. How long can they maintain this stance in the face of the explosion of complexity? I guess we'll find out. So far, they are putting a brave face on it -- keeping a stiff upper lip.

Occasionally it is suggested that natural selection can explain virtually no complexity. How often do the naturalists have to remind us that there is no direction to evolution? They readily admit that there is nothing in natural selection to suggest a secular or temporal increase in complexity. Complexity is not a trait, *per se*, which would ever be selected for. Complexity might augment adaptation, or it might not, depending on the particular circumstances. This is just another aspect of the objectlessness of complexity. The objectlessness of traits is another matter.

Certainly in engineering it is **simplicity** that is golden. There was an overriding imperative to simplify the functional designs of our artifacts until, it would seem, we came to the computer age. There has, subsequently, been an explosion of complexity that is frequently compared with biological complexity. Does this artificial complexity provide any explanation for its biological counterpart? It hardly seems so. In fact, it is just the '[bioinformatics](#)' (992,000 hits) being made possible by computers that is mainly responsible for our exploding awareness of biological complexity.

Is there a biological limit to complexity? Is there any way to predict how much more complexity we may be discovering? Will our ability to discover biological complexity be limited only by epistemology? Were any biologists ten years ago predicting the explosion of complexity we have witnessed in the past ten years? I seriously doubt it.

Was there not a general impression among biologists that biological complexity must be limited by the amount of information that is contained in the genetic code? What has happened to this notion? Is the current explosion not seriously threatening any such limitation or linkage, if it has not already overrun it? Is there not emerging a very serious **information gap** between the cell and the gene?

It will be more than curious to watch the impact of the biological complexity explosion on Artificial Intelligence. It is now requiring supercomputing power simply to delve into the complexity of just few aspects of a single cell. Where does that leave us with regard to simulating the the brain power of the interactions of 10^{11} of such cells? Does this not foreshadow an indefinitely widening gap between natural and artificial intelligence, just when the pundits were predicting that we were on the brink of having our carbon rendered obsolete by silicon.

Nowhere is the genetic information gap greater than when it comes to explaining biological or natural intelligence. One can almost do the calculation on the genetic side. The human genome carries less than 40,000 functional genes, with an average of 72,000 base pairs each, and they are $>\sim 99\%$ identical to those of chimpanzees. The difference in native intelligence between the chimps and us is to be explained by no more than something on the order of a megabyte of code. Imagine that! When I last checked, Windows XP was 500 megabytes. Are to we believe that blind and random natural selection is so much more efficient and direct than 30,000 Micro-softies hammering diligently at their keyboards? And besides, at every conception of a new human, how much of that one megabyte total for our IQ code is being randomly scrambled by the natural process of genetic recombination? Imagine what would happen if we were to randomly recombine my binary code for XP Home with my wife's binary code for XP Professional (Library Edition). What would be the IQ of the resulting mish-mash? I think our son would have been institutionalized long ago.

This is hardly rocket science, is it? But where else on the Internet is anyone keeping score for materialism and naturalism? The only other articulate skeptics are the Intelligent Designers. But they are much more mechanically minded, in their very narrow pursuit of Design, than even are their naturalist opponents. They are more genetically minded even than the geneticists. Their view of Creation is every bit as clunky as that of the UFO-nauts with their alien breeding stories. For the Creationists, the notion of vitalism is as welcome as Witchcraft. (Forget Harry Potter!) Their God is the one painted on the ceiling of the Sistine Chapel, and they don't even have the gender right!

There is a stonewall of silence when it comes to a holistic and substantive critique of the Scientific worldview. That barrier of silence will be broken, right here on the Internet.

There is an apparent information gap between the genes and the rest of biology. This is not unlike the 'missing mass' or the 'dark matter' that is believed to comprise almost ten times as much mass as the visible matter in the universe. In biology we have missing information. Where is it? Is it in the genome, the proteome, the metabolome, etc.? It is manifested in all of these places, but resides in none of them. Consider how much information is contained in all the laws of physics. Where does that information reside? Certainly not in each one of the elementary particles. Like organisms, the elementary particles exhibit many law-like traits, but we do not suppose that these traits are coded in their genes. It may be that the genetic information simply serves to trigger and amplify an information that is much less particulate or even physical.

It may well be that there is holistic, informational 'mind' field. It may have holistic properties rather like language. The eight letters of the word 'elephant' certainly do not contain all of the information of the word. The information is to be found in the relational properties or associations of that word with all the other words of the language. Thus it is with genes and proteins, etc.

What about the Mandelbrot set? How much information is contained therein? It would naively appear to be infinitely complex, and yet it can be generated simply by the formula of its 'genetic' kernel $z' = z^2 + C$, which contains, at most, a few bytes of information. Is there not a similar disconnect between the manifest infinite complexity of the Mandelbrot and its simple genetic formula?

I would suggest that the Mandelbrot exhibits the holographic-like complexity of the entire number system. Every number is a holistic construct, having no meaning in isolation. There is only a number field. There is a similar biological field, with a potentially infinite holographic complexity. The genome operates within and upon that field. Unlike the number field, the biological field has teleological properties that are manifested particularly in our mental states as an intentionality.

At this point it is no great stretch to postulate several intimately related fields or manifolds which contain or carry a spectrum of meaning and functional information. These would be the mental, biological, mathematical, and linguistic manifolds. We should not forget the space-time manifold which manifests the symmetries and laws of physics, and which seems closely associated with the mathematical manifold. Each one of these manifolds has its peculiar ontic and epistemic aspects. The quantum, entropy, anthropics, relativity and the directionality of time all seem to conspire to introduce a strongly epistemic quality into the alleged objectivity of the space-time manifold. If we knew the deeper relations between these several manifolds we would hold the keys to the kingdom. We will have plenty of time to work this out.

In the meantime, we only need to appreciate that reintroducing aspects of vitalism into the semiotic flux of biology would be a very natural step when seen in this larger context. The remaining resistance to vitalism is just the death rattle of materialism. Let us respect its senescence while we plan for its wake.

Also realizing that the misguided Creationists may, ironically, be the final source of resistance to vitalism. The force will be with them, too.

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To underscore that last point consider:

[CAN FUNCTIONAL LOGIC TAKE THE PLACE OF INTELLIGENT DESIGN? A RESPONSE TO WALTER THORSON](#) by [William A. Dembski](#) (2002):

Thorson's methodological naturalism leaves room for teleology in nature, though a teleology that falls short of full intelligent agency.

For Thorson, getting the scientific community to admit the reality of this functional logic and to make that logic a fundamental focus of scientific investigation would constitute the sort of paradigm shift in science with which he would be entirely happy. He sees Michael Behe's work on irreducible complexity as feeding into such a paradigm shift inasmuch as Behe's work shows that a functional logic pervades biology all the way down to the molecular level (below which biology gives way to physics and chemistry). Nonetheless, Thorson is not willing to follow Behe to his conclusion of intelligent design. Why is that?

The problem according to Thorson is that any sort of designing agent responsible for that functional logic in biological systems would be a scientific surrogate for divine agency. Indeed, from a Christian perspective it is hard to see what a designing agent responsible for biological complexity could be other than the Christian God. Intelligent design, if it could be developed as a scientific theory applicable to biology, would thus have immediate theological implications, not the least being that God's handiwork in nature was empirically detectable and therefore not inscrutable.

But this for Thorson is theologically unacceptable. Following Karl Barth and a theological tradition that places a premium on divine inscrutability, it is unacceptable to Thorson that God's agency in the world not be completely shrouded in mystery. In addition to Barth, Thorson cites Austin Farrer, who argued that the metaphysical joint at which divine agency intersects the created world is fundamentally inscrutable. Thorson concludes that "divine agency is essentially mysterious at every level."

I've long ceased to be impressed by claims of divine inscrutability. Whenever I'm confronted with such claims, I invariably recall G. K. Chesterton's epigram, "We don't know enough about the unknown to know that it is unknowable." To be sure, it might serve certain theological interests to keep God, and divine agency in particular, inscrutable. But the claim of divine inscrutability, just as any other controversial claim, needs an argument if it is to be judged in the market of ideas.

I'm going to have to investigate Thorson on my own. His functional teleology seems closer to a rational theism than does Dembski's watchmaking Mechanic. Why Thorson sees functionalism as favoring the inscrutability of God is presently inscrutable to me. Unfortunately, Thorson's article is not yet available on the [ASA](#) website.

What I do notice from perusing [biological complexity](#) is that the IDers are continuing to rock the scientific boat. Even though their mechanistic conception of creation is wrong, their boat rocking could well create an opening for a more metaphysical view. I do notice some polarization between the IDers and the ASA contingent. The ASA might provide a platform for a less mechanistic account, as they did for Thorson. Their journal is not posted to the web until one year after publication. If they want to participate in the premillennial politics, they will have to be more expeditious than that. However, they probably will not wish to associate with someone with my radical view of spiritual politics. Once again, we'll have to pray to the Google gods!

Here is the latest scoop:

[DARWIN AND DESIGN: A debate about the latest defense of intelligent design.](#) -- William A. Dembski and H. Allen Orr (12/02).

The primary attack on Dembski concerns his mystagoguery. I agree with that criticism. Bill will never be able to squeeze any rational coherence out of his Cartesian dualism.

Dembski refers to [James Shapiro](#) (Univ. Chicago) associated with [ISCID](#):

The International Society for Complexity, Information, and Design (**ISCID**) is a cross-disciplinary professional society that investigates complex systems apart from external programmatic constraints like materialism, naturalism, or reductionism.

That sounds promising!

[A 21st Century View of Evolution](#) by James A. Shapiro:

Molecular genetics has amply confirmed McClintock's discovery that living organisms actively reorganize their genomes. It has also supported her view that the genome can "sense danger" and respond accordingly. The recognition of the fundamentally biological nature of genetic change and of cellular potentials for information processing frees our thinking about evolution. In particular, our conceptual formulations are no longer dependent on the operation of stochastic processes. Thus, we can now envision a role for computational inputs and adaptive feedbacks into the evolution of life as a complex system. Indeed, it is possible that we will eventually see such information-processing capabilities as essential to life itself.

Had I not been forewarned, I might have missed Jim's still implicit anti-naturalism. What he may say in private to Bill is another matter.

There is now a burgeoning field of '[evolutionary computing](#)' (27,000 hits). I am not aware of any pervasive anti-naturalist sentiment in this field. Most of the workers seem to feel that they are actually exploiting Darwin, not refuting him. Where Jim and the ISCID part company with this nascent industry needs investigation.

[Genome Organization and Reorganization in Evolution: Formatting for Computation and Function](#) by James A. Shapiro (2001):

Molecular discoveries about mechanisms of DNA restructuring show that cells possess the Natural Genetic Engineering functions necessary for evolutionary change by rearranging genomic components and reorganizing system architectures. The concepts of cellular computation and decision-making, genome system architecture, and natural genetic engineering combine to provide a new way of framing evolutionary theories and understanding genome sequence information.

This is a bit more explicit. This seems rather like the functionalism that Dembski was just criticizing in [Thorson](#). Jim continues:

The most profound, and most challenging, new aspect of thinking in a 21st Century fashion about evolution will be the application of information-processing ideas to the emergence of adaptive novelty. A major problem, often cited by religious and other critics of orthodox evolutionary theory, is how to explain the appearance of complex genomic systems encoding sophisticated multicomponent adaptive features. The possibility that computational control of natural genetic engineering functions can provide an answer to the problems of Irreducible Complexity and Intelligent Design deserves to be explored fully. Contrary to the claims of some Creationists, these issues are not scientifically intractable. They require an application of lessons from the fields of artificial intelligence, self-adapting complex systems, and molecular cell biology.

[...] One philosophical question that has proved extraordinarily contentious concerns the respective roles of design and chance in evolution. This topic is so heated because it touches on fundamental differences between materialistic assumptions and religious faith. However, I argue that molecular

discoveries about cellular information processing, epigenetic modifications of the genome, and natural genetic engineering place this issue in a **new** (?) **naturalistic** perspective. We can now postulate a role for some kind of **purposeful, informed** cellular action in evolution without violating any tenets of contemporary science or invoking actors beyond experimental investigation. It remains to be established how "smart" cellular networks can be in guiding genome reformatting and sequence reorganization towards adaptive needs.

Say what?? We have here a 'naturalistic' 'purposeful' action!! On previous occasions I have resorted to using the word 'oxymoronicity'. I think here the phrase '**Oxymoron City**' would be more apt. George Orwell could take some pride in this exemplar of Doublethink. Am I being too tough on Jim? That remains to be seen. Perhaps his use of 'new' needs further examination.

From [ISCID](#):

James Barham asks important questions on design, teleology and the considers the notion of "**thinking matter**" ... [\[more\]](#)

[...] No doubt, most readers will assume that empirical science passed a negative judgment on this idea long ago. They will feel that today thinking matter is at best a bare possibility, not a live one. Certainly, the proposition that a certain kind of matter has an intrinsic power of thought flouts the spirit of the Mechanistic Consensus. However, I shall argue below that the Mechanistic Consensus is mistaken in each of its main theses: (1) present-day physics and chemistry do not provide the conceptual resources for a complete understanding of how living things work; (2) natural selection does not provide an adequate ground for naturalizing the normative teleology in living things, which is no mere appearance, but rather objective reality; and (3) thinking is not just a matter of computation, nor does the normative character of thought have anything to do with brains per se. The upshot of these negative arguments will be that living matter is special. Finally, I will conclude on a more positive note by briefly reviewing some ways in which we might begin to understand this specialness scientifically.

Now we're getting down to the nitty-gritty. Is this what Jim S. was talking about? Jim B. continues:

A term like "second messenger," they say, is a metaphor that, while not strictly necessary, is useful in order to avoid intolerably verbose descriptions of the mechanistic interactions that underlie the appearances. Such a *façon de parler* is a promissory note redeemable in the hard currency of physics and chemistry. But like any IOU, this promise issued by molecular biology is only as sound as the other sciences backing it up. If they cannot make it good, then the note is worthless. Therefore, it behooves us to take a closer look at the conceptual solvency of the Mechanistic Consensus.

[For later reference: [BACK TO THE STOICS: Dynamical Monism as the Foundation for a Reformed Naturalism](#) (Talk Delivered at Calvin College, May 25, 2001) JAMES BARHAM. '**Reformed naturalism**'? OK, that's what Jim S. must have been alluding to [above](#).] Now continuing from 'thinking matter':

To say that a chemical compound "survives" or that a crystal "reproduces" itself is to employ metaphors that obscure the point at issue. The very thing we are trying to explain is how it is possible for an organism to direct energy in a way that promotes its self-preservation, and not in other energetically equivalent ways. Thus, the notions of survival and **reproduction** already contain the **normative** feature of striving to achieve particular preferred states. They are far from the unproblematic mechanistic concepts that a successful reduction would require. Rather, they demarcate the boundary between the living and the nonliving, and so constitute the very heart of the problem of **teleology**.

Yes, I meant to say that earlier!

However, this does not mean that we are forced to accept the Intelligent Design conclusion. We may just as well reject the premise, instead. In that case, we may say that the "design inference" (Dembski, 1998) constitutes a *reductio ad absurdum* of the proposition that organisms are machines. If we drop this premise, then we are free to view organisms as active and fully integrated systems, in which a change in one part leads to appropriate changes cascading throughout the system in accordance with functional logic. In this case, evolution begins to make sense from a physical point of view. But now

Darwinism has forfeited all of its reductive power! We have simply assumed the functional organization of the cell, which is the very thing we claimed to be able to explain by means of the theory of natural selection.

Darwinians often complain that such criticisms are based on a misunderstanding. It is not chance, they say, that bears the explanatory weight in their theory, it is the selection principle. Natural selection is said to act as a **ratchet**, locking into place the functional gains that are made, so that each new trait can be viewed as a small incremental step with an acceptable probability. But what Darwinians forget is that the way a ratchet increases probabilities and imposes directionality is through its own structure. In the present context, the structure of the ratchet is simply the functional organization of life. Darwinians are only entitled to claim that the explanatory burden of their theory lies on the selection "ratchet," thus avoiding the combinatorial explosion problem, provided that they also acknowledge that the structure of this ratchet consists precisely in the intrinsic functional correlations among the parts of the organism. But now they have merely assumed the very functional organization that they claimed to be able to explain, thus sneaking **teleology** in by the back door.

Has it really taken us a century and half to finally articulate these most basic facts of life? The Darwinians have been having a free logic lunch all these years. When these chickens come home to roost, it will be a hot time in the coop. Did I say 'two years' from *Columbia* day? I'm being very generous!

[2/6]

It appears that [ISCID](#) (International Society for Complexity, Information, and Design) could be an important resource. It is more open to metaphysical speculation than are the IDers. It does not have a theological agenda, as do the IDers, despite their frequent protests to the contrary. I will be looking out for connections between ISCID and the [biosemiotics](#) groups previously discussed. I can't recall having seen this site before now. I may have confused it with one of the many ID sites. I'm going to be looking over the rest of their material. James Barham appears to be the most relevant for me. I gather that the IDers are ambivalent about ISCID. They simply don't know what to make of it. Wait 'til they grok on biosemiotics. The fields of biosemiotics, informational ontology, and complexity theory seem to borrow in part from cybernetics and systems theory (see [here](#), [here](#), [etc.](#) (12,000 hits)). I am a bit rusty in this area. The whole game is about transcending the epistemic-ontic divide. It is a very tricky business.

I am struck by Barham's take on [reproduction](#). If he is correct about its being irreducibly **normative**, that puts normativity at the center of Darwinism. Notice **Rex Kerr's** [response](#), posted on 2/4:

But by using words like "normative" here, we're immediately in danger of being misled. Does present-day physics and chemistry have the conceptual resources for a complete understanding of how living things work? Yes, as far as they go. It is inconvenient to use the language of physics and chemistry to describe systems of such complexity, though, so we use additional language. Barham seems to be implying that our use of additional language imposes some **deep philosophical burden** upon us.

Yes, that is precisely Jim's point. Jim's respondents don't quite appreciate the depth of the burden. Perhaps it could stand further explication. I was missing this simple point myself until Jim's remarks hit me over the head with it yesterday.

Biological reproduction is an open ended, indefinable concept. It greatly transcends even the basic concept of copying, which is itself fraught with ambiguity. Just look at the concept of 'copy'. It is an almost entirely **normative** in meaning, unless taken in a purely **abstract**, digital context. And if taken in its most abstract form, you would then have to contend with the **deep** metaphysical issues surrounding Leibniz' Identity of Indiscernibles.

Does that mean that biological reproduction is metaphysical? Yes and no. Any particular instance of it could be perfectly physical or mechanical. But Darwinians are **not** talking about instances. They do and must appeal to a universal concept of reproduction. Evolution is not an instance of anything. If it is

anything at all it is a very general pattern of inheritance.

Darwinians assert that reproduction, along with mutation, is the basic 'mechanism' of evolution:

Reproduction + mutation --> (cause) evolution?

But is reproduction a causal entity? Is it fair to say that hurricanes cause destruction? It is fair for a layperson to say that, but that does not make it a scientific statement. Hurricanes happen and destruction happens, and there is some correlation between the two, but that is not science: it is not cause and effect.

Darwinians claim to understand evolution. Biologists claim to understand reproduction. Let us grant that biologists do have a good grasp of many of the particulars of 'reproduction'. The problem comes when you subsequently attempt to employ 'reproduction' as an ontological or causal entity.

The most that Darwinians can legitimately claim is that reproduction happens and evolution happens, and the two processes seem to be correlated. Who knows where the causality resides?

I am a teleologist. From my perspective evolution causes and comes logically prior to reproduction. It is the primordial, metaphysical necessity of the Telos that causes and ultimately explains the emergence of biological and reproductive phenomena.

My teleological claim is just as much justified by the observed correlation between evolution and reproduction as is the Darwinian claim.

Darwinians appeal to our mechanistic and materialistic sensibilities. Evolution is alleged by them to be reduced to reproduction and mutation, both of which may or may not be further reducible. They postulate a hierarchy of phenomena where all the causation is mechanistic or 'upward'.

Is their claim just a '*facon de parler*'? I think not. I think that they think they have worked it all down to the 'brass tacks', to the 'nuts and bolts'. There is nothing in the phenomenon of evolution to suggest whether the causes are upward or downward or both. The only thing to suggest otherwise is the Darwinian appeal to an illegitimate ontology of 'reproduction' and many other **emergent** entities which are every bit as much epistemic in substance as they are ontic. As such they are neither physical nor mechanical and may not legitimately be appealed to as if they were, or even might be!

James Barham is pointing out that the Darwinians need to get serious about their logic and ontology, after a century and a half of very loose talk.

[The substance of the above argument is [posted](#) on the ISCID site.]

Now may be the time to look at '[evolutionary computing](#)'. The implicit and sometimes explicit claim is that by using the technique of 'natural selection' we can spontaneously produce artificial and perhaps even natural intelligence. Thus might evolutionary computing demonstrate the truth of Darwinism. This could also go a long way toward substantiating the tenets of Transhumanism. Perhaps the force is not with us. It is with artificial life. We had better take a look before it is too late! [This is postponed temporarily in favor of the ISCID forum.]

[2/9]

The **conversation** on the ISCID [forum](#) continued through yesterday. I invited Mark Szlazak to compare and contrast his views with those of [Gregg Rosenberg](#), whom Mark has quoted several times. Gregg

shows up on a [list](#) of active anti-reductionists that I was putting together back in November.

While waiting for Mark to respond, I might as well attempt my own assessment of Gregg's work. I have only briefly reviewed his book, so first, by way of placing his work in an historical, intellectual context, let me start with some general comments on the status of anti-reductionism.

Active anti-reductionism presently exists in three principal areas. Two of these are driven mainly by philosophical considerations. On the Anglo-American side there is the continuing fall-out from the several failures of the analytical enterprise that arose near the beginning of the last century, which in its turn was an attempt to ground philosophy with a few simple and self-evident truths, rather in the spirit of Descartes and of axiomatic mathematics. Striking from within its ranks, Godel and Quine had managed to effectively derail this enterprise by mid-century. Since then, analytical philosophy has lived on, mainly as a style of thinking and writing. Several people on the above mentioned [list](#) pursue their anti-reductionism in the analytical style. Gregg is one of them.

On the 'Continental' side there is a different philosophical story. There it was Kant who set the stage, and it is a more complicated story. Kant's [strategy](#) for dealing with Humean skepticism was mostly one of containment. According to his 'critical idealism', only Science could be protected from Hume's skepticism. The attempts to rebuild metaphysics after Kant had to borrow heavily from the few glimmers of his idealism that he allowed to shine through his critical armor. Out of this reconstruction came the doubly contrary Dialectics of Hegel and Marx. What survives now is Phenomenology, which is a curious amalgam of Kant and Descartes. Semiotics has spun itself off from the phenomenological and structuralist traditions. Lacking any firm attachments, it threatens to drift in the analytical direction. This is particularly true of its youngest sibling: biosemiotics.

The third front in anti-reductionism is being driven, ironically, by the Artificial Intelligencers. As noted [previously](#) the practical demands of knowledge based systems are forcing its practitioners to take up the ontological enterprise eschewed by their philosophical colleagues. Surprisingly they are launching into this task with some gusto, and even performing some metaphysical peregrinations of their own.

It is no secret that these anti-reductionist efforts are singularly lacking in coherence, both individually and as whole. There is only the strongly implied hope that their patient labors in the analytical trenches will, as it seems to have with their scientific colleagues, reward them eventually with a full blown cosmology that can stand up to, and ultimately surpass that of science. These workers see themselves mainly as revising, reforming and extending the awesome scientific edifice. For now, they labor, barely noticed, in its deepest shadows.

I am skeptical of any analytical effort to resurrect metaphysics. I believe that it is self-defeating. The best that can result is a papering over of the numerous antinomies of materialism and analytical philosophy, along with the grafting of some ungainly appendages. This reformist mentality is not taking seriously the notion of a Kuhnian paradigm shift, and the resulting incommensurability between old and new paradigms. It is somehow hoped that the now bloated analytical apparatus of the old system can be imported, more or less, intact into whatever is to be the new system.

With a new paradigm, we will have to make a new start. The task appears daunting. How could we ever hope to compete with, or even significantly influence, our colleagues on the other side of the metaphysical divide, without strongly emulating their now traditional enterprise?

There is, I believe, only one strategy that is even modestly inviting. This is to appeal to a coherent, comprehensive rationality. One might suppose that this would be a fairly obvious and well-trodden path. However, as my search for fellow sojourners on this path continues in vain, I can only conclude that it is the necessarily radical nature of the resulting rationale that keeps the mere voyeurs at bay. Furthermore, the resulting coherent rationale cuts right across the major metaphysical schools of the past. Someone who is even moderately comfortable within any one of those schools, will not have sufficient desire to venture out across the various metaphysical no-man's-lands that are the gaps between the traditional systems.

Furthermore, one has to also be willing to take on the prophetic and proselytizing burden that goes with any such radical departure from historical norms. This is not merely an intellectual journey. It is a metaphysical journey in the full sense of that word.

[2/16]

Several days later, and the **conversation** on the ISCID [forum](#) still continues. I'll use this space here to collect my thoughts and look ahead. My part of the conversation is with a physicalist and a naturalist. I will try to persuade the physicalist to retreat to naturalism. The next real sticking point will likely be the MIR (mind indep. reality) in view of the apparent depth of time and space, relative to human consciousness. But I would argue that is just a subjective matter of relative degree, as between oranges and apples. Why would it be more difficult to reject the MIRH just given the phenomenal existence of another person, as compared to that of another galaxy? How much more difficult?

In fact, I would argue that our intuition primary intuition of an MIR comes from other people. It is then to the rest of the world that we extend that notion. This is a fact of epistemology.

Suppose that one were a King of Shangri La, with a virtually static history. Where then would the be the MIR? The concept of possible worlds is not live.

[2/22]

I was **removed** [x] from the [ISCID](#) forum last night. That means I am no longer allowed to post a message there. The topic to which I was posting '[thinking matter](#)' was closed at the same time. The postings, however, are supposed to remain in their archive. This was only my second attempt at participating in a forum, not counting the [Sarfatti](#) mail list. The last time was eight or nine years ago on the [CompuServe UFO forum](#), which ended in a similar fashion. I doubt that as much time will elapse before I make another such attempt. Each time is a learning experience. Permit me now to collect my thoughts, and rethink my strategy.

Off the top, it appears that I have very little difficulty in significantly stirring an already controversial pot, but how does one poke around a hornets' nest and not get stung? It's not that I am opposed to being stung *per se*, but in the process of getting stung one usually looses the thread of the discussion, both figuratively and literally in these cases. It is distracting for all involved. It's also like a high-wire act: the balance will always be precarious.

I need to be aware of the 'politics' involved. How much of the politics will simply be reflex reactions, and how much will be deliberated? I need a technique for sounding out the 'political' tendencies of the various parties, to anticipate the optimal point balance. This is not easy when deeply controversial issues are involved, as they are bound to be in the case of religious beliefs. In such cases the participants will harbor many unconscious motivations. A mere sounding-out may trigger the unwanted reactions.

How does all this relate to the **Eschaton**? I would say that things remain on track for the imminent messianic introduction of the Millennium and subsequent eschaton. Not many more forays like this should solve any problems relative to Internet visibility via Google, and the like. At the same time, in the process of sharpening my rhetorical skills, I can use the intermezzos to tighten up the presentation of these topics here, which still leaves much to be desired. By getting a better feel for the relevant psychology and spiritual politics, I can be more discerning about the optimal targeting of the eschatological message. So I will probably use the next few days here to work out a better outline of my ideas, and then contemplate another testing of the waters.

In the meantime I'll be taking in the [Gods and Generals](#) movie -- four hours of it, I am told.

[2/23]

Norms are an inescapable core of reason. They are stronger than mere convention. There have functional and teleological aspects. Thus are norms inescapable in both the physical and life sciences. The normativity cannot be disentangled from the objectivity; and, furthermore, objectivity itself is normative. Mathematics is similarly invested with the norms of reason. The normative methods cannot be removed from the results. There is nothing natural about math. All abstracting is normative.

The normativity of science is reflected in its use of counterfactuality. Modality is essentially normal, and *vice versa*. Normality is about modality. Causality is both normal and modal.

How are norms unnatural? They are intentional, aesthetic, pragmatic and you name it. They make it possible for us to analyze, reflect and 'objectify' the world. They are often universal. Norms are built into every artifact. They cannot be formalized, but every formality is normative.

Thought cannot escape from its own norms. If there were a non-normative, mind independent reality, we could not know it. Both quantities and qualities are ineluctably normal. Reductionism and analysis are essentially normal. There is no mind independent nature. It would be inconceivable. But are the monster group and big bang normal?

What does the normality of reason imply about AI? Normality comes out of thought; but it cannot be put back into it, certainly not in any piecemeal fashion. Norms like thoughts and language are holistic. Like functions, they cannot be analyzed. They are self-referential.

But what of the BB & MG? Are they not both MIRs? How could they not be? Are they convenient, theoretical fictions?

The past is a fiction. I can be effective only through the present. Time is surely a fiction, especially in its directionality. All events are fictions, especially in their causal aspect. But especially is the luminous (specious?) present a fiction. Consider presence and absence.

Why, historically, was there never a non-prophetic theism, and ever only one of the other? Rational theism must contend with that history. How do we rationalize around that singularity? There are devotional mysticisms like Krishna consciousness, but there is no story or codification. Historical theism is singular. The prophetic and historical elements must be inseparable. Why only one chosen people? Only one contract? One savior? One God of history? How can full theism be considered rational if it is so rare?

Consider the subjectivity of presence. Also of relationality. But what is reality w/o relations? Even the concept of the real is subjective and modal. It implies an unreal.

If we were so wrong about an MIR, how can we not now be skeptical of God? It is a question of logic and reason. We reason to a source.

Relations are ineluctably normative.

God is just the ultimate norm and normalizer. There must either be an ultimate subject of object. Either God or universe. God is just the BB of norms. All Hubble 'norm' shifts point back there. It is a simple triangulation with norms.

After the big Norm, then we're off to the BPW and eschaton races.

How are norms normally deconstructed? That is not possible with holism.

Non-reductionism. Any irreducibles would be normative. These also point to a Source, using the self as a stepping stone. Norms, coherence, relations and self are all inseparable. Relations are irreducible and immaterial.

The self is the necessary purveyor of coherence. Those two functions are inseparable.

The imminent deconstruction of science. Ironically it will hinge upon scientific realism. Can we drop back to instrumentalism and conceptualism?

The pragmatics of complexity is forcing us to reconsider ontology.

Why? From the unreasonable effectiveness of math, to that of science and language. The notion of progress is problematic as well.

The incoherence of reductionism. Science has never been comfortable with it.

But there are no isolated irreducibles. Holism reigns there, as well. There is only functional and telic alignment. These point to a supra-mundane telos: a source of coherence.

It may seem like a great stretch, but it could be that the MG is responsible for our psychological projection of the MIR. It could even be associated with a primordial fear of some kind.

All the anomalies of materialism are beginning to come into coherence. We needed to be able to look at the world, modulo atomism.

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2/1/03

Unreasonable Coherence

[Unreasonable coherence](#) (0 hits). Are we surprised? Only mildly. By contrast, [unreasonable effectiveness](#) has 1,740 hits. This stark contrast of counts indicates to me a curious unwillingness to move from one very promising idea to the next in what ought to be a logical progression. Let us not fear to tread where none have trod, at least not within range of Google. [For more background on this topic please see the pages listed under [relational metaphysics](#).]

My takeoff point is the [Coherence Theory of Truth](#) (1,500 hits). But let's back up one more step: [Quine & holism](#) (1,700 hits) and see my [Quine](#) page and [here](#), etc. It has been just 50 years since 'Two Dogmas of Empiricism'. (In the idiom of the 1930's, I am tempted to say that the interim has been a '[three dog night](#)'. We'll see if we can't warm things up a bit.)

Despite all our efforts, linguistic, scientific, logical, political, etc., to chop up reality, everything still hangs together to a remarkable degree. What holds the world together? From whence cometh coherence? I have the temerity to suggest that coherence is not merely a human artifice, no more than is the mathematical coherence of physics.

I suggest that there is a strong correlation between the [coherence of the world](#) (175 hits) and the [unity of consciousness](#) (2,800 hits). If the unity of consciousness is not a total illusion, as many used to allege, then its source is something that we often refer to as the self. If there is indeed an irreducible, immaterial self, then we must look for an irreducible source for the self. And so, logically, we must consider the possibility of a [world soul](#) (12,000 hits) which would be the transpersonal source of the self and its cohering world. I submit that this logical progression is now and forever the rational basis of all theism.

The closest approach to a rational theism is to be found in Platonism, and in the closely related **Thomism**. Hegel made a last ditch, pre-Darwinian effort to resurrect a rational theism. It has fizzled. It is curious that nothing approaching Platonism is to be found further east. The crowning irony is that it is the pantheist traditions of the East which stress a monist metaphysics. The West, despite its rationalism, has been more friendly to dualist and pluralist ontologies. Rationality begins logically in the carving up of the world. If the carving up is not restrained, however, it ends in the reductionistic nihilism that has engulfed modern culture. At some point we have to confront the task of reconstruction. That task has no recourse other than in the logical progression leading to rational theism, as outlined above.

This is the one thesis that I nail to the door of Modernism.

Darwin, more than any other individual, is responsible for modern nihilism. Darwinism remains a powerful force in the world. It embodies a simple minded logic that is compelling to the point of coercion. Its logic leads inexorably to the graveyard of reason, if not of life itself. There is only one way out of this hole that we have dug ourselves into. That is my thesis.

Now I need to find a likely door for my post-it note. Google has a list of about [50 philosophy forums](#). About a dozen of these are likely prospects.

[2/25]

Peter Suber also has a list of philosophy forums on his [Guide to Philosophy on the Internet](#). Here is a

[listing](#) of online religion forums using Google, but I'm finding few if any that would be suitable. The [coherence of the world](#) listing yields little of substance. For [coherentism](#) (1,700 hits) there are a number of useful links. The standard alternative to coherentism is foundationalism.

[2/26]

I continue to be impressed by the [Monster Group](#) (see [here](#)). The best source for 'monstrous **moonshine**' is [John Baez](#) (also see [Tony Smith](#)). No other object in mathematics appears to function as a greater relational nexus or irreducible source of coherence than does the Monster. Thus in mathematics it plays a role similar to the self in relation to the mind in general. It is only somewhat speculative to say that the Monster is also the primary source of coherence in physics, in as much as it is likely to be intimately involved in any final theory. Once [again](#), I point to the polarity between the cosmic self and the Monster (see also e.g. [here](#)). Where would the Creator be without the Monster? Who created It?? I wouldn't want to meet that person in a dark alley!

According to [John](#) (and see [week 193](#)), the **octonions**, which have a special quantum, projective role, also have a special role in the exceptional groups. The octonions might thus be a link between the Self and the Monster, given the 'high octane' (E8xE8) observational aspect of QM. In this same week, John also compares 'classical' and '**exceptional**' beauty.

[3/1]

Comprehension is a universal value. We comprehend that which is coherent. There are two types of coherence: formal and substantive, or syntactic and semantic, or objective and subjective. Objective, syntactic or formal coherence is rule drive. Subjective coherence remains undefined, and is often considered to be a matter of aesthetics.

Coherence taken to its limit is cosmology, which correspondingly comes in two extreme flavors: scientific and theological. There is no doubt that scientific cosmology is a crowning human achievement. There is also little doubt that it is, by and large, an already completed endeavor.

The one very significant question facing scientific cosmology is the outcome of evolution. There is only the general consensus that in the long-run, life in this universe will cease. Of great practical and immediate concern to our own species is the technological prognosis. There are widely diverging prognoses, but again there are two easily recognized extremes: technophilic and technophobic.

And just at this point in our very brief synopsis of the human situation, we confront irony and even predicament or paradox. The issue concerns the 'limits to progress'. Here rises, potentially at least, a cognitive dissonance between science and teleology. How do we describe it?

From a purely parochial, and short term perspective there is no great issue. Science proposes, politics disposes. The deeper issue arises only when we ask the larger question. How far can or will technology go; or, again, what if any are the limits to progress?

The closest that science comes to providing an answer is to be found in its treatment of the Anthropic Principle. This principle deals with the suitability of the cosmos with respect to the evolution of life. To make a long story short, there is the considered opinion that this suitability is remarkable to a degree that warrants an explanation. The forthcoming scientific explanation invokes the notion of an ensemble universes. Implicit, however, in this simple proposition are deep issues of logic, probability, and even objectivity and reflexivity. With this caveat, the closest thing to a scientific prognosis is the [doomsday hypothesis](#). The dissenting, 'scientific' view is to be found in [Frank Tipler's](#) Omega hypothesis.

The doomsday scenario reflects the non-teleological, scientific view that evolution is non-directional. There is no natural guarantee of 'progress'. What progress we see is only a reflection of an anthropic bias, and it must therefore be ephemeral on the cosmic scale. On the other hand, Frank sees in the quantum observational reflexivity a cosmic mandate for observers, and thus is lead to a strongly teleological and technophilic conclusion. A transhumanic, universal progress is wired into the laws of physics. In these wildly diverging prognoses lies a fundamental paradox of science: its own unnaturalness; its own unreasonable effectiveness. All of this lies behind the notion of '**unreasonable coherence**'.

Science is content, and very candidly has no recourse, but to let this matter rest. At the end of the day, what can it say besides, *Que sera, sera*? I believe, however, that this fundamental agnosis will not stand. Science reflects an essential human urge toward gnosis. It is not in our nature to be left in the dark, especially not after coming this far in our quest for knowledge. The show must go on. Can we possibly restrain our powerful collective proclivity? A crucial historical observation to make at this intellectual juncture is that gnosis and religion have never been compatible. The last several centuries of antagonism between science and religion are but one chapter in a dramatic, historical dialectic. With that major caveat, let us continue our exposition of coherence.

Coherence would be much less unreasonable if we were to take a more **substantive** view of the world. I use the word 'substance' advisedly. Substance encapsulates the pre-scientific notion of substantiality. It hinges on the twin ideas of being and presence. It looks at existence from a non-abstract, phenomenological point of view. Science is the great abstractor. It has abstracted substance beyond all recognition. In science the pursuit of substance has devolved into an arcane mathematical discipline of theoretical physicists, in which the most likely **being** is the '[Monster group](#)'. One does not have to be an unregenerate skeptic to imagine that something of *being* has been abstracted out. We can, however, take a very useful lesson from the Monster: substance is something irreducible, the Monster is the awesome epitome of mathematical irreducibility. I will go a step further: substance and being are the essence of irreducibility.

Permit me to elaborate briefly. Science attempted to analyze substance. Scientific materialism was the result. We are left with atoms in the void. But these are not just any old atoms, mind you. Standing behind the atoms is the Grand Unified Theory of physics, and behind that theory, as just noted, appears the Monster group. Comprehending the Monster is a task for only the most accomplished mathematicians. It is the epitome of irreducibility, yes, and it is more. It is also, and even more strangely, almost paradoxically, emerging as the epitome of mathematical coherence. This last observation remains controversial even amongst its connoisseurs. I look to it not as a foundation, but merely as a potential pointer to a far greater coherence, that is truly the foundation of being. The Monster poses as the Gordian knot of mathematics. Many lesser puzzles of that discipline hinge upon its convoluted structure. This is decidedly contrary to common sense. One would expect that such a 'freakish' entity as the Monster would be self-consigned to a mathematical hinterland, but such seems remarkably not to be the case. It seems more to stand as the nexus of manifold complexity. But we need not and should not dwell on mere speculation. We have more **substantive** issues. Merely observe that motivation for aspects of our perennial gnosis can arrive from the most advanced fringes of the scientific gnosis. If we peer deep enough into the cosmos, are we not, **fancifully**, reputed to see the backs of our own heads, or at least our own tracks? What kind of reflection do we see in the 'Monster' that holds together the atoms and lends its coherence to the physical world?

My proposal for substance is at once radical and logical. Certainly it is phenomenological. In a phrase: to be is to relate. Existence is purely contextual. To posit an unknowable, unobservable existence or noumenon is to take the illogical, ill founded step of reifying the inconceivable. This proposed relationalism is tantamount to coherentism: all relations are internal or essential to the being in question. This is antithetical to what superficially is the scientific downplaying of relations by taking them to be external or accidental.

Let us consider further the contrast between internal and external relations. It was Isaac Newton's absolute

reification of space that transformed what, up to then, had been a much more organic view of reality. Living as we are in the 'space age', it is at least as difficult to conceive of a non-absolute space as it was for Einstein's contemporaries to conceive of the curved space of general relativity. In particular, the odd notion of being lost in space was inconceivable to anyone before Earth was displaced from the center of the world. But even the now seemingly quaint geocentric view was a wild abstraction for the pre-Columbian mind. For the Aristotelian mind, there was not space, but rather places. Everything had its proper place in the world. For things to be misplaced in the world was a symptom of organic distress, disorientation and disease. Alienation was not a concept that would have sprung readily to mind.

Am I now suggesting that Copernicus and Newton were wrong? That Giordano Bruno got his just desserts?! No, but I am sure that there will be those who will want to caricature a postmodern, relational sense of space in this pre-modern fashion.

I have already suggested that, with the [Columbia disaster](#) (truly the 'displacement of a star'), we are witnessing the end of the space age. No longer can space hold the personal promise and fascination that it once held for those of us who came of age with *Sputnik*. Coming to an end is external exploration. The pundits may lament an 'inward turning', but was not the essential vision of the space age not just the Gaian vision of the Spaceship Earth? Ironically, it is ecology that is our psychic inheritance of the space race. Our burgeoning sense of ecosystems and general systems portends our postmodern conception of an organic world. Thus does space return to its more proprioceptive, functional sensibility. The Internet plays no small part in this conceptual shift. The essential metaphor of postmodern space is just cyberspace.

This might sound like the end of the story, but it is a bare beginning.

[3/2]

The antithesis of coherence is reductionism. Reductionism is our legacy from scientific materialism. The first step of our long journey back to coherence will be to roll back reductionism. This first step has already been taken countless times in the last half century, but for some reason the lesson has not sunk in. Reductionism is still considered a live option by far too many of us. Reductionism seemingly has nine lives. I would contend that it is already on its ninth life. Is there not just one more straw to find in order to break its back?

No, that will not be my strategy. That is the implicit rationale of postmodernism. Postmodernism seemingly wants to keep all options open, including that of reduction. Its vast stockpile of irreducibles are like so many Lilliputians against the Gulliver that is the residual coherence of materialism. Reductionism may be contained, but it is still very much kicking. It is not more Lilliputians that we need. What we need is a wooden stake.

Coherence is a vastly underestimated force. Or perhaps not. Postmodernism may only be truly understood as a loose but resolute coalition against coherence. Whence the resolve? Whence the intransigence? Like all intransigence, it is founded in fear. And, yes, fear of coherence.

The only way I know, or any one knows, how to deal with fear is to confront it. Naturally, we are doing anything but. Instead, on the few occasions where the issue of coherence has surfaced, there is denial backed by scorn, etc. The fear remains inchoate.

What gives? In the 'good old days' we gnostics were simply dispatched at the stake. No muss, no fuss. Now it is not quite so easy. Nonetheless, the cacophony of postmodernity has served to keep the ambient noise level well above the threshold of any nascent vision of coherence. That calculus, however, disregarded the Internet. The simple logistics of the Internet provides an almost clear channel for coherence. The ball is in the court of coherence. A little bit can go a long way in cyberspace. In

cyberspace the shortest distance between two points is the coherent line. The self-organizing phase change from chaos to coherence should be virtually spontaneous. A butterfly flaps a wing and the currents of coherence are set in motion. The butterfly is a virtual, virtuous handful of truth seekers who overcome their fear. If there is a comprehensive, comprehensible truth out there, and half a dozen people are able to discern it, it will be all over but the shouting, thanks to WWW. Chaos and ignorance are on notice.

So, yes, for the last fifty years, the very worst kept secret is that there is more under the sun than 'atoms in the void'. That materialists now call themselves (non-reductive) 'naturalists' serves as exhibit A. The final guise of reductionism is not to deny the undeniable plethora of irreducibles, but rather to deny their coherence. The reductionists' cooption of the label of 'naturalism' is as explicit as they need to be concerning their fears of whatever monstrosity might conceivably exist beyond mere nature. For instance, we have already met the 'Monster', and I maintain that it is but a shadow. Whose shadow? Ultimately it is our own collective shadow, and that is quite naturally our greatest fear. Aren't all of our fears 'just' the projection of our own inner darkness? Yes, and we have ample, justified reason to be sore afraid of our own demons, collectively multiplied and magnified.

Indulge me, however, while I say a few more words while on this subject. The original and residual strength of reductionism was never predicated on its merits. In over a century now, there has not been one single successful, uncontested instance of anything ever having been reduced to any other thing. The closest such case, and the one most often cited, has been that of thermodynamics being reduced to molecular kinetics. Let me just say that thermodynamics contains mysteries that remain at the forefront of physics research. The directionality of time and the loss of information are still among the greatest puzzles in physics.

The real problem lies with non-reductionism. By the same token as above, I can point to nothing that is incontestably irreducible. I submit that these twin failures are two sides of the same coin. The coin of the realm, the only legal tender is coherence. The substantiality of coherence is unanalyzable. You cannot, to the great frustration of the atomists, carve out a piece of coherence and place it under a microscope. In contrast, one can, famously, manipulate atoms under a microscope to spell out 'IBM', proving the reality of atoms? True, but only if physics can be identified with metaphysics, which is the whole issue from the start. Should theologians be surprised that God has not appeared in our telescopes?

Thus do the reductionists think they have succeeded when they place any, more or less tangible, piece of reality in their analyzer and proclaim that after exhaustive analysis that there is nothing left but tinier bits of reality. That is true, and it is notoriously true of the analysis of biological organisms, but there is a catch. The analysis never survives the analysis.

The portent of coherence lies in the very 'success' of analysis. The more we analyze, the greater is the 'complexity' that we discover. I only need aver that complexity is in the eye of the beholder. In the realm of complexity, the barrier between the epistemic and ontic becomes fully transparent, or should I say, totally permeable. Complexity theory is, on its own merit, the antithesis of reduction.

The reductionists claim the self to be an illusion. I agree. But, it is only a relative illusion. It is only an illusion relative to the reality of the cosmic monad. Otherwise, our own self is the most enduring reality we can possibly experience. It is simply the one nexus of all our experience and knowledge. Remove that nexus and what do you have? One blathering idiot. In this age of alienation, our lives all too often seem to disintegrate before our eyes, 'in real time', as we are wont to say. My only claim is that what little of coherence we are able to salvage from our lives can only be attributed to our beleaguered personal monad. The intellect is not everything, but it stands to reason that an intellectual appreciation of the greater coherence of the world would serve to ameliorate our alienation from it. Who knows, an

integration of the psyche might be taken to heart.

I am just saying that coherence, if given any benefit of any doubt, can easily seem to overflow the strict confines of scientific cosmology. And I am not here to beat you over the head with coherence, but I do ask you, if you were never to give coherence a chance, how would you know what you had missed?

The gossamer of coherence lies in the ubiquity of relations. No one will vouchsafe that relations are all that we can ever know of the world. Things are merely a rational construct of their interactions with other things in general, and their interactions with us in particular. The reductionist maintains that relations are all spatial and temporal accidents. The coherentist demurs. Space and time, she avers, are merely abstracted from the essential, functional relations that comprise reality. The coherentist is a functionalist. We can never know anything outside of a larger functional, systemic context. Even, or especially, in a mechanistic context, nothing is left to chance. The place of everything is preordained in a cosmic causal context. The only idea that the coherentist needs bring to the mechanist's feast is that the universe may be more like a great thought than a great machine. Certainly, most, if not all, of the gears of Newton's clockwork universe have long since been replaced by the mental constructs of mathematical physicists.

From the view of developmental psychology, space and time are hardly innate concepts, but only develop very gradually out of conceptual generalizations of our functional, proprioceptive interactions. Contemplate the incomprehensibility of a simple map to a pre-modern mind. The Cartesian division of reality into the extensional and intensional or intentional is a nearly incredible conceptual leap, yet materialism is its legacy. How strange that our modern sense of substantiality came to be founded upon such a leap of the mind. How much stranger that we can hardly, anymore, grasp its utter strangeness. How do we find our way to disentangle ourselves from our own abstractions whose once very fashionable functionality we have already outlived? It will take some getting used to. Let us not, please, allow ourselves to be ground down by our own abstractions.

[3/3]

Enough of the fluff, right? Let's do the nitty and the gritty. What holds the stars in the sky? Where is Atlas when we need him? And how about mother Nature?

I take atoms seriously, but just not quite as seriously as my former physics colleagues. And I take the Monster group more seriously than most mathematicians. So here's the deal:

Ultimately I blame it (the starry sky, etc.) on logic, more than on God. There is no point in overworking God. Let's let God off the hook, as much as possible. In the BPW, there are ample reasons for a minimalist take on the big girl upstairs. *Sua sponte*, as they used to say in grammar school: it's up to us. I hold nothing against Mom, but let us not always hide behind her skirts.

Our two points of departure are Anthropic and the Quantum, and don't they just about amount to the same piece of logic, anyway? It all comes back to Wheeler's tautology: no phenomenon is real unless observed. Reality, then, is, practically by definition, egocentric. I recognize that this sentiment flies in the face of modernism and even postmodernism. Where is the humility? Should I not apologize? Not on your life. Instead I bite the bullet, the messianic one, that is. The above logic compels me to go the full distance. Copernicus was big. Whoever can overthrow Copernicus will be bigger, and we're talking biblical proportions. You get the picture. The logical coherence of our *fin de siecle* context demands that our would-be Copernicus II give obeisance only to JC. But that is not all. Crank in the previous observations concerning a minimalist theology, and realize that the 'Death of God' might be something more than a clever turn of phrase. Jesus was not the Son. Jesus was the sacrificial remnant. If that does not scare the Bejesus out of you, then, by God, you are not paying attention. Egocentric? Better call it

Christocentric. In short: Copernicus2 = JC2. (I was always a big fan of indexicality!) The ultimate cosmic irony is that Jesus, in claiming to be merely the son of God, was committing a virtual prevarication, simply to help preserve our sanity and sense of cosmic security for another two millennia. But now the truth is out. Science has just been an acting out of this same cosmic charade, but not anymore, folks. It's no longer atoms. It's no longer God. It's just you and me, sister. And I'll do my messianic best to make that stick, right here at WWW. What do they say, 'Give it the ol' messianic try'? You and I know that this is mostly just a formality, but in this little formality lies a big chunk of history, and history is for keeps, after all is said and done.

Does any of this help to explain the starry sky? It is all part of the one big coherent picture. The best possible picture of the best possible world. There is, and will be no World2. The logic of the stars is simply teleo-logic, backed by the Monster. It is the Monster that disciplines our cosmic dream. We did not invent the Monster, nor it us, but we make the best of what we've got. The **Monster** might have been bigger, or maybe smaller. But where would we be without it? What if it were not the optimal size? Would this still be the BPW? Einstein wondered if God had any choice in creating the world. God wonders if Einstein had any choice in inventing general relativity. Just how coherent is our Monster friend?

As I have noted before, you can forget your pretty little starry sky, the Monster is the closest thing to an MIR that we are ever likely to encounter in this vale of tears. Close, yes, but no cigar. Nonetheless, it surely is the Cosmo-logical knot. There is a paradox in the combined mindfulness and mind independence of mathematical objects. How can something be so mindful and 'mindless' at the same time? The Monster is a stand-in for the final world enigma. Does it not cast its shadow on our little Millennial festivity here? Medusa could barely hold a candle to this mother. We might do well to employ the ruse of Perseus in avoiding eye contact. And where are those constructivists when we need them?

[3/5]

I have not yet declared defeat in my role of Perseus/Alexander/George vs. Gorgon/Gordian/dragon.

I remain desirous of resolving the apparent conflict between Anthropics and the Monster. Here are some points to consider:

- math genius
- number theory
- ellipses -> eccentricity -> modules -> exceptionals,
- TOE <-> Monster
- observer problems
- *numerical '**coincidences**' (e.g. [e^pi - pi ≈ 20](#), etc.)
- Godel
- 'organicity' of math

Are the above just a dustbin of mathematics, or something more? The numerical coincidences smell fishy. There is no explanation for most of them. The other points may or may not be related to this problem.

I want to show how the Monster might have been created, but is it not also nice to have a true MIR? There is ambivalence.

There were bound to be exceptional groups; and, perhaps logically, there was bound to be the largest one. These exceptionals would figure in the various mathematical exotica, and possibly in math genius. Primality is primal.

Math genius may pick up on the resonances of the near misses. With no miss, there is no resonance. Quantum computing could do likewise. There could, on further speculation, even be an optimal observer bootstrap loop; and that, of course, would be the crux of the matter. Could there be an irresistible force hereabouts to move our favorite immovable object?

There may be virtual, shadow, 'imaginary' monster-like 'resonances' (an infinite number of them?) of even larger dimension. We see now just the largest 'real' one. We're talking imaginary 'roots' of some larger system. It may be that our world exists 'off the mass-shell'. It is reified teleologically, and the reification of the monsters or exceptionals is related to that. More or less! This speaks to the putative **organicity** of mathematics. Math, as a purely mental construct, cannot be exempt from hylozoism. Can it? Could we conceive a logic incompatible with our existence?

There is an optimal size for the largest real exceptional group. That's the one we observe. That is no coincidence. That is a logical necessity. Logic is not absolute, nor is the resultant math. There is a 'gravitational' warping of the logic. Any extant logic space must be closed epistemologically. Math is not exempt from the necessary epistemic-ontic connections. This closure is just the foundation of coherence. This is the source of the 'unreasonable' coherence of the world.

How and where does this hylozoic 'warping' of logic operate? It operates on the fringes of our cognitive abilities, and it operates there with sufficient coherence to be virtually undetectable. It operates in the realm of genius, which remains the foundation of mathematical truth. It is the universal resonance of genius. It will be as elusive as vitalism to detect. Consider the dog that chases its own tail! It can only be seen coherently or holistically.

$e^{\pi} - \pi \approx 20$? Does this not just compute, mechanistically? Is the circle warped? Yes and no. Forgive me if I point out that 'e' is the number of life, and π is the number of closure. How could there not be this near closure of life? Is this too spooky? (JC2 = 20C AD as the closure of history, but don't complain to me, I just work here!) This latter is only meant as semi-serious, but it does point to something truly serious: the organicity of the world and all its 'abstractions'.

Could we conceive of e^{π} as anything else? How did we fudge these numbers? No, they fudge themselves. This is a true panpsychism, just as advertised. Is this not a gross overdetermination? And what else is new in the BPW? Even the numbers conspire, for they could do none other. The natural logarithm is a vital, organic concept. It must resonate, and $e^{(i*\pi)}$ is only the mother of all resonances. Better stop me before I commit any worse crime of numerology. But do recall the antagonism between the decimal and the duodecimal forms of 'closure', as apocryphally pointed out by the Jews to the heliophantic Egyptians upon the occasion of their exodus, with the first ever 'recorded' street gesture, and this despite their more traditional Davidic semiotics. Thus we do not have a mod of 24 as might have seemed more 'natural'. 10^{10} , it turns out, is more natural or organic than 12^{12} . The logic of numbers appears fixed just because of our fixation with it. *C'est la vie, mon amour*. Is Pythagoras turning in his grave? If he is, it is to a 5/6 rhythm.

I recognize that I am terribly far from the semblance of an explanation; but do, please, recall that this is an exercise in minimalist messianism, and so: *sua sponte*, my friend. Your work is cut out for you. I'm just the entertainer here. I'm the one with the squeeze box, when I last checked on Google.

I'm surprised to find only the above reference to the e^{π} coincidence. It was not even reported until 1988, which seems rather late in the game. I can only conclude that mathematicians must find it somehow embarrassing. A less peculiar coincidence involving the [sqrt\(163\)](#) has at least 50 references, probably because there is an 'explanation' involving the 'j-functions' that are related to the [Jacobi elliptic functions](#) [see the [Heegner numbers](#)]. [3/11: I'm still not seeing the 'explanation'. Does anyone else?] [9/1: There is an ambiguity as to whether the e^{π} coincidences determine the j-function or vice-versa. The 'rationality' of the 'j' is the issue. From whence does it come?]

[3/10]

I don't usually take up the Pomo cause, but here is an exception:

[CONSENSUS AND COHERENCE IN MATHEMATICS - HOW CAN THEY BE EXPLAINED IN A CULTURALISTIC VIEW?](#) by Susanne Prediger, PoME journal 16, July 2002

[3/11]

To posit mathematics as cultural, as Susanne virtually does, is simplistic. Yet how much less cultural than chess is it? I would venture that math is more 'cultural', given the greater rigidity and simplicity of the rules of chess. The concept of 'proof' is notoriously vague and controversial, as are the various axioms of logic. The various treatments of infinity and the calculus are cases in point. The role of conjecture is absolutely essential to its advancement.

Does any of this consign the Monster and e^{π} to the status of artifact? Yes and no. Suppose we speak of a cosmic artifact? Does this present another picture? Is 'e' not an artifact of some culture? It emerges from the culture of calculus. It is an article of that culture's coherence. Is not 'pi' an epitome of some kind of culture? Both depend upon controvertible notions of infinity.

I would say further that mathematics has no choice but to be optimally coherent. We're talking FLT (Fermat) type coherence. We don't yet fully appreciate the psychic status of 'deep' math, any more than we do of deep ecology. Maybe we do see the back of our own head, after all -- no longer quite so ['fanciful'](#) -- coherence is the only thing left unbounded ([Universe as Doughnut: New Data, New Debate](#)) [Dr. Spergel added, "If the universe were finite, then this would rule out inflation and require something new." [...]. Moreover, the idea that dimensions could be curled in loops occurs naturally in theories that try to unite gravity and particle physics, several physicists pointed out. (**Micro/macrocsm!**) Anyone for coherence? All this harks back to the Greek abhorrence of the [Apeiron](#)]. Until we understand the deep ecology of math, we cannot dismiss the 'coincidences' of e^{π} . Numerology and astrology are not wanton. One could hardly imagine a culture without them. Coherence resides in those shadows. Was [Ramanujan](#) (1887-1920) not just the ultimate numerologist, much to the chagrin of many of his less well endowed colleagues?

Gosh, I was thinking I had already made ample reference to the Ram, but spell-check tells otherwise. He is surely exhibit A, but for what crime? Whodunit? Hedunit. There is a very peculiar resonance between our deep psyches and deep math. The three journals devoted to the ram-ifications of his thought processes are a small testimony to that....deep coherence? Should he not be ensconced in any prophetic pantheon? He is already in mine. The Ram has put the genie back in genius. Case closed? Math is no less optimally coherent than ecology. The BPW is the notice of a cosmic ecology, nay, a cosmic teleology. Gaia is written on that wall.

Can we Ramify Jesus? It is a similar idea, but different orders of magnitude and quality. It is also about being in the right place at the right time. Tell me about that!

Mathematicians are sitting on a metaphysical goldmine, or is it a time-bomb? They keep quiet about it lest they upset their hard-nosed, scientifically established colleagues. The unreasonable effectiveness of math is forcing the issue on the larger community. The larger community looks askance. The larger community dreams of the genome and then the proteome and the [unknome](#) raise their heads. Complexity knows no bounds, other than those of an ultimate coherence.

The deeper we look the more we confront an irreducibly organismic (unreasonable?) coherence in math,

physics, psychology, biology, etc. Where is the epistemic/ontic divide? When will we admit there can be none?

Have I slain the Monster? No, but I have tamed it. To everyone's satisfaction? Not quite yet.

Does the rational theist wish to tame God? Do I wish to place God in the traces of our telic ambition? The cosmic self has a mind of its own. We would not be here to extol it, had it not. God will be tamed only to the optimal degree. And whose optimum is that? That is just love's maxim. And if you think love will be tamed, well, do I have news for you! This truly is news from nowhere and now here.

Back to [Susanne](#):

In short: coherence in mathematics emerges, because mathematicians immediately search for solutions to level inconsistencies whenever they appear. In consequence, inconsistencies do not exist in mathematics, because they are not tolerated.

By the way, '[coherence in mathematics](#)' yields only 31 hits, and all but this one deal only with math education. Unreasonable coherence is unreasonably unattended.

The Pomoists miss the bigger picture. They scarcely distinguish mathematics as one among many cultural artifacts. I suggest its role is crucial. It is the most direct probe of the universal psyche. Indeed it points to that universality, as nothing else can, abstractly and outside of religion. Am I positing the quantitative nature of the psyche? No. I am positing the unique, qualitative nature of mathematics. I posit the emergence of sheer quality out of sheer complexity. Complexity is the Rorschach, mathematics is the test. Mathematics is the end of complexity. The Riemann hypothesis and the classification theorem point to that end. There is a closure to complexity. The unboundedness of love is a singularity unto itself; the rest of the world is its shadow. Mathematics circumscribes that shadow as nothing else can.

Ultimately, of course, coherence cannot be analyzed. Mathematics comes as close as possible. Beyond that, coherence can and will be celebrated. It will be lived. It is our magic carpet: the genie of our genius and genus.

The unreasonable effectiveness of mathematics is owed to its logical circumscription of chaos, of the Apeiron. We see its tracks in the [micro/macrocasm](#). It is the testament to the logical confluence of ontology and epistemology. Mathematics has tamed the noumenon and placed it in the traces of love. Sorry, but there is no more analytical way of stating it.

[3/13]

From whence comes math?

Consider all the mathophobes. Is math really necessary? Couldn't the BPW be mathless? I can sympathize. I consider math to be a sometimes entertaining spectator sport, along the lines of chess, but that does not mean I would ever want to spend more than a few minutes at a game.

I submit that, indeed, it is games that are the ontological source of math in the world. Why games? They are entertaining. It is often hard to distinguish between life and sheer gamesmanship. Darwin took this basic insight and turned it into a *reductio*. We need not go there.

Games entail rules, and rules entail logic and randomness generators. Where would the game of life be without the laws of physics? Metabolism is a major part of that game.

It may be that in heaven there is no metabolism and no physics to speak of. Why not just skip all the restrictions under which we operate here? It comes back to spiritual gravity. There has to be a place where the risks and stakes are high. Again, there is no way to avoid this sort of game talk. Heaven may defy gravity, but it has to wait upon the game down here. Otherwise the world would not be serious. It would resemble a joke, even more than some claim it does now. There is something about truth and consequences that we cannot ignore.

There is another possible consideration relative to the necessity of math. In the quantum world, math enters in a more fundamental fashion than in the Newtonian world. This has to do with the discreteness of observations and the entailed probability distributions. The stability of matter depends on these rules of observation. If there were not a rule concerning minimum photon energies, the world would implode in a microsecond, a very warm microsecond. If there is to be a coherent microphysics, quantum-type rules will come into play, and so will the attendant mathematization.

With quantum systems, one has to deal more directly with system states. Such states have formal observational classification schemes, which entail sophisticated mathematical structures, and there is no getting around it. Such schemes do have game theoretic overtones, although I am not aware of any formal analysis of this nature.

In classical mechanics, the formalization is something that may be appended to the underlying dynamics, often in an arbitrary fashion. With quantum physics, however, the formal aspects are right there in your face. There is no way to define such a system without being explicit about the mathematical machinery. With the quantum realm, the epistemic-ontic divide is explicitly overturned, and it is done so in a necessarily **rule driven**, mathematical, computational fashion. Quantum logic is virtually a pleonasm, whilst Newtonian logic borders on the oxymoronic.

The rule driven nature of games makes them eminently suitable to computerization, up to and including the simulation of the contestants themselves. But how do we get from the normative character of games to the inviolable nature of physics? Probabilities likely play a role in this transition. And what plays the role of the computer in this informational mechanics? How are the rules enforced?

There is something about the natural discreteness of information that should be considered. Is information more naturally digital than analog?

[3/14]

To come to grips with my questions about the place of mathematics in the natural order, I need to appeal to creation. Is there any logical order of emergence outside of the Darwinian model?

Perhaps the most primitive of all systems is just the **cycle**. I would submit that the lineal logically emerged from the cyclical. The myths of cycles appear to be the most primitive. The cycle combines key semantic, semiotic, physical and mathematical concepts. It is a root dynamic. A crucial aspect of the cycle is the resonance, which combines space and time in fundamental fashion.

In considering the semiotics of resonance one can hardly miss the nearly universal presence of **OM**:

OM, like Amen and Ahmeen means the Divine which manifests as all that is. OM is the "word" as in; "in the beginning was the word" which means primal sound or vibration from which all other names and forms arise and to which we all return. OM is the Alpha and the **Omega**.

In theses senses, OM is logically prior to the more lineal prophetic logos, or the **Zim-zum** of the Kabbalah.

Pi is the measure of the cycle, but, a much more self-contained and dynamical representation of the cycle is $e^{i\pi}$. The imaginary unit ($i = \sqrt{-1}$) is a resonance within a resonance. e , i , and π are a virtual **trinity** for the discipline of mathematics, not to mention for physics, and especially for quantum physics. No other quantities can match their power or ubiquity in the most basic and esoteric realms of math and physics. The cycle cannot be considered to exist independent of these quantities. They exist together at the most primitive of all ontological levels. If there is a confluence of psyche and *physis*, mind and matter, or quality and quantity, it would be here.

It is the magic of the Zim-zum or lineal logos to break, *temporarily*, out of the cycle. That temporality becomes our history. Six is the circular number and five is the lineal number. I would equate the pentagram with the Zim-zum. The peculiar [decimal syzygy](#) of $e^{\pi} - \pi = 19.999099979...$ cannot be ignored in any such context. If this syzygy does not point to the breaking-out nature of the Zim-zum, then someone is trying hard to fool us. There is a semantic necessity here which overrides mere numerical necessity in a manner which is reminiscent of the Anthropic role of the Monster group. The coherence of mathematics and the world hang precisely in such a delicate balance. Is any of this unreasonable? No more so than the coherence to which it gives rise. The implicit numerology is just a minimalist version of panpsychism. At the end of the day, numbers cannot and will not alienate themselves from the mind from which they arise. One can no more remove numbers from the mind than one can remove mentation from the numbers. Should this logical reciprocity not have been more obvious to us? What mental block led to the modern epistemic-ontic divide, especially with regard to numbers, of all things?

[3/15]

There is in the world a ubiquity of cyclical phenomena. The numerical quality of cycles is essential to them. The cycle is *a priori* irreducible, both quantitatively and qualitatively. Nowhere are the epistemic and ontic more closely conjoined. The simple cycle should have been a sign to those who so glibly sought to put asunder that which is logically indissoluble.

Can there not be cycles beyond our ken? Does that not depend on 'our'? The notion of a cycle is conflated with the notion of self-identity. Most everything else is trivially or tautologically self-identical, but not a cycle. Its self-identity is non-trivial and essential to its existence as an irreducible, emergent property. One such property is frequency. Frequency is not an arbitrary measure. Frequency is essentially and physically relative. Frequency is essentially observational. Could we not say the same of extension or duration? I submit that frequency is more basic than either. This fact is formally recognized in the designation of the metric standard in terms of wavelengths of light. Length and duration are both derivative relative to a standard frequency. The absolute nature of the velocity of light speaks to this same logical and physical relativity. And through Einstein, even mass is reduced to frequency. The reduction of energy to frequency forms the basis of quantum physics.

[4/21]

Well, gentle folk, you may have wondered at my absence. Among other things, I have been wondering whether, if I were to be shot, the hole in my head would be caused by the bullet, or would be psychosomatic, and how I would know the difference. This might seem a far cry from the e/π syzygy, and it is. I think it is easier to explain the starry sky, given the likely necessity of a sunny sky, than a hole in the head. Cycles are certainly more obviously involved with Sun and stars than with bullets.

I have taken about 100K of notes on cycles and stuff, off-line on my PDA, but I have nothing that is sufficiently succinct for these pages, yet. To wit:

Friday, April 11, 2003

9:33:13 AM

- • creation may be like rebuilding a society such as Iraq
- • a society is composed of ring structures built out of ring psyches as a magnet is built out of individual spin atoms
- • the will is the direction of the spin
- • alignment is the problem
- • cloning of spins, and then a reproduction cycle
- • social space v. phys space
- • sexual repro is a trick
- • that is about the biggest leap from the pure psychic realm
- • what is the prototype?
- • repro has a lot to do w/ atoms
- • can we do a Feynman ring diagram for repro, and have it connect w/ atoms?
- • s-repro is a way to prevent cloning
- • what is the primal prototype?
- • primal seeds?

See! Take my word for it. Talk about bullets....

A problem that is inverse to the bullet hole problem is that of walking, or not walking, through walls, which reminds me of the 'bullet hole house' in Concord, but that is another story. Normality is more of a challenge for immaterialism than is paranormality. They don't shoot ghosts, do they? How do we invoke the Pauli Exclusion Principle, without invoking atoms? I don't mind atoms too much, we can derive them from cells, as cells are derived from organisms, given some sort of scheme reminiscent of 'object oriented programming' with inheritance and the like. But is that too much of a stretch? Speaking of stretches, how many people are aware that the PEP depends on fermi statistics, which, in their turn, depend upon, I believe, something like PCT symmetry, and don't ask me what that derives from? Sometimes physicality is not quite as physical as some of us might like to think. Nothing like a little physics to disabuse one of physicalism.

Looking at it from another perspective, we normally avoid the superposition of heads and bullets, but doing so is usually related to the problem of Schrodinger's Cat. Who observes the hole in my head? Is it the same Gal who observes Berkley's tree on the quad? And how does the shooting of bullets relate to the chucking of spears? How many spears would a....? I don't mean to make lite of the silver bullet-hole problem, but what else can a body do?

When I get serious, imagine that, I get serious about the continuity of cause and effect. Given the A&O and the BPW, everything else has to fall into place, *a la* the PSR. The manifold of reason is quite continuous. You can stretch it out, and the Lord knows we do, but you can't break it, anymore than you can break a gluon string. Can we not work the superposition problem as well from the top-down as from the bottom-up? Perhaps even better if we have to invoke the indefinable notion of observations and record

keeping. It might be easy to make a record, but not so easy to keep one. Just ask the IRS, but please don't tell them I sent you.

Reasons are manifold. Less often are they manifest. Does not a reasonable world become grossly overdetermined? But that overdetermination is just what keeps the roulette wheels in Monte Carlo honest, honest! Sure there is psychokinetics, and there are also casino bouncers. Being discrete is not an option down here, it is the best possible law. I need the PSR like I need a hole in the head. We all have holes in our heads, it's just that they are hard to observe. Well, they would be easier to observe, if we weren't so darn persnickety about them! It's not necessarily God that keeps the trains running on time, it is more likely our own insecurity. That good ol' 'invisible hand'. And that is what the Omega is (not) about. It is just about **homeland security**, if you catch my drift. If you shoot me in the head I will die, but not out of necessity. Out of insecurity. It's like the evil eye, only more so. And if you ask me no more questions.... It must be time for another vacation, or another war. The telephones don't really work, it's just the commercialization of telepathy, to slightly oversimplify the matter. Have you noticed that when the wife calls, the ringer is practically superfluous? It's only the telemarketers who really need phones. You mean you didn't know that communists don't use phones?! Shame on you! Or was it the Amish? Anyone for a little shoo-fly pie? How about a telepathically telemarketed shoo-fly pie? You see the problem, don't you? So, will the glory train be running on time? Yes, if it runs on Internet-Google time.

[4/22]

And what about SARS? Is it eschatological? Is it another embarrassment for immaterialists?

As you may have noticed, I am not easily embarrassed. Not by nature, just by profession. Will this be the Big One? How will it play in the hinterland? Will it genetically combine with HIV? Well, yes and no. Be scared, but fear not. Will we be robbed of our Millennium? What do you think!

There is talk that SARS may take down the Beijing regime as effectively as the Marines took down Baghdad. That would not terribly displease us, if we can contain the loss of blood, minimize the looting. It is possible that SARS could be restricted mainly to China, where there could still be millions of deaths, and perhaps Africa, where the HIV recombination would be almost foregone. There would at least be a behavioral transformation on the Sub-continent, if not in the Third-World. The cost is great. What is the reward? Is this the price of the Millennium? Are those the ashes from which the Millennium must rise? We will shape up or ship out.

Along with Beijing, Islam, as we know it, may be another casualty of SARS/HIV/terrorism. Kim Jong's days are numbered. He is the wrong person playing the wrong game at the wrong time. He might not last out the year.

What then of idealism? Will there be a break or a new opportunity in this game of global dominoes? Will there be a new crack in the pall of materialist orthodoxy? I can't yet place it.

And why SARS?

Could there be symbiosis without parasitism? Could there be biology without symbiosis? This is what ecology is about.

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2/24/03

Creation vs. Evolution

It has only been a few months since the last foray into [Creation](#). That last attempt turned out to be a two pronged attack on the subject. The first prong was an attempt to recruit pantheism to the cause of creation. Creation is hard put to find a point of repose within the pantheist schema, or lack thereof. Furthermore, the western shoe has a hard time connecting with the mayan tires. The fact that maya has no tires to kick, may exacerbate the problem, if you see what I mean. Think of one shoe tapping. Never mind.

Kickable tires were more available when we turned to the problem of emergence. Emergence is the evolutionists' answer to Creation. Strain though they do, nothing notable or non-biological has yet to emerge from the exertions of the emergentists. They simply cannot forego the skyhook of teleology and downward causation. Anytime that a physicalist departs from the Lucretian picture of atoms swerving in the dark, she is asking for metaphysical trouble. One trouble is that any emergentist ontology is bound to collide with epistemology. The [epistemic/ontic](#) divide is insufficiently robust to withstand the cross-currents of biosemiotics, the '[Ome explosion](#)', and the like.

Failure of one's opponent is one matter, one's own success is another. How are we to ward off Samuel Johnson's fateful kicking of the stone, in refutation of immaterialism? A mere [dream atom](#) is altogether insufficient.

Sam is distracting me. This is not a stone kicking contest, this is about Creation. *Ex nihilo* is our problem. It would seem that a symphony can be created *ex nihilo*, but can a stone? Why should it seem so much more difficult to create a stone than a symphony. Mozart was a mere genius, while Sai Baba is a spiritualist for all his alleged *siddhi*. A symphony is created out of the mind, a stone out of atoms. With the 'dream atom', I wished to suggest that atoms had a similar provenance, but tell that to Sam. Sam never met the big Baba, and neither have I.

The emergentist would contend that given atoms, symphonies are bound to follow. I contend quite the opposite.

Here's the problem. Creation and evolution are two extremes. Many of us seek a golden mean, but that is not so easy if you are not a dualist or a deist, as are the Intelligent Designers, for instance. An IDer sees God as a literal micromanager. I beg to differ, but the IDers do have a point: where would Mozart be without a flagellum? And I'm sure that Sam would agree.

Why didn't God just commission Gabriel to create the 'Jupiter'? Who needs Amadeus with all his flagella? That is such a good question that I probably don't have an answer, but you know me, I'll give it the ol' messianic try. And I don't have to answer every question that comes down the pike. All I have to do is give the skeptics a run for their money.

God need not be a micromanager. Once she gave the BPW process a kick-start, she could kick back and watch us sweat the details. Serves us right, huh? I'm sure there is a hole in the heavenly fence for the angelic sidewalk superintendents. God did not create the parasites. God created creation. God created ecology. Nature has its cycles, we have our norms. Our norms complete the ouroboros.

Two details come spontaneously to mind: Amadeus' flagella and Sam's stone. I would blame both of them on 'ecology', rather than on either God or evolution. This is about relationalism and the manifold of (felt) meaning. And let me not forget cycles. That's what I was using my PDA to cogitate upon during this last intermission.

What's with a **cycle**? This goes back to the e/pi [syzygy](#). Nowhere do epistemology and ontology become

more conflated than in mathematics. I suggest that the lowly cycle is the inheritor and manifestor of this amalgam. In the game of reductionism, I replace atoms with cycles. The cycle is the common denominator of all emergence, from the ouroboric A&O cosmic cycle, down to the orbital atom and the spinning flagellum. There are many cycles, but only one cyclicity. There is an irreducibly vital, even panpsychic core to the phenomenon of cyclicity. There is no such thing as an objective cycle. There is a **normative** recursion and even self-identity at the core. Counting is one such vital cycle at the heart of mathematics.

Does not cyclicity obviate the whole problem of Creation? It would seem so, according to the pantheists. But then they hardly appreciate the singularity of the BPW. That is precisely where the theism is irrevocable.

Relationalism in a global context is a web of cycles contained in cycles. The space-time manifold is constructed of such a relational web in the style of Penrose' 'twistors' or 'spin-nets'. The cycles become aligned into a cosmos rather in the fashion that our neural nets are aligned into a conscious self. Is it magic? Yes, there is always a bit of that: enough to keep everything interesting. The world wide web is another manifestation in another space.

Flagella and stones are nothing if not ensconced in a relational web. 'Being kicked by Sam' bespeaks a web of startling proportions. No cycle is an island.

[4/25]

I would understand if you were to compare my authorship of these pages (un)favorably to that of a monkey supplied with an electric typewriter, knowing that no disrespect for our simian foremothers was thereby intended on your part. Nonetheless, watch out, as with the apocryphal conspiracy theorist, some day, some theory may turn out to have been correct.

What I wish to say about immaterialist creation is that we can have our immaterialist cake and eat it too. Both George Berkeley and Samuel Johnson will turn to have been correct. In keeping with the spirit of the BPW, we can have the best of both their worlds, and of all worlds, for that matter. Our dream atoms will turn out to be eminently kickable.

How do we arrange to have our BPW and eat it too? By using evolution, of course. But not exactly as the Darwinians are wont to understand it. It is notorious that some of my Christian sistren are down on Darwin, and I sympathize. It is no secret that Charles harbored the most serious reservations regarding his own theory. A monkey on a typewriter is capable of vastly more moral and aesthetic motivation than are the cosmic rays that are alleged to help rearrange our DNA codon letters.

Unlike the cosmic rays, God has a plan. That plan includes Amadeus' flagella, but not directly. God dreams up evolution, rather in broad outline, but then, using teleology to its utmost, is able to implement it mostly in reverse order. That's cheating! Well..., all's fair in love & Creation. But what if a Kim Jong Il, just as a for instance, were to come along and nuke it? Wouldn't that mess up the plan? Well, that's a pretty big 'if'. The way I reckon it, that's just not going to happen. Either a Bush, a Bubba or a Baba would intervene. But, hey, don't take my word for it. Let's just wait and see.

You question whether it would be possible to reverse engineer evolution, Kim Il or no Kim Il. I'm telling you that where there's a will, there's a way. If the reverse engineering of evolution would keep Samuel, George and maybe even Charles, happy, well, God would just outdo herself. The big payoff is that with the overarching evolutionary schema providing an enormously cohesive coherence, our dream atoms become, as I have earlier remarked, eminently, relationally, kickable and, yes, eatable, potable, and otherwise functionally promoting of cosmic intercourse. The only downside is that with all the kicking going on, we kickers are also wont to kick the bucket. But, hey, just how much of this lovely cake can

one person possibly eat? You don't want to get a BPW stomachache, do you? And, besides, how many proms can a parent put up with?

[4/26]

The only thing that anyone of any metaphysical persuasion could find wrong with the idea of evolution is the materialism implied by it. What is right about it is its internal coherence. Who is to say that we cannot have the coherence of evolution without all its materiality? There is nothing wrong, and almost everything right with natural spontaneity. Why go through the labor of an arbitrarily imposed, top-down creation, when there exists a schemata for a 'natural' creation? Why should God not let 'nature' do what nature can do best?

It is my contention that the BPW entails an optimal balance between God and nature. I see absolutely no reason to believe that this optimal balance is not being achieved, considering especially that we now stand at the threshold of the Millennium.

The obvious way for God to empower her Creation is to exploit natural spontaneity to its utmost. An evolutionary style of coherence is the *ideal* agent of that spontaneity. Thus are we able to achieve an optimal balance between the creative push of spontaneous adaptation and a teleological pull. We and nature push, while God pulls. In the process we are also exploiting the positive powers of vitalism, panpsychism and pantheism, while avoiding the incoherence of dualism and deism. And who is to say that such a BPW is not possible? Why should we suppose that we are not its living testament?

The only problem with evolution is evolutionism, i.e. the granting of metaphysical exclusivity to matter and chance. The extraordinary properties of mind and consciousness ought to give lie to evolutionism, materialism and naturalism. All too obviously, there are more things than atoms under the Sun.

Outside of the 'fundamentalist' or 'hard core' ranks in both science and religion, almost everyone is willing to accept the compatibility of science and religion. Belief in a teleologically directed evolution provides the basis of the alleged compatibility. This is a minimalist teleology. It is a residual teleology that is left after granting everything else to scientific materialism.

I take strong exception to any minimalist teleology. There can't be a teleology without a telos, any more than there can be an expanding universe without a Big Bang. Teleology entails an Omega. Teleologists don't deny the Omega, but they take pains to postpone, downplay and ignore it. Gradualism and a strong distaste for any millenarian enthusiasm are the benchmarks.

Appending an Omega or Telos to the Big Bang cosmology borders on the incoherent. It becomes a *deus ex machina*. Yes, one can imagine a universally convergent evolution, but converging on what? Surely not just on a [Tiplerian](#) or [Transhumanist](#) computer in the sky. At some point there would have to be a [Teilhardian](#) spiritualization of matter or at least a separation of the two. The cosmic logistics of the Teilhardian Omega would be prodigious and unseemly, at best. The main problem would be the unreasonableness of any temporal coordination. Would every potentially life bearing planet have to wait for upwards of billions of years for the very last planet to reach its Omega, or would each planet just go popping off on its own Omega like so many spiritual supernovas?

If each planet were to converge on essentially the same Omega, this would seem to transform a spiritual process into a virtual assembly-line. The planetary redundancy would then serve no qualitative purpose, unlike the multifarious communion of souls within a given world. With a virtual infinity of worlds, no world is essential. Any given world is spiritually expendable.

One might try to imagine that there are more than the apparent four levels of being, i.e. atom, cell, self, God. We might be to our planetary god as she is to a cosmic being, and so on. This (unlimited?)

polytheism has no conceivable rationale. It would remain logically incoherent to us. There would be no coherent end of the possible levels. Salvation would ever only be partial and provisional. The story would have no conclusion. We would feel just as lost and disoriented in that spiritual infinity as we feel now in our spatial infinity. Even the concept of the BPW would become incoherent. Without an overarching rationale, every conceivable world exists, and there is no longer any essential meaning for creator or creature.

Polytheism, pantheism and atheism become indistinguishable, according to our non-prophetic sisters and brothers. An essential God is a singular God with a singular salvational economy. Only that one God ultimately speaks to us, and only to that one God do we ultimately answer. That Being is our Creator and the Creator of our one best world. That is the Alpha and Omega of coherence. That is the one light. All else is merely a shadow.

A personal and loving Creator is necessarily self-containing and all-containing. Such is the best possible Being. If you can conceive of a more sublime being, this would be an auspicious time to reveal it to the world.

Thus may the Telos and the Logos be identified. The evolutionary schema that we call nature exists to serve the Telos. Nature can be fully comprehended and appreciated only in its teleological, eschatological context. In that sense, nature is a pure creation. We are the creatures who increasingly identify with the Creator. The evolutionary schema underlies the coherence of the world. God is the author/conceiver of that and all other schema and rationales.

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Much of the above has been a roundabout rationalizing of what most, even semi-educated, people would consider a giant leap backward, reverting to a pre-Copernican worldview. There is no point in trying to soft-peddle this mind-boggling conclusion.

Regarding the impending immaterialist implosion and inversion of the scientific worldview, atoms and evolution come off **relatively** unscathed, but the stars....well, they've gotta go. Isn't that a bit like the dentist telling her patient that his teeth are OK, but the gums have to go? Sorry, about that....about the bad joke, but not about the stars. I've been warning NASA all along that they're going to have to do some serious retooling. Ultimately we have to choose between inner space and outer space. Metaphysics cannot treat them as equal without succumbing to a complete incoherence. Even the most rabid Creationists would hardly contemplate such a radical inversion of the modern worldview. I am simply following the path of immaterialism to its logical conclusion. I can do no other, without doing violence to the power of reason.

Our mission, should we choose to accept it, is to pick up the pieces of the shattered materialist cosmology, and begin the reconstruction of its immaterialist successor. I will not be offering anything like a finished product, rather I will apply some very broad, preliminary brush strokes to a work that is going to be in progress for the duration of the Millennium.

But what are the pieces that are pickupable? A ubiquitous feature of the scientific world are its cycles, yet cycles lack a definite ontological status. The inference is that they might serve as a bridge between materialism and idealism. It's worth investigating.

Very often the notion of cycle and process are interchangeable, and I would commend to you Whitehead's Process Philosophy. Even several years ago, when I attempted to study PP, much of it was beyond my ken. Do not blame Alfie for any significant part of what may follow.

I contend that non-trivial cycles, and almost all are, are irreducibly phenomenological. Even the swinging of a simple pendulum can be far from trivial if it is not grossly abstracted. I have already attempted to rhapsodize on the metaphysical depth of cyclic phenomena. The organic world is composed almost entirely of such processes, and the inorganic world is hardly innocent of same. Organic cycles cannot be identified without consideration of their functional context. The biological cycle is the basis of biological holism and, yes, vitalism. Let the reproductive cycle be a case in point, and then recalling how ontogeny tends to recapitulate phylogeny helps to underscore the unbounded scope of even the most basic of cycles.

Quite simply, biology is not a science of objects, it is a science of processes. There is an unbounded, relational network that is truly cosmic in scope. Given this relational, process oriented perspective, even physics gives up the ghost of its abstracted linearity. Causality and functionality can hardly be disentangled on any level. That entanglement, mathematically formalized in the quantum domain, is pervasive. Organic and inorganic, epistemic and ontic are distinctions that lose their thrall under the aegis of any pragmatic concern.

The otherwise mind-boggling move from materialism to immaterialism may be greatly facilitated by focusing on the lowly cycle as a point of reflective equilibrium, while the rest of our world is stood upon its head.

Let us shift our gaze back to the stars. Recall poor Ptolemy. His **epicycles** have become the icons of an obsolescent worldview, the objects of our sophisticated derision. Yet, our literally exploding cosmological models seem on the verge of self-deconstruction. No longer do we have to contend with mere epicycles, now we confront epi-cosmoses. The only way to avoid the functional implication of the Anthropic Principle is to multiply our Big Bang hypothesis *ad infinitum*. 'Many Worlds' are breaking out all over: in modal theory, particle theory, in astrophysics, quantum physics, etc. It would seem that we have leapt from the Ptolemaic play pen, into a seething cauldron of exploding, inflating, laminating cosmoi. Goodbye Cosmos, hello Apeiron.

With 20/20 hindsight, perhaps Cardinal Bellarmine should be attributed more than a bit of metaphysical prescience. I am not suggesting that we renounce the history of science. I am merely suggesting that science has its own internal agenda and *Aparat*. Consider the possibility that human destiny may transcend those and any other particular strictures, including especially any implicit ones of my own.

The bio-cycles could, without great difficulty, subsume the epicycles, in so far as we can lend ontological credence to Anthropics. Your basic terrarium with 24x7 fluorescent lighting might be a nice place to visit, but who would want to live there? Your more sophisticated models will have built-in light, tidal, climatological and even astroidal impact cycles, etc., etc. Everyone of these cycles may add enormously to a dynamic, hierarchical network of ecological niches. The Terrestrial, multi-cyclic model of terrarium is world class, is it not? Perhaps it may turn out to be the best possible terrarium.

Perhaps God did dream up the Sun, but how do we explain sunburn? An Eskimo could dream of the Sun all winter long and still turn out peaked in the spring. Sunburn is a process. It is a spin-off of a plethora of much more functional processes, most of them cyclic in nature. Heliotropism is observable throughout nature, not just on Pompano Beach. So which came first, Helios or the **Heliotrope**? For the immaterialist, that is just another chicken-and-egg type problem with, I would submit, a similar, and even quasi-evolutionary answer. It's just cycles all the way down, ma'am!

In the beginning there was just the Alpha and the Omega, and before that there was just the Om. The cosmic, phenomenological symmetry breaking is virtually all cyclic in nature. Call it cycle inflation, if you will. Cycles beget sub-cycles. Species beget subspecies. The more sub-cycles you cram into the Krebs cycle, the more metabolic bang you get for your citric or photosynthetic buck. That is just

thermodynamics if you are into physics, and it is also information explosion if you are into metaphysics. Information multiplies and mutates in the dissipative economy.

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At least to a first approximation, the linking of cycles into a network requires nodes of intersection and interaction. At that point the network takes on the appearance of an extended Feynman diagram: the points of interaction are connected by 'propagators' into a lattice structure. If the interactions are strictly binary, as in the Feynman case, the lattice will be two dimensional, but that is not the case biologically.

Reminiscent of projective geometry, there is an approximate duality in networks between the loops and their intersections. This partial duality helps us to avoid an unnecessary ontological commitment to the particles in lieu of the loops. Materialist, analytic thought reifies the particles at the expense of the process. Relational thought focuses on the network. On the relational view, the particle nodes serve as accounting tokens for the vital, underlying processes they represent. The processes are teleological and subjective. The particles are purely objective, or so our thinking has gone. Quantum theory forces us to consider the interactive cycles as being essential to the observational protocol of QM. A chemical cycle is a minimal self-measuring and recording system. As such, it is the minimal building block of a quantum world. Quantum theory and ecology are gradually nudging us toward a more relation view of the world.

The logic and *raison d'etre* of particles is just their atomicity: their supposed independent, objective existence. A persistent cycle, however, must be part of a dissipative system which must include an energy source, ultimately of a solar variety. This brings us back to helios and heliotrope. The heliotrope is a node in a vast ecosystem. That entire ecosystem, including helios, could be logically reconstructed in holographic fashion from the information that is explicit and implicit in that one organism. The same is not true of the Sun. In an atomic world, the Sun is the ultimate atom. In a relational world, the heliotrope is a paradigmatic node.

In a cycle based, panpsychic world, heliotrope holds sway over helios. In the great thought that is the universe, the phenomenological ecosystem is virtually self-spawning, self-reifying and ramifying. The solar logos emerges as a coordinating nexus of the various metabolic nets. This evolution is circular and teleological. Its linear chronogram lends only one, highly abstracted, distorted, perspective, which is not representative of the cosmic system taken as a whole. Or understandable bias toward the prophetic breaking of temporal symmetry leaves us **mesmerized** by a singular arrow of time. As we approach the apparent Alpha/Omega ouroboric discontinuity, we will become more cognizant of the non-linear dimensions of time. We too easily view time as just another objective fixture of the world, brushing over its paradoxical and subjective nature. Only in the fullness of time does its supposed linearity become less imposing.

Sun and atom, S&A, are the very useful cognitive spin-offs of our cosmic cycle. In as much as those abstractions serve the larger order, we attend to them. When they threaten to subvert that order, it is time to rebalance our thinking and restore them to the larger context. That process is just beginning. It has no conclusion short of the eschaton itself.

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Sun & Atom are two primary nodes in our relational network. They define our spatial manifold in the way that A&O define the temporal. S&A/A&O are the anchors of our space-time physical reality. Every microcosm, every cycle reflects these four nodes. The Sun is the organizing nexus for the sky, as is the Atom for the earth. A&O organize history.

Who is the Atlas who holds up the sky and Sun? And how is it so held? God, as the author of our BPW terrarium, has scripted the four anchors of our reality in broad outline. We creatures work out the details that will necessarily reflect the Anthropic Principle. Our habit formation, our memories gradually flesh out the broad outline given to us. The principles of object oriented programming, OOP, may be reflected in the process.

Coherence is necessarily maintained throughout. Logic *cum* mathematics provides the analytical skeleton of the coherence. Logic and **math are flexible** to a degree, and they too become optimized in and through the process of habituation. The mathematical structures such as the Monster Group are upheld in our collective memory.

I have not given much emphasis to the role of memory. This is not an oversight. It reflects the trepidation I have in tackling such an enormous, convoluted issue. Suffice it to say that I conscientiously abstain from all materialist rationales for memory. Show me where the laws of physics are stored and I'll show you where your memories are stored. Even the physicalists throw up their hands in despair.

As a teleologist, I contend that memory and anticipation are two sides of the same coin. Creation, to an optimal degree, works backward as the reification and final cause of our memories. As a **direct perceptionist**, I don't make any hard distinction between the world and our collective comprehension of it. That object/subject amalgam is the basis of coherence. Creator and creatures are the partners in the amalgamated coherence. The S&A/A&O/MG (monster group) are the cornerstones of our coherence. Exactly how that works, the cosmic 'mechanics' of it..., my guess is about as good as yours. Relationalism is the fact of cosmic existence. Which fact strongly implies that nothing more nor less than the BPW can logically exist. It exists in the eternal potency of its self-organizing logic and, yes, its love. Nothing else can compete. Everything else is a mere shadow. As the Sun is the organizing nexus of the sky, so is God of love. God writes the book of love. The Sun is a significant prop. How much more than this will we need to know in preparation for the eschaton? Our need to know is part of the coherence, and curiosity is, of course, a legitimate need.

On further thought, I suggest as a sixth anchor the reproduction cycle. Thus we have:

A&O/Repro/S&A/MG as the Big Six.

This may seem a mixed bag of tricks, but such is our diversity. A would-be creator must pay special attention to the interaction and integration of these primary components. As for the seventh component, I haven't a clue at this point.

With just these six components, one is well on the way to the creation of the BPW. Is this too easy? It's not rocket science or even brain surgery, but it is a very extended exercise in staying focused.

[4/30]

I have been on the lookout for a Creation scheme from the beginning of this metaphysical quest. The individual six items listed above have been prominent in my mind for much of that time. The Monster Group is the most recent addition, and that has been a focus for a year or more. The A&O scheme coincides with my shift to eschatology some fifteen years ago. Atoms are a holdover from my years in physics. The Sun is the granddaddy of cyclical phenomena. Reproduction is, well, inescapable.

The six items segregate conceptually into groups of three, perhaps as two interlocking triangles in the fashion of a star of David. The two triangles are logically connected mainly between the reproductive and atomic vertices. One may consider reproduction as the primary biological cycle, and, as such, it represents all metabolic phenomena. Metabolism, in its turn, provides the primary rationale for the existence of atoms.

The atom may be depicted as a miniature solar system, and thus may it partner with the Sun as the twin organizers of the large and small. Deciphering the mechanics of the solar system has been the primary impetus behind mathematical progress since the beginning of recorded history, up until the last century when its role in that regard was supplanted by the atom. The solar and atomic mathematics is essentially represented in the singular structure of the Monster Group.

The above six aspects of creation are the ones which demand the greatest attention on the part of the creator. If these can be implemented, somehow, by hook or by crook, the rest can be filled in, to a larger extent, by us creatures. You might well object that the above list ignores the most important part of creation: the creatures. If there is a special creation on the part of the human, it would be mainly as in the image of God. That then would not qualify as a separate creation as in the other six items above. The *imago Dei* is more to be seen as part of God's self-creation, a matter that I have alluded to from time to time in these pages.

Besides any special human spirit or consciousness, there is the question of speciation. I am suggesting that speciation can best be subsumed under the category of reproduction, and I will attempt to justify that logical dependence in what follows.

From the perspective of the creator there is a six-point plan of creation. Let us attempt to divine how this plan might best be implemented.

[5/1]

Please allow me to recapitulate some basic points:

Lest there be any doubt as to what I'm doing here, let me remind you that it is **speculative** philosophy, with the indicated emphasis. There is a widely held opinion that the materialist worldview is due, at the least, for serious revision. I am among those who are skeptical of the prospects of any mere revision. I am reasonably convinced that the mind-body problem is sufficiently severe for materialism so as to warrant the adoption of an immaterialist system. That is the work in progress on these pages.

Obviously the human mind has a capacity for reasoning and rationalizing. Every cultural system including the modern and postmodern ones provide frameworks for the deployment of our reasoning abilities. Down through the ages it has been the myriad versions of rational theism and/or gnosticism which have provided the widest latitude to the reasoning impulse. I propose the immaterialist BPW scheme as the logical culmination of this tradition.

I believe that the materialist tradition has been a necessary and useful phase in the evolution of human thought. The problem of the mind, however, presents not just another puzzle for science to solve. It appears to be presenting an ontological challenge of the highest order. We have to ask ourselves, which is the cart and which is the horse. I am suggesting that materialism has put the cart before the horse. I proceed here to restore the horse to its proper position, and examine the consequences. If immaterialism is to be more than an exercise in mysticism, it must make a strong appeal to rational theism. The concept of the BPW provides, I submit, the necessary foundation for any rational scheme of Creation.

Evolution is a powerful ordering principle, indeed, it is the primary rationale behind the entire modern worldview. Postmodernism, for all its sound and fury, has hardly dared to even ruffle the feathers of evolutionism. What I propose here is an immaterialist, idealist version of evolution. The world is a great thought rather than a great machine. Let us see how that thought evolves. Let us see how the phenomenology of evolution may be explained and exploited from an idealist, theistic perspective. And that is what we have been doing. I am not here to challenge evolution, I am here to repossess the phenomenality of it on behalf of the Creator.

That rational theism is a minimalist theism can hardly be overemphasized. This is not going to be the Hollywood, special effects version of Creation. This is the Tom Sawyer version. This is the Anthropic version. God sets the minimal stage and then lets the actors run the show. We are the mainly unwitting actors.

The minimalist 'props' or organizing principles for Creation might consist of the six items I suggested yesterday. This is simply a first approximation. It is a very rough sketch meant only to stimulate further thought. Let us proceed in that spirit.

How might these 'props' be deployed? The primary organizing principle for Creation is simply the historical narrative. God is responsible for the A&O as well as for the significant prophetic events. To the extent possible, we actors are then left to our own devices. The extent of our freewill is a factor to be balanced in accord with the BPW concept. The creation of the narrative proceeds in a manner not unlike the creation of an author setting out to write the Greatest Story Ever Told.

A reproductive cycle serves multiple purposes. Each life history is a partial reflection of the cosmic history. The parent-child relation reflects the relation between Creator and creature. Sexual reproduction and mutation ensures maximum diversity and novelty, with minimal divine intervention. A universal genetic schema maximizes the continuity of 'nature'. How is the reproductive cycle implemented? I submit that it is implemented in the process of creating even the first creature. Creation and Creator are a reflection of each other that comes about through a (deliberate?) cosmic symmetry breaking between primordial (cosmic) self and other self. This same symmetry breaking is partially manifested in the distinction between Alpha and Omega. Time is a product of the symmetry breaking as manifested in the ouroboric, A/O cycle. There is a reciprocal temporality between Creator and Creation. The existence of one complements the other. God pours herself, even sacrifices herself, into the Creation which then completes the cosmic reality. *Sub specie aeternitas*, there is but one singular spirit. To put it most succinctly, the reproductive cycle is but the logical spin-off ouroboric cycle.

Given a reproductive, genetic schema, the existence of an evolutionary tree could almost be an afterthought. It would be a waste not to exploit the logic and rationale of evolution to flesh out nature in as spontaneous a manner as possible. That does not mean that evolution is to be taken as a literal fact, but rather as a narrative device. I would suggest that dinosaurs, for instance, existed in a parallel 'prehistoric' virtual sub-world unto itself, a kind of **Jurassic Park** if you will, whose logical overlap with Creation proper is witnessed in the fossil 'record'. Thus permit me to suggest that the quasi-linear phenomenological time as we now experience it covers a period not much greater than that of recorded history. We're talking something on the order of the time frame of the mythologically crucial equinoctial cycle of ~ 25K yr. The details of nature are filled out by us creatures in teleological, Anthropic fashion, somewhat in the reverse order of history. Creation can then operate on the assumption that all's well that ends well. According to one well-known theory of dream psychology, our dreams are created in a similar retroactive fashion in the process of awaking under a particular stimulus. Dream time is purely subjective in that case. The eschaton is simply the awakening of us into God. Like I say, this is nothing more than the roughest of sketches. If you are hereby provoked to compose a more credible rationale, my mission will have been accomplished.

Notice that here and throughout, I am not drawing a hard distinction between the why and the how of creation. Given a primordial cosmic will, no prior constraints on the operation of this creative will need be, or even can be, posited beyond the internal ones of self-consistency. And perhaps the alleged optimization scheme is best regarded as but a part of the internal consistency. Logically Creation has no seconds, and so the matter of choice is moot.

[5/2]

To my way of thinking, the most difficult thing to create, setting aside God's self-creation, would be the Sun. This is the most objectively physical item on our list of six. The Sun is our source of light and energy. It cannot be conceived as just another component of the ecosystem. It is clearly a dominating object.

Conceptually, light and energy are very different things, and it is not at all obvious that they should be combined electromagnetically. Our dreams are illuminated, evidently without benefit of the Sun or any other particular source. Why should our waking illumination have such a specific source, and how is that source put in place, etc.? And how about all that photoelectric and thermodynamic stuff?

The idea of a Sun would take the Creator rather far into the realm of physics. Solar dynamics just about covers the physical waterfront. This is a major deal. Heliotrope is one thing, Helios is quite another. That is a very asymmetric relation. Where does one start?

We're modeling creation as something of a divinely organized lucid dream that is being shared with various proto-creatures, which participate in it on various levels. God has to get the ball rolling and then arrange for the creatures to pick up the slack and fill in the details. Availing ourselves of teleology, this is a push and pull exercise.

Illumination is a funny thing. Think of the light bulb over the head of the cartoon character, or the halo on the religious icon. They represent a deep mystery about thought, consciousness and their distinction from the unconscious. Can we think without any audio-visual-tactile imagery? Consciousness is phenomenal, or it is nothing. That phenomenality can only involve the known sensory modalities: the ones engaged by the external world. Can we entertain abstractions without phenomenality? I have been partial to felt meaning over pure meaning, although I would be at a loss to describe the feeling of 'constitutional government'.

Where do thoughts and memories go when they are not being thought or remembered? There are many thoughts that we hash over, put aside, and then take up again. Then there are those occasional thoughts that seem to spring to mind, unbidden and almost fully formed. There must be mental processing that is unaccompanied by phenomenality.

Panpsychism is the notion that the mind pervades the world, I submit it is the world the pervades the mind. I am not a fan of representationalism where there are two worlds, the real one and the mental one. An idealist has no need to posit two worlds. There can be different perspective without there being different worlds. The world is a great idea which exists in the collective consciousness and unconsciousness. On the day side of the Earth the Sun is conscious, on the night side it is unconscious, more or less. My train of thought is usually precariously balanced between the literal and metaphorical, and don't ask me to tell which is which. .

Given a three dimensional world, there is bound to be something like optics. Surfaces will convey or broadcast information in a more or less lineal fashion. This is true even for sonar. But why and how do we have independent sources? If everything is already in the mind why bother with optics and all the rest. Why not just have a memory like access to the whole world: kind of like remote viewing, but all the time? There would be no communication or transportation problems. Things might work like this in heaven, if there is such a place, but, evidently, not down here. I would suggest it has something to do with metabolism, i.e. with reproduction and the like. There must be a connection between the Sun and reproduction. Did I mention Pompano beach?

[5/3]

Metabolism demands the conservation and sequestration of energy, which in turn require that there be discrete sources of energy. Furthermore, consideration of communication bandwidth calls for an optical-visual type of channel. And so does the consideration of discretionary communication, as opposed to a more intrusive or telepathic mode.

Optics, however, is not feasible without there also being a distinction between sources and sinks. Otherwise there could be no flow of information. Consider, for instance, the structure of the eye and the *camera obscura*. With optics as with energy, there is a logical requirement for discrete sources. In as much as optics involves the flow of information, it must also entail a flow of energy. Given then, two disparate requirements for energy sources, we might wonder about their possible relationship.

Here is a further consideration: in order to minimize the number of sources and maximize the area of dispersion, it behooves us to employ remote sources, very remote. Thus do we come to embrace a single, combined and remotely placed optical-energetic source. Furthermore, we need a 2 + 1 dimensional configuration to maintain separation of source and sinks. For a dynamical system there will have to be a constant force field to maintain a vertical segregation. If we then wish to avoid external supports, we are on the brink of reinventing a planetary system, and along with it a Newtonian dynamics. Furthermore, photo-energetics will require a rationale for balancing the two. There will have to be photo-metabolic pathways and reactions. This entails a photo-electric effect of some kind, which, in its turn entails a Planck relation between the energy and the cyclicity or frequency. These considerations put us on the verge of reinventing the Bohr model of the atom with its planetary electrons, solar nucleus and discrete energy states.

What we have witnessed in the last several paragraphs, and in previous pages, is a redeployment of the Anthropic Principle in a more fundamental fashion than how it was originally introduced. Originally, the anthropic principle was intended to start with the physical world as a given, and then see to what extent this world is constrained by the consideration of biology. Here, in keeping with our immaterialist bias, we deploy the anthropic principle in a more phenomenological and thoroughgoing fashion.

Coherence becomes a primary consideration. Given a phenomenal ambience, how would that ambience be structured or organized to optimize its coherence. And why coherence? Coherence, Creation and Cosmos are all of the same stamp. They imply a subject/object polarity, but not a dichotomy. To avoid the dichotomy, the polarity is conveniently made circular or reciprocal. The creator/creation polarity is made reciprocal in some kind of Alpha/Omega schema. There must also be a macro/micro reciprocity as between creator and creature.

Reciprocity is impossible without coherence and *vice-versa*. Reciprocity and coherence imply mutual and universal comprehension. But reciprocity also entails a dynamic cyclicity of comprehension. Coherence is not a stasis. There need be a dialectic circuit in the broadest sense. A dialectical, evolutionary, reciprocal scheme is what the doctor ordered. The optimal such would be a singular 'recycling' of the spirit. Gnosis and agnosis are thus complementary and dialectically dependent. Continuity must also be juxtaposed with discontinuity on all levels, and thus do we come to the consideration of an eschatological/salvational/revelational scheme that invokes the Alpha/Omega discontinuity of the ouroboric sort.

The prophetic tradition incorporates these dialectical structures in a relatively pure fashion. Pantheism falls rather short in taking advantage of any spiritual dialectic. It is a reflection of a gratuitous cosmic pessimism and even despair. Any step beyond materialism will entail theism or pantheism. Why settle for the inferior product, when its complement is freely offered? In the end, can there really be a choice?

[5/4]

How do we sit now with the Sun? I show that the Sun is the minimal logical nexus of various

considerations. Further, it is my contention that in an idealist system, logical necessity is tantamount to ontological prescription. It stands to reason that the how and why will not be disparate questions as they are in a dualist system. It is not just that the Heliotrope begets Helios, but rather that heliotropism, in its widest possible sense, begets and maintains Helios. And I certainly include the Pompano sunbathers and the Egyptian solar worshipers as significant elements in the phenomenology of heliotropism. God is responsible to load the dice of nature in a heliotropic fashion. Then the anthropically stabilizing, concretizing elements kick in. I have no doubt that more than a few of the actual exigencies of this bootstrapped creation process may be found recorded amongst our various creation myths.

The BPW does not have to be the most difficult world to create. To the contrary, considering the great reciprocity of the bootstrap model we employ, it may even be the easiest, if not the only world that may be created. This is not to deny anything of Creator or Creation, but rather to keep them in the proper relational, reciprocal, dialectical context.

Have we solved the creation problem? Indications are that we are headed in the right direction, and that is what counts. Once we take off our materialist blinders, new vistas open up. In short order we will have moved to take up intellectual and spiritual residence in these wide open spaces. Breaking down the artificial mental barriers is all that is required. All we have to do is break the ice of materialism, then we discover the ocean of the spirit, which is our rightful home, our promised land.

What finally can we say of the Monster Group, our remaining sixth element of Creation? The MG is to math as the Sun is to metabolism. It is an organizational nexus. I have already indicated that the MG should not be treated as something independently given. Mathematics is no more immune to relationalism than is anything else in our relational world.

Do the axioms determine the MG or *vice-versa*? I submit the latter. **Teleology can operate in mathematics** as elsewhere. We are told that there exist only 26 sporadic groups, of which the Monster is the largest. I suggest that we will discover an infinity of virtual sporadic groups. We will find logical spaces in which there are infinite analogs of the sporadic family. Furthermore, we will discover among the 15,000 pages of proof of the 'classification theorem' that there are hidden assumptions which speak to the admixture of simple axiomatics along with much more subtle anthropic-style biases. Am I needlessly sticking out my neck on this seemingly esoteric matter? Is this just another example of a postmodernist-style of critique run amok? Rather, I submit that an anthropo-theocentric idealism will turn out to be the one vital justification of the entire postmodern endeavor.

The above matter has to do with the 'unreasonable' effectiveness of mathematics in the 'real', physical world. Members of the sporadic family play a very significant role in particle theory. No, I mean to say it is the exceptional groups that play this role. And guess what? I don't know the difference. I must have missed that class. It's back to the drawing board, sports fans.

OK, Richard Borcherds points out in his [moonshine](#) lecture that there are indeed intimate relations between the sporadic and exceptional groups, having to do with the geometry and string-theory physics of 26-dimensional spaces. He also points to the [syzygy](#) problem, which he says may not necessarily be related to the moonshine, but I would be willing to speculate that it rather points to some super-moonshine. The point of moonshine is the unreasonable coherence of mathematics. It is more organic than anyone could have supposed naively. The MG turns out to be a core feature, or a nexus of a significant part of the [organicity](#). The unreasonable effectiveness of math indicates that the coherences of mathematics and the rest of the world, are, in some manner, mutually supportive. It would be hard to imagine that this mutuality could be accidental, even if we were not idealistically biased.

It is also difficult to think of **math in vitalistic terms**. There must be another dimension of mathematical 'time' in which the organism can live. The math we know is just one optimized slice of that organism. In that larger dimension of mathematical gnosis there could be an infinity of sporadic groups.

[5/5]

There must be many undiscovered relationships between the sporadic groups. Some of those relations must be extensible to a continuing sporadicity in some significant sense.

I invite you to inspect the [Proceedings of the Organic Mathematics Workshop](#), as well as [Complex Zeros](#). Also recall the [Ramanujan](#) phenomenon. What these considerations point to is that panpsychism is likely to entail a panmathism, which is just the unreasonable effectiveness of mathematics along with our ability to ascertain and entertain same.

We think of panpsychism as being a touchy-feely phenomenon comprising a manifold of vital felt meanings. But now we suspect that this same manifold includes a vital, organic panmathism. The touchy-feelies and the mathematics complement each other in a fashion that escapes our present understanding. Undoubtedly, the comprehension of this super-coherence will entail a whole new understanding of understanding.

Consider the discoveries of Neptune and the Omega particle. How does our enhanced panpsychism help to explain such developments? The Omega, *per se*, is fairly straight forward in that it completed a fairly obvious grouping of the elementary particles based on their quark composition. The quarks, however, bring us to the threshold of the MG. That particle accelerators should be able to tap into our Ramanujan style collective unconscious is a bit more esoteric. Particles have to have properties, and those properties will cohere in an optimal anthropic fashion. Particles push reality beyond the limits of feeling and meaning. Beyond those limits, the only source of coherence is math and the MG. Relationalism demands that any available source of coherence be used to the utmost in any phenomenal setting. Quantitative organicity is a logically necessary offshoot of the qualitative, panpsychic manifold. Panmathism might be viewed as being the exoskeleton of the qualitative manifold. It couldn't not exist and be accessible in instrumental and psychological fashion.

Neptune presents a somewhat different picture. Telescopes are a logical off-shoot of our energy-optical system. We were bound to turn them on the starry, planet filled sky. From a purely metabolic point of view, only the Sun and Moon play a role. All the rest is gratuitous. The fossils are a direct product of the evolutionary logic lying behind the ecological context of biology. There is nothing so anthropic for the stars. They are window dressing in a rather pure sense.

Suppose there were no stars. It would be, well, quite unnatural. Nature abhors a vacuum. A blank sky would be a psychic vacuum. Evolution would be incoherent without a cosmic context.

What could that context be? The cosmic background could either be a steady state or not. The Big Bang phenomenology lends itself to considerably more coherence than does the steady state. Well, all of its incoherence may be ascribed to a single singularity. It is tidy that way.

That is the why of the stars, what about the how? The Sun, in all its glory, as we discussed [earlier](#), is closely tied to the heliotropism that pervades nature. Given a fair nudge in the heliotropic direction, the ecological web ought to be able to snare itself a Helios, rather like our own phenomenological Sun, without undue difficulty. The Pompano sunbathers would hardly constitute a critical component of the nearly universal heliotropism.

Such is not the case for the stars. The logically prior presence of the Sun and Moon will certainly help to prime our ontological star pump, but we may need some additional input of the Pompanic variety. What I am groping for here is an astro-archeo-mythological system. This astro-tropic system will be a substitute for the less anthropocentric heliotropism employed above. Star worship may not be quite as gratuitous as Sun worship. The fact that the entire megalithic culture was laid out on a foundation of astro-geodesy is noteworthy. Sacred geometry, calendri, feng shui, etc. were all a part of the ancient, high cultural wisdom. The ancient hierarchy, with divine collusion, did hold the stars and planets to their appointed

rounds, using every psychic, projective power at their disposal.

The enchanted, vital, zodiacal, mythopoeic sky, was gradually devitalized, perhaps in a metamorphic-pupal fashion. Yes, that original sky was our psychic cocoon, shielding us from all the other things that might have gone bump in the night. Our psychic boundaries were ever so much thinner and more fluid back then. Now we may be seeing a bit of a reversal. Is not the Hubble now helping to revitalize the sky, awakening us to a more organic worldview?

All of this just to set the stage for Neptune? Did Neptune not arise out of that same ocean of unconsciousness? But first things first. Among the first things seen as the telescope was pointed heavenward were the four Galilean Moons of Jupiter. Surprise?

Those moons didn't have to be there. There might have been only three. How did they get there if the Big Bang didn't put them there? As I've said before, it was magic. Idealism is no foe to magic, so you may as well get over that scruple. And on the same subject, how 'bout those Saturnine rings? God truly outdid herself.

The Jovian moons and Saturnine rings I would chalk up to a [Jurassic Park](#) type phenomenon. Somewhere God has a creation park or virtual alchemical laboratory, if you will, in the dim recesses of her mind. Genetic and fluidic experiments abound. Randomness is given a freer reign. Whenever a sapient creature stumbles upon a blank stretch of Creation, Creation Park is accessed in an alchemical fashion that will maximize the aesthetics and minimize the incoherence. Novelty will be a factor. A bit of **Xerox Parc** will add to the flavor. Add in a strong dose of teleology, pop it in the oven for a few minutes and presto-kazzam, you've got yourself a world class Creation system.

Is any of this less credible than a Big Bang *cum* Darwin? That is a very subjective judgment, I would submit. You pays your money and you takes your choice. I say that a little cosmic intelligence might go a lot further than a Big Bang. I don't expect any hard core materialists to be persuaded. But there are people sitting on many different ontological fences, and if even a few of them feel the sweet breeze of cosmic reason, my mission is accomplished. And then even God gets to rest sometime.

[5/9]

Some progress has been made, but each bit of progress points up the distance remaining. There are still significant gaps in the coherence. There is also the need to find a way to balance upward and downward causation. Idealism should not be forced to take the opposite extreme from materialism in this regard. The emphasis on [cycles](#) was meant partly to offset this tendency. Besides the reproduction cycle in the [Big Six](#), there are also included the Sun and atom as a means of facilitating upward causation.

Part of this upward causation initiative is the [Jurassic Parc](#) strategy. The JPC is intended as a way to short circuit evolution in an ouroboric fashion. It is a combination of Jurassic Park and Xerox Parc, or biological *cum* intellectual incubator. Yes, perhaps this is just a slight, experimental extension of the Garden of Eden strategy. If we go that route, there is then the problem of interfacing the mental realm with the JPC/GoE. This is the residue of dualism that is still present in the tension between upward and downward causation. I need to reduce or rationalize this tension. This may also be related to the problem of rationalizing the effectiveness of mathematics.

One of the problems associated with downward causation is the achievement of dynamical stability. The mutually stabilizing influences of the Big Six were chosen accordingly. The MG provides a form of downward causation mainly in regards to the atom. Cyclical processes are perhaps the principal stabilizing influence.

[5/12]

Next to explaining the Sun, the atom is the biggest challenge for the immaterialist, and it may even be bigger. We will at least have to bring out the big guns.

Materialism and atomism are virtually synonymous. Atoms rule. Atoms make the world go 'round. A great explanatory bulwark has been erected upon the diminutive atom. How can immaterialists tap into that bulwark without becoming mere atomists? Clearly we will need to make the best of the immaterialist ingredients in quantum physics. However, a primary reliance on QM would make us overly reliant on atoms.

It appears that [vertex algebra](#) may be a connecting link between QM and several areas of mathematics, including Fermat's theorem and the MG. Riemann's hypothesis has its own [links to QM](#) via quantum chaos. There must be a quantum connection between the physical effectiveness of math and the observer participation. These multiple links are part of the explanation for the coherence of the world. Atomic physics is an exercise in working out the implications of the observable symmetries.

Such Stuff as Dreams Are Made On

I wish to argue that dreams inevitably lead to atoms. It may be a long way from dream stuff to a nuclear weapon, yet that is where the logic of the BPW does lead. In the dream state the 'why' and 'how' become naturally intermingled. Coherence requires atoms. Without an 'atomic logic' our dream world would dissolve.

No one questions our ability to dream of atoms, but they do question the efficacy of those dream atoms *per se*. How does a mere dream impart that efficacy? What is the force of coherence? I claim it is the most powerful force in the world. It is the only force. Correction: coherence and the life force are the only ones.

[5/13]

And did I hear anyone mention love?

But today it is atoms that are the main challenge. I am still inclined to assign metaphysical priority of atoms over the stars, i.e. the Sun, but it remains an open issue of perhaps more than academic import.

I believe I have mentioned the close association between atoms and cycles: a primary cycle being of the chemical type. Consider also the hydrological and meteorological cycles. Water is the substance of life as we can either know or imagine it to be. Life without water remains inconceivable and possibly even incoherent. As the basis of life, water must have uniformity. It must have elemental and formal properties. It must be capable of transport in at least two phases. It is the formality of water which speaks to its necessary atomicity.

More accurately, it is the characteristic formality of water which underlies its evident atomicity. Evaporation is an essential form. Logically that form is nothing if not atomic. When we dream of clouds and rain, we are dreaming of atoms at work, even if our individual dreams are not sufficiently lucid to make this internally obvious. And it is, fortunately or not, only a small logical step from singing in the rain to nuclear Armageddon.

Clearly there cannot be just one substance. With other substances to account for, something like a periodic table is called for. If you would like to invent a better periodic table than the present one, be my guest, but don't expect me to hold my CO₂.

Evidently I am attempting to conflate logic and ontology. Formality is the main bridge. Is Plato the key? How do we bring the forms from heaven down to Earth? How do we incarnate them? Who is our Prometheus? I can and do say that the forms reside in our collective unconscious, but then what?

Formality is a very significant aspect of coherence. Logic is or concerns the formality of forms. What gives logic its dominion? What gives rules their rule? Is there not a computer in the sky? Where is the engine of logic?

Contradictory thoughts will eventually cancel out, but coherence is more than the logical residue of random thoughts. There is a vitality of thought. Coherence does grow in creation. Which came first, coherence or forms? Forms are the atoms of thought. Atoms are the forms of substance. But how do we get from thought to substance? The spontaneity of individual, creative thought must somehow give way to the formalized collective thought structures that make up our world. These two layers of mental reality replace the traditional mind-matter dichotomy. Atoms and logic constitute significant connections. I would also draw parallels between memory and substance. If long-term memories are not just stored in molecules, as seems quite unlikely, then there is likely to be a close connection between them and the world they are supposed to represent, a kind of retroactive direct perception.

Our spontaneous thoughts gradually condense upon the requisite collective forms, and form a collective memory that is the world. Our individual memories tend to be time slices. Our collective memories that make up the world are functionally segmented into the likes of Chevy's and Fords. Atoms are just the logically ultimate segments. But I can't drive around in my memories, can I? Not except in my dreams, and that is just what we do in the Big Dream we call Reality. And why do we need to rustproof our dream mobiles? How to explain those fender benders? That is where the atoms come in. After all, the bent fender is a memory in its own right. It certainly is a recorded observation, quantum or otherwise. It is the logic of atoms that forms the basis of these 'externally' or collectively recorded memories that we call History.

Can we thus atomize our history without becoming atomists? It is at this juncture that we turn to the quantum. It is the quantum that ensures the effectiveness of mathematics. By nearly the same token can it ensure the atomic effectiveness of our memories. There is, for one thing, a very definite downward causation and even teleology involved in quantum physics, entailing the macroscopic measurement process in its innumerable forms. Whence derives this quantum logic? QL ensures the coherence of our perceptions. QL transforms the probable into the actual, according to the consensus interpretation. But it could work the other way, as well, with the logical atom serving to balance the upward and downward causes. Is this still not giving too much independent reality to the atom, as Samuel Johnson conferred upon his well kicked stone?

Independence is the nub of it. Entanglement is the game; rare by the materialist view, but the rule here. Super-entanglement is only indirectly observable. Even on the classical determinist view, there is no independence. Perhaps Sam was anticipating the quantum when he waxed prosaic over his pet rock. Super-entanglement looks ahead to the post-quantum not back to the pre-quantum.

With super-entanglement, all observers participate in every act via the collective side of the mind. The world memory is the sum of all entanglements. When you add final causation via the Omega, the individual atoms give up their individuality, as if they ever had any to begin with, to the primordial cosmic atom, call it Atom-Kadmon.

[5/14]

Quantum entanglement remains a mystery. Idealism exploits a similar process in its relationalism. I should not be held more accountable than the materialists in explaining the entanglement. The idealist rendition of atomic physics relies on this relationalism.

Avoiding superposition of objects and other contradictory perceptions is a major task in any metaphysical scheme. Even dream states are usually free of such perceptions. A relational system, however, may automatically avoid such contradictions. The Pauli Exclusion Principle is necessary in standard atomic physics to avoid spatial superpositions. It derives from the anti-symmetry of the Dirac equation for Fermi particles. Photons have no such restriction.

Fender bending, as referred to above, does seem to favor an account that is upwardly causal. Relationalism and its attendant downward causation seems, naively at least, to be too convoluted to account for such direct, instantaneous phenomena. Perhaps our linear concept of time is to blame for this material bias. The putative time reversal suggested by dream recall might alleviate this problem of simultaneity. And this is where we may have to leave the matter. The subjectivity of time is a major part of any idealist scheme. Then we need to account for the universal, shining present. I would submit that the universal presence is much more compatible with idealism than with materialism. One just appeals to the universal consciousness. *Voila*. We're talking about the intersubjectivity of time.

Realize then that there are no accidents, despite all those fender benders. But is it not a stretch to appeal to the PSR for every little bender? Statistics do not argue against idealism. Accident avoidance and the lack thereof, can be subsumed under the rubric of universal telekinesis. God does not have to play traffic cop. But have we now rendered atoms to be superfluous? How does Atom-Kadmon enter into this new picture?

Can we say that Atom and Adam have comparable roles? On the Feynman view there exists but one electron traveling back and forth in time. This is notably teleological, and not unlike the absorber theory of radiation. Still, how does that ever loving fender know how to bend, without the brute participation of those atoms? Are there Platonic forms for bent fenders? Heavenly fenders are not supposed to bend.

I suggest that we can work out the basics of fender bending from a few bulk phenomenological parameters of materials science. These are the only 'forms' we need in the vast majority of real-life situations. Atomic physics, *per se*, does not exist outside of very specialized, *ad hoc*, laboratory settings.

Can matter be conserved on other than an atomic basis? Evaporation is not strictly a bulk phenomenon. Who is going to count the atoms? Is there a teleological, relational way to conserve matter? Can we appeal to the hydro-cycle. Just because atoms don't individually exist does not mean that they can misbehave in particular situations. We can still think in terms of bulk vapors rather than particulate gases. I am aware that Pierre Duhem took a similar path almost a century ago. Can we still arrange for $PV = kT$? This latter is adequately formulaic, is it not?

[5/15]

Perhaps what I am trying to suggest is that the cosmic Atom serves as a teleological form relative to the other formal material processes. As such, the Atom serves to coordinate these processes and thereby render them mutually coherent. In other words we have replaced the atoms at the bottom of the causal chain with an Atom near the top of the chain. The causal power of the Atom has been changed from mechanical to formal. All of the forms are endowed with an innate intelligence in keeping with their particular roles. In the final analysis there is only one cosmic intelligence.

Another way to construe this problem is in terms of the classical philosophical tension between universals and particulars. As with any idealist system, there is a shifting of emphasis from the particular to the universal. Particularity is primarily the province of the creatures. The world they inhabit is furnished mainly with universals, which are particularized relative to the individual creatures. The creatures are a particularization of God's consciousness. The spreading web of creation is contained by the expanding ouroboric cycle. It expands to its optimal dimension. In that cosmic process the microcosmic cycles are

optimized relative to the creatures until everything has settled into an optimal ensemble. This is the world dream that we experience as if in lineal sequence upon our eschatological waking toward the Omega.

There may be a problem here as we attempt to flesh out creation in a more or less logically continuous fashion. What are the logical steps? With the six items mentioned earlier, we have a starting point. Many steps remain.

[5/16]

Here's my problem at this juncture. Early in the process of moving from the universals to the particulars, one must specify the some things about the ultimate quantities involved. How much of the creation can be carried out while focusing on the universal qualities before having to take up the multiplication problems? As much as possible we would like to leave multiplication to the creatures, as in 'be fruitful and multiply'. But then we have the usual problem of reconciling the bottom-up and top-down aspects of creation; or, in other words, the efficient and final causes, or, perhaps, the Alpha and Omega. How far can idealism go in employing efficient causes without reverting to materialism? To what extent and by what means can Creation be decentralized without reverting to atomism? I seem to be running into a no man's land between idealism and materialism. At the very least I'll need some heavy-duty panpsychism. How smart do the atoms have to be here? Do they have to be individuated. That can occur only through the agency of personal consciousness. No?

[5/17]

The problem of creation is not unlike a programming problem. I have pointed to object oriented programming on several occasions. I wonder if we can have cycles residing inside of each other, and, if so, how can their intelligences be coordinated? Certainly we want to use the notion oop's notion of inheritance. What would be the substrate for an object oriented phenomenology? Would it have to be computational?

The global memory bank, if non-atomic, should be usable. Can we give memories intelligence, like an object oriented data base. Certainly if we run creation partially backward from the Omega, we want the memories to be actively summoning or recruiting their way back to Alpha. We can run the qualities backward and the quantities forward. The memory substrate just needs to be activated in some fashion. The apparent passivity of our memories is likely to be misleading.

If it weren't for photos, this would be a breeze. Just a minor obstacle, photos are. Just a fly in the idealist jam. It may be that photographic records are more of a theoretical problem than a practical one. Painting would not be much of problem for the teleologist, but security cameras, that is another thing. Cameras cannot be construed as intelligent or imaginative. What is the psychological role of photos? Their purpose is to jog memory.

[5/18]

It is not clear to me that there is any real distinction between idealism and teleology, although photo realism does tend to focus on the latter. One thing to remember about teleology is that all means only point to an end. Photos point to an independent past, but are those photos independent? There is no great distinction here between photos and fossils; it is a matter of quantity, at most. The top of Shell mountain looks like the photo morgue of a city paper.

The photo problem is not unlike the measurement problem. It's not the record that matters. It's the record of the record that counts. It's like Wigner's friend. With the eschaton in the wings, it's like the big eye in the sky. The Big O is a black hole for all records: all information. Moving forward we generate more information, but where does it all end up?

And let us not forget eidetic imagery. I contend that this condition must actually be a disability, considering the regressive manner in which it is distributed. And I suspect further that this disability is peculiarly human. Photography is an eidetic extension. We non-eidetics have to function more like painters in using imagination and mnemonic devices like cosmology and metaphysics to organize our minds.

There is direct perception of the past in lieu of memory. But that is not right. The past is the aggregation of our memories and records, which, in turn, are the disaggregation of the telic, qualitative vision of Creation. Creation is realized teleologically through the memories of the creatures. All records are ancillary to that basic, eidetic process.

What happens to the present? Only the present ever shines. The present waxes omnipresent like God. It is God: the cosmic Presence. Does this solve the problem of the family album? Is Grandmother created out of faded tinctures? Who created the Mona Lisa? Each creature and creation is its own telos, but it is all coordinated, obviously. We are as much the products of our children as of our parents, and they represent only a portion of the picture. The Alpha and Omega become omnipresent through every one of us. We are each the capillaries of that circulation. None of these explanatory issues can be or need be settled at once. Things fall into place on their own accord, just as do we creatures, just as does Creation. Everything in its own sweet time. Everything is already here now, we are just gradually awakening to that one simple fact.

[5/20]

In the above attempt to rationalize photographs I forgot to include cycles. Cycles can solve quite a few problems for us idealists. Much of the world is rationalizable thereby. All of it is if we include the cosmic cycle.

With robust cycles, record keeping may be subsumed under ritualization or just habituation. The information of records is all redundant. There may exist very complex, ritual based societies where records are virtually non-existent, and that used to be the norm. What is our modern infatuation with information? What is this I hear about a Digital Age? Is this really necessary?

I put considerable stock in Julian Jaynes' 'Breakdown of the Bicameral Mind'. Back in the old days consciousness was different. It was clan based more than ego based, nor was there our sense of asymmetry between past and future. When you are completely embedded in a robust tribal cycle there is very little need to distinguish past and future. All sense of time is ritualized to a high degree. The cosmic cycle is included in the tribal mythos. There is just an all inclusive sense of presence. This was our Garden of Eden.

Why couldn't God leave well enough alone? What was it about that apple? The Tree of Truth? Give us a break! Well, it does have something to do with the Internet, I believe. Yes, and also something about a global village or was it a brain?

The Garden of Eden was the qualitative Alpha state. We have to include the global scale of quantity if we are to complete the cycle to Omega. It is a big leap from the clan to the globe. There had to be a major symmetry break to go from the qualitative vision to the quantitative world. There was bound to be history. History is not everyone's favorite subject. Couldn't God have left out that chapter, skipped that subject? If not, why not?

In a word: diversity. If you go to all the trouble to make a creation, one clan just won't do. There really needs to be more than one clan. So at some point there is going to be a clan clash, and the rest is history. At what price? My only advice is don't sell history short if you haven't seen the end of it. We may be that lucky, and I'm not implying anything premature, either.

[5/22]

The historical information explosion does seem to preclude teleology, but I'm not convinced it must. My argument is that the amount of information we produce, enormous though it may be, is ancillary to our own eidetic memories. These memories are not separate from the world they depict, the omnipresent one. There is ultimately a total access to the one eternal BPW reality. Any experience can be reexperienced, although that may be an academic point. I am impressed by the 'reincarnational' type of memories that some people claim, although I would chalk it up more to a telepathic like process.

I don't think we need to make too big a distinction about whether a particular experience is first hand or not. Experiences are not owned, since there is ultimately just one owner of all experience. The rest of us here are just subletting our lives, illusory egos that we are.

I have been reading [The Matrix and Philosophy](#) in which several of the essayists try to make something out of fate vs. free will. Again, I am not convinced. Free will and the BPW need not be incompatible. Free will is a necessary aspect of consciousness. Consciousness would be nothing were it not floating in a sea of possibility. The depth of consciousness is tantamount to the depth of possibility. Remember, the **best possible** world cannot, by definition, be the **only possible** world. True free will is not something atomic. There are no atoms of anything, *pace* Democritus and Epicurus. Freedom is relational, unless it is just nothing more to lose. Freedom is necessarily more convoluted, much more. It is neither a simple, nor a simpleton. Freedom must be informed. Total freedom is totally informed. Thus omniscience and freedom, far from being contradictory, are mutual necessities. Ignorant freedom is just the illusion of spontaneous randomness, not unlike that of a radioactive nucleus.

The existentialists posit ourselves as willful atoms tossed into a meaningless universe. It may be an interesting literary device, but that is about the extent of it. Intuition is the basis of human freedom. Intuition is our fallible pipeline to omniscience. We follow our hunches, ultimately, knowing intuitively that we all end up in the same place, somehow. Is this fate? It is the logic of the game of life. It is the Alpha and Omega. Freedom is everything in between. It is the ocean of possibility. When the game is over, we will have tested almost every possibility, in almost every possible state of consciousness, certainly on the micro scale. Even the eschaton is a possibility that is open to relativization. The Alpha is the Omega. We are still much too ignorant to speak with authority on the subject of freedom. In the meantime we continue to follow our hunches.

Is Grandmother born out of photographic tinctures? Yes and no. Grandmother is an aspect of the eternal Matrix we call life. Is she your Grandmother? Yes, and also mine, ultimately. Photos are just another, often deceptive, mirror of reality. We can experience photos in our dreams. Those may be more real in their ontological representation than the ones on our desks. We don't ever really experience a photograph, we can only experience memories. We don't see memories either. We just experience the world as it always is, and is coming to be, as we finally wake to our own omniscience.

So much for the teleology of photographs and fossils.

Having rationalized historical records to a degree that is, hopefully, reasonable for the time being, we must revisit history itself. Yes, we can identify the Alpha with the Omega, but that is only on the backside of

this reality loop or pump. The front side remains history.

From the perspective of heaven, or even of the Millennium, history appears as a rather long and bleak stretch. Some even prefer to think of it as a vast wasteland. Has history been a waste? Why couldn't we just proceed directly to the Millennium? Why all the preliminaries?

I gather that the Millennium must be rooted in some fashion, and the historical fashion turns out to be the best possible one. No, I think I mean the evolutionary fashion. Is history ancillary to evolution, which in turn is ancillary to the coherence of a universal metabolism and ecology? That is a partial answer.

With ecology there is the diversity issue again. Ecology and 'evolution' are a clever way to maximize diversity and minimize divine interference, both prerequisites for our BPW. History, as we know it, is a spin-off of the evolutionary appearing phenomenology. It comes almost *gratis*. If the Millennium were just floating in a vacuum, reality would be greatly lacking in depth. I doubt that we are presently in a position to truly appreciate the quality of the depth that our reality has inherited. It is still mostly buried in our psyches. Much of the meaning of the Millennium will hinge upon the, almost literal, unearthing of the omnipresent relational totality of our theocentric cosmos. This is the completion of history. Nothing is wasted. Can you believe that? You won't have to believe when you see.

We have grown so accustomed to our heavily filtered memories, that the prospect of removing the filters may seem daunting if not downright terrifying. We have grown comfortable in our tiny egocentric cocoons. Like the prisoners on Bastille day, we turn away from the greater light. That terror is the one remaining shadow before our dawn. We can only face that light together, and we surely will. It is our only destiny.

So much for history.

[5/28]

I still struggle with the issue of free will, and no small issue it is. I doubt that it can be fully resolved short of the Omega, but struggle we must.

In the best of worlds there is an optimal balance of freedom and security. But in the best world can we still be free to mess things up? There must be limitations on our freedom. How severe must these be? Is the best world predetermined, even on the personal level? Sure we can make mistakes, but we can only make the best possible mistakes. This is beginning to sound paradoxical. Can we avoid paradox?

The quality of the BPW depends on the capabilities of its creator and creatures. Can there be any logical limits on God's creative capability? There cannot be an absolute distinction between creator and creatures. If God is perfect, the creatures must be perfectible, at least in total. There are layers of mind each with its own version of will. We are by no means presently aware of all these levels.

The egocentric version of will in ordinary consciousness is likely to be largely a social construct or a figure of speech. But this is a far cry from the prospect of our being mere automatons. We struggle, usually, to do the right thing. This struggle is real. We try hard to do our best. That is who we are. We are not self-made creatures, however. Our lives are shared with many. We cannot avoid being judgmental or finding fault. Life is surely a learning process.

Creation goes around and comes around but once. This is no carousel. Conceivably Creation could have been less than it is, but it could not have been anything more. It is infinite in its qualities. There are levels of historical consciousness that we cannot plumb with our present egos. That is where most of the action is. The infinite, all consuming present and presence still lies in our relative future. That is a given. That point of completion is unavoidable. All our freedom is relative to that singular determination. Our

freedom is consumed thereby. All reasonable possibilities are realized therein. That is its fullness. No stone is left unturned. Freedom is a spectrum of possibility, imagined or otherwise. That spectrum is our final rainbow. No experience is wasted or untasted. No soul is untried. We are all that. It is you and me, and in the end it is us, it is God.

Should we just lean back and enjoy the show? Yes, we can and will do that when appropriate. We will know when. We are not foolish. Much of our present anxiety and alienation is rather superficial. No need to belittle our present distress, but we will see the omnipresent light and come to a full understanding, ASAP. We will not then disown our present limitations. We will appreciate and appropriate them as never before. Do not be in a hurry at this juncture. As we learn to savor every aspect of our lives, we gain our gnosis.

[5/29]

It is quite likely that historical determinism leaves ample room for individual free will. The caveat would be that individuals in some types of historically sensitive roles would be less able to exercise free will than would most others. The trajectory of a life may be pieced together from different sets of experiences. The same experience might be lived from various perspectives. Memories would be interchangeable to a degree. The fate of each experiencer would be determined after the fact. Life episodes may be multiply experienced from many seemingly unrelated perspectives and trajectories. The sense of it all is worked out in due course. Everything evens out in the end, from the perspective of the omni-presence.

This is far from a final rationalization of free-will and historical determinism. There are undoubtedly many ways to skin this particular cat. Its ramifications and relations to other phenomena are widespread. A seeming overdetermination of almost every aspect of our world and existence is to be expected. No one said that the BPW would not be convoluted. It goes with this cosmic territory. Let us simply try to maintain a maximal metaphysical flexibility.

Atoms fit into this seemingly overdetermined scheme only in a greatly abstracted fashion. We have atoms without the accidents. Cyclical phenomena, and that includes almost every phenomenon, greatly reduce our dependence on the particularity of atoms. Atomicity provides the rationale that logically links the innumerable variations on the cyclical themata. Averages over ensembles of atoms are what is needed in most cases. These averages can be worked out in a relational manner without resorting to ontological atomism. The intelligence resides in the cyclical networks and not in the putative individual atoms. This is the BPW version of panpsychism.

Can the logical consistency of all phenomena and experiences be maintained at an intermediate, panpsychic level without overburdening either God or atoms? This is an area of metaphysics that still requires much effort. Creatures must play a significant role in this regard. Our collective conscious and unconscious is the primary domain of the necessary panpsychism. There must be both centripetal and centrifugal forces at work in the cosmic consciousness. Their balance demands explanation. It demands intelligence.

The identity of indiscernibles in the experiential domain may be the primary centripetal factor. This should operate in an automatic fashion, and ought play a significant role in our Omega episode. Coherence becomes its own self-gravitating force. Decoherence may require more intelligence. Virtual accidents could be exploited, but there would have to be considerable oversight.

There are a limited number of universal cycles which are individuated *ad infinitum* by the interactions of the creatures. The reproductive/metabolic scheme provides quantitative and aesthetic limits on the general proliferation. Individuation comes about as the individuating creatures press upon the envelope of Creation. Fertility is a prime force in this regard. So are imagination and creativity.

[5/30]

I have been taking a defensive posture *vis a vis* the information explosion. This is inconsistent with my upbeat account of communication technology. This is flirting with incoherence. The alternative is something more radical in the way of coherence than what I have entertained to date.

I have given lip service to the notion of an eschatological resurrection or recreation of the past, although I don't presently recall where. This is certainly the implication of an ultimate, all inclusive presence. Perhaps I may have to venture further down that path to avoid the casting of aspersions on the family photo album.

I need to dig up some previous references: [Gospel of the Real](#),.... Whoa! Stop right there! Resurrection of the dead?? Isn't this a bit much? Young Earth is pushing the envelope of credulity, but now the 'night of the living dead.' Golly! Well, logic and coherence are stern taskmasters. Mine is to reason why and then do and die. I can't turn back now.

Here's another reference: [Millennium & Eschaton](#). One of my favorite postcards depicts the mayhem of this judgment day. Let us calmly recapitulate the path that led us to this seemingly comic book ending.

It has everything to do with relationalism. We're talking ancestor worship and Mormon genealogy. Yes, relationalism begins at home.

[5/31]

There is, of course, the question of heaven and survival. There is also the question of memory. If memory is not stored in our individual atoms, then it is out there in the universal, etheric or akashic record. There is thus no particular reason to expunge individual, eidetic memory upon death.

The overriding issue is presence. In a relational scheme, relations are not accidental or ephemeral. Relations are essential and eternal. They are internal. There is a cosmic gnosis or omniscience or ultimate Presence that we realize as the all inclusive Omega. This is the universal resurrection or hierogamos. Everything that lives, lives there in that eternal presence. All historical trajectories converge therein. It is the white hole of consciousness: the one source of spiritual light.

Photographs are one manifestation of the akashic record. The Internet, besides its real-time instant messaging type of connections, is also functioning to make present all records in a more or less coherent fashion. This, like the telephone, will gradually transform into a 'wireless' or telepathic form. We are becoming more wired to our past. At some point those wires will give way to clairvoyance or to a universal eidetic memory. Photographs and telephones are the material tokens of an eternal Presence. They do not compete with that Presence. They are its portents.

The past, then, is just a shadow or projection of the eternal Presence. This is what I mean by saying that Creation is a final causation. It is teleological, primarily. Our real past lies in our future. The Alpha is subsumed by the Omega. This hierogamos is our resurrection and rapture. It is the end of agnosis.

Gnosis is awesome and awe-full. Some will cling tightly to their egocentric agnosis. They will need a full Millennium to prepare for gnosis. The rest of us will move on through.

The past is a trawling net whereby we troll for souls. Every last one is caught up in its seine. History has a very fine mesh. If you think you can slip the traces of a cosmic, Mormon-style genealogy, well think again. The accounting may be greatly facilitated by the reckoning of some 10^{10} souls. This being the

anthropic, BPW *ratio*.

All this simply to provide an immaterialist rationalization of the family photo albums! These are not, then, the epiphenomenal detritus of a materialism run amok. They are the self-gravitating, self-cohering subversion of all atomistic schemes. Mater is transformed, thereby, into an in-form-ation which is self-consuming in an eschatological 'potlatch' of the gnostic kind. Some may think of it as the nasty kind, but they do know better.

[6/2]

I was hoping I would not have to learn how to take teleo-Photos, but there may not be a free choice. If coherence becomes self-gravitating, then the Omega will be a black hole of coherence. Gee, maybe I should be more worried about the eschaton. There will be no 'hair', as the cosmologists are won't to say. The Alpha would be the corresponding white hole, perhaps. Maybe that's why we should worry more about globalization in its possibly eschatological context.

It remains difficult to perceive the family photo album as finally caused, with or without Mormonics. That is why we will need the Alpha-Omega suspension stretch if we wish to go the teleological route. We will hope to get a before and after the fact version of a dream-like free will. I hope this is not getting too convoluted, but the BPW is very likely to be overdetermined, and then some, so we may as well get used to it.

There would have to be a plethora of symmetry breaking, coming back from the Omega. I'm not real sure how that would be managed. It probably reflects the symmetry breaking going forward from the Alpha. Getting the first and final causes to properly interface in the middle is going to be a trick. That may have something to do with JC1 and the symbolism of the cross.

I have virtually no idea of how this is supposed to work. Some prophet am I! In constructing suspension bridges, we do one strand at a time, and perhaps the JC1 event was the crux of the first strand. That would have been a stretch, cross or no cross. That event would be a natural focus for a great deal of final causation.

We may well ask ourselves what sort of free will might possibly be involved in such a crucial event. Overdetermination does not an automaton make. It increases the stress of the moment. The many modalities of reenactment feed into the force field of the event. There are elements of *Being John Malkovich* involved in the production. And, thankfully, this was before CNN, although they probably would have missed it anyway.

Any given event may be experienced from many perspectives, and many are. Every experience of an event may contribute to its overall meaning, but the specifics of that experiential process are beyond our present understanding. There is no logical reason why each 'vicarious' experiencer could not contribute to the the willed component of the event. Nor is it clear that each experience of the same event need have a diminished input into the outcome of that event. If there is a sum rule relevant to free will, it is surely not linear.

A principal point is that free will need not be only applicable to instances of forward or effective causation. It could operate under various non-materialist causal regimes, and especially in teleological contexts. The whole point of will power is to effect the final outcome. Just because a final outcome is known, does not mean that it was not caused by an act of will.

[6/3]

It may not always be clear that omniscience and determinism are quite distinct issues. The knowability of my future actions does not remove from me any performance or moral burden. Indeed the knowledge of a favorable outcome ought to improve our morale and abet our performance. It is only the detailed knowledge of one's own future that would cause consternation.

Now back to those pesky photos once more. For now I put phones and photos in the same bin as being necessary for priming the telepathic and eidetic pumps respectively, in an eschatological context. Does this make sense? I'm not sure, but it's the best I can do for now. If I am negligent in the photo album department will my family miss out on the Rapture? This could be unfortunate! No, the beauty of teleology and the BPW is that all of these interface (interfaith?!) problems work out in the end. Keep the faith, baby, and keep the kodachrome handy, just in case. It's all in the One mind.

Technology cannot be gratuitous. Information and communications seem to cause a problem for immaterialism unless they can be internalized to the larger scheme, as in internally related to it. The global mind will need priming via the global brain. That is the big transition problem. Technology is integral to that process. There is a push and pull aspect to technology. It pulls us into the uttermost aegis of materialism, and then spits us out on the other side. It is the active, self-subverting aspect of materialism. Without it, materialism would be but a pale shadow of the almost vital force by which we are presently enthralled. Being enraptured by technology is a prerequisite for the Rapture. Imagine when we are first able to see through the veil of technology. My understanding of this business is mainly theoretical. It is not fully internalized. It won't be until it is socialized.

Any more questions on this subject?

This started out as creation vs. evolution. How did we get hung up on the photo album? Perhaps I need a recap. I seem to have set a new record for parchment usage on this page. My apologies.

After looking at Creation in some detail, I settled upon the [Big Six](#). These were the logical anchors for our BPW. If these could be implemented then we were well on our way to the BPW. In retrospect it is Atomics that carries most of the burden for the materialist appearance of our immaterial world. Much of the atomics can be subsumed under various types of natural cycles, cycles that could be evolved and habituated in reasonable fashion. It is the technological side of atomics that seems to break the natural cycles. But by the same token, nature must be 'broken' if we are to implement the cosmic cycle. Now I'm in hot water with the ecologists! There has to be a tension between God and Nature. We can be theocentric or naturo-centric, but not both. These centrisms point respectively to immaterialism and materialism. Pantheism is not a coherent alternative. The information and communication explosion are how we bend the Atom of nature to its own subversion in a (quasi) cosmic 'quantum measurement' process. The eschaton is our 'delayed choice.' The Alpha is subsumed by the Omega. Being 'wired' is an integral part of the suspension bridge that closes the ouroboric circuit.

This is by no means intended as a final explanation, but if it allows us to move along, it will be justified.

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Omega

I recognize that I have been a bit neglectful of this [topic](#), a topic which should be of utmost importance in this immaterial, teleological cosmology. I am looking back at my pervious attempts on this topic. One can readily determine that my neglect of this topic has been thoroughgoing. I have alluded to the eschaton in almost every context, but I have been very short on specifics. Evidently I have been following the advice of Wittgenstein: about that which we are ignorant, it is best to remain silent. Now I attempt to break that silence. *Caveat emptor*.

It would be quite natural to suppose that the best ending would be no ending at all. I don't quite agree. I do struggle to make the Eschaton warm and fuzzy, but still it is The End. If this medicine is too strong, you are welcome to seek solace in the philosophies of eternal return. Incoherence may seem a small price to pay for foregoing the Eschaton, but I disagree. I am long on coherence.

Here is what I can offer by way of warm and fuzzy. The eschaton concerns history. History is primarily the sojourn of our egos. The Eschaton concerns the end of Ego, and what remains? The eternal self is what remains. But if you and I were to run into the Eternal Self on the sidewalk, we can be sure that we would not recognize Her. This is what is most frightening about the Eschaton. It is far from being transparent to our ordinary ego consciousness. As far as our egos are concerned it might as well be a brick wall. Well, the Millennium is our ego cushion.

It is at this point that the Eschaton is inevitably politicized. Let's face it, there may be more than a bit of communalism in the eternal self. The idea of Communion is hardly extraneous here. Neither is the Hierogamos, or [hieros gamos](#) (2100 hits). I notice six previous 'hierogamos' references in these pages, and also in this [post](#) of an exchange with Sarfatti. In its most abstract form the hierogamos can be represented by the seal of Solomon, and here perhaps even as the [Big Six](#).

The millenarian communalism of the early Christian communities was something of a prenup, and was later politicized by Marx in his *Manifesto*. The comic style Rapture scenarios of conservative evangelicals and Hal Lindsey are another take on the *hieros gamos*, and they are correspondingly more preservative of our precious egos.

Is there anything that an immaterial BPW can bring to the wedding feast? I'll stick by the [Big Six](#) as an important ingredient. The Solar & Atomic elements thereof recall the primal mythos of the *hieros gamos* of [Sky & Earth](#), Geb evidently has his own prostrate version of Atlas. The latter event gives rise to a [Chicken Little](#) (etc.) scenario of a falling of the sky, poor Geb.

To my way thinking, the falling of the sky might best be taken as representing an information 'implosion.' The present explosion of information will either create an information overload, or it will be countered by a self-gravitating coherence. If there is a cosmic coherence, then, in the almost foreseeable future, a website, not totally unlike this one, will trigger an implosion into the coherence of an immaterial BPW. Thus do we begin our Millennial awakening to our Eternal Self. It was We who placed the stars in our holographic sky. This is the idealist **inversion** of our Copernican/Darwinian cosmology.

At this point I can only encourage the skeptics to remain skeptical as to who authored the constellations. Clearly if our eternal self had wanted to win over the skeptics at an early stage, the constellations could have been arranged in a more orderly fashion. Or she could have arranged for a more gifted raconteur on the net. One would hardly advance toward the eternal self by not being true to one's skeptical self, if that is one's natural inclination. Everything in its own time and place.

[6/6]

A major weakness in the materialist facade is time. On second thought I would posit three major weaknesses: space, time and mathematics, and that is not counting its biggest problem: the mind. Space, time and math collectively constitute the decidedly immaterial foundation of scientific materialism. Each is an intangible relational system. Each can only be indirectly measured and perceived. The alleged objective or mind independent existence of each of these entities remains controversial. Modern physics has further eroded the substance and foundational nature of space and time, but even the classical view was fraught with paradox. I have alluded to these problems on numerous occasions here, and I should devote a full essay to the topic, but for the purpose of eschatology, time is of paramount importance.

I wish to argue that the objectivity of a linear time frame is logically insupportable. What is not controversial is that time and space as we can either know or imagine them had a beginning. Until quite recently the scientific consensus expected there to also be an end to space and time. The fact that there might not be such an end is now the primary mystery or paradox confronting conventional cosmology. In any case, the notion of an absolute space and time became outmoded almost a century ago. Space and time are constructed internally to conform to whatever is the cosmological model in question. An idealist metaphysics must also give an account of space and time.

It is not surprising that modern idealists do not choose to confront science directly concerning cosmic issues. Thus do phenomenologists, existentialists and postmodernists focus their attention on the microcosm of egocentric perceptions. To do otherwise would be to incur the opprobrium of the intellectual establishment. What may make these pages unique in this regard is that I have nothing to lose except my coherence. Juxtaposing a mental microcosm with a material cosmos cannot result in anything other than the view of life as an absurdity in a meaningless universe. Every religious tradition has its proprietary answers to the challenge of absurdity. I also eschew the religious establishments. I simply follow the dictates of reason all the way to the end of the BPW. It is often supposed that the distinguishing feature of we humans is our occasional rationality. That these few pages are apparently unique in their thoroughgoing exploitation of our rationality is the only aspect of this website that ought to boggle the mind.

If space and time are not primordial aspects of reality, what is their source? I have recently been focusing on the [cycle](#) as the logical source of space and time and everything therein. I posit a primordial ouroboric cycle as the source of all phenomena, call it Alpha. The specific character of this 'original' cycle is probably well beyond our present ability to imagine. Its own existence attests to a process of symmetry breaking of a dialectical and synthetic nature which progressed from the ancient mythos to the modern scientific logos or cosmos. The final synthesis of this dialectical process is just the anticipated Telos or Omega. This would be the end of space and time as we historically have come to conceive of them. Thus would end our linear history.

A pressing issue is the time scale from Alpha to Omega. The most basic fact that idealism brings to cosmology is that the cosmic scale cannot transcend the bounds of the mind. The only way to maintain the scientific measure of the cosmos would be to invoke a cosmic mind quite distinct from created mind. This logical dichotomy of Creator and Creation is the dualism which deservedly brings the verdict of irrationality upon the prophetic tradition. To restore reason is to posit just one mind of which our egos are a temporarily fragmented reflection. That nature appears to break the bounds of this mutual sentence, can only be an appearance. But by the same token, it is nature which allows God to prolong Creation by postponing her final revelation. The self-revealing God is the self-concealing God, and nature is just the instrument of the latter.

To put it quite simply: it is a given that we will eventually see through nature. The scale of Creation is measured by the opacity or apparent seamlessness of nature. That nature is seamless to us is largely due to its being projected by us. The illusory quality of nature can never be empirically demonstrated outside of specific magical episodes. The Creator comes to light generally, only by the power of empathic

reflection. These pages are devoted to that end.

If we could look back toward the Alpha we would see time curling up upon itself, not unlike the curling up of the extra dimensions in the higher dimensional models of physics. We may expect a similar occurrence as we move toward the Omega.

[6/9]

This Omega business is not going to be easy. This is the whole *tamale* when it comes to an idealist cosmology. To better understand the Alpha and Omega, we need to know how they relate to the present. And what is the present?

The image of the present that is the main competitor to the religious views is existentialism. This is the image of detached egos lost in space, as if we had been thrown into the world. I can agree with this up to a point. One point of agreement is the implicit view that once we were attached to something. We have not always just been floating in space. The existentialist might contend that this attachment is simply referring to our prenatal condition. But I would suggest that, even for the existentialist, something more metaphysical is implied. After all, the theistic and atheistic versions of existentialism remain close cousins. It is hard to understand one without the other.

The idea of being 'thrown' into the world implies that our parturition from wherever was haphazard. Lately, as we know, this view has been challenged by the Anthropic Principle. We may have been ejected from something, but there had to have been some care in the process, or we surely would not have survived. It is not as if we were spawned into the abyss. The more we learn about the world, the more it appears as a receptacle. And what can we say about the nature of this receptacle?

[6/13]

From the point of view of teleology and eschatology we must depart from the materialist view that our receptacle is, relative to our own existence, permanent. The best we could manage with a permanent world would be an arbitrary attachment and then detachment between it and anything non-material. This is the incoherence of dualism.

Our material world then must be impermanent, and its existence must be closely correlated with the existence of mind. In order for there to be a correlation between mind and matter, there must be an 'evolution' from one to the other. One must be spun-off from the other. For the immaterialist, matter must be spun-off from the mind. This is directly contrary, I readily admit, to almost every appearance. The appearance of a material evolution is the one major obstacle to idealism. It is formidable, yes, but is it insurmountable? That depends on our motivation.

I claim that surmounting materialism is the only way to go. We have sojourned nearly as far into materialism as is logically and spiritually possible. Progress, measured in almost any conceivable manner, would grind to a halt or worse, if we do not keep exploring and pushing on the boundaries of our world. As the material aspect of our existence has taken center stage, the mental and spiritual dimensions of our world have received negligible systematic, rational attention. The only way forward now is to construct an immaterialist cosmology, as a counterweight to materialism. There is nothing else to do now intellectually in order to transcend the increasingly rigid strictures of materialism as well as the decreasing marginal returns of the collective effort we have to put into it. The sense of coming to a material dead-end may still be subliminal for most of us, but it is pervasive. We have intellectually neglected the non-material dimensions for so long that we hardly know where or how to start. We will fumble along in the dark for a while longer, but then the light will begin to shine.

It is time to focus our powers of reason on an immaterial understanding of the world. We don't have to look further than Darwin to see where our work has been cut out for us. How may we transcend Darwin? We simply have to focus on the immaterialist logic behind the materialist facade of Darwinian evolution. Why, in heavens name, would there be this apparently egregious contradiction to immaterialism? The simple answer is that I, and perhaps you as well, can think of no better design plan for this world. Any other plan would be egregiously arbitrary and incoherent. This is the greatest irony we will likely have to face. Materialism is indispensable for achieving a cosmic coherence.

Let me put this another way. It is not logically or coherently possible to have just a little bit of materialism. Clearly materialism has its benefits, just a system of existence. For the sake of argument, let us grant that in the BPW the costs of materialism can be offset by its benefits.

And yet another way: if materialism is to be more than a sideshow, it will be virtually all-encompassing, at least from a phenomenological perspective. Another caveat of the BPW is that it be taken seriously. If it is going to entail materialism, it will have to do so in a serious fashion. The material aspect of the BPW must not be perceived as superficial or as an appendix. There must be a thoroughgoing adaptation between the material and mental aspects of the world. Certainly the phenomenology of Darwinian evolution fits this bill. Is there any other means to this end? We are probably not in a position to be able to conceive of such an alternative, and, lacking such, we must explore the norms, aesthetics and functionality of materializing the mind in an adaptive regimen under the guise of Darwinism. Anything short of this would have to be considered a feeble attempt at creation and materialization.

And that brings up another point. I guess what I am struggling to say in the above paragraphs is that creation and materialization are practically synonymous. If God is to earn her stripes as a Creator, she will have to take several pages from the book of Darwin. Exactly how she sets about doing that, remains to be understood, but I have made a few stabs hereabouts at figuring out the 'mechanics' of materialization.

But why not, then, just crib all of Darwin? Why be cute about it? Why not just let the Big Bang rip, and then sit back and enjoy the show?

[6/14]

The Big Bang scenario implies a dualism which puts God on the spot and correspondingly would leave the creatures in a much more passive role. Following Darwin would place the onus directly on the Creator to work out the connections between mind and matter. Evolution on each planet would have to be directed, and still there is no guarantee that there would be the necessary mutuality between the material and immaterial evolutions. Putting them together would be arbitrary and after the fact. This is the incoherence of deism.

With theistic idealism, creation is maximally participatory. A direct realism of perception is built into the more distributed and participatory Creation. Having an immaterial participatory Alpha, greatly facilitates the logistics of the Omega, which then has considerable symmetry with the Alpha.

The necessary materialization aspect of Creation is then worked out by means of the Big Six, in conjunction with the related cycles. Our task on this page is to use the built-in symmetry to get a handle on the Omega. Now we can speak of a dematerialization.

Of fundamental importance for Creation is for there to be a graceful exit. For Creation to be meaningful, there must be a purpose, a teleology, a telos. The telos must be an integral part of the complete process. Completeness and wholeness are thereby ensured. An endless Creation is incomplete. Such incoherence

does not recommend itself to the concept of the BPW. In large measure, the Omega must reciprocate the Alpha.

[6/15]

Spinning down the world is a large part of what the Millennium is about. The cyclic processes are closely associated with our materialization of the world. We have spun up the world into its present atomistic state. This is a non-analytic notion at this point, but one that needs pursuit. To complete the cosmic cycle we need to relax on the sub-cycles. OK, there is the picture of the spinning figure skater. Our ego consciousness is like the twirling figure with her arms pressed to her sides. When she extends her arms back out the spinning is reabsorbed into the cosmic cycle or cosmic consciousness. We may assume there is an energy and information increase in this reciprocal process.

Herein lies a conundrum. The faster the microcosm spins, the more linear becomes its space-time manifold. Spin down the microcosm and the space-time frame will curl up. Does this make sense? Don't be too analytical about it: use peripheral vision.

I should be able to give examples, but I suspect that there is a lot of subtlety and even cosmic censorship in play here. If this process were too obvious we would be jumping all over it and probably throwing it off its track. We will be jumping on it only when the time is right. Nascent trends and processes have to be protected. This site would be no exception. Camouflage is in fashion as we stealthily and steadily approach the Millennium and Y2C. Its OK to rock the boat as long as you don't upset the passengers. Hiding things in plain sight is a proven tactic.

After considering the cycles, there is the Big Six and its undoing. We transcend the cycles and their common points of reference. From the perspective of the Omega we have the Big Three: Sun, atoms and reproduction. The solar cycle governs all cycles short of the cosmic one. The life cycle is the microcosm of the A&O cycle. Atoms provide a common anchor for most of these cycles.

[At this point I evidently **diverge** from the topic of Omega, to be [continued](#) later.]

It may be, however, that the Monster Group does play a role in the 'decycling' of the cosmos, and this accounts for some of the subtlety of the process. We may have a situation reminiscent of the ancient concern with squaring the circle. The problem now is the 'rationalization' of mathematics, a feat in which the MG is likely to play a significant role. In the process we revisit the [syzygy](#) of e & pi. It was that coincidence that lured us into cycles and then to the [Big Six](#). Come to think of it, that coincidence, when properly understood, may turn out satisfy most of our ancient concerns about the squaring of the circle. The ancient fear of the [Apeiron](#) was, I suggest, a premonition of our fall into the incoherence of materialism. In the Millennium we struggle back to coherence. The starting point for that struggle may well be something as subtle as the rationalization of e & pi. Evidently we will need to study the [j-function](#) which is related to the 'near integers' and the Monster, which latter must, in turn, play a role in Anthopics. It is turning out to be a small world out there in Mathland. We will tame it on the way to the Omega.

What I may be struggling to say here is that the [observer principle](#) (in [this context](#)) must be extended from physics to mathematics. There is a three way reciprocity between physics, math and reason. This is a theistic version of mathematical constructivism. This also figures in the rational 'deconstruction' that we may associate with the Omega. Cosmos coheres from Chaos. Mathematics is something like the fossil record of this **evolution of coherence**. As we reflect upon the mathematical record of the cosmic coherence, we will achieve coherence to the Nth power. Our inner coherence will subsume the external coherence going into the Omega. Just don't ask me to draw a picture of it.

[6/17-19]

Some references for the rationalization of mathematics:

- [Some Contemporary Problems with Origins in the Jugendtraum](#) -- Robert P Langlands
- [Where stands functoriality today?](#) -- Robert P Langlands
- [Langlands program](#) -- Wikipedia
- [Fermat's Last Theorem After 356 Years](#) -- Wm. F. Hammond
- [Fermat's Last Theorem](#) -- Charles Daney
- [BOOK REVIEW](#) -- KA Ribet (Rational points on elliptic curves, by Joseph H. Silverman and John T. Tate.)
- [Ideal class group](#) -- Wikipedia
- [The Hilbert problems 1900-2000](#) -- Jeremy Gray
- [\$e^{\pi\sqrt{163}}\$](#) -- Roy Williams
- [On the History of Hilbert's Twelfth Problem](#) -- Norbert Schappacher
- [The Riemann Hypothesis](#) -- J. Brian Conrey (RH $\leftrightarrow$ Langlands Prog. p.8)
- [The Riemann Hypothesis](#) -- Matthew Watkins
- [WWN notes on the Riemann Hypothesis](#)
- [THE RIEMANN-SIEGEL FORMULA AND LARGE SCALE COMPUTATIONS...](#)
- [John Baez's Stuff](#)
- [Tony Smith's Home Web Site](#)
- [Surprising connections between prime numbers and physics](#) -- Matthew Watkins
- [P-adic numbers, Topological Geometrodynamics, TGD](#) -- Matti Pitkanen

And some general math bookmarks for future reference:

- [Arithmetic Algebraic Geometry network](#)
- [Mathematics ArXiv](#)
- [Math World](#)
- [Number Theory Web](#)
- [AIM Workshop Website Network](#)
- [Mathematical Topics](#)
- [The Internet Mathematics Library](#)
- [The Mathematical Atlas](#)
- [American Mathematical Society](#)
- [The MacTutor History of Mathematics archive](#)
- [Clay Mathematics Institute](#)
- [Mathematics](#) -- Open Directory Project

After reviewing the above sites, I would be hard pressed to provide persuasive evidence for the increasing coherence of mathematics. I am not sure if this is the fault of mathematics or of mathematicians. There is a natural tendency for professionals to carve out niches for themselves, and it is evident that mathematicians are no exception. Good fences make good neighbors, as a poet once said. The bulk of our Millennial task will be the removal of fences. We need only find the proper motivation.

[Ferdinand Toennies](#) (1855-1936) distinguished *Gemeinschaft* (community) from *Gesellschaft* (purposive, professional association). [Owen Barfield](#) provides a third and future category of human existence: '[final participation](#),' a must see. Egoism or existentialism is the incoherent compromise between materialism and idealism. This is what passes for rationalism in this dark age between the Alpha and the Omega. Our least stressful means to transcend ego consciousness would have us rely strongly on our intellectual

capacity to see the wholeness of the world and our proper function as its co-creators. The spirit would then follow up and subsume the intellect.

The intellectual path to a holistic cosmology will have to include mathematics in a significant manner, and after the fashion of Plato and Pythagoras. The coherence of physics has come about through its mathematicization. We now need to rationalize mathematics, but in a theocentric rather than egocentric fashion. The existence of the Monster Group should motivate us to look beyond our puny egos to a cosmic genius.

I still seek that elusive [observer principle](#) (and [here](#) and [here](#)). Godel's self-reference program is part of that picture. His constructions remain [controversial](#).

[6/20]

I'm looking at **Matthew Watkins** '[Prime evolution notes](#).' He raises the intriguing possibility that the equal spacing of the integers derives from the exact placement of the primes, popular opinion notwithstanding. There is at least a mutual evolution between primes and integers. I would like to know how this might relate to the more obviously necessary [evolution of the Monster](#) (and [here](#), [here](#) and [here](#)). An observer principle must be at work.

Matti Pitkanen -- [TOPOLOGICAL GEOMETRODYNAMICS AND P-ADIC NUMBERS](#) - Chapter 1.2.2:

Why this is the case, became one of the key puzzles and led to a number of arguments with a common gist: **evolution** is present already at the elementary particle level and the primes allowed by the p-adic length scale hypothesis are the fittest ones.

[6/21]

[Savant for a Day](#): this story appears in this weekend's New York Times Magazine. It describes the possible temporary benefits of transcranial magnetic stimulation, featuring Allan Snyder's work. If the results hold up under continued scrutiny, it does not bode well either for Darwinism or mechanism. Being able to squeeze more performance out of the brain with such crude interference just does not fit our material conception of the world. There will hand waving attempts to make it so, but some of us will still have to chuckle.

[6/22]

Here is a quote from J. **Brian Conrey**, [The Riemann Hypothesis](#) (3/2003):

There is a growing body of evidence that there is a conspiracy among L-functions—a **conspiracy** which is preventing us from solving RH! The first clue that zeta- and L-functions even know about each other appears perhaps in works of Deuring and Heilbronn in their study of one of the most intriguing problems in all of mathematics: Gauss's class number problem. [...] We begin to suspect that the battle for RH will not be won without getting to the bottom of this conspiracy.

L-functions provide a connection between FLT and RH: as described [here](#) and [here](#).

Goldston and Yildirim's '[proof](#)' concerning the distribution of primes as indexed on Google....

[7/3]

Status/hiatus report:

The re-enchantment of mathematics is the most likely trigger for the Millennium, IMO. I may not have stated it quite as succinctly, but it is a bush that I have been beating around since [last year](#). I pick math over physics or psychology. Those would be the next most likely sources of a paradigm shift. Mathematics, however, remains the soft underbelly of materialism.

Immaterialism will have to hit materialism where it hurts and where it is vulnerable. Psychology is peripheral to fortress materialism. Psychology has never been considered scientific by 'real' scientists. They do not consider it to be their concern. Physics is the key to physicalism, obviously. The cutting edge of reductionistic physics is high energy physics, but it has been running out of money, and energy. The bastion of reductionism has thus shifted, of necessity, from the experimental atom smashers to the pencil and paper crowd of theoretical or mathematical physicists. The crunching of the Riemann Hypothesis has become of greater concern to hard core science than has the smashing of quarks, in my political/psychological estimation, at least.

Let's look at Riemann, or at least at the primes. If materialism is correct, the prime numbers are random. So take a look [here](#) (and [here](#), [here](#) and [here](#) ([here](#)!)) ([explanation](#)?), and recall [this](#), etc.) [**Ulam Spiral**]. To what extent can patterns such as these be deconstructed or reduced? This may be the biggest skeleton in the materialist closet. Will such pictures trigger the Millennium? Certainly not by themselves.

The space telescope and supercomputers reveal cosmological and numerical patterns, respectively, that strain our modern credulity in reductive explanation. So does [biology](#). But it is in the mathematical realm that our intellectual attention can be most readily concentrated and guided. We would eventually like to know if mathematics is a science or an art.

[7/4]

I seem to be hearing contradictory statements about the primes.

There is a general agreement that there is a deep connection between the distribution of the Riemann zeroes and the primes. It is also agreed that the distribution of the zeroes can be fully explained or modeled by the distribution of the eigenvalues of random hermitian matrices. Yet we have the phenomenon of the '[jumping champions](#)', **Odlyzko**, et al, 1997. The 'explanation' for this jumping phenomenon turns out to be heuristics based on a conjecture.

Quoting from Odlyzko:

Conjecture 1. The jumping champions are 4 and the primorials 2, 6, 30, 210, 2310,....

[...] There seems to be little hope of making any progress towards a proof of Conjecture 1 without assuming at least a quantitative form of the k-tuple conjecture. However, as we will show, even assuming the strongest form of that conjecture that seems reasonable in view of our knowledge of prime numbers, we are still left with formidable obstacles that prevent us from obtaining a complete proof of Conjecture 1.

We have certainly come a long way, thanks to Godel et al., from Hilbert's strictures on decidability at the turn of the last century! But my issue here is the compatibility of the Odlyzko conjecture and the alleged randomness of the primes. I have yet to locate a discussion of this question.

Check out [Lehmer's Phenomenon](#), and then: [An improved bound for the de Bruijn-Newman constant](#), A. M. Odlyzko, *Numerical Algorithms*, 25 (2000). Andy is hot on the trail of something, and this is just his

hobby:

The lower bounds support the conjecture of Newman that $L \geq 0$. This conjecture says that if the Riemann Hypothesis is true, it is barely true, in that even small perturbations to the zeta function lead to counterexamples.

[7/22 -- here is another [reference](#).]

[Thoughts on the Riemann Hypothesis](#) -- [Gregory J. Chaitin](#), IBM Research (2003).

Of the authors of the above four books on the RH, the one who takes Gödel most seriously is du Sautoy, who has an entire chapter on Gödel and Turing in his book. In that chapter on p. 181, du Sautoy raises the issue of whether the RH might require new axioms. On p. 182 he quotes Gödel,* who specifically mentions that this might be the case for the RH. And on p. 202 of that chapter du Sautoy points out that if the RH is undecidable this implies that it's true, because if the RH were false it would be easy to confirm that a particular zero of the zeta function is in the wrong place.

[...] The traditional view held by most mathematicians is that these two assertions, $P \neq NP$ and the RH, cannot be taken as new axioms, and cannot require new axioms, we simply must work much harder to prove them. According to the received view, we're not clever enough, we haven't come up with the right approach yet. This is very much the current consensus. However this majority view completely ignores* the incompleteness phenomenon discovered by Gödel, by Turing, and extended by [my own work](#) on information-theoretic incompleteness. What if there is no proof?

I am certainly not a randomness freak like Gregory, but I do agree that the public attention being focused on the RH will force mathematicians to depart from their business as usual and deal with the more foundational and philosophical issues raised by the uncanny precariousness of the RH. It has the character of a syzygy. What does this mathematical fragility say to us? Is this another manifestation of an 'invisible hand' at work? What is the nature of the [conspiracy](#) that is present? Perhaps the new thinking is already out there: we need only locate it. If not we must anticipate it.

[7/5]

What is the significance of the RH? So what if it fails?

The RH is not just about the randomness of the primes. Clearly they are not. The Ulam spiral and the de Bruijn constant testify to structure that is hidden between zeta and the primes.

The RH has become a cornerstone for a significant portion of the mathematical edifice. There is no visible architectural substitute. Number theory would become chaotic for at least awhile if the RH were toppled. But even if it does not fail, we must contend with the slimness of its validity. It is as if the realm of numbers were being deliberately maintained at a critical point on the boundary between order and chaos.

[7/6]

Searching on "[prime numbers](#)" & chaos:

[Quantum-like Chaos in Prime Number Distribution and in Turbulent Fluid Flows](#) -- A.M. Selvam (1999):

The model concepts enable to show that the continuum real number field contains unique structures, namely prime numbers which are analogous to the dominant eddies in the eddy continuum in turbulent fluid flows.

[Finite Temperature Strings](#) -- Mark J. Bowick (1992)

We hope that the above exposition has given a flavor of the important connection between arithmetic gases and multiplicative number theory. Much remains to be understood for the case of statistical systems that arise from string theories and conformal field theories.

Continuing the speculation of Matthew Watkins from [above](#): we could add something to the view of Leopold Kronecker that "God made the natural numbers; all else is the work of man." If God wished to make the integers wholesale, she could start with a quantum chaotic system with the approximate statistics of the zeta zeros and take the Fourier transform to produce the primes and then fill in the composite integers, making sure that the distributions of the zeros would iterate to produce the equally spaced natural numbers. Just a thought. Would it not be undignified for God to have to count that first time with her fingers and toes? This is just a fanciful way of restating the holographic principle that every bit of the world reflects and contains all of the information in its internal, essential relations with the rest.

[7/7]

A consistent idealism envisions a [participatory universe](#), all aspects of which are essentially and internally related. The strong anthropic principle already pushes the envelope of what science can tolerate along these lines. We must go further. Idealism and immaterialism will necessarily contain strong elements pantheism, panpsychism and vitalism as part of their monistic repertoire. A materialist science cannot tolerate such elements. So much for materialism.

In a monistic and participatory universe there will necessarily be elements of parapsychology, alchemy and astrology. This is simply how an immaterial world manages to hang together. These are logically entailed by a holographic, holistic and, yes, a *rational* view of reality.

What I have been entertaining on these pages since at least [last year](#) is an idealist version of numerical participation. Critics will wish to label it 'numerology.' Well, it was not I who first pointed to the 'unreasonable effectiveness of mathematics.'

There is a possible conflict between this unreasonable effectiveness and the anthropic principle. Given the supposed inalterability of mathematics and the mathematical basis of physics, particularly w.r.t. exceptional structures such as the monster group, did God ever have a significant choice in Creation?

To put this point more succinctly, which came first: mind or math? If the materialists have all become Platonists in their embrace of mathematical physics, where does that leave us idealists? We have been elbowed out at the banquet table.

We will have to take a stand somewhere. The Riemann Hypothesis looms too large now for us not to have an opinion about it. Mathematicians and materialists both wish to see it proven expeditiously: business as usual. The looming presence of the RH could prove embarrassing if not otherwise proven. How so?

There is apparently a considerable resistance to treating the RH like the Continuum Hypothesis. In the case of the CH, it's validity was proven to be independent of the other axioms of set theory, and so we were free to take it or leave it. The clear consensus was to adopt the CH as an additional axiom.

With the RH, however, the feeling among mathematicians is that it ought to be provable. It is too closely integrated to the realm of number theory to be considered, or be proven, to be independent of that body of knowledge. Failure to prove it would be more like the albatross on the neck: not easy to ignore. It would raise issues of epistemology and ontology. It must be real, but we can't know it. We have to take it on faith! This recasts the Riemann Hypothesis into the mold of the God Hypothesis. This would not sit well with the materialists, one can imagine.

Here is another angle. You may have heard of the Skewes number, weighing in originally at $10^{10^{10^{34}}}$. This is many more zeros than there are atoms in the universe. Even if you could turn the universe into a roll of ledger paper, you would not be able to write it out. It has since been trimmed down to a very modest 10^{371} . This is the number before which the prime count must first exceed its asymptotic form as given by the prime number theorem, and given the RH. Even at this modest size, we might never have a computer big enough to actually calculate this first crossing point. There are known to be an infinite number of such crossings further out.

If the RH fails, there will be that first zeta zero which falls off the critical $1/2$ line. The first [440 billion zeros @ ZetaGrid](#) as of today are right on the money. And it took several days to calculate the first fifteen zeros back in 1903. It does not appear that the [Bruijn-Newman](#) constant is in jeopardy of being forced positive by these new results, but I would like to see a plot of its more recent values based on the [close zeros](#) data. The record for closeness is well over a year old now. There ought to be an alarm bell for the next record. This effort might be compared with [SETI@home](#). Which is more likely to have a positive result?

Although SETI presently has garnered much greater interest on the Internet, in the BPW the ZetaGrid ought to be the way to go. It could be more ambiguous and thus more insidious, but the eschatological significance would ultimately point to the same Omega. It has taken awhile for me to get [back](#) to the page topic, but there it is. Think about it.

There would be considerable irony in such a Y2C event. Jesus was supposed to come back in white robes on a flying saucer, shades of SETI. With ZetaGrid, Jesus comes back on a Pentium (R) chip, so to speak. It would be a much more subtle and less disturbing advent. But how could we link [JC](#) to [Lehmer's Phenomenon](#)? Well, that's one way!

The first non-Riemannian zero would be the most significant number in mathematics, just short of pi, perhaps. We could make something of it. And, unlike pi, its provenance would be much more open-ended. There is not a closed formula to calculate any of the zeros. In holographic fashion, each zero contains information about every prime number. There are various computing tricks to obtain approximate information about their locations.

[THE RIEMANN-SIEGEL FORMULA AND LARGE SCALE COMPUTATIONS OF THE RIEMANN ZETA FUNCTION](#) by GLENDON RALPH PUGH B.Sc., University of New Brunswick, 1992

Here it gets a little tricky. Find theoretically or computationally the first non-conforming zero and start computing its deviation from the critical line. This computation will be an open ended process requiring additional theoretical progress. I would guess that in this extended process additional coincidences such as that of [e & pi](#) would show up. We would gradually be lead to a more organic or vitalistic view of mathematics, a perspective from which we could understand how the existence and physical role of the Monster Group could be compatible with the Anthropic Principle. In effect, we would see that mathematics in all its Platonic glory is not exempt from the teleology that governs our macro and microcosm.

This increase in our understanding of the coherence of the world could come about without the intervention of a deviant zero, but let us afford ourselves just this minimal bit of drama or external stimulus. If there is an eschatological teleology of mind over matter, there will have to be some such minimal numerological component. To increase the level of the drama, it could probably be arranged for there to be a more conventional, or SETI style, message somehow embedded within the numerical coincidences. This much to placate Hollywood.

One might as easily arrange for there to be a message embedded in the positions of the galaxies, say, and meant to be viewed by the Hubble telescope. Perhaps, but this would have nothing to say about astronomy per se. It would necessarily be more epiphenomenal than what might be possible in exploiting

a mathematical medium. It would be too much like just exploiting the SETI medium. God is known to be arcane.

[7/8]

Numerology is an almost lost art. It is due for revival. [Ramanujan](#) was the last great numerologist. He had a direct knowledge of numbers that was unencumbered by layers of analytical education. Numbers have been disenchanted to become mere labels, no longer having intrinsic meaning. We turn away from the [e & pi](#) coincidence as we might from seeing a ghost. Mathematical physics has demonstrated that numbers are bound up in the atoms. How do they leap from the atoms to the mind of a Srinivasa? Such genius is possible only if the world is a hologram, waiting for us to comprehend the coherence of the micro and macrocosm.

Riemann's zeta function and the monster group are just two slices of that hologram. Each number comes alive inside every other number as part of the universal resonance. That resonance manifests most dramatically as our Omega. 'e' and pi taken separately are just labels. Taken together they possess a harmony that even Srinivasa could not completely decipher. We can and will cultivate that genius once we understand its natural necessity. It will take something like the drama of a 'misplaced' zeta 0 to trigger our deeper curiosity. That 'misplaced' zero would act as the irritant forcing us to bend our minds toward the reestablishment of the larger harmony. If this is not sufficient to set us on course to the Omega, then something else will be.

We understand the significance of 'little' alpha, the fine structure constant, with a value of $\sim 1/137$. We know that if it differed by more than one or two percent, carbon based life would have been impossible in this universe. This is just a piece of Anthroics. We don't know how it came to have this magical value. Some suppose that it is merely a random number in each of an infinite set of universes. It is what it is because we are here to measure it. That is weak anthropics. I am a strong anthropicist. There is just this one BPW in which everything is held together in optimal coherence, this despite the apparent and superficial pre-Millennial incoherence.

I suggest that Srinivasa II will find a 'formula' for alpha in terms of e & pi, and then will be able to explain it to the rest of us, along with the meaning of the misplaced zeta 0. Such a 'formula' would summarize the holographic involution of mind and matter. No small order, this.

[7/10]

I'm perusing the [class number problem](#). This relates to the near integral value of the Ramanujan number: $e^{(\pi \sqrt{163})}$. This might shed some light on $e^{\pi} \approx 20 + \pi$, or it might not.

[Uniform Distribution of Heegner Points](#) -- V. Vatsal, 2001.

[HEEGNER ZEROS OF THETA FUNCTIONS](#) -- Jorge Jimenez-Urroz and Tonghai Yang

[7/11]

[Rational points](#): 9800 hits.

It is clear that mathematicians are into rationalization in a big way. The study of rational points on elliptic curves is major. But I can't tell you what it is about. I may be dense, however, there is a dearth of

background explanation as the mathematicians go busily about their work. Are they concerned about rational points just because of the intrinsic challenge, or is there an ulterior motive?

Why do I care about rational points? It goes back to the natural and venerable impulse of wanting to square the circle. It is a desire for closure. That is the point of reason, not to play on words. The materialist impulse has been taking us precisely in the opposite direction: embracing the *Apeiron* that was anciently abhorred. Is it too late to put the *Apeiron* back in the tube? Certainly that would be the consensus view if anyone bothered to ask. Yet there is this residual interest, whatever its provenance.

For instance, take a look here: [Rational Points on Elliptic Curves](#). It is as though someone were trying to refute Fermat's last theorem: $A^3 + B^3 \neq C^3$. But no word of explanation: quite peculiar. Maybe I should mind my own business and not poke my nose in other folks' playpens.

But then go here: [Overview of "Mathematician's Secret Room"](#). I am being reminded that number theory is about numbers, after all, not about those nasty irrationals (sic). It was a terrible day for the Platonists and Pythagoreans in 500 B.C. when [Hippasus of Metapontum](#) (Hyper-bridge?)

used geometric methods to demonstrate that the hypotenuse of an isosceles triangle with legs of length one (i.e., $\sqrt{2}$, sometimes called Pythagoras's constant) cannot be expressed as a ratio of integers. A number of this type is now called an irrational number. Legend has it that Hippasus made his discovery at sea and was thrown overboard by fanatic Pythagoreans.

And can you blame them? Ever since, there has been a tension in mathematics between the rationalists and irrationalists. The rationalists remain stranded in number theory while their irrational colleagues help to explore the, no longer rational, heavens. Leonhard Euler attempted to bridge this chasm back in the 18th century with his invention of analytic number theory. His goal remains elusive.

One answer to the above question is simply: the computer or the information explosion. This is the commercial motive behind the revival of number theory and the renewed, but still in the closet, interest in squaring the circle. Yes, Pythagoras' dream of the harmony of the spheres was reawakened first by digital music. We often refer to mathematical physicists as Pythagoreans, but the true Pythagoreans would have thrown them overboard right along with Hippasus. Only Roger Penrose might have been spared from among them.

All that we rationalists are asking for is an ouroboric closure. We will even grant you the *Apeiron*, but it must be the best possible *Apeiron*, and it must serve the Ouroboros.

Number theorists continue to strive mightily to contain the inherent wildness of the primes. Theirs is truly a mission unto the wilderness. Among other treasures they bring back is the [Euler-Mascheroni](#) constant ($\sim 0.111^{1/4}$). Imagine if it turned out rational. That possibility could well be related to the disposal of the RH.

[New Math Formulas Discovered With Supercomputers](#): (p.7)

In April 1993, Enrico Au-Yeung, an undergraduate at the University of Waterloo, brought to the attention of Jonathan Borwein, his professor, the curious fact that:

$$[\text{a double sum over inverse integers}] \sim 17\pi^{4/360}$$

based on a computation to 500,000 terms. Borwein was skeptical of this finding -- if there was such an identity, why hadn't the theory behind it been discovered by mathematicians centuries ago? Borwein tried computing this sum to a higher level of precision in order to demonstrate to the student that this conjecture really did not precisely hold. Surprisingly, in subsequent computations by Borwein to 30 digits and by myself to over 100 decimal digits, this relation was upheld. Needless to say, it is rather unlikely that a mathematical relation could hold to such high precision and yet not really be true.

Then see [Integer-Relations](#).

My objection to this approach is that it sacrifices rationality for precision, which is what got us into our analytic fix in the first place. This approach would miss the [near integers](#), for instance. Heegner's insight would be lost.

[713]

[Integer relations](#) (632 hits):

[Experimental Mathematics and Integer Relations](#) by Jonathan M. Borwein, 2002:

Mathematicians increasingly use symbolic and numeric computation, visualisation tools, simulation and data mining. This is both problematic and challenging. For example, we mathematicians care more about the reliability of our literature than other sciences. These new developments, however, have led to the role of proof in mathematics now being under siege.

[...] Many of my favourite examples originate in between mathematical physics and number theory/analysis/knot theory and involve the ubiquitous Zeta Function, of Riemann hypothesis fame.

One thing they do at [CECM](#) is attempt to distinguish between algebraic and transcendental numbers. On a related issue see [Is Visualization Struggling under the Myth of Objectivity?](#) Also see [Euler sums](#) in Math World, and [Visible Structures in Number theory](#) -- Peter Borwein.

Let us note again the [j-function](#). It is responsible for the near integers associated with our $e\pi$ syzygy, and for the structure of the MG. This is taking us back to [moonshine](#) (and [here](#)).

[week173](#) -- John Baez:

The dimensions of the irreducible representations of the Monster are closely connected to the coefficients of an important function in complex analysis, called the **j-function** - this connection is known as Monstrous **Moonshine**.

[week66](#):

[...] what interests me most about this stuff is the whole idea of "**exceptional structures**" - symmetrical structures that don't fit into the neat regular families in classification theorems. The remarkable fact is that many of them are deeply related. As Geoffrey Dixon put it to me, they seem to have a "**holographic**" quality, meaning that each one contains in encoded form some of the information needed to construct all the rest! It thus seems pointless to hope that one is "the explanation" for the rest, but I would still like some conceptual "explanation" for the whole collection of them - though I have no idea what it should be.

[7/14]

[Modular Form -- from MathWorld](#):

Modular forms satisfy rather spectacular and special properties resulting from their surprising array of internal symmetries.

[Langlands program](#).

[Modular Forms and Elliptic Curves: Taniyama-Shimura](#)

For a particular elliptic curve, the number of integer solutions in each clock arithmetic forms an L-series

for that curve.

A modular form is defined by two axes, x and y , but EACH axis has a real and imaginary part. In effect it is four dimensional (x_r, x_i, y_r, y_i) where x_r means real part of x , x_i means imaginary part of x , and similarly with y_r and y_i . The four-dimensional space is called hyperbolic space. The interesting thing about modular forms is that they exhibit **infinite symmetry** under [modular] transformations....

[Richard E. Borcherds](#) by C. S. Rajan

Even before the **monster group** was proved to exist, hints of its intricate connections with the theory of modular functions began to appear. It was observed by Ogg that in a certain naturally occurring sequence $\{S_n\}$ of modular curves, S_p has genus 0 (namely it is the Riemann sphere) for a prime p if and only if p divides the order of the monster group. McKay and Thompson found interesting connections between dimensions of vector spaces with irreducible representations of the monster, with the coefficients of the Fourier series expansion of the elliptic modular **j-function**.

[...] An example of a vertex operator algebra is given by the Fock space of a string propagating on a torus. The moonshine module is obtained by combining a twisted as well as an untwisted vertex operator module associated to the **Leech lattice**, and amounts to a theory of a string propagating on an orbifold that is not a torus.

[week 95](#) -- John Baez

[...] Well, in dimension 24, there are 24 even unimodular lattices, which were classified by Niemeier. A few of these are obvious, like $E_8 + E_8 + E_8$ and $E_8 + D_{16}^+$, but the coolest one is the "**Leech lattice**", which is the only one having no vectors of length 2. This is related to a whole WORLD of bizarre and perversely fascinating mathematics, like the "Monster group", the largest sporadic finite simple group - and also to string theory. I said a bit about this stuff in "[week66](#)", and I will say more in the future, but for now let me just describe how to get the Leech lattice.

[...] However, Conway doesn't seem to explain **why** the Weyl vectors have this ascending form. So I'm afraid I really don't understand how all the pieces fit together. All I can say is that for some reason the Weyl vectors have this ascending form, and the fact that the Weyl vector is also light-like makes a lot of magic happen in 26 dimensions. For example, it turns out that in 26 dimensions there are **infinitely many** fundamental roots, unlike in the two lower dimensional cases.

Just to add mystery upon mystery, Conway notes that in higher dimensions there is no vector v for which all the fundamental roots r have $r.v$ equal to some constant. So the pattern above does not continue.

I find this stuff fascinating, but it would drive me nuts to try to work on it. **It's as if God had a day off and was seeing how many strange features he could build into mathematics without actually making it inconsistent.**

[Re- The Monster and the Leech](#) -- John Baez

In dimension 26 we get **infinitely many** fundamental roots forming a Dynkin diagram with one node for each point in the Leech lattice, and edges in a pattern that depends only on the distances between these points in the Leech lattice.

[7/15]

[Information in the Holographic Universe](#): This article from the current issue of Scientific American points to a problem with most scientific speculation. In short, it is too little, too late, too superficial and too literal. It contrasts unfavorably with the more meaning based, metaphorical 'holographic' speculation of John Baez excerpted above. It would be nice if there were a clear path from physics to metaphysics via quantum information, but there is not. Quantum information is much too atomistic. Meaning, on the other

hand, is fundamentally irreducible. The path from materialism to immaterialism must pass through coherence and monism. It must first recognize the irreducible unity of all being. Short of that realization, scientific speculation is likely to be counterproductive, as is true in this case. Cosmic intelligence is to be neither quantized nor quantified.

It is this problem that has motivated me to look to mathematics as the soft underbelly of materialism. The physical quantum in this context is largely a red herring. It is a symptom of the underlying, overlying immaterialism, not its source. At best it is a doorway from physics into the realm of math. The Baezian 'holographic' unity of math is much closer to the cosmic 'holography' of the BPW than is the quantum of physics.

What is the meaning of '[exceptional beauty](#)'? At this point, no one really knows, but we can take a stab at it. The crux of the matter lies [here](#) with the interdependence of the exceptional structures. Naively we might suppose that mathematical complexity is epiphenomenal, that it only lies on the periphery of that domain. This is the impression given by chaos theory, where a very few commonalities are overwhelmed by the innumerable profusion of possibilities. Such is not the case with exceptionality. Exceptional complexity is truly sparse, and rather than inhabiting the periphery of the subject, it resides at its core, or so we are being lead to believe. How do we account for this surprising development? What does it mean, and how might it relate to the BPW hypothesis?

These exceptional structures are what appear to account for the organicity of mathematics. These form the vertebrae of the subject, held together by an underlying 'functoriality'.

[Representation theory - its rise and its role in number theory](#) -- Robert Langlands (1989). This review is a bit more accessible from a physics background.

[Where Stands Functoriality Today?](#) -- Robert Langlands (1997). This is a mildly pessimistic assessment of the field.

[7/16]

[Endoscopy and beyond](#) -- Robert Langlands (2000). Robert finds this endeavor more hopeful than functoriality.

[...] my goal is rather to persuade the younger, more vigorous members of the audience, that the path to a successful treatment of the number theoretical problems to whose solution functoriality promises to contribute may very well lie through the **trace formula** and that they had best be prepared to master it; it is not to discuss in any serious way the arguments that enter into the complete treatment of the formula. That would be a task not for a single lecture but for a year's seminar.

[Dimension of spaces of automorphic forms](#) -- Robert Langlands (1963). His early work on the **trace formula**.

["Trace formula" & endoscopy](#) (102 hits).

["Trace formula"](#) (6100 hits).

[Selberg trace formula and zeta functions](#) -- Matthew Watkins:

"On a compact (i.e. closed and bounded) two-dimensional surface of negative Gaussian curvature the classical motion [of a point mass] takes place on the geodesics, and it is as chaotic and nonintegrable as possible (being Bernoullian). On this surface there exists also a well-defined quantum dynamics, where the Laplace-Beltrami operator (the invariant Laplacian) acts as the Hamiltonian in the Schrödinger equation. A limiting procedure, exactly parallel to the semiclassical tradition in ordinary

quantum mechanics, takes the quantum theory into the classical one when the energy E becomes large, $E^{-1/2}$ playing the role of Planck's constant... If in addition the curvature is constant, this semiclassical transition is even understood in a certain sense, exemplified by the Selberg trace formula. This formula, which was motivated by Riemann's zeta function, relates in an exact way the spectrum of the quantal motion on compact surfaces of negative curvature to the classical motion. The so-resulting mathematical literature has **deep connections** with manifold theory, automorphic functions, number theory, etc..."

-- A. Voros and N.L. Balasz, "Chaos on the pseudosphere", Physics Reports 143 no. 3, p. 112.

The resemblance between this formula [Selberg's trace] and the Riemann-Weil explicit formula is such that the $N\{P\}$ correspond to the prime numbers, and the $r(i)$ on the left-hand side (which are directly linked to the Laplacian spectrum of the surface) correspond to the nontrivial zeros of the Riemann zeta function. Consequently, the resemblance is a major source of support for the spectral interpretation of the Riemann zeta function. Put very simply, the spectral interpretation argues that "the nontrivial zeros of the Riemann zeta function are eigenvalues in some setting".

[Selberg zeta function and trace formula for the BTZ black hole](#) -- PETER A. PERRY & FLOYD L. WILLIAMS (2001)

A Selberg zeta function is attached to the three-dimensional BTZ black hole, and a trace formula is developed for a general class of test functions. The trace formula differs from those of more standard use in physics in that the black hole has a fundamental domain of infinite hyperbolic volume. Various thermodynamic quantities associated with the black hole are conveniently expressed in terms of the zeta function.

[Peter A. Perry:](#)

Research Statement: **Inverse** spectral geometry is the study of the geometric content of eigenvalues of the Laplacian on a compact surface or the scattering resonances of the Laplacian on a non-compact surface. These problems model more realistic problems such as target identification through the scattering resonances of the target. [...]

Note that inverse (scattering) problems generally have a holographic basis.

[7/17]

At this point I am stuck on the math, trying to find the thread that leads to organicity, so lets bring in the big gun, which in our case is the [Big Six](#): AORSAM.

The connecting theme appears to be the cycle, and recall that it was the $e\pi$ [syzygy](#) that triggered the present tangent in an effort to resolve the apparent contradiction between anthropics and the MG. We were then led to consider the cosmogonic role of the [cycle](#).

For a cycle to be cosmogonic it must break its essential circular symmetry. It does so by becoming eccentric, i.e. elliptic. It is precisely the elliptic functions that are at the core of our '[exceptional beauty](#)', or so we are told. I can barely make out the thread.

Before the elliptic functions came the circular functions. These are the good old sine and cosine functions that dominate much of math and physics, particularly on the engineering side. The next step in complexity beyond the circular functions are the elliptic ones, and these dominate the rest of math and physics. Between them, the circle and the ellipse have a firm grip on much of our scientific or material reality.

The specific connection between elliptical functions and exceptional beauty is to be found in the [modular form](#):

Modular forms satisfy rather spectacular and special properties resulting from their surprising array of internal symmetries. Hecke discovered an amazing connection between each modular form and a corresponding [Dirichlet L-series](#). A remarkable connection between rational [elliptic curves](#) and modular forms is given by the [Taniyama-Shimura conjecture](#), which states that any rational [elliptic curve](#) is a modular form in disguise. This result was the one proved by Andrew Wiles in his celebrated proof of [Fermat's last theorem](#).

The circular functions are periodic. The elliptic functions are doubly periodic. There can be no [triply periodic](#) functions, according to Jakob Jacobi. In some significant sense, the ellipse defines the limits of complexity. Let us see, therefore, how direct is the path from the 'simple' ellipse to the monster group. Need we look any further than the [j-function](#):

It turns out that the j-function also is important in the [classification theorem](#) for finite simple groups, and that the factors of the orders of the [sporadic groups](#), including the celebrated [monster group](#), are also related.

For the explicit modularity of the j-function see [Klein's absolute invariant](#), J , by which it is defined:

Every [rational function](#) of J is a [modular function](#), and every [modular function](#) can be expressed as a [rational function](#) of J . The [Fourier series](#) of J , modulo a constant multiplicative factor, is called the [j-function](#).

And [recall](#) that the j-function is also probably related to our syzygy via class field theory, the [class numbers](#) and the [Heegner numbers](#):

The Heegner numbers have a number of fascinating connections with amazing results in [prime number theory](#). In particular, the [j-function](#) provides stunning connections between e , π , and the [algebraic integers](#).

The lowly ellipse has certainly managed to keep the mathematical pot boiling. Is there a Chef stirring this pot? What sort of seasoning has been added to come up with the recipe for the BPW? I continue to speculate that the answer may lie in our double syzygy: $e^\pi - \pi = 19.999099979\dots$. Here we have a transcendental manifesting as an almost rational to the second degree. In that numerical hiccup must lie a tale. Do I dare plug this into [Integer-Relations](#)? $19.999099979189475767266442984669 \implies$. I ask it to find the minimal polynomial and it returns two very large coefficients. I plug it into the Simon Plouffe - P&J Borwein [inverse symbolic calculator](#), and sure enough it recovers the above formula. Then I hit the browse button.... Here are the names that come up: [Thue-Morse](#) and [Lehmer](#). In the other direction appears [Fibonacci](#) and [Bessel](#). Arbitrarily switching a digit, i.e. 1997909997918947 , yields similar results. I see nothing yet that grabs my attention.

What does catch my attention is the browser itself. I had no idea! Imagine what Srinivasa could have done with this baby! I'll wager there's a Srinii II out there right now, hot on the grail trail of the organic math. Me? I'll just trip through some tulips.

If I plug in plain π , the nearest hit is $\ln(\text{Parking} + \text{Madelung})$. When I try e , the nearest hits are bunch of sums of different [integer sequences](#). I wonder what the story is there? With e^π , I don't see anything striking, but shouldn't I have gotten another 'Parking' ticket, or is my slide rule busted? It may be due to a shifted decimal. This could be addictive, however. Does it do horoscopes?

There must be an innocent explanation for all those sequences near to e . It must be rounding errors of some kind. Otherwise someone is really missing something. OK, it seems to be hitting on all the nearly sequential sequences of integers, i.e. $e = \sum (n/n!)$. Perfectly innocent! Well, another Fields Medal gets away. Somehow I think Srinii wouldn't have fallen for that one! Just checking.

There ought to be a way to filter through these symbol sequences to pull out significant hits and misses. Has this not been done? Is [this](#) the best we can come up with? Surely we are missing something. I'm still

wondering if Renyi ever met Madelung before they bumped into each other here at pi? Are they trying to stir up trouble, or are they just passing the time? Is there no cop on this beat?

One might choose to compare the elliptic generator with the Mandelbrot generator. Both are superficially simple and yet they both yield a nearly unbounded complexity, but is there any doubt as to which is more essential to math? The ellipse is in a class of its own. I don't think we fully understand its rationale. The area of an ellipse is $\pi \cdot a \cdot b$. The perimeter is something else. One of its most elegant approximations is $\pi(a+b)(1+3h/(10+\sqrt{4-3h}))$, due to Srinivasa. He calculated it on the toes of his left foot. Imagine pulling that out of the blue, and this is perhaps the simplest formula to appear in his notebooks.

[7/18]

This has to do with symmetry. A circle has too much, a blob too little. The ellipse rules symmetry, certainly in two dimensions. The symmetry at higher dimensions is a shadow of what happens down here on the flat. Those extra dimensions can only buy so much. Beyond twenty-six, the action seems to fall off. If there is a higher dimensional version of the Leech, it is unable to cast any longer shadow, certainly not onto anything arithmetical, and arithmetic is the ultimate arbiter when it comes to numbers.

There is a similar thing going on with the octonions. These eight dimensional matrices define the limits of matroid complexity and symmetry. What exactly are the lines between elliptic, octonion and Leech symmetry and complexity is not within my present purview, but who is to doubt that those lines have been drawn?

Numbers are what we have been talking about these last few months, and it is Riemann who still owns them, as much as anyone else. The ellipse, octonions and the Leech, if they are to give up their secrets to anyone, it will be to the RH. Will there ever be another RH? Perhaps not. After the RH, math will be puzzle solving. It will be picking up the pieces. What will we know then? I'm suspecting we will know something more Godelian than Godel. We will begin to know the secret lives of numbers, and how we fit into their picture and they into ours.

Can we not proceed on this not so minor assumption? Do we have a choice? Besides, I'll be on a short break here, and need to tidy up around the ranch.

Along with the RH will go the quantum gravity enigma. Both are pushing complexity to what appears to be its logical limits. Both will have to reckon with the Monster Group, and both will have to confront our lowly syzygy. That latter item might even be the toughest challenge.

This intellectual chore of tying up our numero-logical loose ends is a principle prerequisite to the Millennium. Yes, the Omega does cast its shadow upon the Monster, and not the other way around. The numero-logical key to the Omega and the Monster is almost within the present purview of the Symbol Calculator. We just need to know where to start looking. The syzygy is trying to tell us where and how. I just don't have the musical ear for it. Not here. Not now. Will Srini II have to be up to speed on the Omega? Yes, there will have to be some such eschatological motivation and insight to clear this final hurdle, to put it all into perspective.

It occurs to me that there must be something about Heegner that I'm not getting. It is this insight that will help to resolve our problem of the numerical coincidences. I have to remind myself that the same elliptical j-function that generates the almost integers also generates the Monster. e and π cast their shadow on the Monster via j . $e^{i\pi}$ is only the circle. Remove the i and we get the j or the ellipse, more or less. Someone is trying to tell us something here, but they'll have to speak up.

[7/19]

It is clear that e and π are the most overdetermined numbers in mathematics. They are definitely overworked. What is their provenance? What is their progeny? What is their prodigy? We'll have to find out.

One of their progeny is i . It has been noted that $e^{i\pi} = -1$ is the most remarkable formula in mathematics. It is hard to imagine how $\sqrt{-1}$ could have existed before e and π . It is this foundling that has done more to tame mathematics than any other numeral. It figures hugely in Riemann's strategy to tame the primes. Clearly it keeps e and π on a short leash. Take away that i and we get the Monster. Their i -less syzygy at 20 is the shadow of the one with i .

Mixed up in all of this is the j . According to John McKay, [Charles Hermite](#) (1822-1901) invented the j in his transcendental solution to the [quintic](#). The pentagon, by the way, yields up the golden ratio as nature's premier numeral. You gotta love Charles' general solution to the quintic in terms of Jacobi's elliptic exponential or [theta functions](#).

Thus do we see the elliptic j figuring in the differential cubic and the algebraic quintic. Nothing beyond the three and the five seem to figure in mathematical complexity. Note that the thetas are 'quasi-doubly periodic'. Just what does that mean? What should the 'quasi' signify in this context? I see the formula, but it doesn't tell me anything.

The Jacobi theta functions satisfy an almost bewilderingly large number of identities involving the four functions, their derivatives, multiples of their arguments, and sums of their arguments.

What are all these quasi-symmetries? From whence do they come; whither do they go? They have to do with the limitation of complexity. Complexity is bounded by the j . Why did Srinivasa have to invent a [mock theta](#)? I notice that his name appears in 249 entries at Math World. Gauss: 277. Riemann: 308. Euler: 547. Jacobi: 225. Fermat: 249. Newton: 225. (Not counting Lie, Abel/Abelian, etc.) Who is missing from the >200 club?

The optimization of mathematical complexity must be related to the observer/anthropic problem. If there were a bigger Monster, might we not have been eaten alive? We could not have tamed it. Do not the primes define and contain all complexity? A bigger or lesser Monster might have rendered mathematical physics less amenable or less fertile, respectively. There may be limits to diversity. We may be pushing that envelope. There may be moral considerations.

[7/20]

[Modular functions](#):

Here is an excellent exposition of the j -function, emphasizing its uniqueness:

[On the Modular Function and Its Importance for Arithmetic](#) -- Paula Cohen (2000). She refers to a proof by Chudnovsky of the algebraic independence of π and e^{π} . What does this imply about our syzygy? Might we infer that there are other folks out there beating around this same numerical coincidence? They are being mildly stealthy about it.

In the same volume of lecture notes is another interesting paper, [Algebraic Dynamics and Transcendental Numbers](#) -- M. Waldschmidt.

[7/21]

[week125](#): John speaks of the '12-ness' of elliptic curves.

[Harald Cramer and the distribution of prime numbers](#) -- Andrew Granville (1995).

[Unexpected irregularities in the distribution of prime numbers](#) -- Andrew Granville (1994): primes are not purely probabilistic, e.g. mind the gaps. Taming the primes is no simple matter. RH not true? Are the prime numbers independent of each other? Their peculiar gappiness indicates otherwise.

The distribution of the primes seems deeply implicated in the core structure of mathematics. They are part of its alleged organicity. This is how they are related. This relatedness should then be manifested by the failure of the RH. At present my optimal Y2C scenario would be for a theoretical disproof of the RH to be quickly followed by heightened awareness of math's organicity. Via mathematical physics and the Anthropic principle, immaterialism and the BPWH would finally become established, along with their eschatological implications. I can imagine no more subtle or benign way to introduce the Omega. I am suggesting an incompatibility between a fully self-reflexive, organic math and the RH. This might not be necessary, but involving the RH in this historically consummate turn-around would be my concession to a minimalist drama.

A failure of the RH would, at first, strike many mathematicians as a blow against mathematical coherence. I submit that the studying of the manner of that failure, however, will lead them toward a much deeper sense of the coherence between math and the BPW. The breakdown of the RH would be part of the vital loophole that allows the abstractions of math to be 'cognizant' of, or commodious to, life and mind.

The 'unreasonable effectiveness of mathematics' is part of an ontogenetic bootstrap. It is a bootstrap in which the cosmic mind must participate, and we as well, through that mind.

It is indisputable that conjecture is playing an increasingly vital role in the advance of mathematics, particularly in number theory. This may be as much a symptom as a cause of the organicity of math. This reliance on the conjectural approach does render mathematics more unstable and more amenable to changes of philosophy. It is as if mathematics were approaching a critical point antecedent to a phase change in its structure. We just don't realize yet how we will be fitting into this larger picture.

[7/22]

A question that has struck me as significant is the relation between the prime numbers and the Monster Group, or, more succinctly, the connection between the zeta function and the MG. The shortest path between zeta and the MG is probably the '[moonlit](#)' one, i.e. the modular elliptic j-function. Is there an elliptic aspect of the zeta? In 1937 Erich Hecke [showed](#) (also see the [above](#)) that if the Fourier coefficients of a modular cusp form are plugged into a Dirichlet L-series, then that series can be uniquely factored into an Euler product, i.e. a generalized zeta function. It was mainly [Taniyama](#) who connected the elliptic and modular functions, and his result was used by Wiles to prove Fermat. The moral of this moonlit excursion is that mathematical complexity has an ultimate source: be it the primes, the Monster, the j, or something beyond all of them. That source is vital to our 'physical' existence via anthropics.

The primes are not random, as we have seen above with [Ulam](#), [Odlyzko](#), [de Bruijn](#), the '[conspiracy](#)', etc, but presently I am rereading [Conrey](#). Much of the zeta problem comes down to finding elliptic curves with [many rational points](#) (see p. 352 in Brian's article).

[7/23]

This is the last gasp before leaving for Ireland this pm. Our connecting flight to Newark was cancelled yesterday due to thunderstorms, which are expected again today.

Brian's article is the best I have seen as an overview of the RH. His main thesis is to demonstrate how convoluted the effort to prove the hypothesis has become. I am still struggling to absorb his cogent comments.

Here are some leads from Brian:

- [Don Zagier](#): I am not finding a list of his publications; however: see his [Periods](#) (2001).
- An occasional collaborator is [Fernando Rodriguez Villegas](#): [Constructions of plane curves with many points](#), with Zagier (2000).
- [Henryk Iwaniec](#) -- no publication list. [Four of his books](#) are listed on Amazon.

On p. 351, note the connection between the Dirichlet and zeta zeros. And on p. 353:

The conjecture of Birch and Swinnerton-Dyer asserts that the multiplicity of the zero of the L-function associated with a given elliptic curve is equal to the rank of the group of rational points on the elliptic curve.

That's about it for now. Sorry to leave in the middle of this unresolved conspiracy.

[8/7]

I would like to attempt a better resolution of the above items, but first I must recall some old business. This is from way back when I first got into '**numerology**', from 3-84 to 2-86.

The only specific items that might presently be salvaged from that excursion involve the metric-English conversion. According to my notes it was not until 1959 that the U.S. defined the inch as 2.54 centimeters. I do not know the **situation in Britain**. [But see [8/12](#) on the next page.] Once again we are confronted with a possible 'conspiracy' when considering the following additional points:

1. [The Measure of All Things: The Seven-Year Odyssey and Hidden Error that Transformed the World](#) -- Ken Alder, 2002.
2. $100/2 * 1.27 = 39.370...$ inches/meter. ($3937 = 31 * 127$)
3. $2 * 31 * 127^2 = 999998$
4. $c = 299792458$ meters/sec.

One has to wonder if the French also had influence from across the channel, and to what end? And for the record, from the same notes:

1. $e/\phi = 1.67999005...$
2. $\pi/\phi^2 = 1.199982...$
3. $\pi * \phi^{1/2} = 1.9990...^2$
4. $\gamma^2 = 0.9996.../3$

and from before

- $e^\pi - \pi = 19.999099979...$

If mathematicians are not becoming a bit paranoid, perhaps they are not paying attention. Someone somewhere has been working overtime to square the circle. Was a member of the French Academy privy to this rationale? If there were such a rationale it would explain much of the ancient wisdom as captured

in the sacred geometry of the megalithic kind. The megalithic masons were operating on an intuition not unrelated to that of Srinivasa.

The **key** to these coincidences is still missing. If there were a convenient way to search for similar coincidences on the Internet, we might be close to putting 2 and 2 together, but see [numerical coincidences](#) (358 hits):

1. fine structure constant $\alpha = [31 \times (\pi)^6] / (21^5)$ (2 parts/million)
2. [Cosmic Numerology](#) -- Ivars Peterson
3. [Stonehenge- Key to the Ancient World](#) -- Richard Heath
4. [Re- Path-Integrating over Differentiable Structures...](#) -- John Baez
5. [Numerical Coincidences](#) -- Bill Debuque, et al.

Let's pause here. Bill points out that the e^π coincidence is related to the fact that $(\pi + 20)^i \sim 1$. I think this was also pointed out on [Math World](#), but the formulas have become illegible (conspiracy?). I just checked this page again and the formulas are now more legible. [9/1 -- It is apparently only my browser that is failing. Finally, I fixed this problem by deleting my Internet cache.] The latter source now yields:

- $163 \cdot (\pi - e) = 68.9996644\dots$
- $163 / \ln 163 = 1.999999984\dots^5$

The presence of 163 in these coincidences may point to Heegner.

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[Topical Index](#)

6/4/03

Numbers

My [diversion](#) into 'numerology' on the previous page was extensive; the most extensive since my two year [numerical](#) engagement. Laying on the floor beside my chair are several hundred pages of handwritten notes from that period. I have mixed feelings about that effort and how it relates to the present one. On the one hand there was an almost obsessive desperation to find the '[key](#)', looking for relations between sacred geometry and astronomical data. Yet, I am certainly not the only one to have been bitten by the Pythagorean bug. The line between '[monstrous moonshine](#)' (and see [here](#)) and outright numerology is a thin one. Professional mathematicians and physicists are very wary of this occupational hazard. They are not at all comfortable with the Ramanujan phenomenon.

Pythagoras has been a constant companion on my sojourn from materialism into immaterialism. I cannot belittle or forsake that presence. Implicit in the Pythagorean mysticism is a numerical vitalism or even animism. What are these numbers that are both alien and familiar at the same time? From whence cometh the Monster Group, and why does it cast such a long shadow over mathematics and physics? How could we expect to rationalize the world without rationalizing the Monster. This rationale must be a vital one. Therein lies the key to Creation if there be such.

Numerical vitalism and holism are decidedly contrary to the analytic impulse that still pervades the intellectual arena. There is strong evidence that we are being led into a mathematical holism despite all analytical resistance. Every new discovery leads to new and unexpected connections. The challenge of the Riemann Hypothesis is the case in point. With every passing day there is more at stake with the RH. It provides a focus for much speculation. Any serious immaterialist can hardly avoid participating.

I am speculating that the resolution of the RH will necessarily involve more than mathematical business as usual. It will require a much more robust acknowledgement of the organicity of mathematics. In particular it will involve getting a better handle on some of the numerical [coincidences](#) considered previously. This in turn would entail at the least a greatly expanded version of the Heegner type of phenomenon. This new vision would incorporate important elements of the ancient numerical intuition, some of which may be gleaned from the annals of archeo-astronomy.

My most outlandish speculation pertains to the [evolution](#) of numbers. Mathematical structure comes about through the 'self-organization' of the number system. This might be thought of as an extreme form of mathematical constructivism or intuitionism. Where it differs from these ontologies is in its explicit appeal to teleology. The teleology of numbers is contained in the overarching teleology of the BPW. The convolution of these two teleologies is crucial for the overall coherence.

The eschatological aspect of this 'numerology' comes with the ultimate devolution of this system as it reverts to its primordial organicity. In this process the numbers will be reenchanting along with the rest of the world. All of Creation will participate in the reenchanting resurrection or rapture. I am inclined, quite ironically, to see mathematics as on the cutting edge of this reenchantment. It is furthest along in recognizing the organicity of its subject matter.

We have considered the [holistic turn](#) in twentieth century philosophy. The result of this turn, however, has not been an upsurge in coherentism. Postmodernism has been, rather, a celebration of pluralism. Coherentism necessarily implies theism. Professional philosophers are not paid to turn their collars. Their theological colleagues, in turn, are not paid to engage in the millenarian messianism that would be implied in any fundamental turn to coherence. There are historical, political and intellectual obstacles to a philosophical embrace of anything like the ancient wisdom. My speculation is that mathematics is much less prone to such considerations. To the contrary, Pythagoreanism has always been the Achilles' heel of scientific materialism.

If there is to be a minimalist 'Y2C' event, mathematics represents its optimal venue, IMO. This is the rationale of my mathematical *excursus*. Where I may be able to contribute to such a turn of events is in the elaboration of this rationale and in the collation of its putative mathematical ingredients. To be the metaphysical point person in such fashion would be no mean feat. That this role might have historical ramifications should remain an interesting possibility for all of us who are so inclined.

Let such considerations not prevent us, however, from continuing to pursue this same goal on other fronts as the occasion may demand.

[8/9]

Please permit me now, retrospectively at least, to attempt to justify my previous [diversion](#) from Omega to numbers. In the last three pages we have traversed from Creation to Omega to numbers. This would seem to imply that numbers may provide a connecting link between the Alpha and Omega. Recall further my admittedly somewhat arbitrary designation of the [Big Six](#), relative to [Creation and Evolution](#): A&O/Repro/S&A/MG. There was the Monster Group dangling, not too gracefully, off the end. Even a rough perusal of these pages would indicate that the Monster has been bugging me from early on. On the last two pages I have been attempting, fitfully, to turn the tables on the Monster. I am attempting to exploit the numerical coincidences in rationalizing it. I recognize that by doing so in such a cavalier fashion, I am going beyond the 'moonshine' protocol and into an almost blatantly 'numerological' stance. Well, all is fair in love and eschatology.

Let's focus on the number connection. I guess my contention here is that it is love and numbers that constitute the keystone in the A/O arch/ark of Creation. Love by itself is not quite enough. It needs structural support in the form of logic and its ramifications into a mathematical, anthropic style physics. It is numbers, along with love, that help to smooth out the gaps and rough edges of Creation. Numbers and their organicity are essential in bringing about the phenomenal depth of Creation. The Darwinian-style, global organicity of metabolism, which I crudely lump into the 'Repro' slot in the Big Six, is the other inducer of depth in Creation. I have yet to fully appreciate how Darwin and the Monster may be mutually rationalized. This Creation business is a holographic puzzle: any solution will be holistic. We can only hope that something like the Big Six will provide an apt nexus for our focus.

What concerns me here is the Logos of Creation. Logos includes both meaning and logic. Meaning is the meat and logic the skeleton of Creation. The natural languages focus on meaning whilst the artificial languages such as mathematics and computer programs focus on logic. The problem of Creation is to put the meat on the bones, not to be overly elegant about it. The [observer principle](#) may be crucial here.

The failure of scientific materialism has been just its attempt to put the meat on the bones. This is also its attempt to squeeze mind and meaning out of atoms. As we have seen on these pages, this attempt has been abandoned and postmodern pluralism has risen up in its stead. So perhaps I have misstated the problem of Creation. Perhaps it should be seen as putting the bones on the meat, again stating it as crudely as possible.

In the modern view, numbers and atoms are meaningless, *per se*. The meaning must be added on after the fact. This is just a slight realignment of the Cartesian dualism, with numbers now being relegated to the side of atoms and matter. Thus have we developed mathematical physics to such a fine art for describing pure matter.

The ancient holistic wisdom has been effectively defiled in the horoscopes of our daily newspapers. Astrology, numerology and alchemy are pale shadows of what evidently was once a vital art, and which provided much of the rationale for our early civilizations. The Enlightenment and the Inquisition may be seen as a kind of shadow boxing with the pale remnants of this wisdom. The Ramanujan phenomenon provides a very narrow and distorted glimpse of the potential power of this intuition.

The Omega is not about turning the clock back to the 'good old days'. It does, however, entail a thorough understanding of from whence we come. The Omega will be like the Phoenix rising out of those inquisitorial ashes. Without those ashes there could be no Phoenix, whatever may be the consolation of the martyrs.

Modern mathematics is a fossilized remnant of our onetime wisdom. It is not easy to reconstruct the vital animal from the lifeless remnants. We will have to do some serious cribbing.

Just as a for instance, consider archeoastronomy.

[8/10]

A lot can and has been done with the sundial. Then what?

Next is the moondial. There are no moondials, but there are lunar calendars, the Chinese being the best known of these, but so were the Greek and Julian calendars, among others. (Significantly the Greek word for moon, *mene*, is the root of both mensuration ([metrology](#)) and menstruation.) Why the moon? Well, because it is there, of course. But that is a bit too simple. Behind the fascination with the moon lie two sets of [syzygys](#): the Meton and Saros cycles:

Meton: $19 \text{ yrs} * 365.2425/29.53059 = 234.997$ lunar synodic months.

Besides the synodic month there are also the lunar draconic and anomalistic months, as measured by nodes and perigees, respectively. The latter two are 27.21222 and 27.55455 days. This last period is due to the **elliptic** nature of the moon's orbit. .

Saros:

$242 * 27.21222/27.55455 = 238.99345988...$

$223 * 29.53059/27.55455 = 238.99216...$

$223 * 29.53059/27.21222 = 241.998689...$

Should these simple facts not add a celestial dimension to our nascent numerical paranoia? To tell the truth, I had never seen these numbers together until I calculated them just now. How could one not be impressed? What did the ancients know, and when did they know it? How impressionable were they?

(And that is not the end of it: $223 * 29.53059/365.2425 = 18.0299980...$ years. I have no idea what this is about, or even if it has been previously remarked. [18.03 & Saros](#) (80 hits) yields no such remark.)

Furthermore there is the coincidence of the apparent diameters of the sun and moon, giving rise to spectacular solar eclipses, the most awesome spectacle afforded by nature.

The moon is unique in our solar system for its large size relative to its host planet. This fact is sometimes mentioned in the context of Anthropic and in the speculation about the frequency of life in the universe. The simple fact is that estuaries played an important, if not crucial role in the evolution of life. Tides play an important, if not crucial role in the estuarine biology. Go figure.

My contention is that we are very far from being sufficiently paranoid about the mathematical and celestial **coincidences** that seem to defy mere probability. My speculation is that they have a common source: the [observer principle](#), not unlike that of quantum physics with Schrodinger's Cat and the rest.

Of course, none of this makes sense within the restrictions of materialism. Materialists shun coincidences as if they were being confronted by Banquo's ghost at the banquet. The shadow of the Monster looms, however, in an utterly unmistakable fashion. It casts its shadow upon physics and Anthropics. Might the Monster also be lurking in the lunar shadow?

Permit me to summarize the 'observer principle': there can be no unobservable universes. This is partly a tautology, partly a quantum necessity, partly a relational requirement. It has a theistic, or at least a panentheistic implication. We suppose that both Creator and creatures are included in this principle. A principal role of the creatures is that of proxy cosmic observers. Thus do we have a 'participatory universe', that being the only possible (kind of) universe. Indeed, with the BPW hypothesis, it is the only universe.

Even, then, within the rubric of conventional physics and cosmology, the observer principle cannot be limited to the micro scale. And now, with mathematics playing an increasing role in physics, we have to consider how the observer principle also applies to that whole field. Thus does our problem devolve to that of the relation between the observer, the moon and the Monster, to put it most concisely. None is possible without the others, or so we surmise.

Our friend the syzygy seems to be in the thick of this conspiracy: always showing up at the scene of the crime, as it were. What are these numerical coincidences trying to tell us? Quite crudely: someone's thumb is on the *scala natura*. The thumbprint is remarkably like our own, considering its frequent decimal or digital nature. Yes, despite Bohr's protestations, God does not play dice with the universe. The die, at least, have been loaded and we are her proxies in this cabal. *Les jeux sont fait*.

Something that I am definitely not suggesting is that the above coincidences are any sort of quantum effect. Let us dismiss the possibility that they could be due to a quantum observational bias, as with the watched pot that is not supposed to be able boil, due to that effect. As an immaterialist, I am after bigger fish, or at least a bigger pot in this case. Let us remain focused on the [Big Six](#). The solar/lunar syzygys say something about the provenance of A&O/Repro/S&A/MG, I suspect. Recall the purported mutual dependence of [heliotrope](#) and helios. That the moon might act as the mensurational companion of the sun is a hint concerning our immaterialist cosmogony. The moon provides us heliotropic/anthropic co-creators with some extra needed leverage *vis a vis* the solar cycle; besides its purely, and not to be underestimated, aesthetic role. It is our handle on the otherwise overwhelming solar dynamic. By looking for other such handles on Creation and the Big Six, we might find similar syzygys, in which case things might begin to get interesting around here. Such handles shed light not only on the Alpha, but, more importantly on the Omega, I believe. The process of [spinning up](#) the world will have some connection to its spinning down.

[8/12]

This began as an [addendum](#) to the to the material from day 8/7 on the pervious page. I attempt to find an answer to the origin of the remarkable exactness of the ratio of the inch to the centimeter which involves the equally remarkable pair of integers: 31 and 127. One finds peculiar stories from both sides of the channel: (My speculation proceeds [below](#).)

From the Amazon [book review](#):

[...]Mechain, remarkably scrupulous even in his doctoring of the data, was driven in part by his conviction that the quest for precision and a universal measure would disclose the ordered world of 18th-century natural philosophy, not the eccentric, misshapen world the numbers suggested. Indeed, Alder has placed Delambre and Mechain squarely in the larger context of the Enlightenment's quest for perfection in nature and its startling discovery of a world "too irregular to serve as its own measure." -- Reed Business Information, Inc

Well, perhaps the jury is still out!

and from the [Internet](#):

It may also be noted that in 1964, an agreement was reached between the U.S. and Britain to define the inch as **2.54** centimeters. Prior to 1964, the inch was defined in the U.S. on the basis that a meter was exactly 39.37 inches long, which led to the inch being about 2.540005 centimeters long, and in Britain the inch was 2.5**39997** centimeters in length.

Pray tell, from what hat did the Brits pull their strange approximation?

From another [source](#):

Even as late as the middle of the 20th century there were some differences in UK and US measures which were nominally the same. The UK inch measured 2.5**3998** cm while the US inch was 2.540005 cm. Both were standardised at 2.54 cm in July 1959...

Who has the straight story?

[Wikipedia](#):

Later development of the British system continued by defining the units by law in the Magna Carta of 1215, and issuing measurement standards from the then capital Winchester. Standards were renewed in 1496, 1588 and 1758. The last Imperial Standard Yard in bronze was made in 1845.

[Pioneer of Precision](#) ~ Curated by Julian Holland, 1997 (Below are placards from the museum's exhibit:)

Largely forgotten today Captain Henry **Kater** (1777-1835) conducted pioneering researches in England in the early 19th century to improve the precision of weights and measures. Associated with this was the development of the reversible pendulum for gravity measurements.

[...] A seconds pendulum is one where the beat (half period) of the pendulum takes exactly one second. It was thought that the length of a seconds pendulum (from the point of suspension to the centre of mass) would provide a basis for reconstructing the yard measure. Using this pendulum Kater determined the length at London to be 39.13929 inches.

[...] The report of the Commission led to the Weights and Measures Act of 1824 which introduced Imperial Standards. Subsequently numerous copies of the new standards were required, in which Kater worked closely with several of London's leading instrument makers. [...] This bar is stamped with the numbers of inches from 0 to 40, but the only precise basis of measurement is provided by fine lines engraved next to '0' and '36'. A hand-written label in the lid of the case states: 'Value from 0 to 36 inches by means of 3 sets in different years - **35.998803** inches of the Imperial Standard Yard'. This is signed by Kater and dated 10 June 1830. The bar seems to have been constructed in the mid 1820s.

[...] The primary standards of weight and length in England were preserved at Westminster. When the Houses of Parliament burned down in 1834 - an event dramatically captured in two paintings by Turner - these **standards were destroyed** and new primary standards had to be prepared. Forty bars were cast in 1845 of which one was selected as the primary of the Imperial Standard Yard. Number 18 was supplied to the New South Wales Government in 1855 as the primary standard of the colony. The yard is measured between fine lines marked on a gold pin in the well at each end of the bar. **Kater's** work on standards of length in the 1820s provided a significant basis for **reconstructing** the primary standard.

If plot there be, thick it is.

[Nautical mile. British, Canadian and American inches](#) -- John H Harland

[...] That law regarded metric units as the fundamental and internationally-accepted standards for the United States. It was this law that formally defined the inch based on the conversion factor of 39.37

inches = 1 metre as stated in the Act of 1866. This ratio gives an inch approximately equal to 25.400 05 mm. In Britain the National Physical Laboratory made comparisons of the **Imperial Standard Yard** to the International Metre, which yielded differing values for the inch over the years. The 1922 value of **25.399956** mm per inch was arbitrarily selected for use in calibrating the most precise measuring devices.

Numerical Constants:

-- 39.37 "US survey" inches to the meter : "US Survey" inch. (1866, 1893)

This equivalence is now obsolete, except in some records of the US Coast and Geodetic Survey. The International units defined in 1959 are exactly 2 ppm smaller than their "US Survey" counterparts (the ratio is **999998**/1000000). [i.e. 2.54 cm/inch = **39.370078740...** inches/meter]

Did nobody then or now wonder about the origin of this (25.4) coincidence? Was it purely an accident of history? Were there no thumbprints on those meter or yard sticks? Do the metrologists sense no ghost in this closet?

Here is my present **speculation**. All the stuff about [inches and barleycorns](#) (1,250 hits) is just so much [John Barleycorn](#) (15,300 hits) nonsense: humor for the ignorant. There was something much more serious going on in the metrology closet, something to do with the ancient wisdom. Since when did 3 barleycorns amount to **25.399956** mm.? Did this not have more to do with the fact that $2 \times 31 \times 127^2 = 999998$? If the French Academy was truly interested in a decimal system, well, there it is, along with much else. If you suppose the ancients could not count that high, then consider the [Saros](#).

There has been a rash of recent books about the history of metrology, but they generally evince a terrific historical chauvinism or nearsightedness. It is as if the sun had first risen with the Enlightenment and everything before was darkness. What happened was that analytic thought overtook holistic thought and then became jealous and arrogant concerning its own power and priority. The barleycorn stories are not woven out of whole cloth, but, really, has not a single historian actually looked at this number: **25.399956**? How could one pass over it without wondering? Whatever happened to our natural curiosity? What untold tale of history lies in those three not so innocent nines? [8/31 -- Is it the three (five) nines or the three barleycorns that truly explain/define the inch?]

It is not easy to get good information about pre-Enlightenment metrology. There is surely an academic aversion to the subject which has been exploited by amateurs not unlike myself. One must read multiple sources and sort through multiple theories and agendas. Still, it is very hard to come away from the subject without being impressed by the amount of concern and effort that must have gone into the many aspects of archeo-astronomy and geodesy from megalithic times onward. If those three nines, and the attendant five nines, do not in some manner reflect and even punctuate that ancient punctiliousness, then very strange accidents do happen.

To round out our story we head back across the channel.

<http://www.sizes.com/units/meter.htm> --

The Assembly approved the proposed unit on March 26, 1791, and work began on realizing it. To replace the hated "royal foot" until the results of the survey were in, a **provisional meter** was defined, two of which equalled 6 pied, 1 ponce, 10 22/25 lignes of the toise du **Perou**.

[...]

The toise was the primary unit of length in France prior to the introduction of the metric system.

- toise du Grand **Chatelet**

- toise de l'Académie, also known as the toise de **Perou**
- toise in the System **Usuelle**, in France between December 10, 1799 and January 1, 1840, = 2 meters

toise du Grand Chatelet:

established in 1668 and said to have been based on half the width of the inner gate of the entrance to the Louvre.

toise de l'Académie:

A French unit of length introduced in 1766 to replace the toise du Grand Chatelet, about 1.949 meters (about 2.1315 yards). It was often called the toise de Perou, because it was used by the Academy's meridian-measuring expedition to Ecuador (at that time Ecuador was part of the Spanish Empire's presidency of Peru). The toise de Perou prototype was an iron bar made by La Condamine in 1735.

toise de Système Usuel

A decree of February **1812** carried this accommodation much further, and established the système usuel. While calling for the teaching of the "système legal," that is, the metric system, and its continued use by officials, the decree authorized use of traditional names but now with values much closer to their traditional ones. For most units, defining such values required the use of **common, not decimal, fractions** of the metric base units, thus **breaking a fundamental principle of the metric system**.

[...]

On November 28, 1798, the French convened an international meeting of experts from friendly powers and puppet states. One of the meeting's **committees** consisted of **four persons**, each of whom independently calculated the length of the meter from the measurements made by Delambre and Méchain (and from certain assumptions about the shape of the earth). Their calculations agreed. The meter was established at **0.144 lignes** of the toise de **Perou** shorter than than the provisional meter.

The story now comes down to the discrepancy of '**0.144 lignes**.' But, wait, the story is not over yet.

Since 1795 the former royal jeweller had been producing bars of platinum 4 mm thick, 25.3 mm wide and about a provisional meter long, with plane parallel ends. The lengths of these bars were compared with the length of the meter as determined by the survey. The one nearest that length (at 0°C) was deposited in the National Archives on June 22, 1799, and has since been known as the Mètre des Archives. The metric system itself was legalized on December 10, 1799.

The Mètre des Archives was, by definition, a meter long, from end to end. Metrologists call such a standard an end measure. End measure standards are not a good idea, because any simple way of measuring their lengths requires touching the ends, which causes wear and shortens the standard. A much better form for a standard of a unit of length is a pair of scratches on a metal bar, because the lines' locations can be determined visually. Such a standard is called a line measure.

International interest in the meter and the French proselytizing spirit led to two international conferences (Commission Internationale du Mètre) in 1870 and 1872 to discuss international standardization of the meter. The attendees favored replacing the Mètre des Archives with a new prototype which would be a line measure and made of a harder, platinum-iridium alloy (10% iridium, to within **0.0001%**). They also suggested that the meter be taken as the length of the Mètre des Archives, "in the state in which it is found," without reference to the quadrant of the earth.

In 1875, twenty countries attended the third conference. Eighteen subscribed to a treaty (the Convention du Mètre), which set up the Bureau International des Poids et Mesures. Production of the meter standard, however, proved very difficult. Besides having an extremely high melting point (2,443°C), iridium had not yet been produced in purities greater than **50%**. The bars from the first casting of the alloy, in 1874, were rejected in 1877, and the problem was turned over to the London firm of Johnson, Matthey and Co. They succeeded, and one of the resulting bars was made the provisional standard, even though it was **0.006 mm shorter** than the Mètre des Archives. In 1882 France ordered thirty more

bars, one of which (No. 6) turned out to be, as nearly as could be ascertained, exactly the length of the Mètre des Archives. This bar is the standard which was declared to be the International Prototype of the Meter by the First General Conference on Weights and Measures (first CGPM) in 1889: "This prototype, at the **temperature of melting ice**, shall henceforth represent the metric unit of length." The International Prototype continues to be preserved by the BIPM.

(Oh dear, 100 F in Paris with a blackout last night: bring on the ice brigade! All the more reason for the French to sneer at W.)

In [1812](#) the ligne was defined as **1/432** meter. Then the discrepancy of **0.144 lignes** from above is exactly a decidedly non-decimal **1/3** mm. (I was going to let that $144 = 12^2$ pass, but then I saw $4 \cdot 108$. Don't get us archeo-metrologists started on 108!) How, convenient and agreeable of the four 'independent' committee members.

But let us recall that the **speed of light**, $c = 299792458$ meters/sec. The new Delambre meter was 1/3000th shorter, and that made the speed of light 1/3000th 'faster', or the present **299792** km/sec rather than the 299692 km/sec that it would have been with the longer provisional meter. Just think if he had shaved off **one mm** rather than just 1/3 mm. Then this coincidence would have been impossible for the historians to simply ignore. Or, couldn't we have arranged for the Earth to be just a tad smaller?

[8/13]

Yes, one can easily imagine a third or fourth nine having emerged out of this intricate choreography. The back of our historical apathy would have been broken years ago, and all of us would have been born into a brave new world. So, yes, bring on the cosmic subtlety, and let us work for our keep. It is more fun this way, don't you think? God is not going to force the truth down our throats. We have to go 'Good Will Hunting.' (Does anyone else out there have a father-in-law who is such an intrepid Good Will hunter?)

Yes, again, we have to use our own heads and imaginations to put [two](#) and [three](#) together to come up with [five](#).

All these nines floating around here, isn't it a bit like a Chinese water torture? Without our missing key, this is all just recreational, and possibly frustrating as well. (Is someone playing a game with us?) What could this putative key possibly look like?

[9/1]

Provenance of the j-function.

The j-function appears to reside at the overlap of our concerns with those of many mathematicians.

[John McKay](#): (1/6/03)

We hear a lot about Klein's work on the quintic - perhaps because of his being a good self-publicist (see The Icosahedron - available in German, Japanese, and English) ... BUT [Hermite](#) is not getting the press he deserves. In Comptes Rendus, 1858, vol. 46, Sur la resolution de l'equation du cinquieme degre, he solves the quintic using the modular equation, $\Phi_5(j(z), j(5z))=0$, just as one today solves the cubic using the relation between $\cos(t)$ and $\cos(3t)$.

By the way, I am involved in writing up the history of the j-fn from elliptic integrals to present day replicable functions. If anyone has pointers or feels they may have some contributions to make, don't be shy in contacting me!

We'll see about that....

On Math World one can trace the [j-function](#) back through Klein's invariant and the elliptic lambda to the [Jacobi theta functions](#):

The Jacobi theta functions are the elliptic analogs of the exponential function...

I believe that these are the same theta functions that are used to express the spherical harmonics of angular momentum in quantum physics, and so are doubly(?) periodic on the sphere (torus?).

It seems to come back to the mother of syzygys: $e^{i\pi} = -1$. What is the rationale of this? Sure, we can all see the algebraic identities, but is there nothing more to say? e & π were discovered independently and long before this identity was discovered. Did there have to be such an identity? Does this question even make sense?

The issue is the connection between e and the trigonometric functions. e is the main link between geometry and algebra. It shows up particularly in the Fourier transform, wherein arbitrary functions are expanded as waveforms. This brings us to the underlying oscillatory aspect of nature. Often such oscillation is the result of interaction between exponential processes. Which came first, the cycle or the exponential? In Math World it is pointed out that e is minimally transcendental, and so we might suppose that it is more primitive than π , corresponding to the just mentioned intuition. In fact, π has the highest [irrationality measure](#) of the listed constants. The circle is a sophisticated abstraction of natural cycles. π must be constructed from e . This is what the syzygys are trying to tell us.

Then why 163? This simply tells us that π is related to e through the spherical harmonics of angular momentum. That is from where the j -function derives, and the rational point (163) of the j -function connects e & π . The circle may seem primitive, but only to the abstracted mind. Creation is not an abstraction. It is not a mind game. Creation is about the Big Six, and the opening to the telos. The Monster Group is part of the rationalization of e & π through the j -function. That function expresses the multiple resonances or spherical harmonics of e & π . The Monster comes from e through π and j . These intuitions are telling us something about how mathematics became realized in physics, or was it vice versa? We have to develop a feeling for it. All this comes in time.

[9/4]

Presently I am reexamining [Tony Smith's](#) a site wrt several mathematical issues raised here.

[9/5]

I am also reviewing the websites of [Matthew Watkins](#), [Matti Pitkanen](#), and [Henry Stapp](#).

Here is the present situation. Over the past few days I have been communicating with two individuals. The first of these (A) is also my first sustained contact through the website. He and two of his acquaintances have had experiences that appear to be relevant to a messianic dynamic. There is now a question of whether either of the other two individuals would care to join our discussion. I have not requested permission to post any of our conversation.

My second correspondent (B) also prefers anonymity, an occupational hazard in these parts, it seems. I have corresponded with him on occasion, over a period of several years. We came in contact through the [Sarfatti](#) list. Tony and Matti are also (former) Sarfatti listees. 'B', Tony, Matti, Henry and I all corresponded several years ago, but I don't recall the specifics.

If I wish to pursue the present mathematical inquiry, it would behoove me to make my interests known to these individuals. Even after reviewing their websites, I have almost no knowledge of their theology, if any. I continue to look for an entrée. On the other, hand, if there is a renewed exchange with A & Co., that would tend to distract from the math. We'll see which way this path forks.

[9/6]

On not hearing anything yet relative to plan A, I would like to proceed with plan B in the following manner:

An open letter: [b](#)

This is in the form of an informal open letter to the three above named mathematicians. For the sake of argument and pedagogy please permit me to speak as if Tony, Matti and Matthew were Pythagoreans. I don't know this to be the case, but I don't think it will fall too far off the mark.

In these last two pages it seems that I have been developing an argument against strict Pythagoreanism. This a line of reasoning and evidence that would favor a looser interpretation of that view that might tentatively be labeled as theistic Pythagoreanism.

This comes back to the question most famously posed by Einstein: Did God have a choice in creating the world? The strict Pythagoreans would like to be able to answer: No, God has to follow the numbers.

This general issue was addressed just a few days ago in the New York Times: [One Cosmic Question, Too Many Answers](#) By DENNIS OVERBYE (9-2-03).

Any theist, as I am, should be gratified that recent trends in mathematical physics seem to be favoring the Anthropic Principle, and thus leaving the door open to a designing Creator, unless we follow the materialists in positing all possible worlds. Correspondingly, the Pythagoreans are alleged to be chagrined.

But, on these last two pages, I have been taking a taking a somewhat different path. I am taking this occasion of an informal open letter to Tony, Matti and Matthew to perform a reality check concerning this path. First, has the soon to be described view ever been seriously considered before? If not, why not? Secondly, is there not any significant cogency to this path?

From the perspective of the above article, what I am attempting here might be viewed as a strategy to pull the Pythagorean iron out of the fire, and then enlist their support in a combined effort to defeat the Many Worlds argument being proposed mainly by the scientific materialists.

It is no secret around here that I favor the Leibnizian logic that ultimately there can be just one world and that it must be the best possible world, hence the title of this site.

Now here is the twist that I am attempting, and which I now bring to your attention:

At first blush, it might appear that I am reverting to numerology or a numerical animism, if you will, and, in fact, I am, to a first approximation. I am in the early stages of exploring a holistic or organic interpretation of numbers and mathematics. It is only at a higher approximation that pantheism or a theistic Anthropics would reenter the picture.

So where's the beef? If you quickly scan these last two pages you will see that I am trying to make

something out of various types of numerical coincidence. Moreover, I am attempting, tentatively, to bring these various coincidence under a single rubric. This is necessary. Without an overarching explanation, even the best of coincidences rapidly dissolve into just so many curious accidents.

[9/8 -- open letter continued]

Yes, obviously there is a resonance of numbers, or, more accurately, of structures of numbers. These resonances are capable of being sensed by the most sensitive of minds and are part of the explanation for mathematical prodigy. There is also a self-organizing, organic aspect to this phenomenon of numerical coincidence. This numerical intelligence is an important part of the cosmic intelligence and accounts for the success of Pythagoreanism. This self-organizational ability is manifested particularly in a singular structure like the Monster Group, and accounts for the 'unreasonable effectiveness' of mathematics in general and of the Monster in particular.

The numerical coincidences in mathematics, metrology, astronomy and physics point up the fact that numbers have a mind of their own and actively participate in phenomena, and are not just passive or abstract descriptors, after the fact.

Human and cosmic intelligence actively participate in the self-organizational, organic quality of numbers. This accounts, in large measure for the Anthropic Principle, and for the fact that the observer effect must be extended from the quantum physical realm to the mathematical realm. It does not suffice simply to say that God is a mathematician. There must be a Godelian type of self-referential capacity that transcends any particular formal system. This ground of being is what accounts for the possibility of cosmic coherence and meaning, and the fact that we could inhabit the best of possible worlds. Thus does God come in from the cold of a purely mathematical world.

This is my first stab at making sense of numerical coincidences. I doubt that it will be the last. Through this open letter I am inviting others, with similar concerns to partake of a more concerted effort, if such seems appropriate.

[9/13]

Here is a follow up on the above letter:

Matthew Watkins is the sole respondent, to date. His response is encouraging and we are exploring the possibility of a continuing dialog. He has academic responsibilities that limit his time. I am suggesting that we produce a joint communiqué to post here and send to the four non-responders. No other publication protocol has been advanced. Matthew has suggested including others in the conversation.

At this juncture I have had time to read Richard **Vitzthum's** [v Materialism](#) (1995), and [here](#) is his online summary. It was time well spent. The most remarkable thing about this book is its existence. By general acknowledgment, it is the first treatise on materialism in well over a century. The lack of any such recent treatise had simply not occurred to me. But now that I have read this latest (last?!) one, I can understand the hiatus.

As Richard readily acknowledges, the rug has been pulled out from under this philosophy. To paraphrase the witty dentist: the philosophy is fine, but the matter has got to go. Ouch! Such is the legacy of 20th Century physics. But never-you-mind, even without any 'teeth', Richard is going to keep on whistling the tune.

The disappearance of matter or substance from the scientific lexicon is not news around here. But it is instructive to see a true believer trying to cope.

An innocent bystander might wonder that the continued debate over materialism, on which we have dwelt here at length, is just beating a dead horse. Yes, and no. If materialists had any horse sense they would at least roll over and play dead. I just hasten to point out that having this much sense is too much to expect of the true believer.

We are really talking here, at the BPW, about a *coup de grace*. Yes, I have that much sympathy for their terminal agony, but there is a larger purpose, in which they are intended to be the unwitting accomplices. Materialism exists now as virtually a museum piece in the menagerie of 'philosophies' that constitute postmodernism, or, at least, that is what the postmodernists would have us believe. But if you look more closely at PM, you will notice a remarkable lacuna: no cosmology. It is all just variations of existentialism. The Metanarrative is eschewed.

In its cosmology, materialism casts a long shadow over postmodernism. That cosmology is the 800 pound gorilla in the wings, preventing the resurrection of the metanarrative. The BPW is nothing if not a metanarrative. If this story is ever to be told, it will have to upstage that cosmological gorilla. Postmodernism is, most simply, the label we attach to our despair of ever getting out of that shadow. The despair is ubiquitous, wherever you scratch the superficial *bonhomie*. We could put up with being lost in space, as long as our space ship was humming along. It seems no longer to be humming, or hadn't you noticed?

Synchronicity (serendipity?) is surely the most prevalent of all 'paranormal' phenomena. According to the materialists, is not life itself purely serendipitous? Yes, on the scale of the universe, life is certainly abnormal. But according to the materialists: sh*t happens. The Anthropic serendipity is lost on these good folks: they can just postulate an infinite ensemble of random universes. And they do!

Such is not the case with mathematics. If serendipity permeates mathematics, well, yes, that might be a bit of a shock. It might even stun an 800 pound gorilla.

Am I suggesting that one simple fact, $e^{\pi} - \pi \approx 20$, is going to overturn three centuries of scientific cosmology? Isn't this like the flea floating downstream and demanding that the bridges be raised?

Yes, mathematics could be that subversive to the entire materialist edifice. And if it isn't? We'll just have to give it a little push, wont we?

Richard Vitzthum is already a bit wary of mathematical physics. Instead of any material substance, or even any spatial void, all we have now are mathematical symmetries that somehow give rise to force fields, when they are broken (somehow).

But what is all this coziness between math and physics? We have come a long way from those atomic billiard balls swerving in the dark. Recall that much of modern physics might be derived from the (astonishing?) fact that $e^{i\pi} = -1$. Is this serendipity, or what? What multitude of symmetries lie hidden therein?

I'll just have to quote from Richard (p.220):

In other words, the formula $[Area = \pi \cdot r^2]$ doesn't exist except as vacuous markings or noises outside an intelligence capable of recognizing it.

That gorilla is looking a bit woozy. In attempting to steer clear of Pythagoreanism, Richard has (unwittingly?) smacked right into mathematical intuitionism. Yes, it can be a minefield out there in philosophy land. Is not any and all symmetry in the eye of the beholder? And what is physics based upon, other than symmetry? Is any phenomenon a real phenomenon if not observed?

Gosh, isn't the universe trying to tell Richard something? Is he having trouble hearing his own words? I can hear him, loud and clear.

Am I making a mountain out of a molehill? You bet'chya! That is just how the Creator operates around here in the BPW. Whenever you see a wagging dog, always look to the tail.

If there is a plenitude of symmetries buried in $e^{i\pi} = -1$, then how many more than that are manifested in $e^{\pi i} - \pi \approx 20$? That little squiggle covers a transcendental degree of possible symmetries. How do I know? Let's just call it my mathematical 'intuitionism'.

It was Steve Weinberg who once said, 'seen one electron, seen them all.' What truths are uttered from the mouths of babes! I wish I could have said it first. But first, let me say, 'seen one number, seen them all.'

This latter remark could be taken as a paraphrase of axiomatic (Peano?) arithmetic, but look how easily it spins. This is also the axiom of any holographic, holistic system, is it not? Imagine the ship-loads of human creativity that have gone into, and are still going into, the evolving meanings in the pair $\{0,1\}$ of numbers. The intellectual history of the human species could easily be contained as a footnote to this simple(?) binary. The boom and bust of the 'dot.com bubble' would be a footnote to a footnote. This is all that Matthew and I are trying to say, 'seen one number, seen them all.'

Sorry, but I just couldn't resist this little addendum as the dinner bell rings (and I may be the cook!):

An electron may be represented by its spin vector or 'spinor', $(0,1)$. The fact that this spinor transforms into $-(0,1)$ under an $e^{i2\pi}$ rotation (fermi statistics) is the 'reason' why you and I won't dissolve into gamma rays in the next microsecond. But, keep your fingers crossed, sometimes those physicists get their signs wrong! Just a heads-up.

[9/15]

$e^x \sim \sum x^n/n!$.

$\sin x \sim \sum (-1)^n x^{2n}/2n!$. And we might note that $\sin(\pi/n)$ has only two rational points: at $n = 2, 6$. Recall that the j-function has rational points only at the Heegner numbers $(-1, -2, -3, -7, -11, -19, -43, -67, -163)$.

Comparing these expansions yields $e^{ix} = \sin x - i \cos x$, and $e^{i\pi} = -1$.

I am wondering this morning if there might be some significance in the above identities that the professionals may be overlooking. We all lose our capacity for astonishment at an early age, which may be to our detriment.

An important related similarity between the exponential and trigonometric functions is their reflexivity under differentiation. This implies an essential self-similarity. This is, of course, what the cycle and circle famously exhibit.

Life would be nothing without its reflexivity and cycles. How much of life must be contained in $e^{\pi i}$? More than a little, considering how $e^{\pi i}$ are caught up in the Monster and anthropics. The organicity of mathematics is necessarily focused on $e^{\pi i}$. Their mutual syzygies simply reflect this fact. The organicities of math and life must reflect each other in an essential manner that we don't quite grasp. The observer principle must be built into math the way it is built into quantum physics. Quantum physics very much revolves around $e^{\pi i}$ and i . Let us not forget $i = \sqrt{-1}$. I recall that Spencer Brown made much of the peculiar reflexivity of i , not wholly unlike its bigger cousin, I . Recall that the syzygy of $e^{\pi i}$ exhibits an essential decimal signature. Then recall that the golden ratio, ϕ , is based on the root of the semi-

decimal. The further decimal [syzygys](#) of e, pi and phi should not surprise us.

Mathematics is nothing if not reflexive, even if it was not until Godel that this was logically demonstrated. Because of this it must be a resonant structure focused on e, pi & i.

What I am trying to say is that the Pythagoreans and Anthropists are natural allies in the greater scheme of the BPW. If we can stick together we will show that the Many Worlds gambit of the latter-day materialists is an otiose sham. We will tame the monster. We are only lacking Srinivasa II. And in so lacking, we must anticipate, and in our anticipation is the reality. This is the Millennial strategy of Y2C.

It is the imaginary 'i' that bridges (rationalizes) the gap between analysis/dynamics (e) and geometry (pi). The culmination of complex analysis is the Riemann Hypothesis. The RH is [related](#) to the quasi-modular (doubly periodic) nature of the sum (n^{-s}) or $\prod 1/(1 - p^{-s})$. How do the two sums, x^n & n^x , relate to each other and the larger scheme?

One question facing us is how this structure might have evolved, apart from the mundane historical perspective. On the strictly Pythagorean view, evolution is not an option. We anthropocists are looking for the logical bootstrap which includes cosmic intelligence. Spencer Brown's 'Laws of Form' includes an implicit evolutionary scheme. I might have to replace my lost copy of this book. That imaginary 'i' could be a key element. Is it not an essential part of the measurement scheme in quantum physics? The anti-commutator $[x,p] = i\hbar$. This is just the basic statement of the uncertainty principle. Position and momentum are dynamically related.

That 'i' is essential to q.m. is frequently noted, but has not been intuitively explained, to my knowledge. In physics, intuition and math are supposed to be separately compartmented. The essential role of conjecture in both math and physics ought to argue otherwise. One might argue that 'complex' numbers are merely a convenient formality, which could be replaced by vector notations. The formalist would say this about every mathematical entity: there is no intrinsic meaning or substance. It's all a game played with tokens. Pythagoreans are not impressed by the platitudes of the formalists.

Our iota is a primary distinction between classical and quantum physics. As in complex analysis, it is largely responsible for the opening of quantum physics to the dimensions of symmetry. The merely classical symmetries pale in comparison. [Riemann surfaces](#) or covers of the complex plane are a significant component of physical symmetry. One of the biggest advances in mathematics was the realization that the real and imaginary roots of algebraic equations could be treated on an equal basis. The ensuing expansion in our recognition of algebraic symmetries was the main incentive for the invention of group theory to study the new symmetries. [Could the Monster Group be far behind?] Also, it is fair to say that fractals essentially exploit the complex plane. The many connections between the Riemann Hypothesis and quantum physics also depend on this analytic continuation.

None of these many aspects of the iota seem to speak directly to the observer principle, beyond what is contained in the uncertainty principle. It may ultimately come back to the label of 'imaginary' that was fortuitously placed on the iota. A Pythagorean may well agree that this designation was serendipitous. When, in 1572, Rafael Bombelli introduced complex numbers (not to mention the minus sign as well!) to the world, mathematics crossed its Rubicon. That single leap from the real to the 'imaginary' on the part of an entire profession remains historically unprecedented. One may argue that real numbers are an MIR, mind independent reality, but the $\sqrt{-1}$? Yet, does not the above quantum anti-commutator place the iota squarely back into the MIR? Are not atoms an MIR? Well, not according to the 'wonderful' folks of Copenhagen. The essential role of the iota in the atom, underscores the 'mystical' Copenhagen Interpretation of the quantum. Most physicists quickly become jaded on the wonder of the quantum. Theirs is not to reason why!

I would argue with the Pythagoreans that the imaginary numbers ought really to convince us that all of mathematics must exist in a Platonic realm. The Platonists, however, were dualists concerning the

corruption of the mundane world. Not so the true Pythagoreans and myself. We are monistically inclined toward the singular BPW. Those same Pythagoreans, as we have seen, were reluctant to embrace the irrational, imaginary and transcendental within 'modern' mathematics. These latter artifacts imply a personal touch. Finding them, however, fully embedded in mundane physics should instead provoke us to the realization that great minds think alike. The cosmic mind and the human mind must be mutually reflective, and this does not apply just to Srinivasa I & II. All of us are invited to bask in the greater glory. Furthermore, the BPW does not end with mathematics, fantastic and transcendental though it is. That is just the beginning of the story. That is just our *aperitif*.

Did God and we merely discover the imaginary iota? I suggest not. It was the dynamic resonance of life and creation that spun off e , i & π . With the materialization of e , i & π in the observer based physical resonance of creation, the fate of the Monster was sealed. The Monster Group is indeed the tail-end of the Big Six. In this case, it is the five that wag the sixth, and not the other way. There would be no monster without the vital syzygys or resonances of e , i & π . There would be no e , i & π outside of the cosmic creative intelligence. We are simply taking mathematical constructivism or intuitionism to its logical cosmic end. It is there that these many philosophies converge. Let us not tarry in the hinterland. The Alpha and Omega beckon.

[9/16]

Dan struggles. See Dan struggle.

Don't we all love the constant juxtaposition of idiocy and sapience in our lives. Its all a part of the aesthetics.

One might think that, like Scheherazade, I filibuster the eschaton. That may be, but it is not my conscious intent.

What I struggle with is the juxtaposition of stark simplicity and utter complexity, in math as everywhere. In this holographic world, math is a microcosm. We might think that with math, we are beginning to see the limits of complexity. That, at least, is one of my hypotheses.

Is complexity limited in the BPW? Here are some reasons. Complexity is not an end in itself. In the BPW, everything serves the greatest good which is love. Love is the one thing of which there might never be enough. For everything else there is an optimum degree. Complexity is no exception. Creation cannot be more complex than what can ultimately be comprehended by the creatures. Every creature must be able to find its way back to the Creator. This is what coherence is about. The salvational economy hinges, of course, upon us sinners. Salvation is mainly our show. We set the pace for nature. Coherence and love are our only guides. Srinivasa II or Y2C are about our recall of coherence.

In our sojourn into complexity, we have forgotten about the coherence. We just need to remind ourselves that coherence is possible, that complexity is necessarily limited by the salvation economy. We can only sojourn half way into these woods. After that we are on our way home.

With e , i & π we see the juxtaposition of simplicity and complexity. Like three children, separately they are little angels, but together they can create untold mischief, up to and including the Monster. Their various syzygys or couplings are the path to the monster, but they are also our clues to its taming, to recasting its complexity into the service of love.

Unlike for e , there are a plethora of [formulas](#) for π . This probably has to do with its greater complexity or [irrationality measure](#). Yes, perhaps, I misspoke. π has been able to stir up a pot-load of trouble just on its own. e & i are responsible for recruiting π back into the service of the simple cycle, as in $e^{i\pi} = -1$. It is almost a right of passage into the mathematics club to come up with a new and clever formula for π .

New discoveries in math frequently lead to more such possibilities. e is easily the most ubiquitous, utilitarian constant, but it is relatively forthright in its appearances. π tends to rely more on stealth and cleverness in its frequent cameos. e is definitely blue collar, π is strictly top-hat. But put them together and add just an iota, it is a whole new ballgame. The j -function and its modular cousins are quickly recruited to the cause.

The Monster Group, by its definition, defines the limits of quantitative or 'classical' mathematical complexity. With the syzygies we are looking ahead to a qualitative, organic, entangled or quantum-like complexity. In a similar fashion, the genome defines the limits of quantitative biological complexity. The [proteome](#) looks ahead to a qualitative complexity. This shift from quantitative to qualitative complexity portends our shift from a materialist to an immaterialist understanding of the world. It signals our return to coherence. Coherence is how we finally tame complexity. In order to resolve the Riemann Hypothesis, I believe that we will have to come to grips with this qualitative side of math.

What will the Pythagoreans make of this shift from quantitative to qualitative complexity? Will they still be able to say that God is a mathematician? We may have to redefine what constitutes mathematics. In the last century, mathematics paralleled philosophy in its shift from the analytical to the holistic. As far back as 1931, Godel's incompleteness theorem dashed the hopes for a purely axiomatic or algorithmic program for math, even before the computer came on the scene. Mathematician could not be synonymous with computer. But now, with this new understanding of the qualitative nature of complexity, mathematics is being removed from its pedestal or intellectual compartment. The role of conjecture and intuition will have to expand to be more in line with that of other disciplines. What this indicates is that mathematical intelligence cannot exist apart from a general or natural intelligence. For instance, the aesthetic correspondences between music and math will have to be taken more seriously.

What I am pointing to is that, whatever else cosmic intelligence might be, it cannot be considered to be strictly impersonal. We will have to take more seriously the alleged correspondences between cosmic and microcosmic intelligence. To be more specific, the shift to qualitative, coherent complexity is a shift not just to immaterialism, but also toward **personalism** rather than to the impersonalism of the mystics and materialists. In other words, the coherence of the BPW is necessarily of, by and for persons.

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8/8/03

Symmetry

[...]

*What immortal hand or eye
Could frame thy fearful symmetry?*

-- Wm Blake (late 1700s)

In my initial foray into immaterialism I postulated a [chaotic](#) primordial state: everything that could happen, would happen without benefit of time or place. Of late, I have turned more toward a primal symmetry.

The symmetry is totipotent. Actuality is realized in the breaking of the symmetry. The breaking could be spontaneous; however, an observable coherence would more likely be self-sustaining, and thus be the dominant process. That this coherence would include an 'aesthetic' dimension would only enhance its observability and so its self-perpetuation. That perception/conception is proactive in all processes has to be a given for any fully relational system.

And why couldn't we have left well-enough (Nirvana?) alone -- end of story? Only a fool would be so naive as to feel tempted by such a question, so just give me time.

It is, of course, impossible for us to conceive of pre-temporal or multi-temporal 'processes,' but, hey, what's a body to do? And, besides, I just work here.

'Early on,' numbers are entrained in the **symmetry breaking**. Numbers are a significant product of the process. The prime break might be abstracted as $\{0,1\}$, with all else contained in the $[0,1]$ interval. Is this not the A & O? Conceivability implies a prime persona, even manifesting as a 'prime mover.' The splitting persona (my poor head!) arrays itself into various configurations, and the resultant relational networks (in terms of small and not so small group dynamics) are the source of all logically subsequent mathematical physics. Such cosmic numerology is the force underlying our Pythagorean world. And if primal symmetry breaking is a rip-off of the Big Bang, well, our hats off to our physical cosmology colleagues. Cosmogony makes for strange bedfellows. Or was it the other way around?

[9/24]

'Originally', psychology, math and physics are virtually indistinguishable. We are now witness to their separate appearing niches, although our continued probing into their foundations provides ample evidence for their primal unity.

Primal symmetry breaking may be viewed as asymmetric cloning or partial mirroring. I can't really define the 'mirror' beyond a general self-reflexiveness of the prime unity, tantamount to mentation. The symmetry breaking must be self-generated, there being no externality to begin with. We are not talking dialectics here, either. At best, this process might be seen as a **reverse dialectic**. Does this imply that the Omega would be a forward dialectic? Well, OK, if that would keep our Marxist colleagues pacified.

Clonings can give rise to cyclical network dynamics. There is a reproduction cycle, which may be short on metabolism. Perhaps numbers could serve as proto-atoms in a primal metabolic scheme. Atoms, cells and numbers might be indistinguishable in our primordial alphabet soup. They would provide a common currency. More accurately, they would be the necessary product of a relational, circulatory network that requires lowest common denominations. Does this imply an economy? Heaven forbid? Problems of

conservation and memory arise, but from physics we know that conservation and symmetry go hand-in-hand. There must be countervailing trends of increasing and decreasing symmetry. The '1' of the primal unity is somehow replaced by the '0' or symmetric void of the space-time background. This is surely a trick: like pulling a hat out of a rabbit. Projective geometry and spin-nets might come into play, not to mention holography. Does anyone else feel like there are a few too many balls in the air at this point? A lot is up for grabs in our brave new world.

While all of this is going on, we must not neglect the A/O split, giving rise to our experience of a linear history. It is the sum over relational paths leading from the A to O. Each person represents a partial trajectory. Together we manage to optimize, with quantum-like constructive and destructive interference, the possibilities of our collective trajectory. Interpersonal dream work could be a significant part of this dynamic.

You may have noticed that while carrying on about Creation, I have had little to say about the Creator. My hunch is that our BPW Creator, while being a maximalist wrt Creation, is a self-minimizer. Besides, we are the resurrection of the primal unified persona. No point in getting in our way or unnecessarily interfering in what is a fairly 'natural' salvation economy. It happens even, or especially, while we sleep.

What I seem to be struggling for now is a sense of the creative **logos**. Yes, we may wish to know, how did the word become flesh. The new testament speaks of a pre-existent logos, sometimes identified with sophia or the christ. The logos mediates creation. This is an odd theistic admission, one might think, but still commensurate with a trinitarian scheme. Am I then to surmise that our friendly Monster was indeed coexistent with the creator, and later to be identified with Jesus? I'm not real sure we want to go there. That is just what I have been trying to avoid.

Rather, the logos must refer to a 'proto-logic' where word and number could be identified. Notice that with words we are still in the realm of indivisibility. Atoms, or literally particles, are logical remnants of the primordial unity. As such do they carry their essential holographic charge. By such do they participate in the telos. The logos mediates both the alpha and the omega. It would indeed carry a salvific charge and so be identifiable with the charism. How then could we distinguish the second and third members: charism (christ?) and spirit? This may have something to do with the bios, specially linked to #2. Quantum entanglement is just the very most superficial aspect of the teleological or even eschatological charism. The quantum mystics have a point, but they have neither the logos nor the eschaton.

Does any of this help us to pin down the logos? The logos may be the closest we come to an external irritant provoking the primal break: the seed for the pearl that is creation. It is the key to the A&O. It would be the essence of cosmic mystery, partaking of the mystery of the cross. Speaking of crosses, we shift to syzygys and the mysterious couplings of $e\&\pi$; all part of the warp and woof of creation.

There are some in the wisdom tradition who identify the logos or creative spark with the overflow of God's love, leading to creation. In such manner we may avoid externality, but how far can we get with the logic of love?

[9/25]

Words are the prototypical exemplars of the logos. I wish to extend that designation to various other significant entities. In the interest of continuity it would be worthwhile to identify the logos as the source of the [Big Six](#). More generally it is the source of the differentiation of the totality. In that sense it may be identified with Spencer Brown's 'mark of distinction.' Note that I have [previously](#) identified the logos with the Zim-zum and the syzygy. The logos is rapidly accumulating baggage. We'll have to sort things out a bit.

Of most immediate concern is how mathematical physics may have emerged out of the operation of the

logos. This, of course, is the primary point of contact between the logos and the physical or material world: the Pythagorean imperative. The important point is that the operation of the logos must be reversible. The symmetry breaking can be restored, but only after the logos has taken us to the limit of atomization and analysis. The ultimate reversal probably also invokes the third member of the trinity. I am tempted now to identify the third person with the charism of philo-Sophia. Philosophy was intended to be the flip-side of analysis. That philosophy became identified with analysis in the previous century is one of the profound ironies of history. The dramatic turn by which philosophy regains its true identity would signal the advent noted in John 16:12&ff. It is part of the Aquarium protocol that this first advent be identified with the second, sometimes designated here as Y2C. This would be our own little syzygy: logos meets sophia.

The logos is not a dead letter. It is not mere logic chopping. It is the proactive, vital process of creative distinction. It is the only way in which the totality may circulate, recycle itself through a total reflexivity. We are the pivots of that reflection, not the passive mirrors. Astronomers now deploy active-array mirrors: that's us when you add in quantum-like observer effects.

It is a point of fact that mathematics' primary purchase on the physical is mediated at the quantum level. This is where symmetry is given a free reign. The governing structure here is just the $e^{\pi i} = -1$ coincidence, or perhaps the numerical mother or seed of all (physical) a/symmetries. When we carve out $e^{\pi i}$, we are carving out a very significant part of the logos. This is a probe into its operation. This little syzygy, as previously noted, captures (or even generates) much of the mathematical corpus through its various ramifications. It is also implicated as a logical source of the observer effect.

Clearly $e^{\pi i}$ is no accident. Its reflexivities are crucial to the whole shebang. If e & π didn't already exist, God would have had to create them, or did she? Therein lies the secret of the logos, or even of the trinity, for heaven's sake.

Am I being too farfetched here? Yes and no, but I'm not finished. One does not have to be a mystic to see some [analogies](#). π stands for the totality or matrix, 'e' for the ramifying logos, and 'i' for the charism of the elusive spirit that ties everything back together. Is this 'ana-logos' purely fortuitous? Or is it the necessary projection of the **trinity** onto the realm of pure quantity? But it is just our numerological contention that there is no such thing as pure quantity. Quantity and quality are ultimately inseparable. We are trying to see how to realign and reunite them, as a significant part of the new philo-Sophia. This is also along the line of taming the Monster.

Quality conceives its own reflection in quantity. This is just the Pythagorean mystique. This is mathematical intuitionism raised to a new level. Quantity must be born out of quality, and we are beginning to see how. The numerical syzygys are the fossils of this birthing or evolutionary process, *pace* Darwin.

Let's go back a third time to the apparent jumping-off point for this present excursion: this time for the [OM](#), completing the **cycle**, as it were. In the primal potency all things exist in a virtual state. The primal syzygy is the circulating resonance, often manifested as the OM. If we project this resonance into the virtual realm of quantity, the static duality of e & π are set into motion by the essential ambiguity of the iota that now connects them. Which came first: the OM or the $e^{\pi i}$? The point, rather, is that they are symbiotic. Reification in this case is a bootstrap. The OM is the quality of motion 'before' the quantity of time. The OM is the seed of the Alpha & Omega 'cycle' whose asymmetry manifests the historical linear time of our Metanarrative. This logos is the logical source of physics. The 'numerological' or Pythagorean aspect of it was primal.

[9/26]

I need to be patient here. If this $e^{\pi i}$ business has any merit we will need to extract as much information

from it as possible. It could be our best handle on a very obscure dynamics.

The above distinction between quality and quantity is facile. It is just that distinction that I am trying to understand. I am trying to understand or justify Matthew Watkins notion of an evolving number system. An organic, **evolving numerical** system may actually not be anti-Pythagorean, but it is very un-Platonic. That numbers constitute a mind independent reality (MIR) is deeply ingrained, but it becomes a primary obstacle for monism.

There is not, then, simply a projection from quality *onto* quantity. It should be more like an extrusion of quantity from quality. This extrusion has something to do with symmetry, and it must go far beyond mere enumeration.

Two candidates for the ur-symmetry are the reflective and the cyclic. The former provides a basis only for enumeration. It is the cyclic symmetry that requires attention. Given a relational network of virtual mutually reflective psyches, there will be many possible circuits.... Sorry, but this still is not getting to the crux of the problem. The observer principle must be included explicitly. Now the observer is only implicit as in providing the (mental) basis of the relational network.

In quantum theory the observer is covered by the projection postulate, or by the collapse of the wave function. Looking back again, note the role of the [octonions](#). Hold on while I take another look.

With reflective symmetry, I was using the mirror as a simile for consciousness, but, in fact, mirrors imply the prior existence of Euclidean space, an assumption which hardly conforms with immaterialism. Closer to our needs and assumptions is projective space. It probably is still too closely related to Euclid, but it is a step in the right direction.

[9/27]

It's time to toss a few more ideas into the pot, stirring vigorously. The strategy seems to be to work both ends, quantity v. quality, against coherence in the middle.

An 'early' state of creation is a growing, neurally networked, psychic **pantheon**. It needs to be shaped into a lattice and then into Newtonian space, along with bodies and their reproductive cycles, *a la* A&O.

We need a sequential circuit of psyches, *a la* the zodiac. This latter is just the metanarrative of the A&O written in the sky. This is the original reproducing cycle, somehow resonating and entraining the rest of the neural net. This is the big Om. In 2-D it would likely start with the circle of six, going to the 12 'pack' in 3-D.

In going from the finite lattice to infinite space we progress through the 17 quasi-exceptional space groups up to the final jump-off point at the sporadic monster. In the process we set up, evolve, the primes and integers by fixing 'e' and pi out of fractional dimensions of space and time(s). Transcendental pi determines translational space. Minimally transcendental 'e' determines directional time. Also, in passing from phi (1.618...) (Fibonacci's rabbit sequence) to 'e' (2.718...) we pass from lattice time to continuous time. ($e/\phi = 1.67999005... (= 2*3*7/5*5)$ for what it's worth.)

There is your basic dog's dinner, all I need now is an industrial strength blender. Where are Black&Decker when we need them? Just about a half-mile up Goucher Blvd, if they haven't moved to Bermuda.

OK. **phi : e = x : pi** -> $x = 1.870006... (= 11*17/(2*5)^2)$. In other words: $3*7*11*17/2*5^4 = 3.1416$. Then what? Somebody wants to square the circle via Fibonacci. A strange game here.

9/28

If any meaning may be attached to this further coincidence relating π to 'e' and ϕ , it indicates a deeper connection between circles and exponentials. We should have already known this from our 'mother' of syzygys: $e^{i\pi} = -1$; a fact which we have yet to understand, but of which there are many reminders. We found this reflected in the 'Ramanujan' constant, $e^{\pi\sqrt{163}}$, which pointed to a connection between the largest finite group, MG, and the largest uniquely factorizable algebraic discriminant, 163, via the j-function, based on the elliptic generalizations of the $e^{i\pi}$ circular function, i.e. the functions of quantum angular momentum. The j-function was discovered in the process of factoring the quintic equation. As the cubic is solved by the trisection of angles, so is the quintic, by a five-section. ϕ , of course, is the pentagonal number. Pentagonal crystals are quasi-periodic, reminiscent of various other objects of mathematical interest.

In the deck of numbers, the five-spot is more than a bit on the wild side. The power of the decimal system may be one result. Otherwise we would have been duo-decimalists, following the Solar cultists. This goes back to our metric related syzygy of $2 \times 31 \times 127^2 = 999998$, and why the inch is *exactly* 2×1.27 cm. And note that $\pi^2 \approx 10$, and $\pi^3 = 31.006\dots$, and while you have your calculator handy, try the windows' one with the 'scientific' view, $2 \times 31 \times 127^2 = 9.999996666663888885 \times 10^6$. Do we think we understand exactly what is going on with these decimals, or are they just playing around? And how could we forget that $e^{\pi} - \pi = 19.99909998\dots$? I wondered about that pattern of 9s, didn't you? It turns out, after some experimenting motivated by the previous pattern, that $99.982^{1/2} = 9.99909996\dots$. Exploiting this fact gives us a recursive formula for $\pi = \ln(\pi + 10 + (100 - .018)^{1/2})$. Starting with, say, $\pi = 3$, this formula rapidly converges on $\pi \approx 3.1415926527\dots$. $\pi = 3.1415926535\dots$. The closest memorable competitor is $113/355 = 3.14159292\dots$. You are invited to comparison shop at [Math World](http://www.mathworld.com). This is the simplest, least arbitrary of the bunch. Furthermore, it seems to beg of a functional meaning, as well as underscoring the decimal essence of π .

But let us wax intuitive. 'e' and ϕ alone are mere exponentials. Those of us who attend to Malthus have often wondered how to tame these exponentials. Long ago it was discovered that the wildness of the 'iota' ($\sqrt{-1}$) would do the trick. Now we see a less imaginary way, using the more subtle wildness of the pentacle. 'e' and ϕ together are able to tame each other. $\phi \sim \sqrt{5}$. The above recursion for π implicitly, but crucially, entails the root of five. Thus does ϕ entice the exponential to chase its own tail in recursive, ouroboric fashion, yielding a circle as perfect as there are souls in the cosmos: $1 : 10^{10}$. And thus will the pentacle help us to complete the A&O 'cycle', right on time. Can't you just see the teachers handing out tarot decks in math class? What is this world coming to? Srinivasa might understand.

[9/30]

I ask myself, what is it with numbers that could cause/allow them to be so amenable to both humans and physics. From whence derived their evident organicity?

The transition from 'classical' to 'quantum' numbers was very significant. Therein we go from just real 'Newtonian' numbers to complex/quaternionic/octonionic matrices with an explosion of potential symmetries, along with all the projective implications associated with measurement. From an 'evolutionary' perspective one might imagine this sequence to have been reversed. These complex, higher dimensional, Hilbert-like spaces, or 'twistor' like networks, may have been the breeding ground for what we naively think of as the God-given integers. The integers, especially the prime ones, were somehow the product of a massive, Big-bang-like, observer coordinated breaking of a high-dimensional primordial symmetry. (see Matthew Watkins' [animation](#) of the evolution of the prime counting function.) First ϕ then 'e' and finally π and would have taken the role of a **quark-triplet** in alchemically forming, through their numerical

coincidences or resonances, the 'periodic' table of the indivisible prime elements.

Admittedly this is a vague and counter-intuitive notion of numbers: the zeros of the Riemann zeta function forming as the discrete spectrum out of an unstructured state. The Monster Group might have formed 'early in the sequence.' The sporadic and exceptional groups, and modular-type generators, could have been the earliest surviving/replicating condensates out of our proto-logical soup, their general structure and functional context preceding the delineation of their individual elements or products. Srinivasa was somehow able to regress his mind to see this evolution and the scribble down some of its fossil remains. The Anthropic principle or observer imperative ensured that the physics had the proper teleological conformation in its co-evolution.

[10/3]

Somewhere on Peter Borwein's organic math [website](#) was a quote to the effect that mathematics is something we never really understand, it's just something we do. The idea of organic math is to restore understanding.

I'm still trying to understand $e^{i\pi} = -1$, the purported mother of all coincidences. The underlying formalism consists of infinite sums of the form $\sum (x^n/n!)$ and $\sum (-1^n x^{2n}/(2n)!)$. The above identity is formally obvious in these terms, but does it make sense? Can it make sense? The Greeks turned away from any such infinite constructions as being unnatural, irrational and reflections of Chaos, like the square root of two.

Elementary geometry is a model of rationality. Algebra, however, pushes us toward the irrational with its 'radicals' and unsolvable equations. Even with algebra, though, there is, at least, a formal containment.

If, however, we go back to the simple geometric circle and attempt to solve it as an algebraic construction, we fail. It is true that a circle is represented algebraically as $x^2 + y^2 = r^2$, but if we attempt to find its circumference, we confront a formula with infinitely many parts. With π we have passed from the algebraic to the 'transcendental' side of mathematics. 'e' shares the same fate, with a similar formula as indicated above. The only known way to rationalize 'e' and π is to combine them with the imaginary 'iota' as shown. No other combination will do. We are left to wonder why the two numbers reflecting growth and circumference respectively end up sharing this particular fate, and why, in that one particular combination they then undergird so much of math and physics. Much of the organicity of math and mathematical physics appears now to already be latent in this unique combination. This simple fact, true though it may be, has not elsewhere been remarked. To the professionals, this would be like a fish noticing the water. And such was gravity until Newton was hit on the head. One might wish that the recursion of $\pi = \ln(\pi + 10 + (100 - .018)^{1/2})$ could play the role of Newton's apple, but it will take more than just another formula to unlock this mystery. We will have to intuit something more substantial about the connection between quantitative and qualitative organicity.

By way of taking up this challenge, there is another item on Peter's website to be noticed. I call your attention to 'Sum 12' in his paper, ['Strange Series and High Precision Fraud'](#). It is an infinite series of the form $\sum (e^{(n^2/10^{10})})$ and it provides an approximation for π that is correct to 42 billion (!) digits before it fails. Surely this should blow mine and every other approximation for π right out of the water. It is a trick, but it is a subtle one, based on the elliptic extension our $e^{i\pi}$ coincidence in a fashion similar to that for the ['Ramanujan' constant](#). As such, it cannot tell us anything more about π than its special role in modular functions, something that we already know. Or do we? Even the 10^{10} that appears in Peter's 'fraudulent' formula is entirely arbitrary. These facts strongly emphasize the extremely robust role of π (along with 'e') in these modular functions which now dominate much of math and physics. The singular robustness of π may even indicate that it is the pivot and 'e' is the lever that moves and structures the quantitative world as seen from an 'evolutionary' perspective. The unreasonable

effectiveness of mathematics is apparently based on just these two numbers. It is this amazing pair that holds the whole shooting match together. From whence did they come?

You know what I am almost reluctantly being forced to verbalize here is the possible sexual character of our **dynamic duo**, the yin and yang of mathematics. The gender of pi seems straight forward, and while e's gender may be more ambiguous, its reproductive nature is not. Consider this as reflected in the [Big Six](#). Perhaps we are just beginning to see the connection between the MG and the reproductive cycle. [Monstrous Moonshine](#) (867 hits) may be just the libidinous lubricant that we need to get Creation rolling. Do 'e' & pi have something to tell us about the birds and the bees, or is it the other way around?

[10/4]

Numbers entered the human psyche via the calendar. The earliest calendars were lunar, although it was the solar days that were being counted. The role of the sun & moon in the formation of our most primitive systems of enumeration is not unlike the role of 'e' & pi in modern math. Elaborate arithmetic was necessary to harness the celestial cycles; numerical coincidences pointed the way. Modern mathematics has developed around the interactive dynamics of 'e' & pi, exploiting their coincidences. This analogy may be a stretch, but we will have to stretch our minds in order to grasp the cosmic coherence.

The gender of sun & moon are virtually universal, even in matriarchal contexts; but can we relate this fact to their numerical cousins? To a degree. Pi, with help from the iota, is the more subtle pivot around which the 'explosive' force of 'e' is entrained. The 'Ramanujan' coincidences of 'e' & pi logically point to the elliptic functions, as the Saros coincidence points to the ecliptic cycles. And, yes, was not the draconic cycle our introduction to the ellipse? As the solar eclipse is the mother of all celestial syzygys, so is $e^{\pi i}$ wrt the mathematical realm, each with their own intimations of fertility. As above, so below.

Might we not also compare the sequential discovery of the sporadic groups to that of the outer planets? Subtle 'gravitational' effects were the tip-off in each case.

With idealism we seek to reverse the roles of epistemology and ontology. The challenges for idealism in the celestial and numerical realms will be similar. We may suppose that lessons learned in one realm will apply to the other.

[10/5]

What we are lacking in the case of numbers is the analog of the evolutionary coordinating role associated with gravity, in the sky. Yes, we do have logic, but I am looking for something beyond that to explain the supra-logical organicity. I am also looking for the numerical analog of the Anthropic principle. It has been suggested that quantum symmetry provides a coordinating link between numbers, physics and observers. But perhaps we need look no further than the coordinating influence of e & pi. Can we tease a telos out of this odd couple?

The Monster Group is the point of 'crystallization', a Jupiter size 'snowflake', for all of the 'exceptional' symmetries, as mediated through the elliptical modularity produced by e & pi. This model might even suggest a pre- or supra-symmetric state out of which our structures of logic and symmetry condense. This crystallization would have been mediated by an anthropic telos. Previously I had thought of this primordial state as one of chaos, but this is not in keeping with the Big Bang analog as now understood through the concept of 'inflation'. It is the quantum principle which helps to sort out the symmetry breaking of the early universe into an orderly sequential process mediated by the quantum based energy-temperature relation of the radiation background. But just because we may choose to exploit the mathematical analogies latent in the Big Bang model of cosmogony, this in no way commits us to

accepting its ontogeny as veridical for any purpose other than the mere 'saving' of the present celestial appearances -- not, of course, to belittle those appearances!

Perhaps the telos of e & π is hiding in plain sight. It may well be, even must be, inherent in the concept of the circle. But is not the circle much too innocent to be carrying so much metaphysical baggage? Is it not our geometrical *ingénue*, if this is not being too gender specific?

Let me attempt to remove some of that sweet innocence. I am reminded of the story of the wealthy prospective patron who demanded proof of an artist's credentials, only to be presented with a **freehand** drawing of a perfect circle. The very idea of the perfect circle and the straight line seem deeply embedded in our psyches, well beyond the explanatory regime of neural dynamics or cultural artifacts. This pair is also the ' π & e ' of geometry, no? In keeping with our gender awareness, note that sunlight, in contrast to moonshine, is the prime source for the rectilinearity of shadows and optics. Recall that the sun is visible as a circle only in the event of a total eclipse! The natural symbol for the Sun is the cross, in its many variations.

Perhaps the psyche and the circle are not accidental associates, as a dualistic reading of Plato might suggest. It is to the emphatic monism of **Pythagoras** that we must turn. Yes, I think we can blame Plato's dualism for the estrangement of mathematics from life, and ultimately, then, for the disenchantment of both. Descartes' version of Plato's dualism further established the dichotomy, only to meet its comeuppance in the Pythagorean revelations of the high energy physicists.

Perhaps the circle is not just an abstraction from some Platonic heaven. It is alive and well at the core of our being, nay, of all being. The living perfection of the circle may well be the living symbol of our Best Possible World which, in turn, is the embodiment of the Alpha-Omega cycle. It is only in Creation that the circle can finally be rectified. She may do more than just represent the telos of that Creation.

In some sense I am identifying the Circle and the Matrix. They cannot ultimately be separated. The solar cults were, in part, a confused attempt to steal the circle from the moon.

In algebra we see the attempt to analyze geometry into 'mere' numbers. But a particular one of those numbers, π , has evidently seen fit to harness algebra to its own higher and very organic purposes. Am I forgetting that poor, dowdy ' e '? Let's just say that ' e ' seems to exist mainly to serve π , in several manners of speaking.

The observer principle is seen to be latent, and all but forgotten, in the circle. In the recursiveness of the circle perfection and normativity play a singular, inseparable role. Nowhere else is symmetry omnipresent. The only perfect circle in nature exists in the atom where it resides in the form of $e^{\wedge}i\pi$, under the aegis of the quantum. Does this mean that every atom has to be observed? Let's be careful here.

Is the quantum normative in any strong sense of that word? Modality enters explicitly into quantum physics, while it remains only implicit elsewhere. It enters into the projective nature of every quantum operator. The complexified, infinite dimensional quantum Hilbert space is nothing if not projective. The projection operation is simply a measurement, and the conundrum of the quantum is precisely the 'measurement problem'. Therein resides its normativity. Measurement is nothing if not normative. Measurement must be more than a mere process. It is irreducibly a procedure. Every quantum operator may be defined only in terms of such a normative procedure. The action of any operator can be understood only in those terms.

We have ventured into normativity before, with respect to: [cycles](#), [quantum](#), [biosemiotics](#), [scientific realism](#), etc. The entire scientific enterprise is replete with norms. For it to then turn around and present us with a normless nature is being entirely, if unwittingly, disingenuous. A normless nature is, in a very strong sense, a formless nature. Does this mean a snowflake cannot exist unobserved?

For the time being, I will avoid answering that question directly. I will be a bit more devious.

So let us consider uncertainty. It shows up in many forms. Certainly it shows up in the positions of particles. The location of a particle may be ascertained only at the cost of imparting to it an unknown momentum. The concept of position, however, implies an absolute background of continuous space that in no way enters into the interactions. This, however, is only an approximation. Quantum gravity forces space to enter into every physical process, and so physicists search for a pre-geometric, relational concept of space that would be logically compatible with quantum physics.

Allow me then to bring up another issue: indeterminacy in mathematics. Unless one is a committed Platonist, the value of π is indeterminate. Would this uncertainty not also come to the fore in the same manner that absolute or continuous space has come to be questioned? This does point to a further logical inconsistency in the quantum formalism, with uncalculated consequences. Because the quantum formalism, so far, produces accurate results, we need not press the issue. Our concern, however, is not with accuracy, but with validity. Scientific pragmatism, i.e. materialism, is the issue.

If mathematics were absolute, and isolated from the rest of reality, then the existence of mathematicians and mathematical physics would be problematic. Of course, both of these should be problematic for the materialist and the Platonist, but we modernists have been willing to cut them a lot of slack in that regard.

There is detectable, however, an ill-formed **anxiety** about such issues. Yes, there is even anxiety about π . It is said that the main reason for the computations of billions of digits of π is a pragmatic one: the testing of computer hardware. I would suggest, though, that there is a specificity and compulsion in this effort that speak to a more inchoate metaphysical anxiety. The notion of a vital mathematics that might, somehow, rise up from its deep slumber, is a ghost which could only haunt the deepest recesses of mathematical consciousness.

In an increasingly uncertain world, is not π the very last vestige of unassailable certainty? Is there no wonder that we desire to grasp it as firmly as possible? Who am I to look askance at such a desire?

Mathematicians may attempt to sidestep Platonism by disavowing the existence of a perfect circle, and instead say modally of π that it would be the circumference of this circle were it, counterfactually, to exist. Or, from an empiricist or constructivist perspective, π could be posited as the (ideal?) limit of a sequence of increasingly accurate constructions and measurements, not to mention calculations. Does this resolve the ontological issue, or does it just shift it? What then would be the actual value of π ? Is it the outcome of the last, most exhaustive calculation, or is it a hypothetical average taken over some 'standard' or normative usage? The first answer is the one that seems to beg no further questions. All such calculations are based on collections of hypotheses which can hardly be placed beyond doubt. And can it be that usage has no ontic significance? Can one simply point to an unused dvd of π 's digits and declare it to be ' π '. The disk might have been scratched or altered unbeknownst to the subject. Try as we might, we are bound to fall back on, at least, a covert Platonism if we do not appeal to norms of some practical kind. Norms invariably change. What will be the value of π when our civilization no longer exists? Do we then appeal to a hypothetical normative civilization? Or will our appeal finally be to Plato? After four thousand years of philosophical debate, the only thing we seem to know for sure is that there are no absolute answers. Computers may compute until the end of time, and still not resolve the basic issue.

Or else? Or else there is the BPW. What, pray tell, would be the best possible value of π ? Is this not a normative question? On its face, yes; but in the BPW, norms may ultimately become ontic. That is the point of it. That is the telos.

In the BPW π is precisely what we most (coherently!) desire it to be. End of story? Not quite. Without fear of immediate contradiction I can simply say, 'See!' Yes, it would be very difficult (impossible?) to imagine a better value than the one it seems to have. The value it seems to have is the one that best holds the world together, teleologically speaking. Where does this leave Plato's perfect circle? I would say that

it brings Plato and his forms down to Earth, where all the best possible action is.

Was not Plato just following the dictum to not store his treasure on Earth where the moth and rust do corrupt? Some folks are thankful that God did not follow this dictum when she sent her greatest treasure to us. We have done our darndest to corrupt it, but apparently we failed.

Given this new found power over pi, should we not be afraid that we will corrupt it? I'm not losing sleep over that. The only thing I lose sleep over is trying to understand and explain how pi can possibly manage to be as wonderful as it seems to be. Yes, there is a note of animism in that remark. We can put our faith in pi to do its very best thing. We can even hold it up, as I surely have tried, as a portent of the potency of the BPW in bringing the light of coherence into all Creation. Not even Plato's farthest heaven can escape that light. Pi can reflect that light better than any other number. I challenge you to find another. It is surely the first among equals. Should we begrudge its singular brilliance? Not when we realize that everything can and will shine with that same light when the coherence is complete. It then was merely a shiny pebble along the path.

Finally then, did God have a choice in creating pi? How can it be the best possible and the only possible?

The same question could be asked of the BPW. If there is a coherent answer, it will be the same for both, and for all. In the BPW, to be is to relate. In that regard, Pi just seems to have more than its fair share of being. And can there be too much of that? Will there not be more than enough being to go around?

We attempt to resolve only the thorniest issues. If you do not feel encouraged and challenged to surpass my feeble effort, I will have failed.

[10/6]

I seek coherence. Coherence is everywhere; it can be found everywhere. To the extent that it can be ascertained, and mainly in relation to the information available on the Internet, my efforts, as demonstrated on this site, remain unique in their scope and depth. That simple fact must then be incorporated into the picture that I present to you. Generally I choose to interpret it in the context of the prophetic tradition.

I claim, with scant fear of reasoned contradiction, that the coherence of the world and our understanding of it will be a growing factor in our survival and well-being. There are, of course, competing claims. I find none of them persuasive, certainly not in comparison to mine. The most recent comparable attempt at coherence goes back to Hegel in the early 1800's. I am not even aware of a comprehensive contemporary critique of his work. There have been a plethora of dissections of it over the years, all in service to much more limited agendas. But no one until here and now has attempted to surpass his effort; and only in that context, the quest for a greater coherence, can any previous efforts be fairly criticized. But not to worry, Hegel is not a significant part of my present concern. Wittingly and unwittingly I have incorporated some of his ideas into my own, those few which I have found truly accessible. Otherwise, I have not been terribly impressed. Perhaps I have missed something important. If such an item from Hegel, or anyone else for that matter, has been overlooked, then please bring it to my attention, ASAP. In the meantime, I unabashedly rely on Google to scour the Internet for relevant ideas. This is where the contest of ideas is increasingly being played out. If there are important ideas from the past which have not yet been recounted in plural contexts accessible to Google, then they may very well pass into oblivion; having to be reinvented if necessary.

Of late, at least since [2/26](#), I have paid considerable attention to numbers in general and Pi in particular. Let me attempt a recapitulation.

I am aware that most people have a positive distaste for numbers. I share their antipathy for the degree to which, in this digital age, we are being distracted and annoyed by the ubiquity of numbers, which

otherwise seem so alien to our personal interests, unless it happens to be the numbers on our paycheck.

And, yet, even at the height of our annoyance, there has been a spate of books, nay, even Hollywood movies, aimed at the general public concerning the affairs of numbers and those who study them. There is ample evidence in history of our ancient fascination with numbers, a fascination which remains not so far below the surface. One has only to look at the probably horrendous number of person-hours devoted to the deliberate choosing of lottery numbers to realize that they cannot be all that alien to us.

In my case, I have come back to numbers, from my long ago academic foray into mathematical physics, with much hesitation and even trepidation. I left that field, for the second time(!), almost thirty years ago feeling burned-out.

Science is an essentially quantitative pursuit. That is what is supposed to distinguish it from all other human endeavors. Any critique of science will also have to be a critique of its quantitative nature. The typical such critique is done from the standpoint of both innumeracy and the antipathy noted above. The result, of course, is superficiality. That is not to be the case here.

I am going to be much more devious. I intend to turn the (multiplication?) tables on my former mathematical colleagues by accusing them of insufficient regard for their own subject matter. Their disregard has two main sources. Either they are jaded by routine overexposure, or they have come to treat their subject as a mere game to be played with symbols.

I am confident, however, that their disregard is ultimately superficial. In the books I mentioned above, there is ample evidence of a high regard for the mysterious potency of numbers, even if it may be a very dim reflection of the outright reverence for numbers evidenced in the constructions we now associate with archaeoastronomy or sacred geometry.

But, no, I am not here to either preach or practice sacred math. I would consider that idolatry. I leave that to the Pythagoreans, a surprising number of whom, I suspect, still roam these precincts.

Rather, I take up numbers as a case study in the coherence of the world. It so happens that I have come to see numbers not as a source of that coherence, but as one manifestation of it. It is even possible that they will provide our most persuasive port of entry into the whole matter of cosmic coherence. This is an important possibility when it comes to addressing a scientifically literate audience as is my intention here.

How do I intend to pursue this possibility? WYSIWYG: long on words and short on formulas. I am neither able nor willing to meet the professionals on their own terms. I intend, rather, to spin a verbal web around their subject, which they may find more difficult to break out of than it might seem at first glance. They are potentially a very important captive audience. I wish to be the captor. My failings in that regard should not put them off their guard. Much greater minds than mine are and will be headed down this path. Consider this a mere whiff of grapeshot. My goal is simply to reawaken their original sense of awe and to then give it a specific spin.

Like everything else with which science comes into contact, numbers have been stripped of all essence. I attempt to restore some of that essence by viewing them in a larger context. The larger context is simply that of being. To exist is to partake of relational being. Numbers ought to be prime examples of this essence, but they have been so stripped down that it will take some effort even to restore a minimal degree of their true identity.

Quite simply, numbers have been reduced to mere quantities. They have lost their individual identity. To make amends I take my cue from some recently popular books on numbers, and pick up from where they tend to leave off.

Clearly Pi is a number already standing out from the rest. What are we to make of this? What do its recent publicists make of it? Not nearly enough, I claim.

Typically they point out the historical fascination with Pi, and the fact that we now spend thousands of computer hours calculating billions of its digits. I don't see any real attempt at this level to explain the interest. One has to scrounge through the Internet to come up with even a few hints as to any underlying continued fascination. I attempt to bring those together here in a coherent fashion, and use them as a point of departure for some informed speculation.

Pi is anyone's exhibit A in proving that not all quantities are equal, in the most qualitative sense of that term. If this be the case, then we have at our disposal a tool of great power to undermine what has become the intellectual fortress of scientific materialism. Indeed, Pi then becomes the perfect Trojan Horse in our anti-materialist armament and assorted bag of tricks. Pi has been sitting quietly at the foundations of that fortress from its very inception. We have only to give it the proper tweak, and the fortress is in extreme jeopardy. But keep in mind, we are in no way inclined to demolish science. We wish only to plant therein the flag of a higher truth, and call it our own.

We are concerned with the truth of all being. If Pi is real, then it must partake of the universal, relational being. If there even exists such a thing as mere quantity, and I would argue to the contrary, then, if any number can, Pi rises above that paltry level of existence. If Pi can do that, then so to can anything and everything we can put our minds to, and that includes especially our own selves.

Yes, Pi has been ground down by that relentless leveler and deconstructor that parades as scientific materialism. And much more tragically, so have you and I. Are we not just meat machines powered with genetic drives? In coming to understand the true identity and power of Pi, we can begin to regain our own true identities, all the while putting the lie to materialism.

The case that Pi is not merely a quantity is excruciatingly simple. I have already made it and I will reiterate. The much more significant question is why have we not already made a 'federal case' of this fact. Why is it not being shouted from the roof tops? Frankly, I'm perplexed. On this simple fact may well rest the fate of humanity. There must be a lot of people out there who should know better, but who, for various reasons, are looking for truth in all the wrong places. I just hope that Google has a better nose for truth than several busloads of Professors. It may just be professional courtesy not to rock the boat and not to piss in each other's soup. In that case, please forgive my French.

Here's the scoop on Pi. No. Stop. Let me quote from one of my favorite professors, in one of his more candid moods: [Ramanujan, modular equations, and approximations to pi](#) (1996) (sec 2: The state of our current ignorance):

In part we perhaps settle for computing digits of pi because there is little else we can currently do.

This from the foremost calculator of those digits! Nowhere have I seen more clearly distinguished the quality vs. the quantity of any number. Emphatically the elusive identity of Pi is seen to transcend any mere quantity, to no matter how many billions of digits we may choose to know its quantity. But is my contention not then trivial? The mere fact that a given number can be calculated indicates that we must possess a generating algorithm that represents that number, quite independently of any digits that it may generate.

OK. Then is any number completely identified by the algorithm which generates it? Yes, but be careful. Identity and identification are not the same thing. I am not my driver's license, now am I?

An algorithm is a mechanism. As such it is necessarily normative. A machine is not a machine unless there is some way to vouch for its proper functioning. Propriety is necessarily teleological, and that is an issue that can be addressed only by an authoritative agent that transcends mechanism. It may be that our goal orientation is illusory, but then so is everything else, and that is then the end of scientific realism, as well as scientific materialism.

Pi is the circumference of an ideal circle, relative to its diameter, as one among many other roles or functions with which it may be identified. An understanding of its functions allows us to agree on various methods for calculating it. We are not terribly surprised when the resulting calculations of the variously derived algorithms are in agreement.

[10/7]

For any given mathematical constant, there exist an indefinite number of ways to calculate it. Each correct algorithm does identify the number, but even all of them taken together cannot exhaust its identity. Thus does the ratio of the circumference to diameter of a circle specify a quantity. But the specification is not bi-directional. The quantity does not specify the entity. No sequence of digits can identify anything besides itself.

Mathematicians use two kinds of equal sign. One stands for equation or equality, usually meaning quantitative identity, as in $1/2 = 2/4$. The second sign is logical identification or simply definition, usually printed as three bars, but let me use # to represent this sign. One may not then say that $1/2 \# 2/4$, because only one of the fractions has been reduced. Thus one could write that $\text{Pi} = \text{algorithm}(k)$, but it would be incorrect to write that $\text{Pi} \# \text{algorithm}(k)$.

In this case, only rational numbers may be quantitatively defined: $R \# n/m$, where the fraction has been properly reduced. $\text{Sqrt}(2)$, however, cannot be identified with anything other than itself.

But is this not a trivialization of my metaphysical or meta-quantitative claim? How might this meta-quantitative distinction be carried over into science?

In science, the distinction I am making is tantamount to scientific realism. That is realism about its theoretical entities. This realism is taken in contrast to empiricism or phenomenalism. Unless they are formalists or constructivists, mathematicians are realists about Pi, as physicists are about atoms or electrons. When confronted about the nature of their realism, scientists take pains to downplay its obvious metaphysical implications. And we cut them that philosophical slack.

Mathematicians are generally much less bashful about their realism. Constructivism seems barely to get off the ground when confronted with the phenomenon that is Pi. Formalism gets hardly any further, and it then has to contend with Godel's overturning of Hilbert's formalistic thesis.

I have to be careful here, myself. I often speak of myself as a relationalist. Radical relationalism posits that only the totality is real. Any attempted subdivision of the totality generates only illusion. I have to admit a degree of sympathy with that view, at least as a last resort against Platonism. Besides, I am an internalist regarding relations, which is the only coherent possibility for the radical version. Pi is real in as much as God resides therein; in as much as God chooses to be manifested in that fashion. This may sound extreme, but there is no other way to make sense of it. Pi may only be understood as a particular rational or teleological projection of cosmic intelligence.

One conclusion to be drawn from the foregoing is the advisability of allowing Pi to stand in for the Monster Group in the [Big Six](#), which then becomes **AORSAP**. Among other things, this tends to place more emphasis on the metaphysical importance of cyclicity, which on the cosmic scale is taken simply as the closure of the A&O. Hereby are we afforded considerable simplification.

A fuller appreciation of the supra-quantitative nature of Pi allows me to emphasize a previous point. Pi is not a quantity. Whatever quantity we choose to assign to it is going to be arbitrary as to its precision. That precision is determined only by the contexts of its best usage, which are various and variable. No other assignment is sensible or even feasible.

What then of the idea of Pi; is that not fixed? No, again. It is certainly not fixed in our minds. Its meaning evolves with its usage and expanding relations to other entities. But is there not some final, teleological form of Pi to which we may refer? In the teleological context, Pi becomes embedded as an actor, or an aspect of cosmic intelligence, in the metanarrative, even as one among the Six. This is not something to which we could presently refer in any mathematical sense.

Numbers have both qualitative and quantitative aspects, and each aspect evolves toward a greater coherence. The fate of every aspect of Creation is increasingly seen as intertwined. Pi must partake of that teleology. Thereby does its normativity and functionality come to the fore. It can hardly be accidental that we come to know Pi in this context. Pi, along with everything else, exists to be known as a significant and integral part of the BPW. It will turn out the the meaning and function of Pi will be the best that we could possibly imagine.

Since Pi is such a key player and so relationally entangled, we can expect that there will not be much slack in its functionality. So although it has an aspect of freedom, that aspect will not be a significant feature, relative to some other entities. However, we can think of Pi as being the primordial *prima donna* of all mathematical entities. From that vantage, its intelligence would have had much wider scope, even freer reign, as it spun the web of mathematics and even physics about itself. I offer this as just a very crude and preliminary vignette. The pi of modern thought is a very pale shadow of its complete metaphysical self. If it still has any substantiality at all, that is its source. Being the measure of circumference may turn out to be an almost incidental aspect of its greater functionality and meaning.

Pi is also turning out to be our tool of choice in taking on the fortress of scientific materialism. It would be ironic if, in the future, we come to think of the function of Pi as more akin to an eschatological Trojan Horse than to mere circumference. It may be the string we have to pull to unravel this piñata that we like to call the world. But, on second thought, if it were our aim to departs the world of scientific materialism, what better item on which to pull, than its belt?

Having made some inroads with regard to Pi, our next item of the Six could be the Atom, but for pedagogical specificity, permit me to temporarily substitute the electron. What does Pi have to tell us about the nature of the electron?

As Pi is hardly just a quantity, the electron is hardly just a hunk of matter. From almost any vantage, it takes on the shape of a formal, ideal, functional entity; very much like its mathematical counterpart. Note carefully that physicists choose to refer to this entity with the definite rather than the indefinite article. Should this not, from the very start, raise a red flag concerning the materiality of **the** Electron? Where does the Electron leave off, and mere electrons take over. That ontological issue remains entirely mute. And according to one, almost mainstream, theory there is only one electron anyway. We are just seeing the same one shuttling back and forth in time.

As with Pi, how can we avoid considering its primordial, anthropically oriented progenitor? What was original with it was simply the sense of metabolic functionality. With metabolism there would have to be some form of chemistry. Energy bearing, interchangeable particles would be required. Stability would require that the energy levels be quantized in some fashion. This is precisely where $e^{i\pi}$ enters the picture. Atomic stability comes from the mathematical symmetry of the electron wave functions. And that statement begs many a metaphysical question. How could electrons wrap themselves in mathematical symmetry, if they were not of the same stuff? And, indeed, they are, according to the super-symmetric theory of elementary particles. Yes, Mam, its mathematical symmetry all the way down. And how better to connote that symmetry than with with our circular Pi? Indeed the lowest energy level of the simplest systems is the shape of a perfect sphere, the only such instance in nature. It is the vast array of Pi's relations which has led us from circular symmetry to elliptic and modular symmetry all the way to the monster group. Plato would roll over in his grave if he knew that his ideal forms inhabited every speck of dirt piled thereon.

The elementary particles might be considered as spin-offs of the multifarious structures latent in the functional promiscuousness of PI. Is there a hint of moral turpitude in the reflected profligacy of our **Matrix**? Well, she is not called Mother for nothing.

[10/8]

OK, it is a bit of a trick to get the whole world out of one number, as seems to be the gist of the last few day's scribbles. But, in a holographic world, no matter where you look, you will see the implications of everything else. My pedagogical strategy for getting a handle on this convoluted situation is to single out a few special pegs on which, hopefully, we will be able to hang the rest of Creation. And, with even more luck, we may thereby hit upon a possible strategy for Creation. In focusing especially on Pi, I am attempting to co-opt the venerable Pythagorean tradition, which remains very much alive in mathematical physics. And replacing the Monster Group with Pi is helpful from both a functional and aesthetic point of view.

In all candor, the power of Pythagoras remains a principle cosmic enigma. I do not expect to be able to slice this world knot with a single stroke, rather I am looking for a strategy to unravel it in piecemeal fashion. The idea of the Millennium is to afford us ample time to complete this task, both theoretically and practically. Thus do we tame the eschaton, to whatever extent that is desirable and feasible. All I'm trying to do here is get this ball rolling. I just hope I'm not trying to roll it up hill.

There is ample evidence this ball is already rolling at a fair clip. In googling on 'world knot' I came across a book of that title by David Ray Griffin, and then discovered that he is a principle contributor to the [Counterbalance Meta-Library](#). This used to be the Meta-Reference Library. It explores the boundary between science and religion by collecting the works and ideas of various intellectuals on the topic. They do hit hard on the Anthropic Principle; this is their strongest suit. Otherwise they are lukewarm, an occupational hazard of academia. CML follows the very moderate line of the [American Scientific Affiliation](#), an organization of mainly Christian oriented scientists, who otherwise choose to remain in the mainstream of their professions. Although the **ASA** takes on board much of the [Intelligent Design](#) philosophy, it eschews their more confrontational tactics. And if you really want to get down and dirty, then just head on over to [Creationism](#). In as much as the ASA has an official philosophy, it would be along the lines of Alvin Plantinga and [Process](#). Process, in its turn, is a lukewarm idealism, which also means it is incoherent. It attempts to combine scientific cosmology with idealism. This is an oxymoronically futile effort, but it is also quite conducive to gaining academic tenure: no small thing, in many circumstances. Unfortunately, I don't have the time to frequently peruse these climes, so if something radical were to pop up, I might have already missed it. I am hoping that someone will keep me current with this potentially important and potentially cultivatable and captivatable audience. Back to the business of immaterialist cosmogony.

When I speak of unraveling, I may sound like a rabid deconstructor. This may be in keeping with my eschatology, but keep in mind that I am primarily a reconstructor of God. That is our telos. The A&O circuit is just the 'recycling' of God. Yes, there is a linkage between the [Gotterdammerung](#) (Ragnarok) and Creation; a linkage which I have not systematically explored, other than in its obvious connection with the Christ event. While on this subject, the following has occurred to me in comparing the Norse and Persian (Zoroastrian) traditions: the Earth is supposed to be the locus of the battle of good and evil, but it is also a struggle between the God that was and the God to be, i.e. the Alpha and Omega aspects of God. Obviously this temporal polarity can be very confusing for the monotheistic sects. Trinitarianism might be seen as a partial resolution, while Unitarianism, and the like, are a deliberate attempt to ignore the problem.

Now with Pi on board with the [Six](#), there is a clearer emphasis on circuits and [cycles](#) (&ff) (more [cycles](#), and [here](#), [here](#), [here](#), [here](#), [Here](#), etc.). Everything fits into that groove, more or less under the tutelage of Pi. Are we

in a position, then, to attempt a serious back-engineering of the Creation? I hope so. We'll have to see.
I am placing a heavy metaphysical and ontogenetic burden on the circuit and cycle. Is it justified?

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Bootstrap

[Bootstrap](#) is a term that has appeared frequently on these pages. (In this last link I am using the Google site search, which necessarily includes **all** of comcast.net. I encourage anyone to make liberal use of this feature, but please note that my address is changing from <http://mywebpages.comcast.net/dantsmith/> to <http://home.comcast.net/~dantsmith/>.) [6/18/04 - Please note that I often use [ouroboros](#) ([ext. ref.](#)) or ouroboric circuit as being nearly interchangeable with bootstrap. (Google still references the old address.)]

At the end of the previous page I was about to launch into a discussion of cycles, but upon further reflection I have decided to include the bootstrap in that discussion as an important addition. I would first like to review some other uses of this term, particularly in physics.

It was [Geoffrey Chew](#) who introduced this term to physics in 1968. Geoffrey's interesting anti-materialist attempt to eliminate the notion of elementary particles from physics, quickly ran afoul of the ascendancy of quark theory. From a purely technical perspective the theory attempted to use only the self-consistency and symmetry requirements of the quantum scattering matrix to derive the properties and interactions of all the strongly interacting particles. But from a more philosophical perspective, Geoffrey's vision included a strongly relational cosmology which included consciousness as a fundamental part of the universal bootstrap. Fritjof Capra's *The Tao of Physics* (1976) made liberal use of this idea to support a Zen based model of physics.

John Wheeler's [Participatory Anthropic Principle](#) (1983) carries the bootstrap idea further in the direction of the BPW hypothesis, but it maintains an otherwise physical cosmology in a curious dualism:

The early multiverse can perhaps be thought of as a massively parallel quantum computer which explored all of possibility-space until it was able to generate a living body, which became the habitation of an observing, sentient being. At that moment the multiverse collapsed into the actuality of that one alternative environment.

A more mainstream version of the bootstrap idea in physics refers to the duality of particles and forces in the inherent symmetry of Richard Feynman's diagrammatic formalism. Here the swapping of the space and time coordinates appears to switch the roles of forces and particles, especially if one is not too particular about the fermi-bose distinctions.

In general, [duality principles](#) (3,500 hits) play a very significant role in math and physics. There is an inherent dialectical aspect to them, which in its turn may suggest an underlying bootstrap process as we see with Hegel. It is along these lines that I would like to include the bootstrap idea in a generalized concept of circuits and cycles, especially when they are viewed from an ontogenetic perspective.

[10/11]

While on the subject of circuits and bootstraps, I can hardly avoid mentioning Doug Hofstadter's '[strange loop](#)' (33,400 hits). Here is the Math World [entry](#):

A phenomenon in which, whenever movement is made upwards or downwards through the levels of some hierarchical system, the system unexpectedly arrives back where it started. Hofstadter uses the strange loop as a paradigm in which to interpret paradoxes in logic (such as Grelling's paradox and Russell's paradox) and calls a system in which a strange loop appears a tangled hierarchy.

Douglas Hofstadter, in [Gödel, Escher, Bach](#) (1979) and several later books, uses this esoteric concept

mainly in service to materialism. His intention was to resolve the mind-body problem, in favor of the material side of the dichotomy, using this device. Daniel Dennett, *Consciousness Explained*, collaborated with Hofstadter in *Mind's I* (1981).

The Godelian aspect of the strange loop is a non-starter for Doug's purpose of bootstrapping consciousness. Godel's self-referential arithmetic construction presupposes a self-aware interlocutor, but should not be construed as contributing to that awareness. Also it is strange that Doug discounts the quantum observer loop as having any relevance to his strange loop. His commitment to the classical computing paradigm seems to be a marriage of convenience.

From a more qualitative, less technical perspective, there are aspects of the level shifting, tangled hierarchy which name the larger issues that any systematic cosmology will have to address. There is also a digital version of Pythagoreanism here which warrants our attention. Such a scheme might also be called 'information mechanics', but Doug's version is irreducibly loopy. To this significant extent does Hofstadter depart from materialism and even physicalism.

[10/12]

Those of us on the Microsoft side of the world are all too familiar with rebooting. Recall that the booting being referred to here is not a swift kick to the hard drive, but, rather a bootstrapping process of first loading lower level and then higher level components of the operating system to the active memory. Thus does the computer wake itself up in stages when it starts from scratch. Can any of this simple process be related to the problem of Creation? Probably not, but it's worth keeping in mind.

Probably what most people have in mind with bootstrapping is a spontaneous process of self-organizing emergence. As far as I am aware, the most complex, non-biological system that we know to exhibit this feature is the Belousov-Zhabotinsky oscillating chemical reaction. As long as chemical energy is pumped in, the reaction continues to oscillate around an equilibrium point. This is a long way from even the simplest of Manfred Eigen's [hypercycles](#):

In addition, his name is linked with the theory of the chemical hypercycle, the cyclic linkage of reaction cycles as an explanation for the self-organization of prebiotic systems, which he described 1979.

Living systems are replete with such [autocatalytic networks](#) (5,400 hits), but I see no reference to any that exist *in vitro*. Actually, this is a potentially important piece of evidence against the materialist thesis, and warrants further checking: autocatalytic bootstrapping occurs only *in vivo*. The only exceptions seem to involve computerized systems of 'artificial life': shades of digital Pythagoreanism and information mechanics.

We have covered the related territory of complexity theory and self-organizing systems at considerable length on previous pages: [here](#) and [here](#). The upshot was that what was once thought to be a very promising avenue of research has gotten bogged down while shedding very little new light on the nature of life. Strong emergence and vitalism remain unscathed by the best and brightest of science.

Instead we find that the [proteomists](#) and [biosemioticians](#) are exploring what for them is the brave new world of scientific non-reductionism, or, simply, scientific realism, i.e. realism about the irreducible existence of their theoretical entities.

In examining the idea of the bootstrap I am attempting to locate the essential element of Creation. This has the potential to be deconstructive of our notion of the Creator, but I don't think you need to hold your breath on that score. I am rather trying understand the relation between the numerical and vital aspects of Creation, using the 'bootstrap' as the possible missing link. What I think is mainly missing from our notion of the bootstrap is its necessarily teleological nature.

[Teleology](#) ('mywebpages' url) is frequently mentioned on these pages, but [nowhere](#) is it discussed at length. It is anathema to the scientific establishment. It is a conversation stopper. There is very little to be said about it, other than to opine on its existence. The teleological explanation is widely considered to be simply a non-explanation. Nonetheless, any hint of irreducibility must be considered as a possible manifestation of final causation, if there is to be any cause at all.

A less inflammatory substitute which may be applied to individuals is 'intentional'. Daniel Dennett has made a career out of deconstructing intentions: [The Intentional Stance](#) (1989). Another substitute is 'downward causation', which I have [examined](#) (and [here](#)) at some length.

[10/13]

With this hasty review of bootstraps behind us, we can readdress the original intent. That intent was to focus on cycles and circuits, with the bootstrap concept as a late addendum. The renewed focus on cycles was motivated in part by the replacement of the Monster Group with Pi in the '[Big Six](#)'. The Big Six constitute the main logical hurdles in our attempt to understand Creation. Outside of science, two models of Creation present themselves. The irony is that the 'mystical' model of Creation seems more rational than the theistic version. In fact, the pantheist version is just a bootstrap model.

In some sense, I am attempting a synthesis of the theistic and pantheistic cosmologies, by way of rationalizing the 'mystery' of Creation as it is viewed prophetically. The purpose of the Millennium is to allow us to prepare for the Omega. In that preparation we will be taking advantage of the A&O symmetry to better choreograph our participation in the Omega event of our metanarrative.

I am exploring the possibility that Pi could have played a key role in Creation. We are now simply trying to square the circle of Creation, and to that end we can recall, among other things, our [formula](#).

Previously I have [speculated](#) that the logical origin of numbers might be tied to the symmetry breaking inherent in the 'small group dynamics' of the primordial cosmic intelligence. Thus they would be a part of the creative [logos](#). Thus there is at least a symbolic rationale for equating Pi with the quantitative aspect of the logos.

Pi could even play the role of the Zim-zum: it is the number of the diametrical fission in the primordial symmetry of the cosmic self-potency. This could also be symbolized by the transition from unipolar circle to bipolar ellipse. The only problem then is to upgrade the numbers from a representational to a functional status.

One thing we are lacking is the discrete precursor that we have in the transition from the discrete exponential, phi, to the continuous form of 'e'. There is no particular number to associate with the polygonal approximations to the circle. We will have to make do with the three-way comparisons between e, pi and phi that we have already [introduced](#), and again [here](#) in an attempted transition from network to space, or [here](#) in analogy with quarks. At another point I suggested a [trinitarian](#) analogy for $e^{i\pi}$.

After reviewing these last two pages, I'm inclined to think that our focus on Pi suggests its role as that of a logical bootstrap. It may be the logical key to the coherent substance of our world. But I would have to go further than that. Pi could only have evolved into that role. Its precursor would have been a vital aspect of the cosmic intelligence, indeed, one of the primordial pantheon. I doubt that even science fiction has ever ventured into such a fantasy. Only thus does Pythagoras make sense. We need not let ourselves be forced into numerological extremism. I only want to tentatively put forward the obvious proposition that, even according to Occam, we ought not to make a logical distinction between our notions of a pantheon and the Big Six. Why should these groupings be logically distinct? Animism is not likely to run and hide just because I raise the scepter of rational theism. Why not simply invoke a Solar deity or logos,

along with a Pi logos, as a logically necessary stage of Creation. Extreme monotheism is inherently incoherent, and may be blamed as the logical precursor of analytical materialism. We have gone merely from trinitarianism to sexagenarianism which is precisely where I will be one day next month, perish the thought. In retrospect it is almost amusing how long it took me to make this logical connection. So much for the Protestant abhorrence of the flesh of its Gods, despite the overwhelming evidence of its own tradition. Yes, when we get out our Pi enhanced calculators we may as well be passing around the communion wafers. So let's forget the Tarot deck and send out for the crackers. The gods aren't crazy, they're just fully occupied. They took their work so seriously that you can no longer distinguish them from the product of their labor.

You are witness to my honorable attempt to avoid animism. May we now get on with the program?

This is a large step here. If we want to stick with it we will have to hash it over a bit. Already I was in the process of identifying A&O with the past and future aspects of God. That seems relatively uncontroversial. And surely there might be a god of fertility standing in for our reproductive cycle. That just leaves us with math and physics to account for: SAP, i.e. sun, atom and pi.

Sun and Pi stand out in their respective categories. Not so, for any atom. We can easily, however, revert to the elementary particles, which I believe was the intent all along, and relate these to certain numbers as we have already done. This could be seen as precursor of associating particles with symmetries. Not a great leap.

That leaves us with the Sun as a unique case among the Six. We'll need a solar strategy in our animation scheme. We'll, let's see... haven't we all heard of the person with the sunny disposition? A bit of a stretch, but we have to start somewhere. But now I am reminded of [heliotropism](#). How do we fit that into our animation?

You see that each time we come up with a new aspect of cosmology we have to test, and then adjust it against all our other components, and, hopefully, achieve a more coherent configuration. This is an iterative process which ought to converge on the BPW if we're lucky, darned lucky!

If nothing else, our helios-heliotope causal loop is a bootstrap, *par excellence*. Where resides the 'animus', or animating spirit, more formally speaking? Are we going to have to invent a god of the bootstrap? Already, Occam is looking askance.

But timeout. I am being reminded that even in monotheism, the creative logos need not be singular, and so we have the logoi as the intermediaries between God and Creation. In Christianity, Jesus, as Logos, is just the first among the archangelic logoi. It appears that my attempted paganism may be short-lived.

[10/14]

One might well wonder what one would have to avoid doing if one were not desirous of ending up as an atom. Reincarnating as an atom would have to be about the bottom rung on the hierarchy of being. On the other hand, ending up as every atom might not be such a bad fate. How might one go about arranging this more auspicious outcome? Surely we will face a prodigious cloning.

We wish to combine pantheism and Pythagoreanism in a logical manner so as to produce respectable atoms. In this case it is metabolism that acts as our telos. Helios and heliotrope would be side show, with photons serving as the metabolites, and in both cases we'll have to do some serious bootstrapping.

Numbers seem to have little difficulty with cloning. They are able to rely on logic for their reproductions. It's not a bad trick if you really need to get around. How might atoms follow suit? Words are noted for a similar ability, with much less reliance on logic. Words are characteristically seminal. That is their

charism which we try to capture with the Logos. Is the message in the medium? Is it about currency? How does one set about becoming a medium of exchange?

OK, again. The tack I am pursuing here is simply **personalism**. The logos and logoi are just that: persons, one and all. Reality is of, by and for persons. Recall also that Leibniz, with his monadology, was an early advocate for personalism and panpsychism, and so I will need to review the connection of that with his BPW hypothesis, later.

How are atoms unlike words, with an organism likened to a text? Organisms occupy space-time, while a (spoken) text occupies time. Individual words come to the fore only in the parsing or analysis of the text. There is no Galilean symmetry of spatial translation that leads to a conservation of atomic mass. Nonetheless there is a contextual conservation of the function or meaning of a text, independent of particular verbal content. There is a similar contextual continuity which preserves organisms. In the study of memetics there are further attempts to draw out this analogy in a Darwinian direction.

The point with words is that they exist in the gray area between mind and matter, between subject and object. My intent is to exploit their ambiguous status to create the slippery slope on which atoms will be seen to be capable of sliding, with a little nudge, over into the realm of mind. The ontological status of persons is ambiguous likewise, and it may be possible to exploit that ambiguity in a similar fashion, bringing us back to the usefulness of the concept of the logos. The thesis of personalism is that the substantiality of atoms and everything else is derivative from the substantiality of persons. This simple point warrants emphasis.

There is nothing else in the world with which we can have more direct contact than with our own personal identity. No other identity can be more substantial to us. The closest contender for some of us might be our automobile, which might be thought to be more tangible than anyone's persona. Tangible, perhaps. Identifiable, certainly not.

How about which one is more real, me or my car? Is this just a semantic issue? Yes, indeed. My point is that reality logically has to begin somewhere, and that somewhere has to be at home with the self. Only a few centuries of scientific abstraction might convince us otherwise, but where then does the scientific reality begin? There seems no longer to be agreement on this point, if ever there was. As we have seen, scientific realism has become a very thorny subject.

Reality begins with persons. If we wander too far beyond that simple truth we are liable to get into a whole lot of trouble: witness Descartes. This observation is the beginning and end of personalism. Thus do atoms and numbers become persons? Quantum theory might best be interpreted as a big reminder that we cannot take the observer out of the quantum loop. Does the observer have to be a person? This is more controversial, and certainly remains open. This is just to say that reality is relative to observing persons.

A car in my dream could seem every bit as tangible as in waking. Thus is mere tangibility not a good measure of substantiality. Let's face it, reality is a contextual game, which none of us can avoid playing. No one else can play it for us. Of course, our cultures have a great propensity to school us in 'reality', but you and I would not be here if that were the end of the story. In the prophetic tradition, it is we prophets who must take our cultures to school and then to task.

If reality were not a relational network of, by and for persons, then what could it possibly be? Atoms and numbers show little propensity to escape from this network. This is not to say that I am liable to be reborn as an atom. It is to say that we own the very idea of atoms, and if you try to take our ideas out of the atom, you sure won't have much left over to show for your trouble.

Atoms and numbers are integral to the logical fabric of existence. They behave as they do, because otherwise the fabric would threaten to tear, and that is not logically possible. Paranormal phenomena can occur only on the fringes of that fabric. Yes, this is a social reality, but it goes much deeper than we are

won't to imagine.

There is a mutuality between us and our atoms. There is a mutual habituation. It is not wrong to think of atoms as the teleologically projected idea of a society of atomic physicists. Only in the end will this society own up to its creative role. This is a scary thought because that very same teleology also entails an eschatology. We have only to remind ourselves to fear not.

As a teleological social construct, we should expect that Pi will have much to tell us about ourselves. It is just one of us in a peculiar *extremis*. With patience we may see our own history reflected in its structure and its functional relations.

[10/15]

There must be something holding mathematics together. This something appears to be Pi. This is not the only entity doing so, but it appears to be the preeminent one. If that were the case then it would be fair to say that the role of Pi among other such objects reflects the role of the traditional God in the pantheon that is cosmic intelligence. This pantheon might, in turn, be considered the polyandrous consort of the Matrix. I put this forward merely as a talking point at this time.

The hope of procuring such insights is just the reason that we engage in this multilateral approach to cosmology.

[10/16]

It would be of considerable interest, and not terribly surprising, if mathematical structures reflected cosmological structures. Thus might mathematics work on both the micro and macro levels simultaneously without logical conflict. I'm suggesting an extended structuralism that would mediate the vital primordial processes. One could also imagine a universal grammar at work. Do the structures and grammars have a common source? One suspects that sacred geometry and archeoastronomy point to such a source.

From the Britannica:

[...] Levi-Strauss adopted the so-called distinctive feature method of analysis, which postulates that an unconscious "metastructure" emerges through the human mental process of pairing opposites.

So, we are looking for the metastructure that is the source of the metanarrative. That it would also be the source of logic and math is a more speculative extension. Logic could not be psychologically fundamental, it is much too abstract. We seek the Ur-logic, the pre-geometry, etc. We are hardly alone in that endeavor. In doing so I am running up against the many venerable objections of the positivists and behaviorists to holding mental contents to be real, and not merely abstract. This is the alleged 'fallacy' of psychologism as stated by Frege and many others: [Keeping psychologism in mind](#) -- Anthony Newman (MIT).

[10/17]

It is a far reaching claim that the explicit structures in the world reflect deeper implicit structures. This claim must include mathematics, especially. Otherwise we are saying that the Monster Group comes from nowhere, which is less than credible. Saying that the MG may be derived entirely from a handful of axioms is a statement that, I gather, is widely held, but it is also a statement that has not been critically

examined from any global perspective. This constitutes a curious lack of wonder on the part of, what may be, an overly professional establishment.

Roughly speaking, I am asking if there can be anything new under the sun. I am also asking about the information explosion. Consider then: [conservation of information](#) (1500 hits). The first entry is from that digital mechanic, [Edward Fredkin](#), but his most recent publication deals only with microscopic phenomena. The third entry asks about the source of biological information. There is also the issue of the objectivity of information. The plain fact is that information remains incompletely defined. There is the issue of quantity vs. quality. Can there exist either unobserved or unobservable information? But even these topics do not touch on the information content or source of mathematics.

The discovery of the [Mandelbrot](#) ([demo](#)) set was a big surprise for mathematicians. I am not aware of anyone who has attempted to measure its information content, or speculate as to its source. Does it not remain an object of great mystery? I suspect that it does point to the holographic, holistic nature of all information. As I mentioned before, even a partial understanding of the meaning of the binary set $\{0,1\}$ would require a PhD. in the history of ideas. The Mandelbrot is just one possible manifestation of the information contained in that construct.

Many of the entries indicate that it is only the Intelligent Designers who have the temerity to make an issue of the problem concerning the conservation of information. It is not considered a polite question by the establishment. We hear a lot about the limits to knowledge, but perhaps the more basic question concerns the existence of a limit to our ignorance! Frankly, I wouldn't bet on it.

[10/18]

The generating formula, $z' = z^2 + C$ ($C \rightarrow$ Mandelbrot if z' remains 'small' after many iterations), gives no hint of the complexity contained therein. What is the explanation for this complexity. Let us look at this question from both a theoretical and a sociological perspective. Here is a useful starting point: [Investigating The Mathematics of Complexity](#). The Mandelbrot may serve as a microcosm for the larger issues being raised here.

Karen points to Robert's [Fractal Geometry of the Mandelbrot Set](#). In past years I have spent some hours playing with the Mandelbrot. I had also heard of the Julia sets, but not until a few minutes ago did I realize they were intimately related: [Exploration #3](#). In fact the Julia sets are just an infinite ramification of the underlying Mandelbrot. Go to [Julia Set Applet](#) to see for yourself, and see [Exploration #4](#), and [The Julia Set Computer](#). With the Mandelbrot, I thought I had seen everything, and now I am blown away again. What are we to make of this? Julia published his work in 1918, making a brief sensation, but then it was forgotten until Benoit started his computer explorations of it in the late '70's. Note how the Fibonacci [shows up](#) in the Mandelbrot.

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10/10/03

Mandelbrot Mystery

[Note that this discussion of the Mandelbrot began on the [previous](#) page, and it picks up again [here](#).]

If you don't mind, I'd like to do an experiment, as a follow up to yesterday's exercise. Here goes nothing and everything:

[Mandelbrot](#) (217,000 hits). That is a lot of web pages referring to a single mathematical object. A couple of hours ago it occurred to me that I might be able to take possession of this object, that is if no one else chooses to claim it. I will not even have to take it away from Benoit; just hear me out.

[Mandelbrot & mystery](#) (3,600 hits). So far so good. What does this tell us. It tells us that 98% of the websites dealing with this object do not recognize it as a mystery, nor, in fact does Benoit in a lengthy interview on his alleged baby. If he cannot proclaim what it is, then his possession may be in jeopardy, after all.

I will attempt to make the case that the Mandelbrot is the biggest mystery in the world. If that were the case, then it would be very strange that at least 98% of the sites dealing with it neglect to mention its most important feature. In that neglect and its reversal may lie the salvation of the world. Do I exaggerate? Perhaps.

It may be more than a coincidence that my very first foray into a real-time mystery was with the crop circles, and that one of the best examples thereof was the Mandelbrot formation. Was it perpetrated by Cambridge math students? Perhaps. That coincidence, I notice, accounts for several of the first hits. Let's look at the rest.

I have glanced at the first 100 of the 3,600 sites mentioned. I see nothing that is quotable. So now it is my turn.

There is no explanation for the Mandelbrot set. I do not even see the beginning of an explanation. It is surely the most surprising and one of the best known of all mathematical objects. One might suppose that this object would be the very best way to pique the interest of students in mathematics. Yet, my son, a senior in high school, has never seen it before. The websites mentioned yesterday are excellent and are aimed at high schoolers, yet, Robert fails to remark upon the lack of explanation.

Is there a lack of explanation, or should the Mandelbrot be taken to be just one more brute fact? Let us compare Mandelbrot and Darwin. The complexity of the world was claimed by Darwin to be explicable in very simple terms. It was due almost entirely to the process of natural selection or survival of the fittest organisms. This remains today the primary argument against God. Almost one hundred years later we are confronted with a single object which exhibits complexity which almost seems to rival that of nature itself. One might think, naively, that the proponents and opponents of Darwinism would be joining in argumentation as to whether the Mandelbrot set had any relevance to Darwinism, either pro or con.

[Mandelbrot & Darwin](#) (2,800 hits). Of the first 100 sites listed, the most relevant is [Fractal Evolution](#), but I am unable to grasp the author's point. Perhaps someone can help me out.

Here is my point. Should not the Mandelbrot set be used by the evolutionists as a demonstration that complexity can be sourceless. You can generate an infinite amount of complexity by following the simplest of rules. Indeed, the folks at the [Santa Fe Institute](#) are betting their careers on this alleged fact.

There is a problem, however. The Mandelbrot set did not evolve. It sprang into the world fully formed, like Athena from the forehead of Zeus. The Mandelbrot set, like the Monster group, is *prima facie*

evidence for Platonism. Perhaps this explains why complexity theorists and evolutionists are reluctant to use Mandelbrot to support Darwin. It is a sword that could cut both ways.

Fractals abound in nature, reminiscent of the Monster group's ubiquity in physics.

[10/20]

What does this tell us about nature? That nature is random? It tells us that there is self-symmetry and scale invariance. This is something far removed from the simple randomness of, say, a random dot pattern.

There is much more. There is a plethora of patterns. The patterns are not randomly located, but may be seen to be contiguously located so as to appear to 'evolve', one into the other. Symmetry abounds, yet none of it is exact.

Fractals do appear in the inorganic world, but the patterns in the Mandelbrot also exhibit a strongly organic and coherent quality. People can play games based on this quality. One player displays an odd pattern and then the others attempt to find it. One gradually develops an intimate familiarity with the 'logic' of the Mandelbrot, and, yet, there also seems to be no end to the surprises.

The Mandelbrot appears to be a self-organizing system, not unlike biological systems, and, yet, there is no self that need be postulated. There is only the simplest of generating formulas. What could be more impersonal? Self-organizing should then be seen as nothing special, but rather as a ubiquitous aspect of a thoroughly impersonal world. That, at least, is the Santa Fe creed. Is that not also the creed of the pantheist: God without God? It is the creed of the supply side, hidden hand, free marketing capitalist.

I wish to differ. I see something more. I see 'holism' at work. And if I ever wished to use 'scare' quotes, then this is the time to be scared. 'Holism' may just be my biggest stick. Pantheists do attempt to water down God, but do they succeed? That is our question. Just because God is everywhere, it does not logically follow that God is nowhere. Yes, God is now here.

My thesis is that there is intelligence in the Mandelbrot. It is a chip off the block of cosmic intelligence. And so are we.

Here is another way to put it. Here is the lesson of the Mandelbrot. That which is not forbidden is inevitable. And, finally, there is only one thing that is forbidden: the sub-optimal world.

Consider again the ontogenesis of the Mandelbrot. Consider $z' = z^2 + c$. Does that generator **cause** the Mandelbrot? I maintain not. That generator **permits** the Mandelbrot. The awesome beauty that emerges is our latter-day rainbow. We can and should take it as a sign from God that, indeed, this is the one and only BPW. Am I betting the farm on this? We'll see. If I'm correct, it is mine, is it not?

Let me, then, reiterate my claim from above. Besides you and me, the Mandelbrot is the most important demonstrable mystery in the world. It cannot be explained without explaining you and me and God.

There is a creativity, a vitality and even a playfulness in the Mandelbrot that could not be excelled by any human artist working abstractly.

Our ability to aesthetically appreciate the Mandelbrot, its ability to speak to our sensibilities indicates a common ground and source between it and us. It is a direct manifestation of the Matrix. So are we.

Is there any less profound explanation for this object? I sure don't see it. Instead, what I see is a lot of intelligent people, particularly at the SFI, studiously ignoring God's handiwork plastered all over their

walls. They have been left speechless. They may even be afraid. They should be. I am here to loosen their tongues, to assuage their fears.

On a more 'mundane' level, the Mandelbrot should help to explain the Monster. Pray tell.

The axioms of mathematics are like the above mentioned 'non-generator' of the Mandelbrot. They create a special kind of logical vacuum into which Nature or the Matrix is invited to pour itself. And that it does. There is also some filtering that goes on. There are boundary conditions to be met. The quantum arena presents a similar challenge to nature. In both cases, we end up with the Monster Group. Should we be surprised?

[10/21] [a](#)

I am trying to rationalize both the Monster Group and its role in physics. I am comparing the Monster and the Mandelbrot, claiming that neither one is causally explainable in terms of generators or axioms. The source of their complexities is the Matrix. Each is a boundary conditioned snapshot of the unlimited organicity of the Matrix. Each of the non-linear fractal 'generators' acts as a special lens which allows us to peer into the Matrix. Such fractals appear throughout nature. Nature is the outward manifestation of the Matrix, which is the inward toti-potent Being.

The Monster Group is a specialized projection of the Matrix. The Monster is a more highly conditioned form of fractal. Its symmetries are exact. It has a finite and discrete structure.

Ultimately the MG is conditioned by the cosmological anthropic principle. The MG is an important part of that cosmological bootstrap. On the other hand, it seems that the MG is to the cosmos as the Julia set is to the Mandelbrot. The Julia set is not constant the way the MG is, but it is relatively constant over significant parts of the Mandelbrot. It is not yet clear how to combine these two observations. There are probably still several missing links.

Maybe it is time to bring in the big guns: [AORSAP](#). I would further speculate that, probably in some accord with the Kabbalah, the pantheonic, AORSAP, consort of the Matrix creates an asymmetric vacuum, via the Zim-zum, which is filled in some sort of Mandelbrot fashion, with the MG serving as the Julia set in providing local, physical symmetry. Pi serves as the numerical arbitrator, and helps to determine a local Euclidean geometry.

Actually, allowing a virtual MG to vary as Julia does might be useful in a bootstrap situation. There could then be a self-tuning of the MG into an optimal state for the various physical cycles. We don't want to make things too easy for the Creator, but no point in busy work, either.

[10/22]

Permit me, please, to excerpt a recent communication:

There is a big difference between myself and the mathematical physicists. They are Pythagoreans. They put numbers first. You see that Saul-Paul wishes to build mind out of numbers:

> I would even say that Muses's speculation that consciousness should be modeled via hyperdimensional mathematics is on the right track.

Thus would numbers be the 'roots of consciousness' and of all being.

On the other hand, I am putting the Matrix first. This is the vital potency, the womb of Creation, the

fearful symmetry.

The closest I come to numerology, so far, is with the Big Six, AORSAP, which happens to include Pi as one of its members. This is the pantheonic consort, seminal seed, to the ovoid Matrix. It functions in Creation like the Kabalistic Zim-zum which starts the process of breaking the fearful symmetry of the Matrix. Recall that the Zim-zum is also the Logos or Sophia/Christ for the Christians.

The seven-fold spirit is probably a deeper aspect of the Matrix than is the Six, which would form later in the Creation. Thus would the Six be a later, more explicit, version of the Seven. There is obviously nothing very subtle about the Six.

The whole motivation for my excursion into numbers has been to defeat the Pythagorean program of mathematizing reality. My main challenge is to tame the Monster group. Let it be clear that the Monster is the created tool of God and not the other way around. My exhibit A is the Mandelbrot. That provides a relatively unfiltered peek into the Matrix, and the Monster is just a more highly structured and filtered projection of the Matrix.

All of mathematics is just the Anthropically filtered, numerical projection of the Matrix, which, in turn, is the ground and source of all being.

Mathematicians like to think of their subject in Platonic terms. It is a very orderly abstract construction, evolving from clear and simple axioms. The Mandelbrot is then a great embarrassment. They see it only as an aberration. I see it, rather than the axioms, as the source. The axioms are just a latter-day, feeble attempt to rationalize the Matrix.

What we see being practiced by Jack and Saul-Paul is the Patriarchal, sanitized version of mathematics that has come down to us from Pythagoras and Plato. They see mathematics as a way to root out the evil *Apeiron*, which was the Greek term for the fearful symmetry of the Matrix, or *prima materia*. They are simply denying the Mother.

Christianity may be seen as a step toward a balance between the male oriented prophetic tradition, and the feminine mystique of the East. I am attempting to give that balance a more rational, coherent basis. No mean feat.

This by way of providing background information for the present excursus.

[10/23]

I suggest that the Mandelbrot serves as a microcosm with respect to our scientific investigation of the world, with the computer serving in place of our scientific instrumentation and infrastructure. There is complexity, coherence and continuity wherever we investigate. One thing missing is a time dimension, but that need not detract from the analogy. Admittedly this bare analogy needs to be fleshed out. In both cases the Matrix has its work cut out for it.

This analogy pushes us further in the direction of comparing the world to a virtual reality in which fractals would play a major role. The problem would then be to create a virtual reality with distributed intelligence, as with parallel processing and object oriented programming. The time dimension would be largely taken up with cycles operating on all scales.

Our world may then be likened to a Mandelbrot set projected from the Matrix and shaped by the pantheonic AORSAP. The A&O cycle expands to include the reproductive cycles (R) of the 10^{10} distributed human intelligences that participate in the creation and maintenance of the world. The foundational Matrix ensures coherence throughout. The sun, atom and pi (SAP) are the more explicit, pantheonic, sources of coherence.

[10/24]

I have been referring to the Six as a pantheon. A more conventional term would be 'archetypal'. I suggest then that the archetype to be associated with Pi is the [ouroboros](#). In that case, Pi represents the Matrix among the Six. Previously I have associated the ouroboros mainly with the A/O cycle, and it could also be associated with the reproductive cycle (R) in general. Now, however, with Pi in the loop, it may be advantageous to consider the feminine **trinity** of Pi, Matrix and ouroboros, along with our mathematical trinity of $e^{i\pi}$. Pi may be seen as the nexus or distillation of the cyclical character of Creation. Pi, especially in conjunction with 'e' and the iota, may also be viewed as the seminal seed of mathematics, thereby representing the Six in that realm. The Six taken as one, Pi in this case, are also Matrix-like. From a strictly numerical view, $\{0,1\}$ are also seminal to mathematics, but they do not fit this broader context.

Taken by itself, Pi does not seem to manifest the duality or [dialectical](#) property that is usually associated with the ouroboros, as in its Janus or yin-yang guise. I suggest that this duality is to be found in its qualitative vs. quantitative aspect. Thus will Pi serve as the primary bridge between these realms, and become the primary source of psychism in the mathematical domain. The modern equivalent is Godel's transformation of arithmetic syntax into semantics.

[10/30]

I am working on a postmodern Just So story for Creation. In particular I examine the primal personification of the archetypal Six, **AORSAP**. The Six emerge from the relatively undifferentiated Matrix through a process of psychological individuation and projection. This process is only partially spontaneous. The potentiality of the BPW exists in a background state that is gradually materialized or substantiated in the manner I am attempting to describe in metaphorical and quasi-mythic language. Even the notion of temporal sequence must be taken as metaphorical in this pre- or supra-temporal regime. Time comes about in a bootstrap fashion with the metanarrational asymmetry of the **Alpha** and **Omega**. The present attempt to download the metanarrative into real time is one part of the teleological Creation process.

The emergence of **Pi** will be one of the more difficult parts of this story to recreate. Pi might even be the crux of the story: it sits at several significant crossroads. It has to be our main bridge from quality to quantity. In that capacity it is also the foundation for the 'unreasonable effectiveness' of mathematics, which is what keeps our trains running on time, so to speak. It is the warp and woof of our physical infrastructure. Pi may just be the buckle of our bootstrap. We shall see.

As a for instance, the Mandelbrot cardioid is the second order distortion of the complex unit circle defined by $e^{i\pi x}$ ($0 < x < 2\pi$). As we have seen, the Mandelbrot set is a numerical/geometrical projection of the Matrix, noting that Pi is also a bridge from the numerical to the geometrical and spatial systems. Its role in cyclical process indicates that it is instrumental in relating or even generating space and time.

In myths we see the personification of the archetypes. The logical and psychological regime of personification exists in proximity to the Alpha and Omega, which, in turn, have their own archetypal personification.

Pi also sits at the crossroads of the macro and micro cosms: between the **Sun** and the planetary **Atom**. It helps to define the wave-like character of atomic physics. In so doing it lays the foundation for the metabolic cycles that make up the all-important, archetypal **Reproductive** cycle. Thus does Pi quantify and reify the ouroboric nature of the world from the A&O to the Atom. Pi is seen to embody the primary projection of the Matrix. We need to explore the (social) psychology of this projective Creation. This is of more than academic interest. This is our ticket to ride the eschaton. This is where the rubber meets the

road, to once again invoke an aspect of Pi.

Pi is the prime **Logos**, the Zim-zum, the Dialectic, the Om, the seed, the Matrical/metrical mirror of Creation. No mean feat. We are simply asking for the source of the seed. A seminal, Zen-like question, this. In other words, what was Pi before it became Pi?

[10/31]

A recent communiqué: (a)

The Matrix is the relatively undifferentiated ground of being. It is potentiality.

Only by self-limitation can it create. This is spoken of in the Kabbalah, I believe. Pi is and represents the self-limiting, '[mark of distinction](#)' (N.B. the ouroboric logo). Pi yields the unit circle in the complex plane. A projective mapping can either carry the infinite plane into the circle, or the other way around. The [Mandelbrot](#) set is an actual image of the Matrix under the aegis of its self-limitation by Pi.

But Pi does more than this. It is also the self-projection of the Matrix into the realm of quantity and logic. Therein Pi acts as the glue and the seed for the entire system of mathematics. It is the 'fermentation' of this Pi 'yeast' that results in the '[Monstrous Moonshine](#)' for which Richard Borcherds recently won the Fields Medal. The resulting Monster Group contains all the symmetries to be found in particle physics, it is, in fact, the 'M' in M-theory.

I think it is not difficult then to relate the dynamical unfolding of Pi to the dynamics of the **X-event**, i.e. the Incarnation. We see there the same dialectic of self-limitation and self-transcendence, do we not? This dialectic is perhaps best represented in the symbol of the Ouroboros. That same dialectic is present in the self-replicating figuration of the Mandelbrot. Christ stands at the crossroads of the cosmos and microcosm. He is the Alpha and Omega, etc. He is the Six ([AORSAP](#)) in One.

I don't think there is any lack of material here that might beneficially be explored.

Explore it we will.

An important item that comes to light here is the historical misconstrual of the **trinity**. The Catholic church attempted to balance the gender of the trinity by appending its Mariology, yielding a quaternity. This is awkward, and is not even good numerology. The trinity must be mother, son and spirit. Feminists were on to this early on, well B.C. The matriarchy never actually disappeared. Father and son are redundant from a cosmogonic perspective, viz. Oedipus. I have mentioned the $e^{i\pi} = -1$ [trinity](#). Therein I switched the roles of 'e' & pi. All too glibly, I assigned to pi the female role. Euler's natural logarithmic constant 'e' best represents the relatively unformed fecundity and potentiality of the Matrix. Pi is the quintessential form. Pi projects and transforms, in Mandelbrot fashion, the Matrix into mathematical structure. 'i' retains its ghostly, hermetic essence.

Christ/Pi then is the first fruit of the Matrix. Thus we have the Christ/Adam connection. The Anglic homophone, Adam/Atom, may not be an historical accident. I have already alluded to the Pi/Atom connection. Most of chemical physics can be read right off of the spherical symmetries and harmonics latent in $e^{i\pi}$. In that capacity Pi stands to become the buckle of our Anthropic bootstrap, in a manner which I am attempting to grasp. I need to relate the observer principle specifically to Pi. The historical foundation for all our mensuration is to be found in the lunar/solar [syzygys](#). Only now has the atom taken precedence for measuring time as well as space. In every cycle there is a connection drawn between space and time.

A cycle necessarily involves self-similarity, constituting a primitive sort of recurrent self-measurement. If one were to postulate panpsychism, cyclic processes would be of particular interest. Or, from the perspective of immaterialism, cyclic processes might even constitute a suitable ground of being. As much as any quantity can, Pi incorporates this notion self-similarity and total symmetry. This is a significant

aspect of the Matrix. It should not be a surprise that Pi is intimately involved in defining and limiting the complete spectrum of symmetries that comprise group theory, and even the finite groups up to and including the Monster.

Pi represents an ideal form, as no other number can. It is the numerical incarnation of both ideality and of the Matrix.

[11/1]

I have been pressing the case that Pi incorporates ideality, and so perhaps intelligence, in a unique fashion amongst numbers. If this be true, then so also do the important structures of math and physics, quite apart from arguments pertaining to the quantum observer principle. Since Pi is the seed for much mathematical structure, that structure is not mind independent. Does this explain our anthropic bootstrap?

Yes, it does explain the bootstrap, provided that we understand the link between math and physics. The quantum is the obvious link. The quantum does double duty by linking both math and the observer to physics. The quantum and Pi have to compete to be the buckle of our anthropic bootstrap. We have noted the connection between the two in the context of quantum 'wave mechanics' where $e^{i\pi}$ plays a primary role.

Admittedly there has been an immoderate amount of hand-waving leading up to this point. However, the conclusion, if it can subsequently be strengthened, justifies all the hand-waving in the world. We have undertaken nothing less than an explanation of the anthropic principle without resorting either to many worlds or to an omnipotent deity. Simply by ascribing a suitable source to the evident organicity of mathematics, we can gain considerable insight into the logic of Creation. We take Pi to be a principle one of the six archetypes associated with our world. It dominates the quantifiable, measurable aspect of nature. The replicable, replicating patterns of nature must maintain a teleological coherence. Pi is the *de facto*, and allegedly the *de jure*, nexus of that intelligent coherence. Its relational, rational power ensures that the psyche is the alpha and omega of nature. It is the organizing center of mathematics, and thus for much of nature. It supplies the patterns that are the physical and logical basis of life. The Mandelbrot set is an example of its implicit powers. Pi encapsulates the holographic principle within mathematics. We cannot understand math without understanding Pi, and *vice versa*.

Pi is the proxy for the psyche, for the Matrix in the physical domain. It portends the symmetries of the Monster Group, the symmetries that provide the adequate, logical basis for life.

[11/2]

A significant monist thesis is that numbers and nature are not disparate. On a dualist or pluralist view, the evident effectiveness of mathematical physics can only be seen as anomalous or 'unreasonable'. On the one hand, we have Platonic dualism; on the other hand, we have the more monistic views of Pythagoras and Aristotle in which the Platonic forms are actively present in our world. The upshot is that nature is more formal and the forms are more natural than we had once imagined. The increasingly evident organicity of mathematics is just the flip side of the increasing mathematicization of physics. You can't have one without the other, and it is all part of the underlying holistic nature of reality.

The organic, holistic nature of the world can only be the result of its self-organizing ability. This is neither a top-down nor a bottom-up process. It is rather an ouroboric, bootstrap dynamic. We seek to obtain a handle on the bootstrap. That is the purpose of the six archetypes, AORSAP. The archetypes are the primary organizing principles of our world. We have been focusing on the last one of these, Pi. Pi is taken to be the organizing center for the system of numbers, i.e. mathematics. Pi is the ultimate source of

order within mathematics.

I have said very little about the source of the Six, except to point to a psycho-social cosmogonic dynamic. Admittedly this was only intended as a suggestive labeling of what remains a formidable mystery. The strategy herein, in keeping with the cosmic structure itself, is circular. As we repeatedly traverse the cosmic circuit, it is to be hoped that the spiral will gradually tighten up, so as to direct our attention to the key organizing principles, and then to see how they hang together within the ultimate source, or Matrix.

The focus on Pi has been motivated, in part, by the fact that mathematics is the best understood among the fields of knowledge. Understanding the organizing principle of mathematics should be instructive elsewhere. If our Six have been properly selected, then they should be mutually supportive, epistemically as well as ontologically.

Perhaps our best handle on the psycho-social dynamic is to be found in $e^{i\pi}$. Referring to this as a '[trinity](#)' (and [here](#)) was intended to be more than just a figure of speech. Comparing Pi to **Christ** might easily be seen as being grossly sectarian, grossly sacrilegious, or both. In any case, it is not a matter that I take up lightly. Rational theism is indeed a rationalization of God. Theists guard their deity jealously. I am proposing here a postmodern gnosis. While I don't expect to be immolated as were my pre-modern colleagues, neither do I expect to be embraced by my relatively 'agnostic' fellow theists. I can only point out to them that clearly we have not seen the end of God's self-revelation. The only issue then is one of truth. Pity be upon those to whom truth becomes a threat. History has never smiled on such folk.

Christianity is properly considered to be a heresy against monotheism. On that score it is an idolatry. The fact that 18 GI's were killed today in Iraq is not totally unrelated to our being viewed as idolaters in most of the world. My thesis is that Christianity was a very big step from monotheism to monism. The Trinity is essential to monism, not to monotheism. Many lives have already been lost in the confusion between the Father and the Matrix. Many more will be, before this is resolved. I strive to hasten that resolution. If I am correct about the Pi/Christ connection, then we have just made a significant step toward that resolution. On the lighter side, Robert Mapplethorpe came very close to a world shaking revelation, it's just that he mistook pi for pee. I'm glad to be able to set the record straight.

The social psychology, or small-group dynamic, of the trinity is the best handle we are likely to get on our cosmogenesis. The issue before us then is the transformation of the Three into the Six. Our numerical trinity may, hopefully, provide a clue. On the simplest level it is just a case of boxing the compass, if the compass is the complex unit circle implied by $e^{i\pi}$. The zodiacal pantheon does a similar job, as a form of celestial psychology and small-group dynamic.

Time and space are effectively defined by the foursome of AOSA: first/last & big/small, respectively. That leaves with the archetypes of R & P, reproductive cycle and pi.

[11/3]

At this point we bring on the ouroboros and $e^{i\pi}$, with the hope of connecting R & P to each other and to the other four.

The reproductive cycle is the primary bootstrap for nature. The r-cycle is similar to the A/O circuit, and it employs atoms for its metabolic base, with pi as the cyclic number. This leaves out S, the Sun. In mythology the celestial sun is often juxtaposed with the spiritual sun, which may be likened to the trinitarian Son. That is a very roundabout link between S & P, substituting $e^{i\pi}$ for the trinity. Another trinity to consider in this context is earth, sun & moon, in which case the moon would replace the iota as the hermetic link between earth and sun. Using peripheral vision one may barely distinguish yet another trinity by judiciously pairing the Six: A/O, S/A & R/P, taken as matrix, son and Hermes/spirit, respectively; or as time, space and cycle. Any cycle entails both time and space components. Thereby,

however, pi is then linked closer to spirit than to son. Such blatant shape shifting should not be unexpected as we delve back into the Matrix. That is a condition of monism.

Right now, pi is most abstract of the Six. There is an abstraction gap. The atom is the next most abstract. If we made the substitution quantum $\rightarrow$ atom, this would provide more balance, yielding AOSRQP. Writing this as SAORQP would take us from least to most abstract. We have, however, lost the pairing noted in the previous paragraph. If we try to put this into a circular form, there is a discontinuity between S and P.

[11/4]

The circular form of SAORQP may be of some interest. Cycles and circuits are then predominate in the archetypal structure, and so is the son. Previously we have seen the second member of the trinity identified with Sun and Pi, as well as the Alpha and Omega. The Six then manifest a structure similar to the A/O circuit. On this circumstance, Pi would be the new god consuming Sol, the old god, making use of the ouroboric form. What are we to make of this strange figuration?

If we distinguish two threesomes, SAO/RQP, there is a juxtaposition of the macro and microcosms, with the latter somehow representing the new order. There is also the semblance of a contrast between low and high tech. This does not fit with my previous understanding of a Millennial order. Are there shades of transhumanism here? Perhaps we had better check the archetypes again. Or will we have to take [Ray Kurzweil](#) more seriously? Before jumping to conclusions, we might compare this Six with Gurdjieff's Nine, the [enneagram](#). Let us also not forget the [I Ching](#), [Sephiroth](#) and [Zodiac](#).

[11/5]

[Archetypes:](#)

Where do the archetypes come from? In his earlier work, **Jung** tried to link the archetypes to heredity and regarded them as instinctual. We are born with these patterns which structure our imagination and make it distinctly human. Archetypes are thus very closely linked to our bodies. In his later work, Jung was convinced that the archetypes are *psychoïd*, that is, "they shape matter (nature) as well as mind (psyche)". In other words, archetypes are elemental forces which play a vital role in the **creation** of the world and of the human mind itself. The ancients called them *elemental spirits*

For now, I'm not obtaining any new insights from the traditional archetypes. Let us then continue with the trinitarian themes. With the macrocosm, AOS, we might have mother/father, son and lux/spirit. With the microcosm, RPQ, we could have mother, son and spirit; while with $e^i \pi$, it was mother, spirit and son. The archetype of the trinity is our most persistent one. RQP and $e^i \pi$ are closely fitted. ASO does not seem to fit as well. If we were to replace sol with zodiac, however, it might fit better: AZO. This leaves us wondering about the then putative $Q \leftrightarrow Z$ connection. How much of a stretch is this? Is there not a temptation to try another sequence, QRP, then R and Z are more obviously connected. The ambiguities being encountered here are part of the shape-shifting endemic to monism. Q would take on the role of matrix in its threesome. The fact that quantum physics used to be called matrix mechanics is, unfortunately, beside the point.

The quantum is the Pandora's box out of which the microcosm emerges into a definite form, Pi/Atom/Adam/Christ, when mediated by the reproductive cycle, R, within the $A \rightarrow O$ evolutionary circuit; which in its turn is mediated by the celestial cycles and precessions, as we proceed to the telos, O. There seems to be ample flexibility built into this archetypal system to allow for future evolution. We may [recall](#) the evolution of these archetypes: **SAAO** $\rightarrow$ **SAAOM** $\rightarrow$ **AORSAM** $\rightarrow$ **AORSAP** $\rightarrow$ **SAO/RQP** $\rightarrow$ **AZO/QRP**. I had been assuming that the Sun would have been the first created celestial orb. These

modifications suggest otherwise. This does exacerbate the problem of the initial and final celestial appearances. You'll notice that I am not rushing out to tackle this one. The outlook remains hazy.

I should note that biological enzymatic cycles, $\sim R$, function as efficient quantum measuring devices. The juxtaposition of QRP suggests that the telic anthropos, i.e. us, could be the outcome of a prolonged 'delayed-choice' quantum 'measurement', with π serving as our psychic proxy in this case. This suggests that Adam and Eve might better be associated with the Omega than with the Alpha, as given in Genesis. That our mythos might contain such anachronisms is not a surprise. Zodiac-style zoomorphisms might better be associated with the Alpha. The iota, $\sqrt{-1}$, in $e^{i\pi}$, shows a similarly ambiguous identity. Morphogenesis could be substituted for Darwinian evolution. All of this remains most speculative, of course.

[11/6]

The bottom line with the archetypes is phenomenology. Eventually we idealists must produce a coherent phenomenology for the Alpha and Omega regimes. We have inhabited the middle regime for millennia. The Millennium brings us into Owen Barfield's '[final participation](#)' (and [here](#), [here](#)). Using Owen's [terminology](#), 'original participation' or 'alpha thinking' is followed by 'beta thinking', or ordinary ego consciousness, in the middle regime where we are still stuck. In original and final participation the archetypal forms flow and come alive. Panpsychism becomes explicit. In order to participate, we must anticipate the resurrection of the forms. In the Millennium we will, to a degree, be back-engineering the Creation. We must understand the system of archetypes in order to properly modulate the flow of events so as to effect our optimal participation in them.

Of immediate significance is the nature of the initial departures from ordinary physicalism and from the ego consciousness associated with it. It is possible and even likely that aspects of the 'new age' movement portend such developments. Need we mention lucid dreaming? We should make note of any new developments in holistic health. Even the rise of autism could be a negative premonition, and there may be more than a few such negativities. Drug fads may partially mask deeper, spontaneous psychic shifts. The varied phenomenology of 'close encounters' deserves attention in this regard. The reenchantment of the world will be a bumpy road, and it will behoove us to anticipate or quickly recognize the more significant of the bumps.

Science, more or less wittingly, will necessarily participate in the phenomenology. Consider the opening in the heavens rendered by [Hubble](#). It would be quite premature to say that astronomy is not currently involved in finding its way back to some of its archeo-astronomical roots. The Internet and virtual reality are among the modern technologies that seem to be playing into and guiding our shifts in consciousness away from 'beta thinking'.

By the time we awaken to the above developments, we may realize that they are already far advanced. It will be very difficult, even impossible, to effectively distinguish between subjective and objective elements of a shifting phenomenology. That difficulty will only make us more keenly aware of the monistic nature of the world. The shifting norms of epistemology quickly subvert purely ontological schemes.

[11/7]

A notable feature of AZO/QRP is the pervasive duality with respect to linear and circular. A&O mark the end points of our linear time frame, while Z represents cyclical time and a spherical sky/earth. π , of course, is the ratio of line to circle. The quantum, Q, evolves in linear fashion until a measurement, e.g. R, is performed. What I'm lacking at present is a psychological analog for this duality. I would note,

however, that causality is usually taken to be linear unless a specific feedback mechanism is introduced, as in the case of self-organizing systems. Non-linearity is the natural state for most processes. On the other hand, cyclical process are the mark of biological systems.

[11/8]

I'm thinking there is a missing link. We have a micro and macrocosm, but no mesocosm. In esoteric studies the mesocosm is usually identified with the anthropos, or the primordial or universal human. In the prophetic tradition this is Adam/Eve, or Adam Kadmon in the Kabbalah. However, from the pervious discussion ([1](#), [2](#), [3](#)), it might make more sense to take this archetype as the alleged incarnation. We then have the following scheme: **AZO/X/QRP**. The missing element now is the Matrix. It remains as the source of being. The third member of the trinity also remains implicit in this particular representation. We'll have to see if this move from 6 to 7 buys us anything.

[11/9]

I wish to explore the pantheistic, or, more accurately, the pantheonic aspect of AZO/X/QRP. Z is just a pantheonic version of the zoomorphic zodiac. The second person of the trinity is often referred to as the Alpha and Omega. However, the Alpha can also be seen as the Creatrix or Matrix, or as the Father. R may be seen as the microscopic clone of Z. It represents the various biochemical cycles. Both Q and P partake of the dialectic or ratio between linear and non-linear or circular. This renders them more ouroboric. As the most formal or formed element of the Six, Pi may be positively compared with X. Relative to the Q, however, and in the terminology of the Sephiroth, it would be on the pillar of 'severity', along with the father. There is a bit of the paper/rock/scissors type of contextuality here, lending itself to the cosmic ouroboric psycho-dialectic.

The contention is that the Seven may be seen to have spontaneously evolved in a bootstrapped, psychodynamical manner within the Matrix. The teleological constraint is the overall optimization leading to the BPW. Thus do I attempt to rationalize Creation.

Ouroboros:

[...] the infinite circle of its body is a boundary between what is and what isn't. To the Egyptians it represented the end of time when Ouroboros, the creator god, turned back on itself.

Stated explicitly here is the duality of the ouroboros: it is the symbol of both continuity and [discontinuity](#). [also see [12/3](#)]

[11/10]

It is the nature of the psyche to be both inclusive and exclusive. The ability of the ouroboros to express this duality impressed Carl Jung. Also expressed in the same symbol is the self-reflexivity, self-organizing power of the psyche.

The first and last threesomes of what are now our seven archetypes of cosmology, AZO/X/QRP, strongly incorporate the power of the ouroboros. This quality provides an adequate basis for panpsychism and, then, immaterialism. The anthropos, X, and the ouroboros cover the macro, meso and microcosms. The anthropos is necessarily the buckle of the ouroboric bootstrap.

Even the cellular nature of biology should be implicit in QRP. The cell is to the organism as the anthropos

is to the cosmos. R expresses the metabolic imperative of life. Q & P express the symmetric and atomic basis of any metabolic system. The organizational hierarchy of the cosmos then follows, which is to say its microcosmic and holographic structure. Is this to say that the psyche is necessarily embodied? Only in general. The psyche is nothing if not creative. There cannot be a Creator without a Creation. Creatio and Imago are not the same. The Creation is nothing if not creaturely and participatory. It is intensive while the Imago is just extensive.

I cannot claim to comprehend the intensity of creation. It seems to be intensive approximately to the degree that it pushes the envelope of monism. The BPW is as pluralistic as the law of monism possibly allows. The pushing of that envelope may have something to do with the objectifying of pi. Our seemingly endless fascination with that quality/quantity may not be epiphenomenal in this scheme of things. Pi comes as close to mind-independence as one can get. In the context of $e^i \pi$ it is a proxy for the mind-independence of atoms. The logical fact that it cannot fully exercise that proxy is a crucial statement of monism.

It appears, however, that Pi is more than a proxy for the mind. Well, wait. It is the philosopher's stone in the universe of quantity. It provides the organizing principle for most of mathematics. It is, then, equally the proxy for mind in math and for math in mind. In linking math and mind it replicates the function of the anthropos in linking creator and creation, and in linking macro and microcosms. The observational and normative/functional quality of Q & R, respectively, completes the close assimilation of QRP to X. In much the same manner the metanarrational A & O are also assimilated to X, leaving us with Z.

Z manifests the dynamic equilibrium of the psyche. Z is our constant ouroboric link back to the Matrix. It is the necessary proxy (and metronome!) for the still remote A&O archetypes. The dual function of Z in both linking us to, and separating us from, the Matrix is stunning in its extremity, I readily concede. It pushes the same envelope and to the same extent as is pushed by Pi. Our understandings of the organic abstractions of Z & P should be mutually reinforcing. The sky was to be the first frontier of our minds and the final frontier of our materialism. It was long anticipated that our fascination, and then familiarity, with matter in all its forms would finally bring us to glimpse our own reflection in the reflective potency of the material world. We would finally grasp the significance of the Six and then see ourselves as the Seventh. We see through the glass darkly.

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10/19/03

Tar Baby

Is Uncle Remus about to go the way of Aunt Jemima? Let's hope that we can preserve the best and move on.

Science and religion, over the centuries, have grown much too comfortable in their mutual neglect. The few lackluster exceptions help only to prove the rule. The same habit of neglect now carries over into their lack of regard for Postmodernism and the New Age movement. Holistic health, in the latter case, however, is a more substantial exception.

How much further to the Millennium, us kids in the back seat would like to know. The foundations of materialism seem as strong as ever. The two main cracks in that facade, mind and the quantum, can continue indefinitely to be treated as mere puzzles, it would seem.

Any cosmology requires its epicycles. Hindsight will show that materialism has acquired far more than its share. Even the truest believing Ptolemaist would have to blush at the sight of it. Will this Rube Goldberg system collapse under its own weight? If it were going to, it already would have, and long ago. It just keeps on trucking.

We can only borrow a page from the book of Copernicus. A little coherence can go a long way, especially if there is no competition. Our minds thrive on patterns and stories. We are witness to a mushrooming plethora of each. There is, however, no meta-pattern, no meta-story. The lack of any such cohering center has led to rampant intellectual and spiritual fragmentation. This fragmentation is no healthier for society than it is for the psyche. The depth of our anomie can hardly be fathomed. There is nothing present to which it may be compared. We have no choice but to slog on.

The only coherent world is the best possible world. There is no coherence in being second best. My own little contest is to remain near the top of Google's [BPW](#) heap. That is my 'tar baby' strategy.

With each long page, coherence comes one page closer. In this age of exploding fragmentation the number of loose ends to gather up is nondenumerable. With sufficient patience, however, a new pattern gradually asserts itself. It takes on a life of its own. The new cosmos emerges out of the miasma of its disintegrating predecessor. If it is anything at all, it will have to become remarkable. And then, one fine day, Brer Fox will no longer be able to ignore it. Well, you know the rest of that story....

Our work on the archetypes is far from finished. It's hard for me to believe that it [began](#) here, in explicit fashion, over six months ago. If there is progress to be made in this endeavor, we have made [some](#). Immaterialism is a very slippery beast, and any handles to be found on it are invaluable. We may have [seven](#) of them. This exercise is as much epistemic as it is ontological. We can judge the archetypes only by the fruit they bear. Their relative consistency, though, is a prime consideration, and we have already explored this to a fair degree. Settling on a stable set of archetypes brings us a long way toward rendering plausible the fact that we do inhabit the BPW.

As with any puzzle, the addition of each piece renders the rest of the pieces that much easier to fit. Of course, there will be misplacements, requiring significant backtracking. But even significant mistakes can be informative.

Something mentioned frequently in these pages is the '[unreasonable effectiveness of mathematics](#)' (UEM) (note the old URL). Its source remains obscure. Let me attempt to shed some more light on it.

A closely related issue is the source of mathematics. I have discussed the Pythagorean vs. Platonic views of the matter. (Hold the phone! I have just discovered Amazon's [new search feature](#), and I'll test it here. Oh dear, it does appear that one can use this feature to read through the book in stepwise fashion. The publishers may decide there will be too much cheating. It's nice while it lasts.)

As with any new gimmick, it is easy to get sidetracked. While looking up UEM on Amazon, I got sidetracked by Michio Kaku's [discussion](#) of reductionism vs. holism in theoretical physics. Remind me to come back to this later.

The unity of math and physics depends largely on symmetry principles, all of which have specific mathematical expressions. That just pushes the question back a step: from whence comes symmetry? In a [recent page](#) on this topic I simply posited an 'initial' state of total symmetry. This is begging the question. Will every possible symmetry be realized? Can there exist unknowable symmetries? This parallels the posit of unobservable worlds.

[11/12]

In the present scheme of things, mathematics is ontologically overprivileged. In too many people's minds mathematics represents the highest level of existence. This is the view of Pythagoras, Spinoza, Einstein, etc. I have been at pains to present a more holistic or integrated picture of mathematics relative to the rest of the world.

Mathematics may be seen as one of many human skills. As such, it is correlated with diverse skills whose origins remain obscure: verbal, artistic, moral, aesthetic, pattern recognizing, game playing, technological, social, etc. It is an integral part of what we call 'natural intelligence', as if there might be any other.

There are many normative and aesthetic aspects of math that cannot be formalized. Even the nature of proof remains informal, not to say, entirely elusive. Above all, mathematicians pride themselves on their consistency, and, yet, that factor seems to have as much to do with aesthetics as it has to do with logic.

Given an immaterial world, are we surprised to find a mathematically describable order? Yes, and no. Let's face it, our world is 'unreasonably' coherent. Mathematics comprises a significant part of that coherence, but that statement can in no way be quantified, or even well qualified.

Atoms and humans are generally law abiding, atoms rather more so. But, with the advent of the quantum, who is to draw any logical distinction. Observation, only ever normatively defined, is not epiphenomenal to any quantum phenomena. And what are these laws of physics? Nature is lawful to a surprising degree. There is no logical way to distinguish the lawfulness of physics from the lawfulness of nature. And are we not all part of nature?

We cannot imagine a world that has no logic, or is not quantifiable. If ours were not so, and to such a considerable degree, then, probably it would not be compatible with any form of intelligence. The non-intelligible world is just a non-world. Is our world minimally intelligible? No. It is optimally intelligible, according to my informed opinion.

Biology and technology (is there a real distinction?) both rely on the quantifiably predictable nature of the world. If the laws of nature were not sufficiently formalizable, there would be no nature to speak of. Yes, nature does stand on formality. Don't we all? Just don't ask me or anyone else to formalize the formality.

The world is a surprising place, and optimally so, I would say. Living without a constantly evocable sense of awe is simply not living. Mathematical effectiveness is awesome, and so should be everything else. (Should we expect anything less from our BPW?) And, by god, we ain't hardly seen nothin' yet.

Fine, but how does it actually work? We are in the process of finding out how the world works. Scientists presently think they know much more about that than they actually do. Their sense of awe has been singularly suppressed, in a manner that would be criminal if it weren't so naive. The only thing that scientists really understand is the formalism of their own formalities. What they like to think of as their success is a pale shadow of where we are all headed. If such a severely straightjacketed mind can be so 'successful', then we know nothing of success.

Math works because it has to? To fully understand why, is also to understand how. That we distinguish the why and the how is just another reflection of our abysmal ignorance. We are merely taking a few faltering steps toward reintegration. The disintegration of the world is 98% in the eyes of its beholders, not to belittle that residual 2%.

The main problem for us immaterialists posed by atoms is the apparent independence of their existence. They seem to do just fine on their own, to the degree that we may wonder why they ever bothered to produce us creatures. The fact, however, that the world has not disintegrated and that we are still here, may indicate that atoms are not as quite independent as the materialists would like us to believe. On the contrary, it is not difficult to get the impression that there is more than a bit of atomic conspiracy taking place behind the scenes.

What's an atom to do? How does an atom come to know what it's supposed to be doing in any given circumstance? Atoms are moved by forces, or course. Every particle is acted upon by every other particle within the visible universe. They do this by exchanging **virtual quanta** of each of the four known force fields. This is a mind boggling mess of interactions to be sorting out for every instant of every particle's existence. I just don't think that Occam would be happy with such an extravagant picture of microscopic existence. There must be a simpler way to run the world.

[11/13]

It's not going to be easy to wean ourselves away from atoms. They have a beguiling simplicity. Unfortunately they are too simple to explain the world. We have then only two choices. We can work from the bottom up, in a step-wise fashion, or we can go the other way.

Science has chosen the former path. It is arduous, a quality recommending itself to our residual puritanical inclinations. It also promises to be minimalistic: to be maximally sparing in our ontological commitments. We remain committed to reductionism, only accepting as irreducible those items that have been forced upon us, and about which we think we have a thorough understanding. That is the way science is supposed to work.

The practice of science is something else. In practice it is only the physicists who are given ontological license. They are relatively free to invent elaborate structures, but only of a mathematical variety, and only in support of their hoped for **Grand Unified Theory**. Everyone else is only granted provisional, *ad hoc* license. All the other sciences proceed phenomenologically. Given any complex system, they apply labels to persistent or recurring phenomena and hope to be able to quantify and formalize them to some degree. There is virtually no attempt to explain or predict these phenomena on first principles, i.e. starting from the basic laws of physics and working back up. Only thus does the spirit reductionism maintain its iron grip on ontology. It must always be given the benefit of the doubt. Reductionism has actually never completely explained anything, not even in physics. But by the same token, it has never been demonstrated that there is any phenomenon that is irreducible in principle.

Reductionism is an all or nothing commitment. There is no such thing as partial reductionism. It is a thumb in the dike situation. If one irreducible property is permitted, then there is no longer a logical defense against an ontological flood. This is a precarious situation. The reductionist status quo is maintained so carefully in science just because it is so precarious. There is no logical middle ground. Non-reductionism necessarily entails downward causation. With downward causation there is no limit in the upward direction. In other words, there must be a finality to final causation, a Telos for teleology. Naturalism is just the attempt to formulate an atheistic non-reductionism. It is simply a new form of panpsychism, pantheism and, inevitably, mysticism. Nothing to recommend itself to the spirit of rational inquiry.

Here you see the only other path. We trade reductionism for coherence. Unfettered coherence necessarily entails cosmic intelligence and the Best Possible World. Easier said than done. It will be a long slog from materialism to immaterialism. As in any long journey the first step is the most difficult. Given the present unstable equilibrium in our postmodern world, the taking of one convincing step toward metaphysical coherence could hardly be anything less than earth shaking. Look, Ma, no atoms....!

The archetypes are nice, but can they do the job? Heretofore, archetypes have been introduced only in an implied dualistic context, as something to be appended to the physics. The singular step to coherence will be to show how the physics may be appended to the archetypes. Physics becomes epiphenomenal.

The primary tool at our disposal will be the principle of sufficient reason: nothing happens without a cause. Most simply, this is just the obverse of mysticism. Here the quantum is on shaky ground. What are we to do with spontaneous events? We may invoke hidden variables, Probability, or a strong observer principle. Beyond this fly in the ointment, the **PSR** is good to go, with all us rational folk. Things get sticky only when one speaks of final cause or downward causation. Speak of it we will.

To cut to the chase, the shaking will come when we can derive [QRP](#) from AZO.

Starting with a totipotent, toti-symmetric Matrix, I posit a symmetry breaking, thereby taking my cue from the physical cosmologists. Here, however, the primordial symmetry breaking is not spontaneous. It is self-sustaining as a deliberate departure toward cosmic self-realization. There is a cosmic schism into a pantheon of 'personalities', a cosmic MPD, if you will. It would involve a daisy-chained, ouroboric, bootstrap dynamic. This is the primal psychic circuit 'emerging' from the Matrix, but beyond all space and time. I label this as the Zodiacal archetype, or just Z.

The metanarrative that we call Creation emerges as the dominant gap between the 'head' and 'tail' of the Ouroboros. This is just our Alpha and Omega. The symmetry breaking discontinuity (spark gap?) between the A&O becomes our historical time frame. So much for AZO. We now have to confront the actual 'mechanics' of this bootstrap process.

[Previously](#) I have speculated about the 'cloning' of the Z cycle. Well, no. The Z already is the potential for every cycle. According to Leibniz' other great principle, the Identity of Indistinguishables, there is ever only one Z. It is tantamount to the Matrix itself. What happens to Z is more akin to spectrum analysis. It is self-analyzed into its logical constituents. It is the mutually compatible and supporting cycles that are sustained. In symbiotic fashion they reintegrate into mutual coherence. Our space-time frame is defined and fleshed out in this manner.

For example, there have been some spectacular solar flares in the last couple of weeks. To grasp this phenomenon we may appeal to atoms or to the PSR. Provisionally assuming a more or less [heliotropically](#) explained sun, we go on to consider its details. First of all, why the details? Why not just place a nice round sunlamp in the sky, and leave well enough alone? There are two reasons for the details. No, make that one reason: aesthetic. God and the Devil are in the details. The fascination of this world is in its details, in its photo-realistic quality. Painters and animators have their work cut out for them, not to mention the scientists.

The aesthetic of nature lies simply in its naturalness. It all hangs together in a self-contained cosmic PSR. It does not appear artifactual. Is not the avoidance of artifice the first and last measure of great art? Surely then, God has outdone herself, just ask your friendly local atheist! It is the bible thumpers who are exercised with God's subtlety. It makes their job so much more difficult.

So did God just say, let the sun be natural; let it have eruptions? Where then, we might wonder, is the model of solar naturalness? Where is the [Jurassic Parc](#)? No, Virginia, there is no model. There is no Garden of Eden. This is it. It's all happening right here, right under our noses, or, perhaps, behind them.

Next to the PSR, holography is our touchstone. If you have seen one physical phenomenon, you have seen them all. If not, then you weren't looking closely enough. Holography is a manifestation of the [GUT](#), and *vice versa*. But does that mean that someone has to calculate the dynamics of a solar flare starting from first GUT principles. I hope not. I'm not volunteering. God is not a workaholic, certainly not in that slide-rulerish fashion. With God, if you have done one calculation, you have done them all, as with the Z-cycle. With all our super-computer calculations and simulations we are only gilding that lily. None of our calculations is wasted, it's just that we may not fully comprehend the reason for them.

With that warm-up, here is my solar narrative. It may not measure up to Rudyard, but it could still suffice. Fluid dynamics is ubiquitous. To chug-a-lug a brew is to get a pretty good feeling for it. The art of imbibing is a fine art. I won't, wouldn't, couldn't, say how God discovered/invented this art, but, obviously, it was much too good to be missed, even hard to be missed, given metabolism and all. And, given the demand, it sure helps to have a goodly supply on hand, and so we quickly get into oceans and atmospheres, you know, the hydro-cycle. With nature it's as below, so above. Storms down here, storms up there there, and, presto, you have your basic solar flare, after figuring in some textbook style magnetohydrodynamics, love that word. If one were to dream up a sun, then chances are pretty good that it would have a few flares, fifteen at least. Now there is just a minor logistics problem. We must arrange for the flares to be where the astronomers can see them. For some folks, the logistic is the whole problem. I can say, *folie a deux*, and you can say, no, pinch me and I'm awake. Admittedly, this is not quite a sequitur, but I'm counting on you to catch my idiomatic drift, nonetheless.

[11/14]

[**Folie a deux**](#): a madness or fantasy shared by two. If I'm correct, ours is a fantasy shared by several billion, not counting our furry and feathered friends.

From [All-Experts](#):

F24 -- Induced Delusional Disorder:

A rare delusional disorder shared by two or occasionally more people with close emotional links. Only one person suffers from a genuine psychotic disorder; the delusions are induced in the other(s) and usually disappear when the people are separated. The psychotic illness in the dominant person is most commonly schizophrenic, but this is not necessarily or invariably so. Both the original delusions in the dominant person and the induced delusions are usually chronic and either persecutory or grandiose in nature. Delusional beliefs are transmitted this way only in uncommon circumstances. Almost invariably, the people concerned have an unusually close relationship and are isolated from others by language, culture, or geography. The individual in whom the delusions are induced is usually dependent or subservient to the person with the genuine psychosis.

This 'rare disorder' is precisely the basis of our reality and all reality. It seems to fit very snugly into our monistic context. Every religion, every cult, and even science also fit this mold to some considerable

degree. So, yes, there can easily be fantasies within fantasies. No one doubts that the mind is fertile, but very few suspect how fertile. I am here to raise our suspicions. God is the great Inductor. We are her unwitting co-conspirators.

The hermetic alchemist mixes together two chemicals that have never been mixed before. Something will have to happen. The PSR will fill in the blank with a teleological turn, it has nowhere else to turn. After that, our collective expectations can be given full power. One may willingly deviate from those expectations only with considerable force of mind. That deviation may be labeled as either madness or magic. It all depends....

Galileo turned his new instrument to the sky. He saw the Mandelbrot we call Nature in greater detail. It was a surprise, but it also fit the larger pattern. The Hubble does the same. But now we see a surprising organicity emerging. Does it not compute? Does it reveal any brush strokes? Not unless you have a scorecard; something which I attempt to provide.

Does the Mandelbrot not compute? Is it truly a mystery? How could it be so precisely replicable if it does not precisely compute?

Here's the deal w/ computers, and everything else. Computers aren't real. Mind is real. Minds are a bit less so. The multiplicity of mind is illusory, but it is a very functional illusion, come Creation time. Bodies are very important appendices to certain kinds of minds, but are still epiphenomenal relative to the latter. Going on down the *scala natura*, mind wanes, illusion waxes. If computers had a mind, they'd be real too, but, alas alak, strong AIers chaseth after the wind.

There is in Plato's heaven something resembling Alan Turing's universal computer. It never crashes. Our pc's down here struggle to emulate her. We test them down here by giving them Riemanns and Mandelbrots to chew on. If they don't chew properly they are casteth upon the junk heap. The Mandelbrot we know and love is the survival of the fittest. The generating function, $z' = z^2 + C$, is a bit like the alchemist's empty retort. The Matrix abhors the vacuum, and pours herself in. You cannot do more than five zooms on the MB without seeing something no one has seen before or ever will again. Yet, there she is in perfect harmony. It is a piece of heaven dropped into just your lap. The perfect detail surpasses any dreamt phantasmagoria. You pinch yourself and you are awake.

Take one pixel on the screen and calculate its iterations by hand. If you are careful you will get just the right color. Where is the magic? As I keep trying to say, it is everywhere, which need not entail that it is also nowhere. It is just that our minds become surfeited if we are not careful.

By the same token, telepathy preempts telephony, but don't tell that to Ma Bell or she will put static on your line. Telephony is a functionally restricted form of telepathy, along with a few extra bells and bills. How else are we to share thoughts in the mental cacophony we call modernity? With the wireless Internet, we are moving toward a less restrictive medium.

One may more easily imagine the Matrix impressing herself upon a quantum computer, but the digital domain should be too restrictive. By the same token there could be a soul hiding in every pc. Determinism, however, is not the issue.

[11/15]

What I may be running into here is the problem of self-similarity. This is the type of symmetry manifested by the Mandelbrot. Self-similarity is ubiquitous in nature. It also relates to the problem I was getting at earlier concerning [virtual quanta](#). Permit me to divert back to that problem and see if we can make any connections.

You may not have heard of the 'ultraviolet catastrophe'. I am not referring to the ozone hole, but rather to a fundamental problem of theoretical physics. It has to do with the self-energy of the electron.

By symmetry, the force field around any point source will vary as the inverse square of the distance from the source. As you approach an electron, its electric field tends toward infinite strength. A static electric field is a form of potential energy. The energy density is proportional to the square of the field strength, so it will vary as the inverse fourth power of the distance. The total energy is proportional to the volume, which, for a sphere, varies as the distance cubed. Within any sphere centered on the electron, the energy of the field inside that sphere will always be greater than the inverse of the distance. Thus the self-energy of any point source would be infinite. From special relativity we know that mass is proportional to energy, and so the electron would have an infinite mass. One way to avoid the infinity is to posit a finite radius for the electron, thereby placing an upper bound on its mass. I have just stated the problem using 'classical' physics, but the same problem occurs in the quantum theory of the electron, but in this case the field energy is quantized into virtual photons. The cut-off then takes the form of an upper bound on the photon energy, which is colloquially referred to as the 'ultraviolet cut-off' thus avoiding the 'ultraviolet catastrophe' for the self-energy of the electron.

The more technical term for the limitation of the self-energy of point particles is 'renormalization'. This was always one of the most contentious areas of physics up until the invention of 'string' theory, which effectively eliminated the problem of point particles by replacing them with strings of finite radius.

[11/17]

Part of my tar baby strategy in these pages is to reawaken our sense of the mystery of the ordinary. The strategy of materialism, in contrast, is just to put us to sleep, as in the 'slumber of materialism'. Materialism accomplishes this death of the spirit by means of a 'thousand cuts', i.e. by its analysis and reductionism. To resist the atomization of the spirit requires an act of deliberate naiveté. In keeping with the present context, let us reconsider Newton.

Newton was astonished and mystified by his own theory of gravity. Gravity, it turns out, is at once the most mundane and most exotic piece of physics. Imagine trying to explain gravity to a premodern. The hardest part would be to convince them that it even existed. How does one do that? We do that by playing ontology. The first move in any ontology game is analysis. It is like cutting the calf out of the herd. Before that time, the calf and herd were inseparable. Only by gross intervention against that natural order do we accomplish our objectification of the calf *vis a vis* the phenomenal herd. Look at this process subjectively and historically. Consider our long hard slog from tribal mind to ego mind.

Imagine trying to explain the concept of self-interest to the primitive tribesperson. Even the concept of self would be utterly alien. There would be virtually no such thing as self-consciousness. There would be no comprehension of abstraction. Even today, we are fascinated by Robinson Crusoe. To the primitive mind, separation from the group is identical to death. There is literally no distinction between death and banishment. Now, to us moderns, self-consciousness is something that we have to struggle to overcome.

Only to those of us immersed in the space age, is gravity truly objectifiable. Newton was simply the first citizen of space. Or perhaps it was Descartes who objectified space with his coordinate analysis of it. Be that as it may, the objectification of gravity, space and time went hand in hand, and together they constituted an enormous, and now almost unimaginable, mental leap. We are trying to look at one part of that leap.

The problem for Newton was the 'action at a distance'. How was it that the earth and moon, separated by thousands of miles, could exert a force on each other? Now we know the answer. It is by means of a force field. We simply put a label on the mystery, and it is no longer mysterious, we think. The fact is, though, that centuries later, the explanation of gravity remains the biggest challenge in physics. Only by

invoking the Monster Group, the biggest mystery in mathematics, do we even hope to 'explain' the biggest mystery in physics. Our attempted objectification and reduction of gravity is actually turning out to be the *reductio ad absurdum* of reductionism itself.

What is a force field? It is what we now call a 'counterfactual', i.e. a sometimes useful conceptual fiction. Let us attempt to analyze 'counterfactual'. In order to do so, we must invoke modal logic, a very controversial metaphysical concept itself. To make sense of modal logic we must invoke the concept of 'possible worlds'. Uh, oh! Now I'm in trouble. Am I not about to deconstruct my precious BPW? I would do that gladly, in order to prove my point.

I wish to reconstruct or reenchant gravity. To do so, I must deconstruct its prior scientific deconstruction or reductive analysis. This is a two-step process. First we return gravity to its Newtonian-style, singular, mysterious objecthood, and then we nudge it back into the holistic phenomenal subjectivity of our one and only BPW, i.e. back into the primal 'dream-time'. I am not thereby turning the clock back, but rather advancing it into our Millenarian act of ['final participation'](#).

If the apple were to become detached from the tree, it would fall, under the influence of the gravitational field, and strike Isaac on the head, thereby propelling him into knighthood. Such is modal logic. How innocuous is it? We analyze modality by the reification of the non-denumerable set of all possible worlds. There are actual forces and possible forces. A force field is just the sum of all possible forces associated with a given source. My charisma is just such an attractive force field. It is the potency or potentiality of my charming presence. It is my magical aura. Is the gravitational aura of a given body any less magical? Certainly it was not to Isaac and his contemporaries. Only now can its familiarity breed our indifference to its mystery.

How do I work my attraction? How does a body work its gravitation? By influence. By sympathy. I vibrate, you resonate. Our spirits are moved to want to come together. If the earth and moon are spiritless, then how are they moved?

In science text books, force fields are reified by drawing in the lines of force, like so many little strings. It is as if the earth had the moon tethered by means of these lines of force. Force may be transmitted by an intervening substance, e.g. a rope. In our case, there is only the intervening emptiness of space. But this can be fixed. We posit the 'ether'. The ether is posited simply as an otherwise undetectable medium with the sole purpose of transmitting gravitational forces and electromagnetic waves. Case closed? Yes, for awhile.

The ether was subsequently deconstructed by Michelson & Morley, and Einstein. Or was it? One explanatory fiction was being replaced by another. Instead of the ether, we now had the space-time 'manifold'. Was that not progress? After all, both space and time are independently and objectively measurable. The deconstruction of the ether, logically, could only be had at a price. The price was the reification of space and time. Prior to Einstein, and going back to Descartes, space and time were independent absolutes. They could be reified only by bringing them into the physics arena where they would logically fall under the sympathetic influence of every other physical entity. And so, notoriously, they did. Instead of two independent abstract entities, we now had a single physical 'manifold' subject to every physical influence.

With Descartes, space and time were the frame of physics, but now the frame had been sucked into the action. The consequence would inevitably be dire. Overnight, our supposedly eternal universe became unstable to self-eradication. There could no longer be a gravitational balance. Now the space-time manifold could and would collapse as if under its own weight. Albert, in a desperate attempt to save the apparent cosmic stability, introduced his 'cosmological constant', and thereby committing, by his own later admission, the 'greatest blunder' of his life. As it turned out, the cosmic appearance would soon be saved by a very much more extravagant device: the notorious Big Bang, in whose shadow we now, oh so, contingently, and, yes, mysteriously, exist. End of story? Not on your life! But I cannot leave Albert

unvindicated. Ironically, even the mind blowing extravagance of the Big Bang, it turns out, is not sufficient to save the celestial appearance. Oh, no! Albert's constant has now officially been exhumed, much to his posthumous, but now embarrassing, vindication.

Now begins the fun. It turns out that the physicists have not been able to leave bad enough alone. Things get worse, much worse. Do I chortle? Only with dramatic license, but I do sincerely admonish. There are lessons yet to be learned, even, and especially, by the most learned amongst us.

Matter bends space and time, but how? How does the space-time manifold know how much it is supposed to bend? That information must be communicated, somehow. **Communication** implies a transmitter and a receiver. Each elementary particle must be able to bend the entire universe, or else none will.

[11/18]

It seems that the choice is yours, and it is obligatory. You will get stuck to a tar baby, and there are only two around. There is the one made of atoms, and the other made of coherence. You pick up on one and let the other ride. All else is mere cacophony.

The materialists are stuck with the atomic baby. The more they struggle to overcome its incoherencies, the stickier it gets. I have spoken of the ultraviolet catastrophe or incoherence. We avoid an infinite mass for the electron by using the topology of supersymmetric non-Abelian gauge theory to turn the electron into a string of finite dimension, all eleven of them! No mean feat!

Next comes the **infrared catastrophe**. This is just the flip side of the UV problem. If I recall my history, the IR catastrophe was invoked prior to the advent of strings in order to explain quark confinement. That was about its only ever useful attribute. Otherwise, it spells nothing but Trouble. Physicists like to brag about how they finally solved the [UV problem](#) (2,500 hits), but they are pretty quiet about the [IR problem](#) (400 hits).

I see from the UV list, however, that I woefully neglected a major point. The cousin, or actually grandfather, to the UV catastrophe is the UV cut-off in the black-body radiation spectrum.

[The Ultraviolet Catastrophe:](#)

The first crack in the edifice of classical physics came with attempts to explain the colour of hot objects using classical physics and electromagnetism. The light from these objects is a mixture of different frequencies (colours). Observations reveal that such objects have a distinctive spectrum (pattern of energy distribution at different frequencies). However attempts to explain this in classical terms failed abjectly - they predicted instead that the amount of energy would tend towards infinity at the high-energy (violet) end of the spectrum - an ultraviolet catastrophe.

It was Max Plank in 1900 who 'solved' this problem by introducing the Quantum of light. Talk about the Big Sticky!

The UV problem turns out to be almost single-handedly responsible for the shape of modern physics. It is not subtle. The IR problem is more subtle. It is still sneaking up on us. The UV problems provoked most of modern physics; the IR problem provokes only hand waving. The UV problem is a photonic energy problem. The IR problem is just a photonic, or, as in the following example, a gravitonic population problem. It is also emblematic of the incoherence of atomism.

Let us return to our [communication problem](#). Consider galactic superclusters. Our Milky Way galaxy belongs to the Virgo supercluster. Our local Andromeda group orbits within it. The superclusters can be hundreds of millions of light years in dimension, and contain upwards of a hundred thousand galaxies, all

moving under a mutual gravitational attraction. Using high-school physics one may easily calculate a typical gravitational force exerted by the supercluster.

Moving on to graduate level physics we would say, following Einstein, that the gravitational force is transmitted by the bending of the space-time manifold, i.e. it is a bulk property of the manifold. Thus we have explained the phenomenon of supercluster gravitation. Should we not leave well enough alone? Perhaps we should have, but it is too late to turn back now. This is the atomic tar-baby in action.

The human mind seeks coherence, and this is true even for atomists. They did achieve an enormous success with the [Grand Unified Theory](#) of Howard Georgi and Sheldon Glashow, based on SU(5) symmetry. There was then, however, an irresistible temptation to quantize gravity. There was no way that the atomists could have walked away from this challenge. Only in retrospect might it be seen as leading to their undoing. The intellectual juggernaut of scientific materialism was not about to stop on a dime. And, besides, mere matter no longer mattered. It was the mathematically besotted Pythagorean physicists who would now lead the materialist parade to the brink, like so many Pied Pipers. Resistance was muted. Could their followers not see the looming Monster? There must have been great ambivalence inside the intellectual fortress of materialism, or was it hubris? The atomic tar-baby was now disguised in a mathematical garment of ravishing elegance.

Should we have been surprised by this turn of events?

[I return to gravitons briefly [below](#).]

[11/19]

Indeed, what might we have expected from science with some educated hindsight?

Certainly the existence of atoms should have been no great surprise, having been anticipated for more than two millennia. Predicting the existence of rudimentary chemical reactions forming molecular compounds from the elemental atoms was equally a no brainer.

But could we have anticipated technology? Certainly not in the first instance, but let us examine the question further. If we had set out as materialists, in the footsteps of Democritus, Epicurus, Lucretius, etc., and not been distracted by Cartesian dualism, then we could have anticipated significant aspects of the Anthropic problem. That is, without being able to appeal to a Creator or to an immaterial mind, there was going to be a lot of explaining to do. There would be placed upon matter a heavy explanatory burden. Without a Creator, there would have to be a gradual evolutionary process providing for the emergence of biological forms. There could then be a partition of the explanatory burden between evolution and its physical base.

Only gradually, over the course of science, has the enormous complexity of the world impressed itself upon our minds. There are two domains of complexity: the physical and the biological. Our understanding of the complexity in each of these domains has grown in an independent but parallel fashion. In the process of attempting to explain one fact, more facts requiring explanation come to light. As our technology evolves, our increasing observational acuity provides us with an ever more detailed picture of nature, with most every one of those details needing to be explained. As the scope of our knowledge expands, there is an exponential increase in the possible correlations in our data, many of which manifest significant patterns.

One of the potentially most significant correlations to be drawn is between biological and physical complexity. To what degree may the biological complexity be taken to be independent of the physical? Logically there must be some dependence, and the preliminary investigations of the anthropic problem indicate there could be a strong dependence. It certainly should not be surprising that there would be.

As our investigative tools become increasingly complex and sophisticated, the measurements they produce will be increasingly removed from and devoid of normal sensory experience. The patterns produced will correspondingly be recalcitrant to verbal description. The abstract nature of the data, and the desire for greater precision, require the quantitative collection and treatment of it. The resulting patterns will then only be amenable to mathematical treatment.

We then have to inquire about the complexity of mathematics, and particularly concerning its correlation with biological and physical complexity. What of our capacity for mathematical cognition? A universal computer or Turing machine is, conceptually, an exceedingly simple device; yet, such devices are able to perform enormously complex feats of calculation and analysis. Their complexity resides almost entirely in the software. Mathematics could be an entirely learned skill. The only issue would be the nature of our learning capacity. The consensus is that our learning capacity is strongly correlated to the complexity of our nervous system.

[11/20]

It occurs to me that I may have been asking improper questions. I have, for instance, asked how it is that mathematics and physics come to be related to each other. That is not a proper question for an immaterialist. The proper question is how did we come to think of them as being somehow separated. Was it merely an accident of our intellectual history that we came to regard mathematics and physics as separate entities?

The impropriety of this question came to light in the above discussion of complexity. In the primal context there would not be separate types of complexity. Ur-complexity, like the ur-cycle or Z-cycle, emerges from the Matrix all of a piece. It is later that we come to see it as existing in diverse contexts. Complexity is the entanglement of diversity. A diverse Creation will necessarily be complex. The complexity will appear in a holographic or holistic fashion. Only as we analyze the holograph does the complexity takes on its analytic guises. It could then appear in the form of the Mandelbrot, the Monster Group, proteomics, string theory, neuroscience, etc. Complexity arises as **we** extract, or abstract the [QRP](#) from the AZO. The emphasis here is on 'we'. 'We' designates the cosmic intelligence of which we humans may represent the greater part.

This shift in emphasis from the part back to the whole may signal a significant shift in, or perhaps a tightening up of, our explanatory and narrational strategy, and that would certainly be the case with regard to the scientific aspect of the story. It simply appears that I was not being sufficiently consistent in my storytelling. I was too easily backsliding into the analytic, atomistic mindset. Does this mean, however, that it will be more difficult to speak to the scientists? That remains to be seen. Inconsistency, though, is seldom beneficial, and especially not when communicating difficult ideas. There will be some reshuffling here as our ducks get a realignment.

It is the math/physics separation that we should be discussing, not the connection. In regard to our strategy, perhaps a Piagetian approach to a developmental cosmic psychology would be appropriate. On [second thought](#), my dialectical, transactional, constructivist, structuralist approach to developmental cosmic psychology may be closer to that of Lev Vygotsky. But let's drop the name dropping for a bit.

The archetypes emerge in constructivist fashion, first AZO, then QRP, with the latter emergence being mediated by X. The separation of Q & P is at issue, with their representation of physics and math, respectively. Together, and along with the bio-cycles, R, they are, 'following' AZO, emerging from the Matrix. It is the zodiacal transactions that do most of the pushing. The incarnational aspect is being mediated by X into R, which then differentiates into physics and math.

[11/21]

I'm getting into even deeper water than usual. I struggle, I flounder, but can I turn back?

The zodiac speaks to phylogeny. A, O & X speak to regeneration. With R we have a reproductive ontogeny on the macro side of the bio-cycle. X & Q speak to incarnation and the bridge between mind and matter. Now we just have to take these, along with Pi, and spin a yarn, but I'm still missing the primal constructs for Q & P.

Q & P are both involved with cycles, projections and symmetries, and let us not forget the quantum 'trinity' of $e^{i\pi}$. But I still don't see a yarn. Z & R are cycles, *simpliciter*. A, O, X, Q and P are crucially and disparately involved in the completion of circuits. P may be a stand-in for X in the mathematical domain. The lack of full symmetry here may be crucial to the dynamic; however, Q & P may be related to A & O, respectively. The Matrix, A and Q express potentiality, and exhibit indefiniteness. They are sources of being. Under the influence of Z, O, X, P and R, Creation is played out on various levels. P operates through Q to enable R. X, P, Q and R are strongly involved with anthropics and incarnation. Pi, particularly in the form of $e^{i\pi}$, and operating on M & Q, generates the symmetries that are subsequently broken. These symmetries include those of atomic and particle physics.

[11/24]

I will be away for a few days, and in the meantime I have been reviewing the role of memory. I am further inclined to discount memory in favor of direct perception of other times. Our singular Creation is forever. Access to it is restricted to various modes. Time asymmetry is subjective.

I was going to say that the substance of atoms was related to memory, but that it too restrictive, by the foregoing atemporal hypothesis. Now I can only reiterate that being is relative, mainly to the cosmic self. This is the omnipresent cosmic self, of which we are the reflective agents. Our participation in that presence has been greatly attenuated, but now it will becoming less so, as we gain in our gnosis. Technology facilitates this change, but only at the behest of the spirit. Our sense of temporality is a measure of the attenuation of our perceptions. The archetypes should remain unscathed by this continued downplaying of the temporality of Creation. The logical role of the Logos is unaffected by this issue. The cyclical or circuitous nature of being is emphasized thereby.

[12/2]

Still struggling to line up my loose ducks. The time away has left me with a desire to return to the basics of mind and matter, leaving alone the archetypes, for the nonce.

Meanwhile, I must note the [recent review](#) of Simon Conway Morris's new book, [Life's Solution: Inevitable Humans in a Lonely Universe](#). It is a surprise to see Morris's explicitly theistic resurrection of a Lamarckian style of teleological convergence, even being neutrally reviewed in the NY Times. He digs up many not previously collated examples of convergent evolution. The Darwinians are accused of treating this evidence with a not so benign neglect. The personal conflict between Darwin and Lamarck has left its scars on the history of biology. Morris points to the 'self-congratulatory atheism' of many modern Darwinians. He takes pains, however, to distance himself from the creationists.

One reviewer takes Morris to task for not giving sufficient credence to the self-organizing ability of matter. We are entitled to wonder anthropically, however, about the extent to which this ability must be based upon the intricacy of the mathematical symmetries which actually comprise what we so glibly refer to as 'matter'. Where would biochemistry be without the Monster as its platform?

A notable link between mind and matter lies in the notion of complexity. The epistemology and ontology of complexity must be closely correlated. Mathematical complexity resides on this divide. Scientific realism pushes us to the side of ontology, even at the expense of forcing us to embrace Pythagoreanism. Why so much complexity in the world? Is there an optimal complexity? How does the value of diversity weigh into this equation? Are our seven archetypes sufficient to account for the complexity?

[12/3]

I find this [abstract](#) (*Complexity International*, 2001) useful, coming from a [pickle maker](#), no less, Russell Standish:

Numerous definitions for *complexity* have been proposed over the last half century, with little consensus achieved on how to use the term. A definition of complexity is supplied here that is closely related to the Kolmogorov Complexity and Shannon Entropy measures widely used as complexity measures, yet addresses a number of concerns raised against these measures. However, the price of doing this is to introduce context dependence into the definition of complexity. It is argued that such context dependence is an inherent property of complexity, and related concepts such as entropy and emergence. Scientists are uncomfortable with such context dependence, which smacks of **subjectivity**, and this is perhaps the reason why little agreement has been found on the meaning of these terms.

And from the same paper:

Emergence is that other area of complex systems study that has experienced controversy and confusion. Its importance stems from the belief that emergence is the key ingredient that makes a system a complex system. Putting things colloquially, emergence is the concept of some new phenomenon arising in a system that wasn't in the system's specification to start with. There is some considerable debate as to how this happens, or whether emergence can truly happen within a formal system such as an agent-based model Rosen, 1999; Funtowicz and Ravetz, 1994.

These references lead me to a Virginia locale ([VCU](#), [VT](#) (N.B. the [ouroboric](#) logo)) for [biosemiotics](#). This might provide us, over here, with a counterweight to [Santa Fe](#). A site search at Santa Fe for [biosemiotics](#) comes up empty handed. This is more than a bit odd, more than just an oversight.

The ouroboros is used above as a symbol of semantic closure. What is the simplest system exhibiting this property? According to Godel, it is just the arithmetic system. This is not quite accurate.

According to [Alexei Sharov](#):

Biologists may ask why to use semiotic terminology in simple population models? In particular, why to talk about semantic closure instead of self-reproduction? "Self-reproduction" seems to be a convenient term that does not have uncertainties associated with signs or semantics. But this simplicity is illusive; self-reproduction includes the word "self" which comes from the field of semiotics rather than physics or biology. In the process of self-reproduction, an organism defines itself; in other words, self is what is preserved in the process of self-reproduction. Self-reproduction is simultaneously a process of self-measurement, self-interpretation, and communication from parents to offspring.

Semantic closure entails the big R, as in AZO/X/QRP. The minimally complex system exhibiting self-referential symmetry in a metabolic context would entail QRP.

But what is communication and what are signs? We are used to these terms because we use signs in our everyday life. But is it possible to define a sign without referencing to **humans**? I am going to show that this is possible using the conception of **semantic closure** (Pattee 1995).

I demur: thus X. The simplest 'autonomous' system would include X/QRP. And why metabolism? The quick answer invoked symmetry. The only way to go much beyond the complexity of Z is to use the

ordering principles of space-time. Relationalism in this context is enforced through metabolic constraints, as in R. The aesthetics of naturalism quickly lead to anthropics and then to MG and so back to Pi. I am just reminding myself of the BPW aspects of complexity. There would be no need for greater complexity unless we wanted to go beyond our allotted 10^{10} souls. There are ample aesthetic reasons to restrain ourselves in this respect.

Back to mind and matter. Does complexity entail mind, or is it spontaneously emergent? As Alexei proposes, might we have semantic closure without X? Even the most radical biosemioticians, at best, seem only to invoke a diluted panpsychism, not unlike the [quantum mind](#) crowd. I must show that panpsychism is incoherent. Of course, I have been arguing this all along.

Let's see what Howard Pattee has to say, [Artificial life needs a real epistemology](#) (1995): :

Life is peculiar, said Jeremy. As compared with what? asked the spider.

When a problem persists, unresolved, for centuries in spite of enormous increases in our knowledge, it is a good bet that the problem entails the nature of knowledge itself. The nature of life is one of these problems. Life depends on matter, but life is not an inherent property of matter. Life is peculiar, obviously, because it is so different from nonliving matter. It is different, not so obviously, because it realizes an intrinsic **epistemic cut** between the genotype and phenotype. Our knowledge of physics, chemistry, molecular biology, genetics, development, and evolution is enormous, but the question persists: Do we really understand how meaning arises from matter? Is it clear why nonliving matter following inexorable universal laws should acquire symbolic genes that construct, control, and evolve new functions and meanings without apparent limit? In spite of all this knowledge, most of us still agree with Jeremy.

A good statement of the problem.

Metaphysical questions, like whether reality is material, formal, or mental, are empirically undecidable, but nevertheless, discussion of these concepts are an important part of scientific discovery. Historically we have seen concepts of reality shifting ground and new horizons discovered, especially with the advent of quantum theory, computation theory, and cosmology. The question is: Can artificial life add some new ideas to the problem of knowledge and the **epistemic cut** or will it only increase the confusion?

Ditto. My quarrel with the biosemioticians is that they do not take relations and holism with sufficient seriousness. My contention is that the minimal semantic (ouroboric) closure is just AZO/X/QRP. Attend to the singularity of the BPW. There can be no lesser worlds than the BPW. Even I had been wondering if God would need to intervene to abort lesser (spontaneous?) creations. I think not. They would be self-abortive. Relationally, they could exist only as appendages to the BPW. Their only identity would be in their functional relevance to the BPW, e.g. certain angelic orders. Otherwise any contingently incorporated selves are welcome to join the big metabolic party. Such subsystems exist mainly in the cosmic imagination, e.g. Jurassic Parc. The BPW is unanalyzable. Our AZO/X/QRP mnemonic is just that, a mnemonic.

Occasionally Pi threatens to detach itself from our metabolic party, in some Platonic fashion. Not to worry, God keeps Pi on a short leash, or, at least, in a [small boat](#). In short, the BPW is its own relational tar baby. You can't live without it. It would be like taking a fish out of water, or a materialist out of a space-time manifold.

It seems as if the world could fall apart at any minute. The more realistic concern is that it might fall together. But neither is truly possible. All things in due course, i.e. according to script. If you wish to see an atomized God, just look in the mirror.

Speaking of atoms, perhaps I should reiterate the graviton problem. How does it differ from the photon problem? What is the difference between seeing stars and being gravitationally attracted to them, from a purely (fictitious!) physical perspective? The retina can do a sum over photons to allow perception of the

dimmest stars. Not too big a deal. Photonic emission and absorption are strictly a surface phenomena, and they involve putatively real photons. Gravity is a volume phenomenon involving putatively virtual gravitons. There is no emission to speak of, or even to think about. The gravitons hang in the air, probabilistically. Who calculates the probabilities? That's my problem. Strictly, this is not different for photons, but it underlines the problem in the most emphatic manner possible.

One can do the mathematical physics of a sand pile, without seemingly having to invoke any notion of micro-computation on the part of the individual grains. They just do their physical stuff. But in speaking of quarks and virtual gravitons, we must appeal to much more abstract symmetries. Each *potential* interaction necessarily invokes the whole of the Monster Group, which, recall, is quite as bulky as Jupiter. The number of potential types of interaction at any instant is then the bulk of Jupiter times the bulk of the Super Cluster emission volume, measured also in quarks. If you think that Times Square is busy, well, think about what is going on in the micro space of every single quark in your body, 24x7. This is panpsychism with a terrible vengeance. Imagine trying to describe this to a child. Would she not think you were pulling her leg? By God, somebody around here is doing a lot of leg pulling, and if you think it's me, well, better check again! Can no one else see that this King is naked? Here endeth the **graviton** story.

But we must go beyond panpsychism. Three centuries of science have been expended in removing the psyche from nature. Its success remains controversial. The psyche is slippery. It keeps slipping back in. It seems to haunt every dark corner, and some corners that aren't so dark. It keeps being swept under the rug, but soon it piles up, for all but the doggedly oblivious.

Nature has been carved into myriad specialized fields. None of the fields logically overlaps. On every boundary accumulate the leavings of the psyche. The apparent messiness of the academic situation is simply an artifact of the analytic process, pushed well beyond its design limits. We proceed to trace the leavings of the psyche, attempting to track it into its lair.

The fact of the matter is that we can define neither complexity nor computation objectively. They are ineluctably functional and normative. Thus the biosemiotic loop must include the subject. Panpsychism does not fit this bill. It is not sufficiently relational or holistic. The Telos may not be deconstructed. It is an all or nothing proposition. We cannot look our gifted, ouroboric Telos in the mouth. All cycles are a spin-off of Z. Every one is functional and contextual; none can exist beyond the orbit of the Big Seven. That is truly beyond the pale.

The biosemioticians would like to take their holism in measured doses. Someone will finally convince them that immaterialism is not a twelve-step program. There is an emphatic gestalt switch here which may not be avoided. You either get it or you don't. When it comes to breaking the habit of materialism, you just have to go cold-turkey.

Why does our millenarian script have to include this quantum jump of the mind? Frankly it makes for a better story, IMO. We have to turn over a new leaf. This was meant to be a dramatic cosmos. And it is. Even the most refined of equilibria must be punctuated on occasion. This is one of those. This will be our paradigmatic asteroid, out of the blue.

Will this trauma be too much for the collective psyche? It will push the envelope of our 'sanity' to its limits. That is just how it was designed from the git go. We are given the opportunity to clear the pipes of our psyches. This is an opportunity we will not wish to refuse. Waking up from the slumber of materialism will require more than a gentle tap. But we must be confident that the only violence will be to our misconceiving egos. There will be no call for, or tolerance of, any other duress.

What about the more colloquial or mundane adjuncts of materialism? I would like to have more to say about the cultural aspects of the Millennium, but I am not feeling disposed to transgress my metaphysical calling, for whatever it may be worth. Once we see the general direction we're headed, the path will be relatively easy to discern.

In the terminology of Howard Pattee, if the [epistemic cut](#) is arbitrary, then we have no business making it at all. The incoherence of the epistemic cut is simply the incoherence of Cartesian dualism. The further we push that cut into matter, the more we must appeal to a unifying cosmic psyche. There is no such thing as half a psyche. Even the dimmest of psyches must partake of that logical whole. Only its access is limited.

Semantic closure must finally be all inclusive. The many sub-loops can convey only partial or tentative meaning and information. The further that any loop becomes detached from the totality, the less becomes its coherence. This all inclusiveness is just the hallmark of natural intelligence as opposed to its artificial interlopers. Accept no substitutes.

[12/4]

Howard Pattee, [Evolving self-reference: matter, symbols, and semantic closure](#) (1993):

A theory of emergent or open-ended evolution that is consistent with the epistemological foundations of physical theory and the logic of self-reference requires complementary descriptions of the material and symbolic aspects of events. The matter-symbol complementarity is explained in terms of the logic of self-replication, and physical distinction of laws and initial conditions. Physical laws and natural selection are complementary models of events. Physical laws describe those invariant events over which organisms have no control. Evolution by natural selection is a theory of how organisms increase their control over events. A necessary **semantic closure** relation is defined relating the material and symbolic aspects of organisms capable of open-ended evolution.

Howard was considered courageous among biologists just for attempting to delve into these murky issues. I now have to refute his bold effort.

[...] self-reference that has open-ended evolutionary potential is an autonomous closure between the dynamics (physical laws) of the material aspects and the constraints (syntactic rules) of the symbolic aspects of a physical organization. I have called this self-referent relation **semantic closure** (Pattee, 1982) because only by virtue of the freely selected symbolic aspects of matter do the law-determined physical aspects of matter become functional (i.e., have survival value, goals, significance, meaning, self-awareness, etc.).

I have emphasized in many papers (e.g., Pattee, 1969, 1972, 1982) that the matter-symbol **distinction** is not only an objective basis for defining life but a necessity condition for open-ended evolution.

Like all dualisms, this must be incoherent. Is not a symbol just about the least objective thing in the world?

Biologists call this matter-symbol **distinction** the phenotype and genotype. Computationalists call this the hardware-software distinction. Philosophers elevate this distinction to the brain-mind problem. What is not as well known is that even in the formulation of physical theories a form of matter-symbol distinction is necessary to separate laws and initial conditions.

Nice try, Howard.

For my argument here, I will mean by matter and energy those aspects of our experience that are normally associated with physical laws. These laws describe those events that are as independent of the observer as possible, i.e., independent of initial conditions. The laws themselves are moot until we provide the initial conditions by a process of measurement. Laws and measurements are necessarily distinct categories. Laws do not make measurements, individuals make measurements. Measurement is an intentional act that has local significance and hence involves symbolic aspects usually in the form of a numerical record. This is the **physical basis** of the matter-symbol distinction.

You have just begged the whole issue, Howard. Since when is a measurement physical? In that sense, initial conditions are not physical, they are normative. Laws are also symbolic and normative. Where is the distinction? Where is the **physics**? If there is any physics, which I doubt, it must be a Kantian noumenon. Everything you speak of is phenomenal. The initial condition for the cosmos must be something like our AZO/X/QRP. Nothing less will ever fly. Nothing less could have semantic closure. There is no epistemic cut. Everything is episteme. The only substance to the world is its relational coherence. That coherence is the present noumenon and then the ultimate phenomenon, as it is finally, eschatologically revealed.

From the origin of life and evolutionary perspective the **most difficult problem** is how material structures following physical laws with no function or significance were gradually harnessed by syntactical rules to provide function and significance as symbols (e.g., Pattee, 1969; 1992). **I will not say much more about the origin problem here.** For several reasons, one of which is its difficulty, the origin of symbols is not considered one of the central problems in any area of philosophy or science. Another reason is that for most scientific models it is not necessary to know the nature or origin of symbols. Natural language, logic, mathematical symbol systems, and computers are most commonly treated simply as well-developed tools, and for most models there is no need to ask how they originated.

Thank you for your honesty, Howard. But is this not throwing in the towel? Are you not then whistling in the dark? How will you know if you are looking at the problem backwards, upside down and inside out? You are ripping out some of the scraps, treating them entirely out of context, all in the name of scientific progress. Why not just give coherence a chance?

[...] Material reductions are certainly one necessary type of model for understanding symbol systems.

However, I am not a reductionist in the sense of those who claim that symbols are "nothing but" matter. "Nothing but" implies that the only model that is required to understand symbols is a complete materialist or physical law model. Reductionists are generally happy when they have discovered the material correlates of higher level behavior. My position is that no complete physical description of these material structures, although correct in all details, will tell us all we need to know about their symbolic function.

[...] I will only elaborate on the well-established value of using complementary models without entering into the **undecidable metaphysical issue** of which model represents reality. Complementary models are well-known in physics. Particle and wave, microscopic and macroscopic, deterministic and stochastic, coarse and fine grained, reversible and irreversible models are necessary for fully understanding any complex system. Rosen (1977) has usefully defined a measure of system complexity by the number of models that we require to adequately understand its behavior.

Well, somebody will eventually have to address the metaphysics. To assume that you can do the physics without the metaphysics is to presuppose a non-contextuality. This is just to prejudge the whole ball game.

Symbols are difficult to define in any simple way because symbols are functional, and function cannot be ascribed to local structures in **isolation**. The concept of symbol, like the more general concept of function, has no intrinsic meaning outside the context of an **entire** symbol system [...]

The concepts of closure and entirety are virtually synonymous. Gnosis and coherence are all or nothing. We are able to survive on scraps of knowledge only because the noumenal coherence acts as our invisible hand, on all levels of our existence. We put up with ignorance only because we can imagine no alternative.

The reason that laws cannot describe symbol function, or any function, is because we specifically restrict physical laws to describe only those properties of matter that are, by principles of invariance and symmetry, as independent of observers and individual measurements as possible, as I stated in Sec. 2. This is necessary to achieve the characteristic universality of laws. Symbols, by contrast, are generated with few physical restrictions but are eventually selected for their contribution to the survival of individual

units in a **local** environment.

Is the contradiction in these two sequential definitions of symbol not perfectly stark? For Howard, contextuality seems entirely fungible. Survival is sometimes a local issue. Evolution, by definition, cannot be. By not paying attention to the metaphysics, Howard loses the thread of any logic. Without a compass, you are bound to walk in circles.

Of course if one believes that everything is a computation, or that by improving simulations they will eventually become realizations then one sees no matter-symbol problem (Pattee, 1988). At the other extreme there are physical reductionists who see symbols only as an illusion, like phlogiston and the ether, that will be unnecessary when an adequate material description of symbolic behavior is found (e.g., Churchland, 1981; Crick, 1993).

[From Complexity to Simplicity: Nature and Symbols](#), Arantza Etxeberria & Alvaro Moreno (1999):

The question is: do control constraints **arise spontaneously**? Many researchers expect that the science of the future will explain the evolutionary transition leading to closed organizations solely by means of physical, dynamical theories, such as self-organization. Although this may seem to be the ideal kind of explanation, Pattee's work, in fact, aims to show that such explanation is not possible, because there are in principle problems to reconstruct the causal sequence leading to the production of a control hierarchy and its typical interactions.

I'd like to see someone pick up on this point. It is not clear from this statement whether the problem is only epistemological or is actually ontological. Is Pattee alleging that the origin of constraints is a case of 'strong emergence'?

Once again I find that biosemioticians are masters in the avoidance of metaphysical commitment. The state of the art of this avoidance may be witnessed in a [collection of essays](#) noted just one year ago. This avoidance is in the venerable tradition of the 'linguistic turn' in philosophy where the strategy is to talk every problem to death. Is this not what semantics is for: Rhetoric?

[12/5]

Organicism, functionalism and biosemiotics are non-reductive in a similar fashion. They take emergent properties seriously, while downplaying their ontological commitments. They must all, however, deal with the problem of closure. It is here that they stumble. Howard Pattee emphasizes closure more than the others, and yet he fails to do it justice. Closure is a more emphatic instance of holism. It embraces coherence.

The bone I must pick is with the notion of partial or local closure. There is the local pluralism of Pattee & Co., or there is the global monism of the BPW sort. When Quine [introduced](#) semantic holism to the philosophical community, it was not of the partial or local variety. Anything less than a complete holism ought to verge on the oxymoronic, one would think. Yet, somehow, the problem of completeness has eluded the biosemioticians. The reason must be that they remain committed to evolution. They see biological holism or organicism as an emergent property. It is something that can reemerge and operate in a local context.

More directly put, the biosemioticians remain anti-teleological. In like manner, they eschew vitalism. To do otherwise would be to invite a confrontation with the biological establishment, a development that this already fringe group could ill-afford. Into their silence, we must venture.

[Naturalism](#) is the defining term here:

Naturalism, as a larger category than materialism, can give a more credible account for moral realism than the narrower thesis of materialism. Naturalists that allow for essences and **teleology** can account

for morality as part of human flourishing and natural properties of the universe, but this requires a pluralist ontology. Naturalism in a classic sense of this word (ala Aristotle) is a "**thick**" naturalism that holds that things have natures and essences. Value is irreducible to physical properties. Value, such as moral properties, can be found in natures; fact and value are linked, and morality flows from this view. It is metaphysically and normatively rich.

The **teleology** (a) mentioned here must be highly restricted: a minimalist teleology. This 'thick' naturalism is what the biosemioticians are attempting to reintroduce, as a pluralistic counter to reductive, monistic materialism, or simply physicalism. That there is a slippery slope from naturalism to supernaturalism is evidenced by the wariness with which the materialists treat these back-sliding neo-naturalists.

Let us reconsider Quine's language model. Natural language is the model of a complete, holistic system, and, yet, supposedly, it did evolve ex nihilo. It is an entirely emergent system. Or is it? Once again, I must demur.

I submit that natural language could have evolved only in the context of a organismic or holistic natural intelligence, only in a society of conscious agents. I apply the same model to the 'emergence' of biology. I do not accept the notion that language and thought are synonymous. There must exist archetypes of the form of AZO/X/QRP well beyond the confines of space and time, as the necessarily anthropic context of Creation.

[Jaegwon Kim](#)'s critique of non-reductive physicalism still stands, but his 1989 'Myth of Non-reductive Materialism' is not available online. Instead, we may examine **William Hasker's** [How Not To Be A Reductivist](#), (2003):

"Non-reductive" accounts of mentality are relatively common these days; it is widely recognized that certain kinds of reductivism should be avoided. However, on closer examination it often turns out that these accounts are reductive after all in a way that undermines the significance of mentality – and, it will be argued, results in a position that is in the end simply untenable. Not being a reductivist requires going further in the other direction than a great many philosophers are willing to go.

Bill has an interesting thesis, but first I must apologize for missing an important book: [The Last Word](#) by Thomas Nagel (1997). Check out the last chapter, "Evolutionary Naturalism and the Fear of Religion," by searching on '[religion](#)':

My guess is that this cosmic authority problem is not a rare condition and that it is responsible for much of the scientism and reductionism of our time. One of the tendencies it supports is the ludicrous overuse of evolutionary biology to explain everything about life, including everything about the human mind. Darwin enabled modern secular culture to heave a great collective sigh of relief, by apparently providing a way to eliminate purpose, meaning, and design as fundamental features of the world. (p. 131)

And this coming from a staunch anti-theist. Then referring to Charles Peirce's fervent naturalism:

The reason I call this view alarming is that it is hard to know what world picture to associate it with, and difficult to avoid the suspicion that the picture will be religious, or quasi-religious. . . . Even without God, the idea of a natural sympathy between the deepest truths of nature and the deepest layers of the human mind, which can be exploited to allow gradual development of a truer and truer conception of reality, makes us more at home in the universe than is secularly comfortable. (pp. 129-30)

[...] I suspect there is a deep seated aversion in the modern "disenchanted" Weltanschauung to any ultimate principles that are not dead -- that is, devoid of any reference to the possibility of life or consciousness. (p. 133)

But as Mark Johnson has said to me, if one asks, 'Why is the natural order such as to make the appearance of rational beings likely?' it is very difficult to imagine any answer to the question that is not **teleological**" (p. 138 n.).

Thomas is not pulling any punches here. Certainly there is a refreshing honesty coming from the

academic heartland, a turn that I had almost discounted.

[12/6]

As effectively as anyone, William Hasker and Thomas Nagel have described the awkwardness of academia's attempt to disentangle itself from the centuries of its deconstructive reductionism. The slipperiness of the reconstructive slope is what makes this incipient back-sliding so problematic for the otherwise thoroughly secular mind. Once you let the teleological genie out of its bottle, God only knows what havoc may be wrought.

In grappling with teleology you are, very simply, grappling with a tar-baby. My entire thesis is just that there can be no teleology without a singular Telos, which, quite logically, is precisely the BPW. It is not particularly controversial to point out that virtually any form of non-reductionism is latently, if not patently, teleological. Thus it is impossible for the materialists to retreat into a 'thick' naturalism without finding themselves falling under the influence of the Great Attractor that is the Telos. Kim and Nagel acknowledge this fact reluctantly, Hasker enthusiastically. The rest of the intelligentsia? They remain stoically silent. Something will break their silence, and not long hence.

We ought to wonder where are William's theological colleagues. The paper to which I have [referred](#) has been published by [ISCID](#) &ff., ironically an organization with which I recently interacted. Perhaps we can trace Bill's theological connections through it. Two of his [books](#) were previously published by [IVP](#), and two others by Cornell. This is hardly a low profile theologian. Here is a [critique](#) of his 'emergent dualism'. Let me examine the [ISCID journal](#) for any other traces of the Great Attractor.

The first paper in the same issue as William's is Timothy O'Connor's [Groundwork for an Emergentist Account of the Mental](#). **He defends an ontological account of emergence in place of the more prevalent epistemological accounts. As for the reason for the disparity:**

(I have the impression in discussing this matter with other philosophers that many think that if there were emergent properties, they would be ubiquitous in nature, appearing at many or all importantly unified levels of natural organization. This strikes me as a groundless judgment.) More generally, the commitment to micro-reducibility, particularly among philosophers, is partly an overreaction to the now **falsified crude** conception of levels of nature propounded by early emergentists, one based in a much simpler picture of higher-level phenomena than we have at present.

Well, pardon my 'false crudeness'. So much for coherence! On the last two pages of the paper, Tim grapples with the emergence of selves:

Taking the phenomena of freedom of choice seriously brings yet further difficulties. It appears to involve the idea of a fundamentally personal causal capacity to initiate behavior for the sake of reasons. If there is such a capacity in normally-functioning, mature **human** beings, one should be able to determine the precise underlying properties on which this distinctive capacity depends. Conversely, what structural transformations in the human nervous system would result in long-standing (or permanent) loss of this capacity?

Is there to be a recognizable personal self in Tim's ontology? If so, is that not a folksy or 'crude' kind of emergence? He seems to waffle on this point. If one admits a unified human self, have not the worst fears of the materialists and secularists very nearly been realized?

In the third paper in this issue, [Functionalism Without Physicalism: Outline of an Emergentist Program](#), Robert Koons defends his own 'neo-functionalism':

There are two critical differences between Functionalism and Neo-Functionalism. First, as I have said above, Neo-Functionalism rejects the causal closure of the domain of first-order physical states. Neo-Functionalism embraces genuine, emergent downward causation, causation that makes an ineliminable

difference to the objective chance of physical events. Second, unlike Functionalism, Neo-Functionalism is not committed to denying that mental states lack any intrinsic character. For Neo-Functionalism, higher-order, mental and other **teleological** states are first-class citizens of the ontology, not an ontological free lunch. These higher-order properties have instances in their own right -- they are not merely instantiated by virtue of the instantiation of other, first-order properties.

It would be hard to be more ontologically committed than this.

In fact, in *Realism Regained*, I gave several arguments for thinking that it is effect-tropes that necessitate their causes, and not vice versa.

Can anyone be more blatantly teleological? Robert goes on to employ the Principle of Least Action (LAP) in physics as a model for mentally mediated teleology. This is his TPE, Teleological Propensity Enhancement, model. Darn, why didn't I think of that? Indeed, our BPW may be viewed as a ramified LAP/TPE on the cosmic level. I had better flesh this out, in due course. I do speak only semi-facetiously of God's laziness, or, more accurately, her minimalist proclivity w.r.t. Creation. This is just the Tom (Becky?) Sawyer model of Creation.

I'm getting a clearer picture now of why my rear end got [canned](#) over at the ISCID forum back when. There is some pretty direct competition going down here. They promote a piecemeal paradigm shift. I'm holding out for a piece of prophetic drama, i.e. millenarian revelation. You takes your choice and you places your bet. Where's [Jimmy](#) the Greek when we need him? Les jeux sont fait?

[Robert](#) may just be my most formidable competition in this moderate crowd. But where does he sit w.r.t. the BPW? His evolutionary ontogeny ('emergent dualism?') is pretty much in the mold of the moderate [ASA](#). When the IDers latch onto this Neo-functionalism and TPE business, they are more likely to make a federal (cosmic, cosmogonic) case out of it. They're not going to like the BPW metaphysics, but it won't be so easy for them to avoid it, especially not if I have anything to say about it. Are they not already out sniffing in these precincts?

[12/7]

The ones who are missing in action are the Christian idealists, i.e. [Jack & Co.](#) at Oxford, not to mention [Owen](#). Have they left no remnant? Even the Christian Science immaterialists have fallen on hard times. The closest to such a remnant, outside of the pantheist tradition, may be the [New Thought Movement](#) of 'religious idealists'. It now seems to include some process theology as well. Actually I'm impressed with this [NTM](#) home page. What's going on here? Has the action picked up since their Bicentennial conference? I notice, however, that Alan's featured [New Thought Alliance](#) links (Clearwater, Scientology??) are inactive. At present, the NTM seems to exist mainly in [Alan's](#) mind. It would take some sleuthing to find another focus. And while on the subject of Christian idealism, consider this [review](#) of a critique of Jacob Böhme. It may be that transcendentalism remains the primary refuge of theistic idealism. My hometown of Concord, MA, was once its radical source on these shores. However, transcendentalism seems to have devolved into a diffuse literary movement whose main successor was theistic existentialism.

Consider, however, [American idealism](#) (3,700 hits). Here is an excellent set of [reviews](#) (August 2003) (mostly from the British perspective) of this Anglo-American tradition. The roster is impressive, and one can catch a sense of excitement in many of the abstracts. Clearly there is a sense of movement and anticipation. Let us not disappoint. We need to get hold of these papers. It almost seems to have been a revival meeting! [Leslie Armour](#) is a contemporary (Canadian) idealist of note. The dearth of U.S. participation here or the lack of an equivalent domestic collection may be significant.

I will need to review McTaggart:

J. M. E. McTaggart would readily qualify as a personalist on the grounds that he held that ultimate reality consists of a society of persons. But his **personalism** is deflationary since he does not recognise the necessity for one controlling Person. He recognises the Absolute, but this Absolute is not a person. It is a unity of persons but not a personal unity. Second, an attempt is made to point out that J. M. E. McTaggart is negative on the idea of a personal, creative God. To affirm the reality of a creative God would mean to affirm the reality of time - and this is something that he rejects.

One can see why evangelicals are wary of idealism. My effort to resolve these potential contradictions remains to be tested. My absolute is the Matrix, a proto-person. Now there's an ugly expression!

In the meantime, and in parallel, I am reexamining [Thoughts on Thinking Matter](#) by James Barham, the self-same paper that got me into trouble on the ISCID [forum](#). Is the gap between biosemiotics and idealism conceptual or just professional in nature?

The Anglo-American version was the last refuge of the continental Idealism that focused on Hegel. This refuge, however, was wasted by the World Wars. It seems that the fates of Idealism and idealism are closely related. Can the former be revived in the midst of our anti-idealist *zeitgeist*. That is the trick. And you must see Thomas Friedman's [American Idol](#) on this latter.

A connection between Robert Koons and the IDers is Robert's lengthy [review](#) of William Dembski's book, [No Free Lunch](#) (2001):

As new data about the specified complexity pours in, especially from computer-driven analyses of the functional regions in the configurational space of proteins, the informational challenge to Darwinism should soon reach a critical level. At that point, even the best efforts by the biological establishment to squash this challenge through name-calling, bullying, and stonewalling (which have already been so much in evidence) will be doomed to failure.

There is no doubt of Robert's creationist sympathies. His espousal of their cause is not reciprocated, however. The IDers and creationists pay scant attention to the more subtle philosophical issues being raised by Koons & Co. The IDers posture themselves as hard-nosed scientists and wish to engage in a direct confrontation with their materialist colleagues. From their perspective, philosophy just muddies the waters. I have noted on previous occasions that the creationists are emphatic Cartesian dualists. Their God is the big Mechanic in the sky. The Matrix is the very last thing they want to hear about. So, no, I don't think we should hold our breath waiting for the creationists to become born again immaterialists or non-dualists. We'll have to look elsewhere for co-conspirators.

[12/8]

We might wonder whether there are any other non-dualistic creationists on the Internet:

[non-dualistic creationist OR non-dualistic theist OR non-dualistic theism OR non-dualistic creationism](#) (0 hits).

Not yet, evidently. What will it take to turn this situation around?

It is one of the great, if not *the* greatest, historical ironies that (Western) rationalism bases itself on the irrationality of dualism, while it is the 'mystics' who have adopted the coherence of non-dualism as the basis of their mysticism. It is as if there were an historical conspiracy to avoid, until the propitious time, the only possible foundation for coherence and rationality: non-dualistic theism. It must be part of the script of our self-concealing, self-revealing, dramaturgical God.

The Hindu creation story comes closest to what I have in mind. Here is a [quote](#) from Joseph Campbell:

Vishnu is pictured as the divine dreamer of the world dream. Vishnu sleeps on a great serpent, whose name is Ananta [ouroboros, no doubt], which means "Endless." The serpent floats on the universal ocean, called the Milky Ocean. But this Milky Ocean and the Serpent and the sleeping God: these are all the same thing. They are three inflections of the same thing, and that thing can be thought of also as the subtle substance that the wind of the mind stirs into action when the universe of all these shifting forms is brought into being. Vishnu, the God, sleeps, and the activity of his mind stuff creates dreams, and we are all his dream: the world is Vishnu's dream. And just as, in your dreams, all the images that you behold and all the people who appear are really manifestations of your own dreaming power, so are we all manifestations of Vishnu's dreaming power. We are no more independent entities than the dream figures in our own dreams.

Howard Abrams then appends his own thoughts:

Do I really think we are nothing more than God's dream? Perhaps. There are plenty of rabbinical and mythological references to God who dreams, thinks, or speaks, and the things come to be. Not much different, I suppose. I know, that is not the unsettling question here— Do I think we are not substantial, like a dream? Perhaps. Would explain a bit, don't you agree?

But I like to put this myth on its sleepy head... is this world just an expression of our own dreams? A figment of our imagination. Clearly, our perception and interpretation is nothing more than cerebral projections on the stimulation of our senses. But this idea doesn't diminish their worth!

I've always been a big fan of science fiction that alters our perception of reality. And it is nice that movies are trying to render those ideas, like that *Truman Show* or *The Matrix*. Does questioning reality, make it any less real? Perhaps. But it certainly makes it richer.

I agree. The only problem with the mystical tradition is that it eschews the obvious logic of the BPW. Only the prophetic tradition posits a unique Creation, which by implication must be the best possible world. The only problem with creationism is that it has become the exclusive domain, simply by intellectual default, of the very literal minded **fundamentalists**. Their literalism forces them into a dualistic, almost mechanistic interpretation of Creation. Theirs is the 'watchmaker' God. It will be a struggle to wrest Creation from their very tight grip. No, it will be a stealth operation, carried out right under their noses, here on the Internet. I know that I cannot be the only one in the world who is willing to gamble everything on coherence. I just keep blogging away here until that someone else shows up. Then I can retire. Right?

[Vishnu & dream & world](#) (17,000 hits). This is hardly an obscure idea on the Internet. So why does no one else in the prophetic tradition see this as the ticket to avoid our three-century-long struggle with the antinomies of Cartesian dualism? Does not everyone agree that the mind-brain problem is the unparalleled conundrum of modernism? There must be some great psychological barrier standing between us and coherence. Is it an unconscious fear of the eschatological implications concerning a final cosmic revelation? Anything less could hardly account for the magnitude of our aversion to what would otherwise be the most obvious of ideas.

[12/9]

I'm thinking further about the historical irony concerning monism, dualism, mysticism and rationalism, and especially about the choreography thereof.

Of all the spiritual luminaries in history, two *personalities* stand out: Buddha and Jesus. Have I not forgotten many other outstanding spiritual leaders: Mohammed, Moses, Lao Tse, Zoroaster, etc., etc.? Yes, and no. I'm just looking at the body count, or, more specifically at the effigy count. After Buddha and Jesus, who has the most effigies? I frankly have no idea. But this is unfair, you say. An Islamic effigy is a sacrilege. We could say that Mohammed was a modest being, but then perhaps, to paraphrase Winston, he had much reason for modesty. What were his reasons? Really just one reason: he was, by

his own repeated admonition, just the messenger. Such was not the case with our dynamic duo. In both instances the medium emphatically was the message.

Reconsider our 'lazy', or least-action principled, optimizing Matrix. The dramaturgical nature of M is manifested in Z, the zodiacal cycle of psyches. We, along with our feathered and furry friends, are the incarnation of Z. Is that not enough drama? No. There has to be a plot line, a story, a metanarrative, a beginning, middle and end, if there is to be coherence. What then is the story, and who has the speaking parts? To a first approximation there is just the Hero. Between X and B, that figure is clearly X. What then of B and Mo, etc.? They have the supporting, conflicting roles. They provide the romantic-gothic twists and turns and flourishes.

What then is our hero? That depends on the optimal story-line. Can there be a better line than the soteriological one? We're still open to suggestions, anyone? Lacking such: hero = savior. This is not brain surgery, now is it?

And where do we place our protagonist: beginning, middle or end? Should X not have been at the end? Admittedly, this does get a bit tricky, but, to make a long story short, X goes in the middle, with the caveat of a another, final appearance. X is then bracketed mainly with B and Mo. To understand the convolutions of history, we had best start with this peculiar seeming bracketing.

The bracketing is mainly in the furtherance of diversity. With only this one BPW, we will need to work overtime to squeeze every last drop of diversity out of it. Does this not contradict the [LAP](#)? Yes, and no. Consider the gothiccity of the [Mandelbrot](#) ($z' = z^2 + C$). Our mandel-braided world optimizes diversity and simplicity at the same time, using the generating formula of AZO/X/QRP. Ma(tricks) does not have to worry her pretty little head with the details, if she just gets the generating formula right. And Ma does give herself a cameo, that is just B, as I propose for the sake of argument. And Mo? Mo, dialectically would be the antithesis of B, in order, at least, not be be the antithesis of X. After that, history can pretty much take care of itself. In fact, that is what you and I are doing right here, just taking care of business, just wrapping things up, or is it just rapping?

I look toward the optimal reappearance of the hero. In the style of dialectics, this would be, finally, the antihero, or the anti-X. Perusers of these pages will know that my rap does not quite end there. I am an observer in the postmodern, quantum tradition. I know that mere observation is impossible. It is with no small relish that I attempt to make that point. The rest will just have to be history, or the end thereof.

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11/10/03

Cosmic Dialectics

By now both of us realize that the titles of these longer pages are not meant to be either descriptive or prescriptive, but are more for the benefit of Google than for anything else. This site has become, in this last year, primarily a philosophical diary or 'blog'. Instead of titles, I just use markers. The markers tend to reflect whatever was the last subject on the previous page. Nonetheless, permit me a very brief embellishment.

I owe more to Hegel than I know. What I do know of his work comes third hand, mainly from people with very different agendas from my own. I'll wager that much of my substance will find its precedence therein. My dialectical predilections certainly will.

The [dialectic](#) is the primordial cycle or bootstrap. It is the original breaking of the Matrical symmetry. It is also the Tao, with its yin and yang. Hegel was rather less the personalist than myself. I am more into the I-Thou dialectic of Martin Buber. The I-Thou precedes the I-It. Georg was more the absolutist, but I don't know that his absolute was any more or less objectifiable than my Matrix. Martin's dialectic was more relational than Georg's.

Moses and Mohammed are the antithesis of the Matrix. Jesus (X) is the synthesis. Then there is the Alpha and Omega. History is their dialog. X is the dialectical nexus or cross-roads of the cosmos and of history. The Matrix is the dialectical source.

I attempt to synthesize the prophetic and pantheist traditions. Previous syntheses, e.g. Hegel's, have tended to be weighted toward the pantheist, impersonal side. This leans heavily the other way.

The dialectical juxtaposition of thesis and antithesis will help to maximize diversity. It is our job here to leave no stones unturned. We exercise every option.

Now that was short and sweet.

[This topic is continued below, and is taken up again on [1/3/04](#).]

[12/12]

Not to change the subject or anything, but how 'bout that there [intentionalism](#)? As I scanned the previous topics, this one seemed most in need of a review, and hopefully a brief one.

A mental monist has no perception problem, and, to a first approximation, no problems of any kind. Well, the only problem is to create problems. Somebody must have done a good job of manufacturing problems, since we seem to have no lack in that department. Problems are created by conflict. A conflict is an obstacle between me and my desire. It is a separation of subject and desired object. Or it may be that one desire gets in the way of another. The BPW thesis is that our problems are optimal.

The materialist looks at our limited forms of separation and surmises that atomism is the natural state of affairs, and that relations are epiphenomenal. Holding the world together is the main problem. For the mentalist it is just the reverse.

The materialist is gradually being coaxed into the perspective of the mentalist. Now we are both faced with the problem of explaining symmetry breaking, which is not unrelated to the separation problem.

Dialectical materialism is another example. The thesis creates its antithesis. This is a symmetry breaking

separation. How does this happen? The formation of the thesis, or a distinct idea, would be the hard part. The BPW thesis may be the first and last. God thinks to herself, 'If we are going to do anything at all, let's do it right.' But there must be a prior self to have the thought, then the BPW becomes the antithesis of the primal self. Logically prior to the self is the toti-potentiality of the Matrix. The realizing self is its antithesis. The primal self could be X. 'Why hast thou forsaken me?' This is the primal separation. M & X come 'before' the AZO/QRP. X then is the prototype of Z, and it is X that gets pulled into the spark gap, or head-tail, A/O (history) gap of the ouroboros or primal Zoo-cycle. That is the dynamic of the incarnation. Every time I do genesis, it will be a variation on the theme. Self-realization is the A&O of Creation. X is that. We are the preamble to X. History is its parturition.

All of this is in the one gnostic presence. There is no agnosis, no knowledge problem, until there is absence. Absence is local. Holism is global. All systems are maximally entangled. Freedom derives from the symmetry of 'redundancy'. Metabolism/atomism is the measure of our removal from the boundary conditions of optimality.

[12/17]

I am enjoying the [Music of the Primes](#) by Marcus du Sautoy (2003). It gives a good account of the prime politics, but I must reiterate my objection to Platonism. Plato gives a bad name to idealism. His is a non-relational idealism. His forms just seem to float free in the void, unattached. This is not how it works. Sautoy quotes **Hardy**:

"317 is a prime, not because we think so, or because our minds are shaped in one way rather than another, but because it is so, because mathematical reality is built that way." (G. H. Hardy, A Mathematicians Apology, 1940)

This is just silly. Great minds can and do so easily talk themselves into absurd corners. What is 317? It is scratches on a paper, in the first instance. It also refers to a place in an abstract sequence. The most important point is that no members of that sequence can exist outside of that sequence. A number is the epitome of contextuality. Where does that sequence exist? That sequence exists only in the context of its normative usage.

Objection? A computer may be programmed to test for primality. It will usually print out '317' in the appropriate context. But what is a computer? Yes, I have one sitting in front of me, which could instantiate a universal Turing machine, albeit with finite memory. However, it is still just an artifact existing only in a normative context. If it began to fail, only a teleologically motivated, socially embedded agent could ultimately determine its lack of propriety.

Objection: physical processes instantiate many mathematical forms, including, arguably, primality. We would never have evolved if primality had not previously been physically manifested. But does this not beg the question of Creation? Mathematical physics is just one necessary part of the greater coherence of the world. It is a manifestation of the inherent relationalism of reality. The relationalism may only be grounded in the mind-like ambience of the Matrix. The relations are internal and, as such, may exist only in a larger teleological context.

[12/18]

Marcus draws our attention to two species of cicadas, often found together in the woods, having life cycles of 13 and 17 years, respectively. He points out that the relative primality of their cycles has selective advantages. We are left to infer the usual reductive explanation: numbers & atoms (i.e. selected DNA) are all we need to understand. It does seem rather straight forward, but I must not succumb to such

blandishments. Permit me then to object.

Is this natural phenomenon not reducible to mathematical physics, at least in theory? I'll be the naysayer. I detect teleology. What I see happening in those woods is a microcosm that cannot be isolated from the macrocosm, and I'm not talking ecology. I'm talking ontology.

But here, possibly, is an additional piece of evidence for the Platonists: predator-prey dynamics readily [generates](#) prime numbers. Thus do we have a natural prime number calculator. However, the notion of a 'natural calculator' is illegitimate. To speak of cicadas as calculating would be to anthropomorphize them.

Suppose, instead, that one of our physical constants turned out to be a prime number, for reasons comparable to those given here. Would this not vindicate a Platonic interpretation of mathematics? Or would this attribution be another form of anthropomorphism? I could rather argue for the evident unnaturalness of physics. It might well constitute further evidence for panpsychism.

[12/20]

Neither quantity nor quality may be adequately naturalized. That leaves the very concept of nature without proper reference. Numbers are the individuation of quantity. They are our attempt to anthropomorphize quantity. But where would quantity be without numbers? It would seem that natural intelligence must come before nature. Ironically, physics, imbued as it is with mathematics, is turning out to be the least natural aspect of nature.

The crux of the unnaturalness of physics lies in the centrality of the [e^{i*pi} = -1](#) syzygy. This coincidence remains our exhibit A for panpsychism. The problem of primality is an off-shoot of this. All of this, in turn, lies in the archetype of Pi, which relates significantly to all of the abstract structures and symmetries of the world. It is Pi that holds together the ouroboric dialectic of the cosmos. Pi and X are the seeds of cosmic intelligence and the BPW within the Matrix. We have already considered the [dialectics](#) (and [here](#)) of the Archetypes. Such dualities play a fundamental role in every religious and spiritual tradition. Pi is the ultimately abstract distillation of the Matrical potency. Abstract, yes, but an abstraction that also happens to provide the foundation for physics, in an elegantly holographic fashion.

This brings us back to the [Music of the Primes](#). Is it proper to refer to the primes as the 'atoms of arithmetic'? It is this reductionism which causes us to be surprised at every new manifestation of the organicism of mathematics, the Riemann Hypothesis being the case in point. To understand the primes, we must first understand pi, and to understand Pi, we must understand the Archetypes. One may stare all day at the printed notes without hearing the symphony. Ramanujan could hear the symphony, but could not rationalize it. We attempt the rationalization, in dialectical fashion. Mathematics exists only in a cosmic context. We attempt to describe the context.

[12/21]

I [originally](#) got mixed up with numbers on these pages in an attempt to [rationalize](#) the Monster Group. I counter the alleged Platonic or mind independent nature of the Monster with the organicity of mathematics. The organicity of mathematics is evidenced particularly in the ubiquity of Pi and the centrality of Riemann's Hypothesis concerning his zeta function. It should be noted that Pi, along with 'e' and 'i', plays a critical role in the [zeta function](#).

Previously I have [contrasted](#) (and [here](#)) Platonism and Pythagoreanism. Scientists favor Pythagoras' monism while philosophers favor Plato's dualism. I see Pythagoras as a stepping stone first to

immaterialism and then to the BPW. Plato and Spinoza are obstacles. They both discount the coherence of the world: Plato because of his dualism, Spinoza because of his mystical atheism. Both would probably subscribe to Kant's impenetrable, mind independent Noumenon. In the cosmic Presence of the Eschaton, I would suggest that the residual noumenon is absorbed into the phenomenal, eternal Present. This is gnosis with a vengeance.

Return now to [Hardy's](#) alleged independent reality of '317', but that is not quite what he claims. He says that 317 is a prime, regardless of what anyone else might think. Or, as we noted previously, some cicadas are likely to have prime numbered life cycles, human conventions notwithstanding. Both true. But wait. Wherever 317 exists, it will be a prime, but that does not entail that 317, *per se*, is mind independent. One might even imagine a cicada with a 317 year life cycle. Would that not prove Hardy's point? I will argue no.

We simply return to the notion of a [cycle](#). A cycle is irreducibly normative. The counting of them is necessarily conventional. This is the whole point of positing R & Pi to be Archetypes of Creation. The normativity of logic and math is inescapable. Does this entail that mathematical truth is relative to human convention? No, but it does entail that mathematical and human normativity have the same source. Thus are we unable to avoid the posit of a cosmic normativity, which is logically ascribed to a self-reflecting cosmic intelligence. Morality stands to reason only to the degree that it may reflect this self-same Source. Are we hereby conflating mathematics and morality? Yes and no. They differ only in the type of logic involved, but not in their desired universal teleology.

The 'Pythagorean' scientists pull a cheap shot, even if it is usually unwitting. They are much too quick to justify their mysticism *vis a vis* scientific materialism by a usually gratuitous appeal to a Spinoza style of atheism, thereby departing from the more coherent gnosis of the Pythagorean and neo-Platonic tradition. It would appear that Pythagoras stands to be rescued from these neo-Pythagoreans, but we need not divert to historical *ad hominem*s.

Math and morality are equally grounded in the Matrix. Their full realization is mediated only through the teleology of history. '317's' claim to existence is, along with everything else, relative to that Telos. The telic 317 may only be barely recognizable relative to Hardy's 317. Only time can tell. The personality of every number and every human is subject to teleological revision.

The singular existence of mathematics is just a shadow of the singularity of the BPW.

The Monster Group need be no more or less teleological than a biological cell. As in the case of the cell, I do not have to point to any particular part of the MG in order to argue cogently for its global **functionality**.

The problem for the materialists might now be to point to something that is not normative. I'm not presently aware that they are able to do this. This becomes a big problem. Should we feel sorry for them in their logical predicament? No, I think the rest of us should take this opportunity to move ahead with our lives. We should feel much less restricted by their obsolete absolutism. Our argument then must focus on the incoherence of the postmodern pluralists. We must ask them to justify their incoherence in light of the modern pandemic of alienation and nihilism. Should we not give meaning a chance? For how long must we refuse to ask ultimate questions?

It was **James Barham** who [first impressed](#) upon me the normativity of the reproduction cycle. This is a simple but profound observation. Is there any observation that points more clearly to the logical necessity of panpsychism? Is any other observation more crucial to the inevitable ascendancy of immaterialism? If there be such, then consider the case closed. All we need now is to find an articulate materialist with whom to discuss this point. Are there any left? Where is [Jaegwon](#) (and [here](#), etc.) when we need him? Pragmatically, I doubt that he would want to be entangled in the politics of the BPW, but there don't seem to be any other physicalists of his evident ability.

Fear of the political ascendancy of [fundamentalism](#) (and [here](#), [here](#), [here](#), [here](#), etc.) greatly inhibits the long overdue intellectual debate between materialists and anti-materialists. The fundamentalists have managed to reduce this discussion to its lowest denomination. Vociferous bad thinking and narrow thinking drives out the rest. However, when this inhibition is finally overcome, as someday it must, it is likely then to burst forth in a more dramatic fashion than it would have otherwise. This drama will surely play into the prophetic type of scenario being outlined here. In that case, we need not wax impatient with the historical choreography. A good drama is always worth the wait, even when the wait may be longer than a lifetime.

[12/23]

I have been reading Robert Brandom's [Modality, Normativity, and Intentionality](#) (c. 2000). It is an excellent overview and modern history of these topics going back to **Kant**. From Robert's list of [publications](#), we may surmise more than a passing interest in idealism. Any idealism, however, is well covered here by his attention to linguistic detail. His point is, nonetheless, that M, N & I are inescapable in any type or level of discourse. Early in the last century there were attempts to reduce M, N & I to the purely descriptive and extensional language of logical empiricism. But Kant had already demonstrated the illegitimacy of any such attempt at 'naturalism' even, and especially, in scientific discourse. It seems that if our philosophical colleagues had properly done their Kantian homework we might have been spared a century of analysis. Robert certainly underscores James Barham's [thesis](#). I trust, however, that we managed to learn a thing or two on our analytical junket.

May we then infer idealism from Robert's rendition of Kant, or are we merely reestablishing the rules of our language game? We return, yet again, to the allegation of an [Epistemic-Ontic Divide](#). There is such a divide just in the case of a robust intrusion of Kant's noumenal realm. Only thus did Kant attempt to shield us from what is about to transpire by way of a radical, and probably BPW style of, immaterialism. Well, Manny, you gave it the old college try.

The uncovering of the noumenal is just the task of any final revelation. The physicists were pinning their hopes on a final TOE, but they appear to have succumbed to the non-trivial blandishments of the Monster Group. They have failed to appreciate the esoteric, holistic and intensional potency of Pi. We step into this breach by picking up on Pi along with AZO/X/QRP, and thereby attempt to steal the show from under their noses. All the while we remain in stealth mode, under the academic radar, protected by the Fundamentalist/Creationist cloud of chaff, reinforced, perhaps, by a bit of acronyms (ay) and anonymously generated fog. Never discount the cosmic choreography.

Am I rushing things just a bit? Is my impatience showing? It must be that time of year.

[12/26] [\[a\]](#)

A correspondent picks up on [Mere Words](#):

Your thinking on words caused me to combine your thoughts with some of mine. You may be amused, or perhaps some new thought may occur. Who knows

A word is a sound or a combination of sounds, or its representation in writing, that symbolizes and communicates a meaning.

Words have context, dictionaries list definitions along with examples of actual usage. These definitions and examples demonstrate the external relations or contexts in which a word may be properly used.

But, what about the words content? Words contain information, but where is it? The only information

explicitly contained in a word is in its letters or its sound pattern.

We are subject to the impression that words have an intrinsic individual content or essence or something intrinsic that we refer to as their meaning. But we cannot point to a meaning, the same way that we point to a definition.

What seems intrinsic to words is their ability to refer to or direct our attention to other things.

Referring is not a physical process, referring is an act rather than a process. Action, as opposed to process, requires an acting agent. It is the agent which determines the act of reference.

The agent is our attention or our soul current.

Words meanings are used to associate -- to connect or join together.

The mantra words are used out of context.

Thus the mantras are simply used to associate the disciple's attention with a particular inner region and to the ruler of that region the Master who gave him those words.

Any word would do, provided that it was given by the Master, that is the key.

Thus the process of meditation is one of associating or connecting our attention (our soul current) with that of the Master. Thus we are intrinsically connected to him.

But, by the same reasoning words are used to connect our attention to objects of the world. So going inside is just a matter of letting go of one connection?

This is where the Wing-Walker's Law comes in: Never leave hold of what you've got until you've got hold of something else.

And I respond with my own version of free association:

Master/mantra/disciple is a microcosm. In the macrocosm it would be Matrix/logos/humanity. The [logos](#) is also the primordial set of archetypes, possibly [AZO/X/GRP](#). With John, the logos is identified more specifically with X. X is the anthropos, Adam/Kadmon, or Christ. Christ is the Christian mantra binding us back to the Matrix, which is the Source of being and substance, or the Tao.

The logos is also the [Zim-zum](#), the Om, the ouroboros, and the ten thunders of creation. It is the initiator of the cosmic dialectic of the I-Thou, yin-yang. And it would also, in the end, be closely related to the Telos.

With the Omega, there is a letting go, going to the Christ or cosmic soul within. Immaterialism is the intellectualization of this mainly spiritual process of turning ourselves and the cosmos inside-out. Christ just seems to be the easiest handle for the most people, very convenient, and something very personal, tangible and user friendly.

In such a fashion must we reinitiate the creative dialog. In our analytic sojourn, we have lost all sense of context. That context must now be reestablished in a concerted oracular fashion as we prepare for the Millennium.

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12/10/03

Crisis

Several divergent thoughts seem to converge on a singular crisis. First, let me draw your attention to Elaine Pagels' [*Beyond Belief*](#) (2003), and '[Edmund Husserl and the Crisis of Western Science](#)' by Thomas Molnar (1988). I bring these up in connection with my thoughts regarding Sophia. Why can I not do with Jesus what I have done with Sophia: defuse and diffuse the charisma? There is going to be much pressure to ditch the X in AZO/X/QRP. How shall we handle it? This is hardly a sectarian crisis. It is rather a crisis of cosmic proportions. It has everything to do with the crisis of science. It has everything to do with the future of ontology and epistemology.

Here is Tom:

To the question: "What went wrong?" the frequent answer is that it was inscribed in the nature of the Western, Greco-Christian project that it would end in modernity, nihilism, desacralization. The Islamologist **Henry Corbin** is perhaps the most radical exponent of this Muslim view: Christ's incarnation obliged the church to plunge into the vicissitudes of history, with its conflicts and shifts of power, which finally brought the church's own secularization. Today the world is homeless; it is torn by ideologies, all of them intent on remaking history and man.

Yes, are we not in the death throes of a singular personality cult?

The crisis of science has been its failure, for all of its objectification, to find any objects. Its legacy beyond technology is a fragmenting subjectivity. Into that vacuum of meaning flows mysticism and absolutism.

Against the tide of mysticism and absolutism, Elaine proposes gnosticism. We seek to know the universal God, the divine spark within. I subscribe to that. Jesus was our greatest exponent of universal Gnosis. Period? That is the question of the hour.

Well, what then do we make of history? May not God also be found in history? If not, then what is the point of it? Can God be universal and not historical? Elaine avoids this question, as does every other gnostic and mystic. If revelation does not have a social and historical dimension, we fall into a transcendental solipsism.

Hinduism has been blessed with many great teachers down through the ages, but does it not also display a singular lack of coherence? Is that a problem? It is for anyone who seeks universality. Science sought universality. Does its failure mark the end of that quest?

Let it, then, be given that if there is a cosmic intelligence it must have a social and historical dimension. History may have meaning only as a progressive and collective gnosis. This gnosis must include its own historicity. The self-concealment and self-revelation of the transcendental dimension must be played out in the dimension of time. The play must have finality. There must be a final reconciliation of creatures and Creator.

The choice is solipsism or universalism. Universalism directly invokes a redemptive history, a salvation economy.

Let us then consider God in history. Is not the Invisible Hand sufficient? Does it not keep the trains running on time? The Invisible Hand is not sufficient for reconciliation. But what about the Invisible Hand plus a solipsistic Gnosis? Would this not be the proper minimalist version of salvation? There is just a slight logistics problem. There is no provision for finality. For the eschatology to be coordinated it must be public. If one were to imagine public salvation events, surely the X-event would be an extreme of minimalism, of such a degree that its efficacy could remain in grave doubt for at least two millennia. A

key to orchestrating such a minimalist salvific event was to provide it with a proper context. That the social context should be an historically 'chosen' tribe, may seem obvious only in retrospect. That the efficacy of the event could even be rejected by its nominal audience borders on the fantastic, in considering the subtlety of its orchestration. That rejection, however, certainly facilitated its subsequent universalization.

It is entirely within the specification of the event that the perpetrator would have only a vague understanding of the actual mission. The appropriate labeling would be left to the historical redactors and its self-defined recipients.

Who then was this Mr. X, a.k.a. Jesus? Just some bloke who happened to have stumbled onto the scene? It is even possible that there was no such person to begin with. The X-event might have been redacted out of whole cloth. What is the best possible answer? The only logistic requirement is that the person be a member of the given tribe.

The question might be rephrased. If there has to be a public Reconciler, who would we prefer that one to be? Would it not be most reasonable to suppose that the chosen one be especially reconciled with the Creator? Why not, then, just have the person be as closely identifiable with the Creator as is humanly/divinely possible? I see no good reason for skimping on this score. The degree to which this identification is redacted becomes a moot point. This point would matter only to the degree that we posit an epistemic/ontic divide, which is small indeed.

Now, was this either difficult or painful? Was this brain surgery, or was it a simple exercise in common sense? Why then are we having so much difficulty with our reconciliation orchestration?

The difficulty seems to have been built into the history of monotheism. Particularly noteworthy in this regard is the history of Islam. Did Mohammed simply miss the reconciliation boat? Why Islam in the first place? There must have been some mistake.

I sincerely doubt it. We merely have to put on our reconciliation orchestration thinking caps, and then we need to backup a couple of steps.

Reconciliation is essentially eschatological. Its orchestration is tantamount to orchestrating the eschaton. In the BPW there is a Millennium for the public and universal preparation for the eschaton. The inauguration of the Millennium becomes, almost surely, the singularly critical and dramatic event of our salvation history.

We then look for a means to simplify and minimize the logistics of this most portentous inauguration. That there be a reconciliation of believers would be a foregone conclusion. That the believers be partitioned into two principal camps lends itself to all our requirements. This theological reconciliation would provide both the context and pretext for the universally anticipated final messianic event. It would effectively presage the metaphysical reconciliation.

Lots of luck! Right? What then would be an adequate version of a minimalist X2-event? I defer to Big Mo. Big Mo is the touchstone for every political operator: Momentum. I simply point out that before there is Big Mo there must be little mo. Little mo is between you and me and the Internet. If the BPW is, as it seems to be working out here, just a straight forward exercise of common sense, then little mo is just around Google's next corner.

The early Christian communities were millenarian and charismatic. These two ingredients were mutually supportive. This was arguably their first combined appearance in history, but they were to emerge repeatedly in the next two millennia. It took several centuries for the original thrust of this spiritual momentum to exhaust itself. The charisma was routinized, stagnation set in, and the dark ages ensued.

The monotheistic initiative then fell to a militant Islam. It was neither charismatic nor millenarian.

The enthusiasm of the early Church was not conducive to intellectual reflection. Philosophy served only the evangel. Such was not the case with early Islam. Here a much more formal and austere theology cleared away the underbrush of pagan superstitions, while leaving the contemplative mind relatively free to reconstruct a rational order out of the detritus of the preceding cultures. This period of enlightenment eventually encountered the expanding envelope of Islamic orthodoxy, but not before its intellectual drive had spilled back over to the stagnated Christendom in the west. Thus began the second phase of Christianity, gradually blending into modernism.

In this second phase, its millenarian enthusiasm was easily resurrected and harnessed into the singular notion of historical progress. History was afforded meaning by manifesting the progressive stages of God's self-revelation, leading up to the inevitable advent of his Kingdom. Nature was soon pulled into the revelatory dynamic and was cajoled and coerced into yielding up the secrets of Creation, all the better to fathom the mind and spirit of the Creator. How else to fulfill the charismatic covenant of reconciliation than by laboring to comprehend the rationale of Creation? I submit that there was ever only a token resistance on the part of the theocrats. The gnostic impulse was comfortably channeled into the scientific enterprise, which soon took on an economic life of its own.

Yes, science has been an enormous and sustained exercise in cosmic optimism and hubris. I submit that this historical dynamic makes sense only under the aegis of a personally accessible creator, and is that not precisely the import of the X-event? Yes, Virginia, there is a psychosocial linkage. Science was no accident.

Why then do not more of us see the hand of the creator writing on the walls of science? I suspect that many do, but they have not the excuse to brag about it. I would not be here if I did not feel so excused. Being excused is no small thing. It was not that for me. There is no avoiding the concomitant messianic scent. Propriety is a remarkable restraint. Deliberately disregarding it is just another aspect of the Evangel of which we speak.

The Prime Directive is most easily followed within a spiritual vacuum. God seems quite adept at setting such a stage. The aftermath of science leaves just such a void. Indeed, it leaves an audience unprecedentedly receptive to a new and meaningful worldview, given a sufficient rationale. Many ideas rush into this space, but where is there coherence and depth? Is there to be no competition?

Islam? I don't see that it stands a chance in the tsunami that is bearing down on us. It's not what you know, finally, it's who you know.

[1/6]

If I am right about the psychosocial importance of the human avatar, why then did Christianity not prevail from the start? Why was there this Islamic hiatus? Was this an accident of history or was there some internal dynamic that had to be played out? Furthermore, the concept of avatar was not unique to Christianity. The Buddha is an obvious example.

What was unique to Christianity was its millenarian enthusiasm. It was this enthusiasm that had a built-in obsolescence. That it persisted for several centuries despite the lack of historical support is remarkable. That it remained just below the surface through the dark ages, ready to flourish again in the Renaissance and beyond is no less remarkable.

Why then were Islam and Buddhism able to flourish, but not able to incorporate a millenarianism? There had to be a prophetic base, and there had to be a messianic event. Siddhartha (Buddha) lacked the former and never claimed the latter. Mohammed (Muhammad) had the prophetic base, why did he not attempt to

usurp the messianic mantel? He, like John Smith in our own times, was evidently not given that choice. This is no small thing. Are you a messenger, or are you the message? Jesus and Siddhartha were the message; Moses, Mohammed and John Smith were the messengers. Siddhartha was one in a supposed succession of avatars. Jesus was unprecedented.

If the notion of the Millennium is ever to be revived, Jesus will remain its messiah. But will he not have to compete with the Maitreya and the Mahdi, to name but two?

[Shiism As Mahdism- Reflections On A Doctrine of Hope](#) -- Kaveh L. Afrasiabi (11/20/03):

In the vast field of Imamology, as a cornerstone of Shiite theology, Mahdism embodies the central axis of this theology, covering the most important doctrines of Islam: theodicy, eschatology, cosmology, pneumatology, ecclesiology, Creation, and political theology. These doctrines are embodied in the philosophical and theological method (eschatology, apocalyptic motif), epistemological presupposition (resurrection and history), and anthropological implication (hope) of Mahdism . With Mahdism as the center of its system, Shiism assumes a future-oriented eschatology continually speaking the language of hope, expressing God's self-involvement in history. Based on divine intervention, Mahdi's indwelling nature in history, or at least the part of history known as 'Great Occultation', creatively addresses the issue of theodicy from the perspective of divine suffering, for it is suffering in the exile of occultation mixed with hope in close proximity to a process history that defines and re-defines an eschatological community of people in the spirit of renewal and resurrection. [...]

Here, the gap between the Mahdist concept of promise and Christian doctrine of resurrection need to be elaborated upon. In the resurrection of Christ, "the intensification of the promise finds its approach to the eschatological in the negation of death," in other words, even death cannot set limits to the promise of God to human beings (for salvation). This is in contrast to the Jewish concept of promise that "finds its eschaton in the promise of Yahweh's lordship over all people." By comparison, the Mahdist promise presents itself as the epiphany of the eternal present in the world, which can be understood only as part and parcel of a transcendent subjectivity that asserts the self-concealment of Mahdi as a divine matter of "self-revelation."

[...] The Mahdist "event," namely, both the minor and the major occultation, is a single activity of God that orients toward the eschatological consummation of all things. Therefore, the premise of occultation and the promise of reappearance give the Shiite theological form the definitive character – History as eschatology, giving history a progressive nature. The ultimate self-disclosure of Mahdi is the moment of eschaton that overcomes the qualitative difference between time and eternity, i.e., an "eternal now" that addresses the transcendence of humanity, [...]

[...] There is an ontological division here, between the being that is in time and yet outside of it, transported by divine intervention into the temporal vehicle of the eschatological promise, paralleling historical time and conjoining with it only at the climax of history, namely divine eschatology.

This is precisely where one may find **striking resemblance** between the Mahdi "event" and the Christ "event," in the sense that both convey future-embeddedness of the present, where each stage of time points forward to the final completion of time in divine glory, even the apocalyptic moment which envelopes the eschatological promise, as an aeon of a new creation.

I see no problem with this material. Nothing here would prevent a fusion of the Mahdi and christos.

[Jesus of Nazareth and Maitreya the Christ](#) -- Peter Liefhebber (Share International):

In fact, the title Christ does not refer to an individual at all. It is the name of a function in the Hierarchy of Masters of Wisdom, that group of advanced beings who guide the evolution of humanity from behind the scenes. Whoever stands at the head of this Hierarchy automatically becomes the World Teacher, known in the East as the Bodhisattva, during the term of his office.

Maitreya, who embodies the energy we call the Christ Principle, has held that office for over two millennia, and in Palestine he manifested himself as the Christ to inaugurate the Age of Pisces, then beginning

Who is Lord Maitreya -- George Whitten:

The world teacher as he calls himself, lord Maitreya. Lord Maitreya claims to be the one expected of by all major religions. He claims to be the Messiah that the Jews are waiting for. He claims to be the Krishna who the Hindus expect to arrive. He claims to be Maitreya Buddha whom the Buddhists expect. He claims to be Imam Mahdi or the Messiah that the Muslims are looking for. But even more shocking he claims to be the Christ whom Christians are waiting for.

Masters of Wisdom – Who Are They:

Masters of Wisdom are men like us who have gone ahead of us in evolution and have now perfected themselves by the very same steps we are taking today. They have learned the every lesson the earth has to teach Them, have undergone every disappointment, humiliation, and pain, and are now members of the spiritual kingdom or the kingdom of God or Heaven. Therefore the earth has no further to offer them and most of them have moved on to other higher planets within and outside our solar system. [...]

Sixty-three of them are involved with human evolution while others are involved with the evolution of animal, plant and mineral kingdoms. According to Mr Creme fourteen of them have already returned to the everyday world and are currently living in major cities of the world. They will show humanity that every human being can one day be like them.

Maitreya, here, is the Theosophical Master waiting to emerge and bring us into the age of Aquarius. The Theosophical characterization of Maitreya, bearing more than a few traces of theodicy, has evolved significantly from its Buddhist origins. The notion of a collective spiritual evolution of humanity guided by a succession of Avatars or Bodhisattvas is creeping into the New Age versions of Buddhism. But if it is pushed too far this linear evolution runs afoul of the emphatically cyclical Buddhist cosmology.

We quickly run into the great divide between theism and pantheism: Creation. Pantheism need posit no Creator as long as it can explain the world as an endless cycle: no beginning, no ending.

Primitive cultures are replete with creation myths. Modernity is essentially characterized by the discarding of that 'primitive' notion. Pantheism is emphatically modern, then, in its disavowal of a Creator. The historical irony, or perhaps paradox, is that science might never have taken off without the presupposition of a rationally ordered Creation. On the other hand, the idea of progress, which is also essential to modernism, is antithetical to pantheism.

We must wonder why the idea of Creation simply dropped out of such a great portion of the world's religions. What could be the rationale or teleology of so significant a development? It appears that the only sensible answer is that monotheism is not a natural belief. The natural or logical progression seems rather to be from animism to polytheism to pantheism. The only countercurrent in history was the singular Prophetic tradition.

Why singular? If there is a Creator, why was she so **stingy** with her prophets? Why leave so much of the world in the dark for so long? What can possibly justify such pedagogical parsimony? I have spoken several times of the Prime Directive, but isn't this carrying that too far? Think of the horrendous amount of religious strife that could have been averted with just a slightly more efficient dissemination and coordination of prophecy?

Frankly, I think I had best sleep on this one. Anon.

[1/7]

What I am seeing here is a naturalizing of our salvation economy: it's more like a salvation ecology. It is an organic dialectic between cosmic and human intelligence. It is a mutual process where we meet half

way. By this half measure, the Hebrew tribe and Jesus were self-selected. Once selected, however, there was no turning back. The reconciliatory teleology took over. It became preordained.

Such an organic process does not lend itself to duplication. It is like the process of human fertilization: twinning is a rare phenomenon. There could not be two chosen tribes, nor two saviors. We are but one world. Diversity here is priceless. Why squander our precious diversity on mere redundancy? All possible worlds exist in our imaginations. The best of these is the one we live.

There has been ample darkness before this dawning of the Millennium, but cannot and will not the new dawning remove every lingering shadow? Will any of our dear departed ones miss this great awakening? I see no conflict between our historical diversity and our future universal reconciliation. Do you?

Scientific materialism has played a crucial role in laying out the infrastructure of our salvation, but it has also been a great distraction for the spirit. As we begin to see beyond this distraction, as the spirit begins to reorganize itself, the gospel of a permanent reconciliation will be beckoning every soul. What obstacle will remain? How can we shun such an obvious source of meaning for our existence? How can our intellects avoid the snare net of cosmic coherence? Can we possibly imagine a more efficient engine of coherence than the World Wide Web upon which I now type these words of reconciliation?

Ooops! Have I neglected to mention [Krishna](#) (1,300,000 hits)?

[Lord Krishna, Source of Immortal Wisdom](#):

And at last Lord Krishna revealed Himself before Arjuna as the source of everything, the eternal form of the Supreme, the Personality of Godhead.

Krishna was the eighth or ninth avatar of Vishnu. The future avatar is designated as [Kalki](#) (45,000 hits). He would be the tenth avatar if you (syncretically) count Buddha as the ninth. Some allege that he will be the final avatar of this aeon, the Kali Yuga. Each Yuga has four ages: Kali is the last and most depraved. Kalki will defeat this evil and usher us back to the pristine Satya Yuga, to begin the entropic decline all over again. Somehow I fail to get the point of this. But isn't it just the point that there is no point? We are encouraged to escape the wheel of illusion and meaningless rebirth so as to return to Nirvana, Brahma or the Matrix(?).

What is the difference, then, if we all end up in the same place? The most immediate difference will be the Millennium. The Millennium would likely last only a thousand years at the most, while the Satya Yuga should last 1,728,000 years. Should that not be 1,728 times as good as the Millennium?

The answer to this question is very simple. The question is, which is the best possible world? The answer is that in order for there to be a best possible world it would have to be created. If the Brahmanic world is created by Vishnu then it could be the BPW. But if that were the case, why are we admonished to leave it? We either love it or leave it. Are the Hindus claiming that it is impossible to create a lovable world? But could they not retort that we Millennialists will be forced to leave our lovable Millennium anyway; we are not even to be given a choice.

Hold on. A slight correction:

[Vishnu](#) by Alan G. Hefner

Vishnu is regarded as a major god in Hinduism and Indian mythology. He is thought as the preserver of the universe while two other major Hindu gods Brahma and Shiva, are regarded respectively, as the creator and destroyer of the universe.

[...] It is throughout this literature and especially through incarnations that Vishnu is raised to higher

rankings within the Hindu pantheon. He becomes the prominent second god of the Trimurti, the Hindu Triad, while Brahma is first and Shiva is third.

The biggest difference appears to be that Christ is billed as the redeemer while Vishnu is billed as the maintainer of the world. So which would you prefer, a janitor or a savior? To each their own?

I realize that this was a cheap shot, but, really folks, religion does not have to be rocket science. These issues should not be that difficult, given a clear choice.

The great wonder is that in the whole history of religion we encounter but one redeemer. The only sensible response is: How many redeemers does it take to save the world?

You may well object to being 'saved'. Many of us style ourselves as self-made individuals. Besides the parthenogenic difficulties of such a claim, does it not express a legitimate, humane need for dignity and self-respect? The acceptance of charity often comes at the expense of self-respect. Would we wish to marry someone who merely felt sorry for us?

However, a (the?) major aspect of the BPW is its participatory nature. We are the co-creators of the world. By that same token we must also be its co-redeemers. Co-redemption requires coordination. The X&X2-events are simply the logical, preordained foci of this coordination. If you wish not to participate, that is your choice, but could that refusal be viewed as anything other than the epitome of selfishness?

What was the crisis referred to above? There is the crisis of modernity, for one. Then there is the sectarian crisis. If modernity fails to sustain itself, our first alternative is to fall back to a premodern, religious tradition. Unfortunately the religious traditions have experienced little but sectarian fragmentation in the recent centuries.

Modernity held out the promise of a single coherent worldview. This was alleged to be its main advantage over the religious traditions: it would provide a universal basis for problem solving. With that promise fading, is there any hope remaining for an alternative universal worldview?

If there is not that hope, then we face the crisis of increasingly sliding back into sectarian conflict, but now on a truly global scale.

There should be a great incentive to construct a postmodern worldview; indeed, the survival of civilization may depend upon it.

New Age syncretism is a significant step in this direction.

[1/8]

Syncretism, however, fails to provide coherence, depth and vision. The next logical step is synthesis. Pantheism, being syncretic in nature, does not lend itself to this task. Coherence cannot be accidental. There must be a source. The only logical source must be essentially theistic.

India has survived and even prospered for millennia on a cultural diet of pure syncretism. Why cannot this be a model for the postmodern world? The New Age movement is certainly attempting to realize and expand on this model. It is not, however, experiencing much success in penetrating the prophetic tradition. This does not imply that syncretism should be abandoned; it does imply, however, that we should be on the lookout for alternative strategies.

If we wish to elicit the spirit in response to any sort of crisis, then our only appeal is to the Evangel. That is just the agent for the quickening of a communal or global spirit. Any historically significant evangelism, however, is going to have to push the evangelical envelope either up to or beyond the messianic threshold. To fail to push on that envelope would simply be to fail to rise to the occasion of a perceived global crisis.

If these pages do not meet the above requirements, then I fail at my task. If these pages do suffice, then you and I, together, have our work cut out for us. My thesis is on the door. I await the arrival of the Evangel. You know who you are. In the meantime I continue to fill in the details, while searching the web for any like-minded individuals.

If often seems that the primary function of priests and shamans is to **protect** the rest of us from the spirits. A widespread attitude is that spirits and ghosts are needy beings wishing to interfere in human affairs for their own ends. For every benign angel, there is a legion of greedy ghouls. We engage professional mediums to be our intercessors with the other side mostly just to neutralize what might otherwise be its baleful influence.

Even among the more enlightened faithful, the principal motivation is likely to be the avoidance of divine wrath. Fear of the gods is still a major force in our spiritual consciousness. Having intercourse with the gods is considered risky business, if not just plain foolish.

Before my involvement with phenomenology and more recently with the Internet, I spent considerable time discussing metaphysics with scientists and academics. The biggest obstacle, of course, to any such rational dialog was to get past the gut reactions. In most cases this was simply not possible. The main response was almost always one of fear. The exact nature of the fear was usually obscure, if not obscured. Consider the possible objects of fear: of the unknown, of personal doubt and insecurity, of censure and ridicule, of not minding one's own business, of contamination, etc., and all of the above.

Ritual and obsession dominate our behavior around the things we fear and distrust. Religion is just for the purpose of routinizing our intercourse with the other side. This reduces our anxiety level. We could also speak in very similar terms of much of our scientific and technological intercourse with Nature and the Cosmos. Is it not all part of the same bag?

Then there are the mystics, gnostics, fools and geniuses who go where even the angels may fear to tread. Such are the freelancers. I certainly am the latter, but I don't seem to fit amongst the former. I am rather too dogged in my approach to this subject to qualify as any virtuoso. Some twenty-five years ago 'Sophia', in virtually subliminal fashion, indicated that there was a larger truth worthy of pursuit. It was neither an offer nor an instruction. It was more like, 'Look what you'll be doing.' Truth leaves a taste that can scarcely be forgot. Once bitten, always smitten. I would not wish this on everyone. I'm not sure I would have wished it on myself. There only ever seemed to be this one path.

Except possibly for Sophia, and an acronymous agency or two, this is just a case of WYSIWYG. I try to be concise, but I don't hold back. I use this public journal mainly in the struggle to constructively channel my thoughts. I apologize for the endemic disjointedness. If I knew where this was going, both of us would already be there. Hyperlinking stray thoughts is a barely tolerable workaround. If I don't get the chance myself, there is always the hope that an interested party will try to bring order to the chaos. My heart goes out to such a one.

Meanwhile, it does seem on occasion that there is a world out there that might be in need of saving. Someone's attempt to conjoin intellect and spirit might figure in that process. But wouldn't you think that if this were the case that God would intervene at the least just to indicate some sort of preference? Should there not be a sign or two? Well, I'm not sure that salvation would work that way in the BPW. If there is

truth, then we will individually have to be able to recognize it for what it is. This is simply a case of management by objective, as opposed to management by directive. God trusts her creatures; let us do likewise.

The question of **participation** looms large, right about here. So right about now I take a break.

Theism has been consistently hospitable to metaphysical dualism. There are not many instances of theistic immaterialism. Here are a few: [1](#), [2](#), [3](#), [4](#), [5](#). These instances have generally been considered heretical by the maintainers of the orthodoxy. I am not presently aware of a handy explanation for this. There is nothing in the logic of theism which requires a metaphysical separation between Creator and Creation. Permit me, then, to attempt an explanation.

Theism is marked, and many would say marred, by its attention to orthodoxy. Fundamentalism is barely conceivable in the pantheist tradition. Furthermore, while any god could be forgiven for an occasional bout of jealousy, Yahweh turned his jealousy into a commandment, his first. As I have pointed out, monotheism does not seem to be a natural state of mind for us humans. We had to be reminded of it frequently. Theism is also marked by its moral dualism and absolutism. The pantheists entertain a plethora of demons, but the concept of Satan is unique to theism. Heaven and hell are part of this same package, of course.

You must be aware by now that I am no friend of dualism, either in its metaphysical or moral aspects, which is to say that according to the BPW hypothesis, dualism is mistaken. So how come this remarkable and erroneous linkage?

It does, I believe, come back to the problem of concealment ([1](#), [2](#)). The whole point of creation is separation. Creation and separation are the epitome of unnaturalness in a naturally relational, holistic world. Maintaining that separation for the duration is no mean feat. In particular, you have to watch out for those clever creatures who see through the game, and decide they've had enough. Only the person who is 'it' is allowed to shout, 'All ye, all ye come in free!' Otherwise, there would be no game.

Where there is no physical or metaphysical barrier between Creator and creature, the trick is to create a mental barrier, which is the function of religion, as outlined [above](#). But instead of protecting us from God, this mental barrier is actually protecting God from us. God does not wish to be overrun by conscientious objectors.

But then what about all those gnostics, Christian Scientists, [Shaivas](#), etc. who, more or less, figure out the game? Won't they make trouble? Yes, and no.

[1/9]

Even God cannot fool all the people all the time. There are enough of the rest of us, however, to keep the game of Creation going quite smoothly. Mostly we are adept at fooling ourselves. Once we get into a rut, it is hard to get us out of it. Furthermore we are quite adept at fear. Once the notion of fearing God has taken hold of us, we are reluctant to let it go.

The only place that God seems to have outdone herself was with the scientists. She has sure kept a lot of scientists busy and off the streets. It is in this arena that the BPW end game will have to be played out. It is just in the present availability and in the recognition of the crucial significance of this audience that the BPW strategy is unique in the long history of immaterialism. The other versions and the earlier versions of immaterialism either did not have the opportunity or have not had the inclination to tackle science on its own turf, if not quite on its own terms, as I propose here.

Yes, God has afforded herself with an impressive camouflage in the form of scientific materialism. Perhaps she has truly outdone herself. It is a conceptual barrier of formidable proportions. I must be out of my mind if I think I can even begin to make a dent in it. My only weapon is the inexorable logic of coherence. My opportunity is in the increasing awareness of the incoherence of scientific materialism.

My target audience is not the professional scientists in the first instance. It is rather the seekers of meaning who are also cognizant of science, and who are using the Internet to further that pursuit. If just a few of us could cooperate, we would constitute a phenomenon that could not be easily ignored. Then it's up to [Tar Baby](#).

This brings us back finally to the question of [participation](#). Unlike the pantheist world of [Maya](#), neither science nor monotheism presents a worldview that is conducive to participation. According to the latter two, cosmogony is definitely a spectator sport: don't try it at home. It is the task of us coherentists to insinuate some of the logic of pantheist participation into this spectator mindset, without subverting the crucial theistic/coherentist focus in the process. For instance, we could take some of the quantum logic and expand it into a recipe for a participatory Millennium. This would be a first.

[1/10]

I am trying to hold things together here. This started out on the last page as a recap, but I keep returning to the urgency of these times. I am struck again by the Islamic [view](#) of the incarnation:

Christ's incarnation obliged the church to plunge into the vicissitudes of history, with its conflicts and shifts of power, which finally brought the church's own secularization.

[In other words, the faithful felt themselves called upon to participate in what soon came to be thought of as 'progress': facilitating the advent of a Millennial aeon on Earth.]

We should have known! But this is just my point. The believers were being called to make history.

(The 'Right to Life' people take this calling in its narrowest possible (Islamic, legalistic) sense. They see themselves as God's school master with the long stick, keeping the rest of us in line. If that is not about the grossest possible perversion of our incarnational invitation to participate wisely in the world, then heaven help us.)

It has taken us two millennia to come to this threshold of deliberate participation in Creation. [Understanding ourselves, now for the first time, to be the co-creators of the world.] It is not surprising that we hesitate to cross this Rubicon. We do need a signal. We do need to compose our thoughts. My further point is that the correct composition of our thoughts will constitute its own signal. There will be no need for further ceremony. We will recognize the Telos and our path to it. The only real crisis here is our dramatic awakening to our place on the cosmic stage.

God came all the way to be here and participate in our history with us. What are we doing to return the favor? Can we think of nothing better than to go around casting judgments on each other? Can we not, at the very least, discuss our options?

The path to our eschatological Self-realization has been fraught with twists and turns. First there has been the delicate task of producing a 'naturalized' Creation, facilitated by our unwitting participation in the maya-esque 'dream-weaving' of the world, based on a preordained set of archetypes. Then there was the inauguration and maintenance of a prophetic/incarnational/millenarian tradition. Within that tradition was fostered an increasingly secularized notion of progress. The spiritual, intellectual and social 'crisis' of

modernity ensues. As we come to the brink of losing our way and stumbling, we are impelled to reconsider the ground of our being and the Source of our coherence. We re-envision the Metanarrative of history and the Telos. Getting beyond this 'crisis' requires of us only the proverbial 'mustard seed' of faith.

We now have to acquire a deeper understanding of our participation in Creation. This 'gnosis' will prepare us for our participation in the Telos/Omega/eschaton. Within the Metanarrative the gnosis was necessarily [compartmentalized](#). In that manner the keys to Creation could be hidden in plain sight, waiting for us upon the awakening from our 'slumber of materialism'. The formerly seeming antithetical notions of maya and Creation may now be seen to invite a teleological synthesis. The incarnation of the cosmic intelligence may thereby be brought to its natural fulfillment.

[1/11]

I continue to find remarkable the similarities and differences between the [Eastern and Western](#) traditions of philosophy. The crisis of modernism is forcing us to examine its roots in Western philosophy and contrast that with the East.

The theistic idealism/immaterialism proposed here has been much more strongly represented in the East than in the West. What is missing in the East is the rationalism of the BPW. With the immaterialism of the East, the theistic element was optional. Theism in the East was geared mainly to popular consumption, in the form of mystical devotion. Hare Krishna springs to mind. Serious philosophy came mainly with an atheistic flavor. There has been no Eastern tradition of theology, *per se*, despite the popularity of theism.

Western philosophy has been indelibly influenced by two unique sources: Greece and Israel. There is nothing comparable elsewhere. Greece is the source of our rationalism, and Israel the source of our optimism. In the East, optimism was just for the masses. It was not given intellectual expression.

What is not clear to me just now is whether optimism and rationalism are two sides of the same coin, and, if so, what is the coin? Greek rationalism certainly has an optimistic color, but what is its source?

Dualism probably figures here. There is no Plato of the East. Plato's highest form or idea was the Good. From whence did this come? Now that I think about it, must there not have been an historical connection between monotheism and Platonic optimism? I am not aware that this question has been raised. And while we are on the subject of sources, how much of the theistic devotionism in Hinduism is indigenous?

The problem of evil is endemic and unique to the West. So also is the problem of matter. Which came first, dualism or optimism? They seem closely related. How then can I throw out the dualism and keep the optimism? Why has it never happened before?

But is it not obvious that cosmic optimism requires monism? The evil must be subsumed by the good, and matter subsumed by mind. This is just the statement of monotheism. It would appear that the primary source of difference between East and West is Israel: Israel and its insufferably jealous Yahweh.

Western dualism, then, is supervenient on Western personal monism. The monism of the East remains impersonal, abstract and often negative. **Personalism** comes only in the form of polytheism in the East.

If monotheism is true, why is it not commonly indigenous, especially in pre-scientific cultures? Why should paganism and polytheism be globally endemic. Is this just another dimension of concealment? If God exists, she had an incredibly effective anti-publicity agent. Abraham/**Yahweh** got her exclusive global franchise. How was the exclusion clause so effectively enforced? There never was another Yahweh in all of history. Is this not carrying jealousy too far? I'm feeling stumped.

But there is a confusion here. Who is Yahweh? I refer to the matrix and the christos. Yahweh is neither of these. Was Yahweh just local deity who made good? How did he get linked up with M&X, ontologically and epistemologically? Should Yahweh be taken as the eighth archetype? Then there would be an X/Y gender problem. But some could complain that Yang has not been properly represented here.

Yes, Yahweh was a tribal god on steroids. Every other such god ended up in a pantheon, but not our hero. I suspect that M&X made sure that Y got plenty of spinach to eat. They had big plans for this fella. By the same token, all the other tribal gods were left to fend for themselves. They twisted slowly in the wind, until they were either blasted with the gale of monotheism, or they were farmed out in pantheonic service to an impersonal monism.

I am proposing an **M, X & D** [dialectic] trinity, followed by a AZO/QRP sextet. In the trinity, the only real archetype or *persona* is X, so the gender specificity of the christos must be muted. Y may then be subsumed by A (Alpha), whereas X subsumes the Omega, if you will forgive the apparent lack of symmetry. Z figures as a relational nexus and a prototype for the celestial, mental and metabolic cycles.

Yahweh was, and still is, the stalking horse for the christos. The christos is much too subtle to be out in front. Let Yahweh do the warrior stuff. Yahweh starts the deck clearing operation, science finishes the job. That is where we are now. There is virtually a blank slate for the X2-event.

What of the difference between Brahman and the matrix? What of it? Perhaps there is none. More specifically, **Brahman** has both personal and impersonal aspects. The personal part has both a male and female aspects, and each of these can be many deities. But then there is also Brahma, without the 'n', who is the first of the triune godhead along with Vishnu and Shiva, the creator, sustainer and destroyer, respectively. Krishna seems the closest to the Christ figure in Hinduism, but then there is no christos. Krishna is just one of ten incarnations of Vishnu, in this round of creation. We cannot get away from the endless round of creation and destruction. Redemption loses significance every time it is has to be repeated.

[1/12]

From whence comes our finality? Is it something to be embraced? Finality may look good in theory, but how will it be when we must collectively face it?

My advice is that we will need to take this one step at a time. It is still a long way from here to eternity. Yes, we have grown very comfortable with mortality, temporality and biology, but we presume that there is more to existence than this.

On the Eastern view, the eternality of the material world, in no way adds to its value. In fact, while the finite Western world is seen positively, the infinite Eastern (material) world is seen negatively. More is less, evidently. Furthermore, with the finite world, redemption necessarily becomes a corporate or communal enterprise. This then lends a transcendental value to our social relations. In the East, salvation is mainly a solitary affair. It is considered best to remove oneself from society.

There is then a strong linkage between the communal spirit and the finite world. One might have thought that this fact alone would have given the prophetic model a decisive social advantage from the beginning of history. It should have become endemic with or without external influence, but this was not to be.

It does appear that the prophetic model, like the world it purports to represent, is necessarily singular. It is a package deal that is all or nothing. No substitutions are allowed. Thus, we have not only the singularity

of the world to explain, but also the singularity of its representation in history. But is this singularity not just part and parcel of the holistic, relational essence of reality? In such a world there is no interchangeability of the parts, something to which we have become accustomed in our industrial world.

To put this another way, the world and our normally accurate representation of it cannot be distinct. We have noted that immaterialism implies a theory of direct perception for individuals. The prophetic model, by the same token, implies a theory of (stimulated) direct perception on the part the (singular) spiritual community. Gnosis is surely not something merely representational. Gnosis is an immediate acquaintance with the cosmos and the personal intelligence that comprises it. Normal perception is merely more limited in scope. This is just part of the logic of our status as co-creators of this presumably mental world.

The simple fact is that a created world must be quantitatively finite, otherwise it could not be relational or holographic in its essence. Relationalism implies a governing PSR, and this principle can only have a finite scope. This brings us back to Greek rationalism and their abhorrence of the *Apeiron*. There is an immediate linkage between monotheism and rationalism. This places Greece right on the verge of the prophetic community. Beyond the pale of that community there was the inevitable entropic-like slide back into the *Apeiron*. It is only the actual finitude of the world that prevents folk from falling off the edge. Plato's non-organic rationalism is more understandable in this context. His system was a useful abstraction of *agape*.

There are two things to explore at this point. First is my contention that there is a natural slide from a finite to an infinite cosmos, outside of the monotheist order. Second is the theistic antipathy to the positing of a God within.

The time scale of the Hindu cosmos turns out to be much closer to the modern scientific time scale than the traditional time frame of the prophetic cosmos. This has been taken as evidence of the superiority of the Hindu system. Most theists now accept the scientific/Hindu scale. Many of these would agree that this revision takes much of the wind out of the prophetic sails. What is unclear to me is the motivation for this pre-scientific inflation of the time dimension. Could the intent have been other than anti-theistic? Was it targeted specifically against the prophetic tradition? I'm not in a position to research these questions presently. I suspect the answers to be definitely 'no', and probably 'yes', respectively.

It might be more accurate to qualify the intent as anti-millenarian. Utopian eschatology has figured strongly in the many revolutions of the West. In contrast, the Hindu caste system and Chinese Confucianism have been comparatively stable, thanks in no small measure to the lack of a popular eschatological sensibility.

The second item, however, might suggest a different picture. One would think that theism would be naturally sympathetic to the idea of a God within, but this is not true historically. This idea has been a specific target in the prosecution of gnostic and pantheist heresies.

In the East we hear that 'thou art that': Atman, the higher self, may be identified with Brahman. One achieves enlightenment by attuning to that inner sense. This is an individual endeavor, although a teacher may be helpful in the early stages. Here we see a further weakening of the social bond, something not conducive to revolutionary solidarity.

As a non-dualistic theist, I am compelled to take up the cause of Atman, or the God within. We'll need to better understand the antipathy.

The first goal for a society as for an organism is stability or homeostasis. In pre-scientific societies, the realm of the spirits played a significant role. The spiritual realm was not easily controlled, and it could be socially disruptive. Societies evolved various means for taming the spirits, usually involving religious forms. The Latin term *re-Ligio* suggests the binding of the spirit. Many funeral customs seem intended to restrain or divert the spirit of the departed.

Part of the difficulty was to regulate human intercourse with the spiritual realm. This difficulty became acute in the prophetic sphere. Attending to prophets was no small matter. As a rule of thumb, the only good prophet was a dead prophet. The medium of prophecy could best be regulated in scriptural fashion, after the fact. As the scriptural tradition matured, the bar for admission to prophetic status could be continually raised. Despite these precautions, it was not difficult for many individuals to successfully invoke the spirits in times of social crisis. Charisma can never be completely routinized.

Where the role of God has been diffused, as in the pantheist tradition, the concept of the God within, or even identification with God, will be rather less problematic than in a monotheist culture. In the latter case, messianism can be endemic and demanding of vigilance on the part of the powers that be. Ridicule is usually the best antidote, but, at times, messianism becomes no laughing matter.

[1/14]

I will readily admit to being surprised to learn that [Brahman](#) has a personal aspect, as well as an impersonal aspect. I had plain forgotten that Brahma is the Hindu creator god. It is then more difficult to rationalize the Hindu departure from the concept of a monotheist, and presumably singular, act of Creation. First it might be useful to examine how the Buddhists depart from these Hindu teachings. And while we're at it, I am still lacking a clear understanding of why the monotheists embraced metaphysical dualism, while the polytheists embraced monism. It almost seems like a reciprocal compensation.

[Is the Buddha's EMPTINESS the Brahmin's BRAHMAN:](#)

In the high Hindu Vedanta teachings, the goal of the spiritual path is the realization of one's ultimate identity with *Brahman*, the Absolute, which is said to underlie all existence. *Brahman*, the indivisible, eternal, uncreated, is also called "the Deathless" -- that place beyond birth and death, beyond the world.

Gautama the Buddha was acclaimed as a challenger and radical reformer of the decaying Brahminism of his time. One of the revolutionary ideas that he taught was the doctrine of Emptiness, said to be the cornerstone of Buddhist understanding. What he meant by Emptiness has been over the ages a source of much debate. Is Emptiness, as many believe it to be, a radical departure from the concept of the all-pervading eternal Brahman of the Vedas, or is Emptiness the Buddha's description of what is, in essence, none other than the Vedantic Brahman?

[Andrew Cohen:](#)

Shankara, the celebrated eighth century Indian teacher and founder of Vedantic nondualism or Advaita (not two) philosophy, from which many of the main currents of modern Indian thought are derived, referred to that which is absolute as "pure consciousness" or "fullness." Yet Gautama the Buddha is famous for declaring that that which is absolute is "emptiness" or "voidness."

There does seem to be some confusion.

And if two of the most respected authorities in Indian spiritual philosophy seem to disagree on the most fundamental definition of that which is absolute, the experiential discovery of which is supposed to be "enlightenment," then what are we to do? If in fact Shankara and the Vedantic philosophers are correct in their declaration that that which is ultimate, and therefore absolute, is fullness or pure consciousness, then should this lead us to conclude that enlightenment is the experiential discovery of what is referred

to in the West as "God" or "Love" or "Christ-consciousness"? Does that mean that ultimately there is something, the realization of which will set us free? If Gautama the Buddha was truly the Enlightened One, then does that mean that his doctrine of emptiness, stating that the absolute nature of all things is emptiness or voidness, implies that God does not exist? Does the experiential discovery of emptiness reveal to us that there is ultimately nothing, and will that discovery set us free?

Dr. Medagama Vajiragnana:

Then there were the Upanishadic teachers who adopted a different approach. They were metaphysicians who believed not in a Supreme-Godhead but in a universal principle - a highly metaphysical concept. This they called the Brahman, the universal soul, the **matrix** of everything. As a corollary to Brahman, they metaphysically conceived of an individual soul, an Atman, which is a replica of the Brahman, believed to be residing in all beings. These Upanishadic sages believed that the key to solving the human problem lies in the realisation of the undifferentiated Brahman-Atman identity, which has to be attained through the path of knowledge [...]

The Buddha discarding **theology** adopted **psychology** [the best psychology is no psyche!], instead of being **theocentric** He was **anthropocentric**. Through this non-traditional approach He understood the problems of man, how they are caused, how they could be solved and the way leading to their solution in a way never heard of before. His analysis enlightened him with regard to the truth that *dukkha* is not something thrust upon in by some external force, but our own creation and therefore lying within ourselves. From this He concludes that the solution too has to sought within ourselves. [...]

The central philosophy of Buddhism is called *paticca samuppada*. It rejects the view that everything happens either due to a creator, or fate or chance or karma. Everything happens due to causes and conditions and the Buddha explained these causes and conditions. [...]

This is that man has no Soul or Self, he has no lasting permanent entity. This went against the accepted teaching of the time. There is an entity in Indian philosophy called "*Purusha*" which is also known as "*Prkrti*". Some said that this "*Purusha*" or "*Prkrti*" is the source of the world and all in it.

This very same "*Purusha*" or "*Prkrti*" was introduced by some thinkers as "Brahman" or "Paramatman". Everything has originated from the Paramatman with a "Small Atman" in each of them. It is an entity which is eternal, unchanging, omnipresent and indestructible. Through realization of that eternal entity and individual becomes one with it. This is known as "*Moksha*" (freedom).

The Buddha, however, rejected the concept of both Brahman and Atman and put forward His own teaching of No Atman, or **Anatta**. What we call a person or an individual is combination of five aggregates; physical body, feelings, perceptions, mental activity and consciousness. But there is no self existing, ego-entity, soul or atman or any other abiding substance within this physical and mental phenomenon of existence or even outside of them.

The Buddha's teaching also had widespread effects on the structure of society encouraging people to question some of the assumptions on which that society was based, specially with regard to caste and status of women. [...]

The above account clearly shows why Buddhism could be rightly called a teaching that motivated its followers to swim against the current, not to pray and supplicate external forces, but to engage in introspection, strive and bring a total revolution within.

It seems that Siddhartha was putting forward an existential philosophy.

I have referred to the Matrix as pure potentiality, or pure potency, if you will. In this sense it is not something substantial. If our reunion with the Christos is substantial, then our personal identity becomes less so. Our personal identity is relative to the Christos. Only the dialectic of M&X is eternal or primordial, all else is derivative.

Bijoy H. Boruah:

In contemporary philosophical parlance, the Advaita Vedantin would be a realist about the self and the

Buddhist an anti-realist about the same thing. This is surely a radical ontological antinomy. But what is surprising is that despite such an ontological antinomy the two systems of thought have a more or less common "metaphysic of transcendence" or a transformative teleology. They each believe in the possibility of ultimate human liberation or enlightenment. The ultimate liberation (Moksa) of Advaita Vedanta and the ultimate enlightenment (Nirvana) of Buddhism are in essence similar notions of attainment of salvation or final freedom from the quagmire of human bondage. How would one reconcile the fact that the two systems share a basically similar metaphysic of **salvation**[!] with the fact that they are arch opponents on the issue of the ontology of the self?

Me too, w.r.t. salvation!

Apparently, it would be absurd to profess total self-denial while admitting ultimate liberation because the experience of liberation, being enduring as well as unitary, presupposes an experiencer of some sort. We would do well not to short-circuit the Buddhist position into plain absurdity and examine whether there really is no sense of self-affirmation in the overall metaphysical stance of Buddhism. [...]

I think that a reconciliatory philosophical reconsideration of the ancient debate between Buddhism and Vedanta would yield a picture in which the two systems would be seen as being complementary to each other. With this intent I shall start from the Vedantic angle to show that the concept of Atman is compatible with that of Sunyata. [...]

Furthermore, Sunyata is not abhava or non-existence, but held to be the ultimate ground of everything, the utmost original condition of reality prior to all conceptualization and phenomenal distortion. It is characterized as pregnant emptiness, vibrant void. Cast in terms of consciousness, Sunyata is a state of pure consciousness that one would revert to if one were able to empty oneself of any illusory constructions or impressions of an unchanging or permanent reality, whether of things or persons. This reversal to original subjectivity, which also has an ethical import, may be interpreted as one's "becoming" Sunya or empty. But "becoming" Sunya does not mean going out of existence. Rather, one can truly be oneself, or become truly self-aware, only by "becoming" Sunya. Otherwise, one continues to be in an unawakened state---to be under the spell of Avidya.

Can we not say, now, that the Buddhist awakening in "the field of Sunyata" is most akin to the Vedantic realization of the ultimate identity of Atman with Brahman? And is not Brahman---the absolutely indeterminate (Nirguna) Ultimate Reality---itself more like a "field of Sunyata," the original ground of everything?

There does seem to be convergence on the notion of the Matrix.

What is clearly missing is an affirmation of Creation and Creator or Christos. Is it clear why? Was it a positive avoidance, or was it simply a failure to grasp the possibility?

What about the path of bhakti? Is it other than the Christian agape? Pure bhakti is objectless love. Does not the Christos figure in agape?

[Scott David Foutz](#) -- reviewing [Global Philosophy of Religion](#) by Joseph Runzo (2001):

After dispensing with the traditional rationalistic approaches, Runzo sets his sites on what he deems the non-rational or "extra-rational" elements of religious belief, namely love, faith, compassion and devotion. By grounding a philosophical argument in these extra-rational elements, which he demonstrates exist in all the major religious traditions, Runzo believes he has found the means whereby a universal demonstration of the justification of religious belief can be set forth. [...]

For purposes of discussion, Runzo lumps the non-rational elements together under the rubric of 'Love' and then develops a working definition. The term 'seraphic love' is employed to describe "the ultimate love of the Divine, as well as the human love which is modeled in the World Religions on Divine Love". Contrary to the traditional Christian habit of qualitatively distinguishing between Agape and Eros, Runzo argues that these latter are not two different types of love but rather the two poles of Seraphic love. He writes:

For we can ask what motivates agape. And the motive for agape is the passionate, devoted love which is eros. So agape and eros form a dynamic pair... Eros (or bhakti) is the dynamic pole of seraphic love which brings humans also to have agape (or egoless love).

[...] More specifically, Runzo seeks to include in his working definition six characteristics of eros, which are more fully delineated in his earlier *The Meaning of Life in the World Religions*. These are: relationality, surrender, vulnerability, integration, union, and equality. These interpersonal and relational elements will become critical for Runzo's argument that an ultimate religious response of seraphic love implies an Ultimate Other.

Now that we have a working definition of love, Runzo sets forth the argument whereby seraphic love is justified. He does this by introducing the discussion of values, multiple and single, extrinsic and intrinsic. Runzo here adopts Robert Nozick's (*The Examined Life*) definition of intrinsic value as that which is "organically unified". Runzo writes:

The degree to which something is organically unified is determined by how much diversity is being unified as well as the degree of unity that is achieved within that diversity. In short, the greatest intrinsic value results from the greatest integration of the greatest diversity. This is why human life has greater value than works of art or than plant life.

In other words, "the value of a thing is enhanced by meaning. [And] meaning comes from a thing's connectedness to other things". Within this dynamic of value and connectedness Runzo may argue that those love relationships whereby subject and object's interconnectedness increase causes or implies an increase in the individuals' intrinsic and extrinsic value. He then suggests that ultimate meaning can only be derived through connectedness to something outside oneself which is unlimited in value. This, of course, is where the Ultimate Object of justifiable religious belief is introduced. By attaching the notion of an increase of value to the act of loving, Runzo has put forth a rationale or justification for loving. And by introducing the relational aspects of eros into his definition of divine, seraphic love, Runzo finds implicit within such love an argument for God, since "the presence of love in the universe and the obligation to love implies a transcendent love". In the final pages of the book, Runzo delineates a formal "Argument For Love" whereby the causal relation between divine transcendent love and human involvement in seraphic love is laid out. I will leave the full exploration and analysis of Runzo's formulation to those who wish to read the book.

On the christian view, the path of bhakti must have the christos as its Telos. Runzo is inserting the christos into bhakti. Is bhakti thereby incomplete? It is if it neglects the world Telos in favor of the individual telos of union. One cannot escape the logic of the Incarnation. Its singularity is the necessary logical basis for the singularity of the BPW. But is the BPW hypothesis not compatible with monotheism in general? The BPW is necessarily anthropocentric. Monotheism, *per se*, is not. Have I not understood this crucial distinction before? Is it not obvious? But is not this parochialism usually taken to be an embarrassment to christian philosophy?

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1/5/04

All or Nothing

We generally try to strike a balance between freedom and commitment. We value our freedom to commit or not to commit. What I am about to suggest, however, goes against that grain. I am making an offer of all or nothing with respect to meaning, truth and, yes, existence. It is an offer which can hardly be refused. It presents an irrevocable choice, which most of us will want to, and are, postponing for as long as possible. The proposition is pretty obvious, but we have become masters at rationalizing away from the obvious.

The fragmentation of meaning, life and existence we have come to accept as part of the modern condition. The virtually unlimited choices placed before us every day represent for us the foundation of our freedom. On the other hand, there is the nagging suspicion that 'freedom' is just another word for nothing left to lose. But what is it that we have lost, amidst all of our freedom?

There is one word for that, too: meaning. Are we going to have to choose between freedom and meaning? Perhaps we just need to find a more meaningful meaning for freedom. For instance, what is the meaning of 'free will'. No one seems to know, but almost everyone has an opinion.

Chaotic and quantum systems are characterized by their unpredictable and ontologically random nature. For the materialist, this is as close to freedom as you can get. Every other 'freedom' is an illusion. Most of us find this response far from satisfactory. That's why we still have philosophers. Well, they were still there the last time I checked.

However, to say that freedom is something more than randomness is, it turns out, having to say a great deal. Very many papers and books have been written on this topic with, apparently, no one feeling that the topic has been exhausted. As you may have anticipated, I am about to add my own two cents, and I'll wager that, despite its brevity, there will be a substantial originality.

My proposition is that freedom and meaning are closely related concepts or problems, depending on your frame of mind. They are both related to the problem of reason. Reason is another word fraught with elusive significance. It has been said that we are the rational animals. We are the only animal purporting to have reasons, and do we ever! We have never been known to lack for them. Do we reason, or do we merely rationalize, more or less, after the fact. Do we just play the obligatory language game that we label as 'reasoning'? Reason, I maintain, is an all or nothing proposition. So will be meaning. Freedom? We'll just have to see about that.

Reasoning is generally teleological in essence. My proposition then is that there is no telos without a Telos, and there is no truth without Truth. Yes, there are facts. But we almost never want to tell just the facts. Just ask Joe Friday. What we almost always want to do is tell a story, and not just any story. We want, above all else, to tell 'Our' story. That is certainly what I am trying to do here. So I am also saying that there is no narrative without a Metanarrative. Now that is a bald statement. Go to the fiction section in any library or bookstore and you will see shelves full of narratives, but I'll warrant that you'll find not a single metanarrative, because right now there is only one BPW story, and we know where it is.

My bald statement becomes less bald when I say of what it is that stories are made. In the first instance, a story is a complex transaction between the teller and listener. Many norms come into play. It can be a very fine art. Perhaps it is even the only art. The most elusive aspect of the transaction is empathy. The listener must be drawn into the story, otherwise it becomes so much hot air, spilled ink or errant electrons.

OK, then, what is empathy? Just another feeling? On the last page we discussed bhakti, agape and love. Is empathy not of these? It is not easy to argue that there are any higher emotions. There are even those

who have equated love with the Telos. I am one of them. And with this one twist of a phrase, I ought to be able to walk smiling into the sunset.

There is, then, only one story: the love story. All meaning, truth and existence derives from that Metanarrative. So are we free to love? Yes, and no. If so, it is our first and last freedom. That is my all or nothing proposition.

I have spoken of the [Trinity](#): M, X & D: matrix, christos, dialectic. The dialectic is the elusive element. It is also the engine of existence. Dialectic is **dialog**. It is sharing in a story. It is, in the first instance, the playing out of the eternal, universal I & Thou. That is simply, then, the dialectic of empathy or love. The holy ghost is the holy spirit. It is the prime mover: Eros & Cupid. It has a thousand masks, but it is finally of one substance. It is the one legal tender in all cosmic intercourse.

Why then is D not an archetype? If it were, there could be none other. Love is jealous. It brooks no rival.

[1/16]

If meaning is reducible or analyzable, it is, at least, reducible to words. Are words reducible? I believe that it was the logical positivists, who, back in the 1920's, claimed they could reduce all meanings to 'sense data'. To some people back then, the idea sounded half-way plausible. Unfortunately, when put into practice, no one could manage even a single reduction. But, no, I believe the situation was worse than that: the logical positivists were never able to produce even a workable definition of 'sense data'. That hope of the Positivists represented the high water mark of materialism and analysis. The Artificial Intelligencers are the last bastion of 'Positivism', but they are no longer willing to engage in philosophical discussion. Daniel Dennett is their most articulate spokesperson, and even he admits that his essays are polemical and evangelical rather than philosophical.

Could any atomic theory of meaning make sense? What would be the minimum number of atoms required to produce a reasonable combinatorics of meaning? A very conservative estimate might be a hundred or so. What then are we to make of those hundred irreducible meanings? From whence did they come? Should they not have universal significance, as is alleged for the elements of math and logic? They could be likened to a finite set of prime numbers, for instance. The ontogeny of the atoms of meaning would present a metaphysical problem of the highest degree, but let us set that aside and look at another problem.

Given our hypothetical atoms of meaning, we still have the problem of context dependency. Even if the atoms themselves were context independent, this would be no guarantee that the 'molecules' of meaning would also be independent. At some level we will have to confront the Text. But can a text have a meaning, *per se*, given our assumption of atomicity? Texts should be epiphenomenal. The text serves no mental function beyond that of its constituent atoms. Does this make sense?

A text is a string of words. The sequence of the words will surely influence the meaning of the text. Where then is the meaning if not in the sequence? Different sequences of words signify different things. Consider the genetic sequences of DNA molecules. One sequence produces a chimp, another, slightly different one, produces a champ. Our reductionist will then argue that chimpness and champness have no significance beyond that of their constituent atoms. But that is missing the point about the function of the DNA. A random sequence of DNA will produce nothing at all. This is nonsense DNA. Even the village reductionist cannot claim that nothing is the same as something.

What I am aiming at here is the so-called 'frame problem'. DNA remains functionless or inert without a proper biological context or frame. The same is true of language. Language requires native speakers. Native speakers require a culture. The psychological or social function of a given text will depend on the

culture in which it is used. The problems of translation can be enormous, and there can be no such thing as an exact translation.

No theoretical limits may be placed on the possible scope of the frame. The more you know about the world, the more meaning you may be able to glean from or read into a text. There is no reason that an astute reader cannot perceive social subtleties unintended by the author. Authors are serving as cultural mediums as well as creators.

Textual considerations demonstrate that subtle shifts in meaning are endemic to any text. If that is true, our hypothetical atomic theory of meaning is simply not tenable. Whatever the ontology of meaning, it is not atomic. The only alternative is something organic. Now we begin to see why we have been so reluctant to give up on reductionism, despite its excruciating shortcomings. The devil we know is better than the one we don't. Better to have no meaning than organic meaning.

This is just what I warned you about: an 'all or nothing' problem with meaning. But there is lurking here a much bigger problem: the all or nothing problem of organicism.

It appears that semantics, among all our fields of knowledge, is the one most obviously susceptible to an organic interpretation. It is the Achilles heel of epistemology relative to organicism. But once that organism gets its foot in the semantic door, how will we keep it out of all the other doors? Reductionism is looking more attractive all the time. Well, lots of luck to us! I have spoken of the crumbling of the foundations of the fortress of materialism, but perhaps that is the wrong analogy. Perhaps those foundations are being eaten away. It was bad enough when we discovered ourselves to be space-farers stranded on a desert island. What will we do if our little island begins to twitch?

But, wait, we are only talking about epistemology, right? So what if our brains are organic? What else is new? Well, sorry, it's not quite that simple. A major tenet of reductionism was just the epistemic/ontic divide. Without its reductionist support, that divide becomes ever so tenuous.

If semantics is organic rather than syntactic or analytic, then our erstwhile computer will not be able to compute it. Something substantial will have to be added to the machine. That something must itself be organic. Now we are talking about the ontology of the computer. The distinction between natural and artificial intelligence is then an ontic distinction. There is no longer a need or motivation to distinguish between the ontic and epistemic aspects of the organism that must exist as the ground of being. At best, this organism would have various microcosmic aspects.

We have long suspected that there was something more to life and mind than atoms swerving in the dark. This suspicion is the basis of our vitalistic, anti-reductive musings over the centuries. That vital something is finally coming home to us. Not, in the end, because we were out searching for it, but rather because we simply had to give up the constant battle of trying to avoid and ignore it.

What then is this subtle thing that has been living with us, presumably since day one? From whence did it come? But are we not thereby asking, from whence do we come? Where is Darwin when we need him? Can't we just say that this organic quality evolved along with life itself?

The point is that Darwinian evolution is just genetic evolution. Clearly we cannot ascribe genes to organicism. By definition it is something extra-genetic. It would then, in fact, be a precondition for evolution. The biggest puzzle of evolution is just the origin of the cellular-genetic processes. This has been considered a prime motivation for vitalism. Whatever this vital potency is, if it is anything at all, it is the source of life and mind.

We have, at the least, an eternal vital potency that is both biological and mental in scope. This sounds like our hypothesized Matrix. It ought to, because that is just what the Matrix was supposed to be. But what then of the dialectic and the archetypes? Here is where the metaphysics begins to get interesting.

Did all of this potency sit idly by just waiting on the off-chance of a Big Bang so that it could then begin to impregnate the otherwise inert matter? But is there not a blatant Cartesian bias to this question? Why posit this dichotomy in juxtaposition to that which is inherently organic? If anything is likely to be all or nothing, would that not especially apply to organicism itself. What is the sense of a cosmos that is half organic?

The Big Bang is the epitome of something inorganic. It is certainly the contingency to end all contingencies. The organically potent Matrix is the mother of all teleologies. If ever there were oil and water, this has got to be it.

This is the big metaphysical crunch. We have been trying to make sense of Cartesian dualism for over three centuries, and look where it has gotten us? Mainly it has brought us to this dead end of materialism. If we wish to move forward, nay, start thinking again, we will have to choose the other branch of that fork. Immaterialism, here we come. You are welcome to keep your head stuck in the materialists' sand box. That is just the 'slumber of materialism'. Otherwise, let's wake up and smell the organic cosmic coffee. Yes, to wake up, that is my final 'all or nothing' offer. Refuse it if you can!

So there we are. We have our immaterial organic potency, our Matrix. Then what? Perhaps now there must logically come the single biggest step in our gestalt switch. We must begin to focus fully on the Matrix. We have to put dualism behind us. We cannot do that without bracketing space, time and matter, and unless you completely missed out on modernism, it would be impossible to imagine a more severe blow to our metaphysical orientation. Are we not simply turning our backs on three centuries of science? Yes and no.

[1/17]

There are several ways to proceed at this point. Several major issues present themselves. But, perhaps, first I need to back up a step. We could use more justification and preparation for the big leap. A bit later I will be attempting to justify the move from Matrix to Creatrix. I don't think this will be terribly difficult, so permit me please to bring on that big gun. Heck, let's go all the way and just postulate an omnipotent creator wishing to create the best possible world, and assume further that we can reason effectively about what might be the basic form of the BPW.

The simple point I then wish to make is that the BPW would not be created by means of a Big Bang. The Big Bang has features that would eliminate it as a candidate for the best possible creation. However, and here is the real twist, those same features, along with some others, make the Big Bang a prime candidate for the best possible phenomenological background for the BPW. With a little help from God, we can have our ontological BPW cake, along with the phenomenological icing of the 'Big Bang', and that this combination, if it were possible, would, indeed, be the best of all worlds.

With the Creatrix in the picture, we can remake the ontology without disturbing the phenomenology, giving us creatures the best deal possible. What is being offered to us is our 'dream' world, in both senses of the word. This is, finally, the very simple point I am trying to make: the obvious, and perhaps only, way to create a 'dream' world is to just dream it up, if possible. Like I say, metaphysics does not have to be 'rocket science'.

So here is our problem now: what would our 'dream' world, i.e. our BPW, be; and would it not be possible, or perhaps even preferable, to create this world by means of dream power?

Consider the last part of the question first. If we wish to entertain the notion of co-creation and of a 'participatory universe', then using 'dream power' is virtually obligatory. Here is another way to look at it.

Materialism tells us that we live in a dumb universe. It came about, more or less, as the result of an accidental collision of dumb atoms. Of course, if there are enough of these dumb universes being created all the time, then every once in while there might be one with the appearance of a masterpiece, like the proverbial monkey typing a Shakespearian sonnet. If God were lazy, you would think she would use the 'monkey method' of creation.

OK, here is the big secret, and don't tell anyone I told you: God IS lazy, but she is smart lazy. Instead of using just the monkey method, she also uses the people method of creation. Remember, we are the smart monkeys.

Evidently, consumers are willing, these days, to pay more for a 'smart house' than for a dumb house. God is just a little ahead of this curve. She figured she would go ahead and create a smart universe. However, to cut down on the costs and the work load, rather than relying on just one central processing unit, i.e. herself, she would use the very latest in computer technology, i.e. distributed/parallel processing, but she calls it 'creature power'.

If bootstrapping is illegal, then that is too bad, but if not, then it would be pretty dumb for the Creatrix not to exploit it in Creation. That we creatures would be the primary participants in any such bootstrap, ought to be a given. But if this were the case, why aren't we aware of it? Well, I believe it was Freud who first pointed out that there must be a great deal more going on under our bonnets than we could ever know. Bootstrapping could well be one of those things. But then why have we been kept out of the loop on this? Maybe the Creatrix just wanted to surprise us. Surprise!

There are many skills we have which are performed better when we don't stop to think about how we do them. This is probably one of those. However, to live is to learn. To fully realize our function of co-creation, we will need, eventually, to give it our full attention, but this is a tricky business. Think of the poor fellow who goes sleep walking out on the window ledge. You're gonna have to wake the guy up, but you had better do it very carefully. This pretty much explains the surprisingly (for many) subdued orchestration of the X2-event. If Gabriel blows his horn too loudly, we might just fall off of our cosmic perch. So, is my horn-blowing not loud enough? Call 1-800-GET-THE-WAX-OUT!

But why didn't the Creatrix even bother to give *me* the time of day? It's all part of the Prime Directive. If you disagree, then prove that it isn't.

Yes, we are all part of the big Dream Machine in the sky. The universe is just our *folie a 10^10*. It must be a heck of job keeping 10^10 sleeping musicians on score. How does she ever manage? Hmmmm, let me get back to you on that one. But if you think it's difficult now, just wait 'til they start waking up!

[1/19]

I think I'm supposed to explain how the dream machine works. This is embarrassing because I don't know. My job is to speculate, to make educated guesses. So here we go.

There are two things that need to be explained: substance and space. If this is a dream that we are having, how does it manage to seem so substantial, so consistent, so realistic, so participatory? We pretty much all agree on the nature of the phenomenon. What is up for grabs is the noumenon. The materialist says it is matter, the immaterialist says it is spirit that is supporting the phenomenal world. The dualist says that it is both.

What is substance? This is a trick question. No, the answer is the trick. Here is the issue: is substance something that is present or absent? The materialist claims that substance is present. I suggest it is

absent. The materialist claims that substance is just what is present(ed) to the senses. No, I say. Substance is present to our 'memory', or more specifically to our collective unconscious. The infant has no conception of substance. The mother's breast may be the first experience or conception of substance.

The concept of substance is tied up in our memories, habits and concept of time. It is something logically derivative, it is not yet immediate. But then is substance in the past or the future? The materialist would say that substance is mainly in the past, I say future. Substance is that to which we awake. Substance now is a shadow of that telic substance.

I fall back in to poesy? No, I fall forward. The ultimate, teleological consistency, substantiality of the world is just poetic. Our collective, telic unconscious is what drives the world forward. That falling is normally just the task of the poet and musician. Here you see me attempting to routinize, systematize the poetic charism.

The materialist has, in fact, lost contact with substance. Matter and substance are no longer to be found in the texts of physics. What has replaced them? Quite candidly, it is the Monster Group. A Platonic conception of mathematics is the closest that physicists can now come to our traditional concept of substance.

These few words may serve just to temporarily bracket the problem of matter and substance. In the meantime we turn to [space](#). Matter is nothing without space. Space is just an organized nothing. Organized by what? By matter? Do we not then have a vicious, or is it a logically vacuous, circle?

A time slice of the phenomenal world is presented to us optically in three dimensions. To explain its optical properties, physicists perform ray tracing; that is, they trace the rectilinear paths of photons. Well, if we can have substance without atoms, can we have vision without photons? And which will be more difficult to rationalize?

Space may be the greatest obstacle to immaterialism. The reason is not because of the coherence of space, but precisely because of its incoherence. Space is substantial because we cannot manipulate it. We cannot manipulate it because we cannot understand it. We cannot understand it because of its logical vacuity. Am I making myself clear? Space is logically vacuous because it is alleged to be elemental. Einstein's General Theory of relativity went some ways toward reducing the substantiality of space by reducing its elementality, by increasing its relationality.

[1/20]

Permit me to back up a step and try a different approach to the problem of space. Let us start with meaning and vision. Meaning derives from narrative which entails a temporal sequence of causes and effects. Vision entails a two-dimensional visual field. Meaning and vision then require at least a two-dimensional dynamics and perhaps even a rudimentary physics. But would this tell us anything about how space comes about?

My thought is that in a teleological system there is no clear distinction between why and how. This is an issue that we now take up.

In a dream environment, the only limit on intent should be logical and narrational consistency. Any further limitations would have to do with optimizing and coordinating that environment. Virtually all dreams have a strong visual content. However, the psychodynamics that we label as zodiacal would be one of the most primitive of dream sequences. Cycles would predominate. Direct perception of essences could predominate over any visual content. Nothing spatial or celestial is entailed in the first instance.

[1/21]

The trick that we seem to accomplish is to have both direct and indirect perception without undue interference. What is the advantage of this? What does spatial or representational perception buy us over direct perception? I would guess that spatial configurations provide combinatorial diversity, not otherwise possible. Without spatial relations and the perception of those distinctions, Leibniz' Identity of Indistinguishables would severely limit our possibilities.

If in the process of Creation it is deemed desirable to partition the cosmic self into some 10^{10} entities, then spatial relations become a bare necessity. Thus do we magnify the creative possibilities with minimal interference or contrivance.

What we get with spatial relations is a parallel processing relative to the cosmic narrative. At least we have a loom in time rather than just a single strand. If our two-and-half dimensional mundane existence is good, why not go for more dimensions? Somewhere I heard it argued that four dimensional topology presented some possibly insurmountable metabolic problems (e.g. difficulty of containment?). 3-D may be biologically optimal. Someone should look into that.

Where there's a will, there's a way. Let us not underestimate the cosmic will. But what exactly is the way to space? How does the Matrix see her way into space? The endlessly cyclical zodiacal narrative may just bore her to death. She lets her potent imagination get off on the combinatorial possibilities, and *voila!* The metabolic cycles pick up on Z, and kick into action. Evidently, space is eminently imaginable and dreamable.

Space and time are a major source of possibility. Matricial potency is ramified thereby. Without time, there is no narrational drama, merely aesthetics. Even the notion of sequence fails without any dimension. Could there be non-dimensional patterns? Cosmos is akin to ornament in Greek. Dimensional arbitrariness seems essential to the ornamental essence. Dimensionality would also be essential to freedom. It is hard to imagine a creation without the allowance of this aesthetic freedom, despite or because of the exigencies of the BPW hypothesis. At this low level of understanding it is not even possible to determine if spatial relations should be deemed internal or external. Temporal relations would be most likely to be internal. We suspect that the answer to this and many other questions will be determined by considering how to enhance the creative bootstrap process. Its space-time structure also enhances the participatory nature of Creation. Aesthetic freedom is readily passed on to the creatures of such a manifold.

Each creature is ensured its own spatial sensorium. The greater problem may be to keep all the sensoria in alignment, without resorting to the physical objectivity of a single manifold. It may be that the zodiac plays a role in the alignment. The global nature of the celestial phenomenon makes it an ideal synchronizing agent. The global megalithic culture was very much attuned to this phenomenon, in what appears to have been a closely coordinated fashion. Materialists use matter to align the sensoria; we use the sky. It is ironic that the material atoms must then be 'aligned' by the sensings of the creatures, according to quantum theory, at least.

Our problem is to explain the 'heavenly' translation of the zodiac from cosmic psyche to starry sky. It is not entirely unanticipated that the collective psyche should find itself projected upon the heavens. Students of the mythos have noted the universality of the translation between sky and spirit. Each of the archetypes has its work cut out for it, but it must also flow along with the phenomenon that it is organizing. The more that the organizing intelligence can be distributed, the more plausible is the model; the more natural will it appear. The zodiac may turn out to be the hardest working of the archetypes. It will require some attention. When it comes down to displacing matter, the zodiac may have to carry most of the water, Aquarian style. It would be helpful if the task could be subdivided, but that may not be possible.

[1/22]

Materialists appeal to the alleged objectivity of the atoms to explain the objectivity of the world. Objectivity projects upward in scale. The higher level forms and patterns are more subjective, lacking as they are in any essential identity.

For immaterialists the objectivity of the world projects downward. This downward projection is facilitated by the microcosmic identity of the creatures. We could also call this the zoocosm. It here that the zodiac comes into play. The zodiac is the original pantheon emanating from the Matrix. It exists originally in ouroboric fashion, being the primordial psychic cycle. The christos element comes to dominate this cycle, partly by preempting, in alpha-omega fashion, the narrative that generates all meaning and history. The christos becomes the organizing principle of the zodiac.

But then we have the ouroboric zodiac projected downward to the gaian zoocosm and outward to ouranos in a prototypical earth-sky duality. Actually the zodiac becomes a quaternary: earth & sky, alpha & omega. I certainly see a reflection here of the traditional four elements of earth, air, fire and water. This identification is underscored by the tradition that identifies the beginning of the world in water and its ending in fire. Like I say, the zodiac will have to work overtime. We do need a rationalization of this subdivision. In this scheme the quintessence is then the christos.

The zodiac starts out as a (dialectical) mind game of the matrix. It then projects itself out to cosmic proportions in a process of continuing symmetry breaking. This sequence is even reminiscent of the big bang. Here is the present sequence: M -> M, D, Z -> A, O, (X), Earth, Sky -> AZ'O/X/QRP. This is still a very sketchy sequence, but it is better than nothing. Keep in mind that this is much more of a logical sequence than a temporal sequence. The linear time dimension grows out of the A/O asymmetry. The time frame for the zodiacal precession of the equinoxes (25,000 yr, see [Hamlet's Mill](#) for the mythic origins) is of the same order as that of the Creation. Also note the distinction now between the primal (psychic) and residual (celestial) zodiacs: Z/Z'.

Here's just a thought: the psychology of Z gradually develops into an ecology. The psychic cycle is replaced by a reproductive and predator-prey cycle. What are the 'evolutionary' steps in this process? The reproductive part will be the toughest to rationalize, that is why there is an archetype just for this.

[1/23]

In the attempt to rationalize Creation, Z is turning out to be the key element. I had not originally anticipated that Z would portend the Earth/Sky duality, but that now seems to be the most natural way to proceed. It is noteworthy that this step has been anticipated by significant versions of the Mythos. For now, the Earthly side of the duality is my focus. The principle obstacle is the transition from Z to **R**. We'll know we're in Kansas when we can make this transformation. Reproduction or bust! This is the buckle of the bootstrap.

The metabolic/reproduction cycle, R, is the most 'materialistic' of the archetypes. This is our biggest hump, so to speak. The ouroboric symbol itself has a strongly metabolic connotation. (In this connection, note also the yin-yang symbol.) It is alimantal as well as elemental, but I don't see how to incorporate that into a narrative.

With these caveats out of the way I can only give it my best shot. The reproductive cycle is a microcosm of our singular cosmic circuit, with the reversal of the head and tail that form our 'buckle'. Now the Telos or Omega becomes the head while the Alpha is the tail. The eschatological resurrection is the final cause of the Creation. Thereby the cosmos becomes self-consuming. The self-sacrificing God comes into her

own, so to speak. There are no loose ends. The microcosmic seedlings are taken back up into the cosmos. As for the mechanics of this spiritual metabolism, I'm drawing a blank; but any good narrative ought to provide spiritual sustenance. Our microcosm would be incomplete if we did not act out and reenact the cosmic circuit. Ontogeny recapitulates phylogeny in more ways than one. Neoteny anticipates evolution. Perhaps this is where the zoocosmic nature of the zodiac is more relevant than its more usual pantheonic, or purely anthropic interpretations. Can we thereby save our Darwinian appearances? Don't ya think? With this rationale we do not have to explain away some arbitrary first appearance of R. It is latent in the essence of almost everything, as is Creation itself.

So much for the Earth, how about the Sky?

[1/24]

Given a 3-dimensional space and a zoocosm, the benefits of differentiating between horizontal and vertical dimensions should not be difficult to either conceive or implement, nor would the idea of a spherical Earth. A remote, evenly distributed metabolic energy source should easily follow suit. The starry version of the zodiac then becomes almost an afterthought. Having done so much work already, the zodiac is seemingly relegated to its happy hunting ground, while helpfully providing chronometric orientation to any wayfaring species. It is, however, our fascination with the heavens that finally empowers us to conquer the atom, transforming the Earth into our terrarium along the way. Perhaps it would be more accurate to say that the starry zodiac empowers us to empower the atom.

The effort now is to see how the individual archetypes can emerge and function in bootstrap fashion. This should go a long way toward establishing the plausibility of the BPW. In this instance, atomic physics is brought about by the refocusing of Z after its branching out. The atom is the ultimate microcosmic reflection of Z. It sits at the confluence of Q, R & P. Q and P have yet to be brought back into this narrative. Originally in these pages the Sun and Atom were both primary archetypes, but later they were given a derivative status.

I submit that Pi 'dropped' out of the sky. This is not hard to explain historically. Q is another matter. It is Q that gives Pi its mundane purchase. Q is the tricky one. It may be allied with R and is the manifestation of panpsychism. It has a bootstrap quality that may be related to the ouroboric Z. Q, along with R, is the buckle of the cosmic bootstrap. The plethora of metabolic cycles are the primary instruments of quantum measurement. Animal consciousness might be viewed as simply an elaboration on this basic theme.

From the Anthropic perspective, Q is practically a no-brainer. It provides for the stability of the micro-world. It accounts for photosynthesis, vision and thermal radiation, among many other functions. But here again we are missing a narrative link to the other archetypes.

Quantum related symmetries provide for micro-level cloning. Thus its relation to R in providing the combinatorics allowed by spatial symmetry. It must also be involved in the organics of mathematics, as part of the anthropic loop implied thereby. In its relation to time it might possibly be sympathetic with the A/O gap in the zodiacal circuit.

[1/25]

I am still trying to break the impasse over Q. Perhaps we can resort to the **trinity** ([1](#), [2](#), etc), i.e. MDX or $e^{i\pi}$. The latter threesome suggest that Q should be [identified](#) with the imaginary unit and then, possibly, with the dialectic. None of these three (Q, i or D) make a solid archetype. Perhaps we can let Q represent the trio, among its more solid cousins. The combination (Q, i, D or **Quid**) might help us gain

insight into each member. There is still the option of dropping Q from the seven primary archetypes. The Quid are bridging elements. They help provide for the relational character of the world, along with M. Such considerations ought to provide additional understanding of the function of the quantum.

[1/26]

Another facet of the Quid is projection. Quantum operators project probability functions into definite observable states. Such projection may underlie the emergence of Z from M. In this case there would be mutual observation and projection. In some fashion, a conscious specificity is wrested from the unconscious potentiality. A Quid for your thoughts.

The necessary mutuality of the primal emergence maintains a cosmic dialectical balance as seen in the yin-yang dynamic. However, the prophetic tradition does look forward to a constructive, teleological synthesis of Creator and Creation, Heaven and Earth.

Yes, there must be a teleological character to the Quid bootstrap. As it helps Z to emerge from M, so does it help R to emerge from the ouroboric structure of Z, and mainly from R we get the materiality of the world.

It is occurring to me just now that the Quid may also be responsible for the singularity of Creation. Consider Richard Feynman's quantum summation over histories formalism. In this case the sub-optimal paths destructively interfere leaving the one path of least action. This would be our BPW. It is the path of least resistance, given the primal Quid impulse. And there can only be one such BPW, just by Leibniz' Identity of Indiscernibles. Can we not play it again, Sam? Really there is no need. The Telos is just a universal Presence. Where there is no absence, there is nothing left to be repeated. It's all right there.

And now there is a bit of snow to be shoveled.

Evidently the Quid is involved in the symmetry breaking of M. In that role it is acting as the precursor of the Logos ([1](#), [2](#), etc). But we also have the Johannine equation of $X = L$, thus we may have to append Quid as QuidX [but see [below](#)]. This is just to emphasize the relational nature of the archetypes, AZO/X/QRP, following from MDZ. QuidX is also involved in the A/O symmetry breaking of Z. In the BPW metanarrative it may be that the Logos has more to do with X2 than X1, but that is a technical detail. Both X and the third person, HG, serve as intermediaries between heaven and earth. This is another indication of the centrality of X.

[1/28]

Pi has also been related to the logos, symmetry breaking and X. This polyvalence of the archetypes is neither unexpected nor dysfunctional. This is how a relational world is supposed to work. It does not imply redundancy. Strictly speaking, M, D & Q are not archetypes. They are, however, essential to the bootstrap. Q also stands in for the atom. Perhaps the Logos as distinct from X should be given a formal status. Also note that X and Z are interchangeable in the trinity of MDX/Z. Z may emerge logically prior to X. X emerges as the self-organizer of Z, for the sake of Creation. Pi appears in the numerical trinity of $e^{i\pi}$, playing the role of the logos.

Four days ago I claimed it would be easy to see how Pi 'dropped' out of the sky, but I am not recalling the point of the allusion. OK, I believe that I was alluding to the chronometric power of the zodiac in particular and of the sky in general. It was astronomy on which we cut our mathematical teeth. The subsequent discovery of the $e^{i\pi}$ trinity led the way to quantum physics and the taming of the atom. This was virtually the second incarnation of the logos as manifested in Pi. As such it would portend the

X2-event that we are struggling to anticipate here.

The dialectic symmetry breaking of the zodiacal circle gives us the ouroboros and the ellipse. History is the result of the former, and I am tempted to say that anthropics is the result of the latter. That is less than obvious. Elliptic functions are the primary manifestation of the organicity of mathematics, which is a major factor in the anthropic telos via the physical symmetries of the Monster Group. Of course, there would be no history without anthropics, and *vice-versa*. Perhaps we are seeing the same breaking process from two different perspectives. There is just one dialectic operation, logos, zim-zum, syzygy, which would help to keep the panpsychism coordinated as in a psyche. The logos is always a dia-logos. Speaking of the zodiac, the number twelve figures prominently in the 'Monstrous Moonshine' that is part of the above organicity.

[1/29]

[Symmetry breaking](#): I'm attempting to get a more coherent take on this topic. I'm also interested in this related [statement](#). We have made some progress in deriving QRP from AZO, and AZO from M via D and L or symmetry breaking. D & L have to do with the mark of [distinction](#). In physics, symmetry breaking is always spontaneous. Not so, here. Here it is always teleological, which is also true of D & L. T(elos) is self-realizing. Perhaps T & L are about the same, now that I think about it. DLT is another trio. These are three aspects of the self. Our non-spontaneous SyBr makes this trio a foursome: DLTS. Then we have the Syzygys to worry about. To what may they be ascribed? Here is some [previous](#) speculation.

The mother of all syzygys is the total solar eclipse. This is the most impressive of all celestial phenomena. It has certainly shaped human culture. Its related numerical coincidences were at the core of our ancient mathematical gnosis. There is a gender specificity on several levels of the phenomenon, providing an added semantic charge. The lunar shadow constituted a veritable stairway to heaven. Outside of anthropics, it is one of the strongest pieces of evidence against the accidental nature of the world. It is a calling card of the Creator.

[1/30]

The next most prominent syzygy is $e^{i\pi} = -1$. This has a 3+1 structure similar to that of the eclipse and of the trinity, MDX, when we include ourselves as the targeted element. Otherwise we have various types of coincidences, synchronicities and synergies to consider. Coincidences may be accidental or not. If not, they indicate an observer oriented and participatory bias in the structure of the world and the events that comprise it. In some cases we confront a possible non-causal semantic linkage between events. This could be the manifestation of an organic or holographic metaphysic. Such a structure is presumed in the postulation of a primordial Matrix, which in turn is a presupposition of immaterialism and the BPW hypothesis. In other words, the coincidences are the residue of the symmetry that preceded the dialectical breaking of it, and are the portent of a Telic synthesis. They both shadow and foreshadow the soon to be completed dialectical process that we call Creation/Resurrection.

The upshot is that we must add the syzygy/synergy to DLTS combination: now DLTSS. This is the third or middle element of our MDX or MDZ trinity. It is the engine of creation. But could this be other than the force or potency of love? Cosmic love + \$3.75 will get you the proverbial cup of coffee in Times Square. Then what? The fact that we often identify X with O, T & L keeps our archetypal pot well stirred.

[1/31]

The logos operates as a symmetry breaker, very often; while the telos, as the omega, is the mother of synchronicities. Then [recall](#) that the dialectic, as a participatory dia-logos, combines L & T, sym/brk & synthesis, thus we may simplify DLTSS as D^3 . Recall that this same dia-logos may have the empathic quality of love, or, at least, agape, to restate yesterday's result. As we identify O and T, we may also identify the Alpha with the logos, and then, following John, the christos with both pairs, and, so with the dia-logos [see [below](#)]. X then would be self-generating wrt M. This would make both Z & X primordial, one circular, the other lineal, with the ratio of pi. The cycle is something quite natural. The line is less so. Their ratio is also the logos, dividing the cycle. Distorting the cycle is the function of the dia-logos, producing the ellipse. This act puts us on the anthropic track via the Monster Group. Recall the [Quid](#). It completes the microcosmic bootstrap. Its projective quality places it in the lineal column. It is the panpsychic version of the logos. The microcosm is the atom and the psyche, the two being logically related. Does this mean there cannot be an immaterial psyche? Both X & Z must live off of borrowed time. That need not render them mortal, but it does render time as virtual. Lineal history is not optional in the big scheme. The circuit collapses without a dia-meter. (I think of the virtual 'tadpole' Feynman diagram, remind me. The photon is lineal, like time but without time, while the electron/positron pair is excursive.) I'm hoping we are on the verge of completing the outline of the metanarrative. There are still some missing links, but the general form is taking shape. The cosmos is often depicted as a doubly or axially connected sphere. Shades of hollow earth! [This structure will have to be related to that of the ouroboros.] In $e^{i\pi}$, the imaginary iota serves as the dialogic element. Along with the logos or pi, it tames the ex-potential matrix. In math, the iota serves both an analytic and synthetic function.

[2/1]

The possibility that Z & X are coeval is a new thought for me. It would be a major factor of the metanarrative. It might help to explain the coevality of East & West. Factored into the equation may be a 'stealth' aspect associated with X, going back to the notion of the self-concealment of the less natural one of this pair. The mystical tradition is naturally diffuse, while the prophetic side is focused around a lineal succession, which is also the central story line of the narrative. We return to the problem of prophetic [stinginess](#).

We see in the history of polytheism the example of the circle collapsing without a structural diameter. This collapse is instructive mainly in its naturalness. The dia-meter comes about as an alignment of the dia-logos. The axial alignment of the dia-logos results in the polar structure referred to yesterday. It may also be viewed as the head/tail symmetry breaking in the context of the ouroboros.

The ouroboros is obviously a case of dog eat dog, or god eat god to be more precise. There is much confusion about the nature of the sacrificial incarnation within the prophetic tradition, particularly between the orthodox and gnostic views. Many lives went up in smoke as a result. It all comes down to who ate whose lunch. In fact, the son ate the dad's lunch, despite the immediate appearance. Two of the pantheonic Z had to work out this deal, rather ignoring the rest, although there could have been a general **conspiracy**, the mother of all such. [2/4 - Please [recall](#) the juxtaposition of X/Y. **Contra John**, we may have to identify Yahweh with the logos. If anything, the christos would have just the last word, which is love. Yahweh is the mono-logos, Jesus is the dia-logos. Y disrupts the Z circuit in favor of X.] This is certainly a case of the telos wagging the dog. The rest of the pantheon may readily be excused for ignoring this shenanigans. It would all work out in the end. But this does seem to make X the derivative of Z. Is there a less biased way of spinning this yarn?

There may have always been a favored son of a matrix, as the partner of a primal dia-logos, but I'm not seeing the necessity. Does it have to be a single-self matrix? Can we invoke Leibniz' I/I? There must be a mythos relative to this problem.

[2/3]

Most of what I said yesterday was unnecessary. The simple fact is that the matrix is nothing if not the mother of creation. The genius of creation is simply its optimizing, teleological agent. This is not the patriarchal Creator of our fathers. That is the source all our confusion. It is our telos/christos that wags that old dog, and us. The telos necessarily operates through us creatures in participatory style. The participation is logically realized in an eschatological resurrection. This is just the bootstrap model of creation. The X1-event was an attempt to explain the bootstrap to a somewhat inept audience. It was never intended to be the final explanation. It was mainly a pump priming exercise: the first fruit of the resurrection, and all that. The final explanation is left for X2. That the messianic kingdom was within us, this message did register, in no uncertain terms, but it registered mainly at the emotion level. All we do now is rationalize that message. That is our X2.

The pantheists picked up on the notion of the God within. This idea was also the mother of all gnostic 'heresy'. Why have we been so slow to demystify that simple concept? Concealment and revelation are just as participatory as the rest of the world. It is only we who have concealed ourselves from ourselves. Our learning curve has been slow, and not always steady. We do, however, necessarily reach a threshold of readiness, when everything goes public. The social dynamics will not be unlike the first time, but the communication factor is several orders of magnitude greater. This is on account of the technology, but that is only the lesser part of it. The greater part is the intellectual content and our greater ability now to absorb it. Our training in scientific thinking over the last few centuries has much to do with our present state of preparation. All we have to do is turn that analytic obsession on its head, and that will be our synthesis. It may be easier said than done, but not by a whole lot. This time around, it will be all or nothing: no child left behind.

But is this X2 event not supposed to be of a minimalist sort? Is the prospective socio-political drama either necessary or desirable? In the first instance, I would say that it is technologically unavoidable, just from a communication perspective. It has to be an all or nothing event. But then won't there be disruptive consequences? The idea here is to minimize these disruptions by emphasizing the rational aspect of this new gnosis. This time around, the head will be leading the heart. The heart will catch up soon enough, but not so soon as to aggravate any disruption. Provided that the disruptions can be minimized, then any good story will benefit from its dramatic episodes. The metanarrative should be no exception. We are destined to live in interesting times.

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Each time we go around the horn, there do seem to be fewer loose ends. Yes, for every answer, there are ten new questions, but these questions may be seen as subsidiary. The larger pattern becomes more solid. This is not to say there can be no more quakes in this cosmic scheme, but hopefully the scheme is sufficiently robust to withstand the damage.

What concerns me now is nothing less intractable than the genesis of genesis, or, in particular, the genesis of the logos. Down here it arrives with Abraham via Yahweh. In the BPW scheme, the logos serves as Alpha or the anchor of Creation.

I am taking the zodiacal pantheonic circuit, Z, as mainly internal to the matrix, and not involving the logos initially. The logos is the symmetry breaker of Z, occurring as either Y/X or A/O. Creation is acting as an appendage to the matrix, as if that were possible.

The radial symmetry of Z may be broken in elliptic fashion. This would be less disruptive than a circumferential break, and corresponds to the 'hollow earth' model. The logos then evolves via the syzygys of Pi. Admittedly, it is a long way from Pi to the Ten Commandments, but it is not inconceivable. A

related issue is the origin of the Dialectic associated more with the christos. With ellipsis, the logos and dia-logos would come in tandem. Somewhere along the line we also have to come up with atom/Adam, speaking of anchors.

Previously we have spoken of [Quid](#) as being instrumental here, as the precursor of the logos, along with e/π . But I have to ask if there can be a logos without a self. I'm thinking that the primal Z precedes the self, which is more associated with X. Nor may Pi precede the self. However, is not the dia-logos coeval with X, even to the point of being subsumed thereby? The primordial I/Thou is X/M. This is also the dia-logos which then entrains the Y out of the Z. Yes, the X does have to also belong to the Z. The primal trinity of MDX, is also a triangle of MXY.

Where then do we place the Quid? This will be associated with atom/Adam. The ouroboric Z and [R](#) are instrumental. Adam is the material guy. The Zoocosm, Z, converges on Adam, along with the metabolic atom. The Z becomes stretched out into human and natural history, as logically distinct and parallel elements within a single ecological/metabolic context. It is paleontology that is distinguished from archeology.

I would observe that if the ouroboric cycle is broken and stretched out it becomes a gestational cycle. The phylogenic version of the zodiac could then be applied to an ontogenetic cycle. As this is happening, other metabolic systems are entrained in coherent fashion. Ontogeny is a microcosm of cosmogony. What else would we expect? In cosmogony the logos plays the role of the DNA, yielding mathematical physics, for example. Admittedly it is not easy to conceive the transitional stages. Logical continuity in the 'evolution' of the archetypes is a big step toward naturalizing Creation, at least in the sense of rendering it coherent. That is also to make it plausible.

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A natural impulse that is not helpful here is our impulse to inquire after the first instance of something, by way of explanation. This makes sense only when dealing with what Aristotle called 'efficient' causes. Only in such a regime does the origin explain the succession, as with the Big Bang or with the six days of Creation. The regime of the BPW is fundamentally teleological: it is the end that accounts for the means. In this case, 'end' is to be taken in its most general sense, not just as 'ending', although the eschaton may be expected to carry much of the teleological burden. The term Telos is meant to indicate the general sense of 'end'. I am suggesting that atoms and babies can sneak up on us unannounced. Their presence is felt well beyond the confines of history. They are integral to the dia-logos. We see this in the parturition of X. This is both an efficient and final process. Much of atomism is inherent in many fundamental phenomenologies. Genetic coding and photosynthesis are among the most basic of these.

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It is eminently logical that a combinatorial diversity in the macrocosm should be supported by a cellular and molecular combinatorics. The habituation of biological cycles will serve to fix the molecular cycles. Biochemistry and biophysics, more or less as we know them, is the only possible outcome. The habituation process should be seen a logical rather than temporal. Linear time is just the result of breaking the cyclical symmetry. Time is the result of breaking the cycle habit.

Atoms are simply the logical accretion of our 'circuitous' memory. Memory is not in the atoms, atoms are in the memory. And memory is simply the temporal asymmetry of a coherence emanating from the Telos. This teleo-logic, organic though it is, also has a combinatoric support that we recognize as mathematical logic. The dialectic regime of the Quantum is the nexus of these two atomisms. In the terminology of the archetypes we might say that $R \& P \rightarrow Q$. The coherence of Q is ultimately derived

only from T/O. There is no logical way to get from Q back to T. The hoped for reversal of this sequence, as held by the logical positivists, has been as thoroughly discounted and discredited as any philosophical thesis ever has been. It is only the heavily fortified wall of Darwinism that is holding back the inevitable rising tide of a demand for coherence. Here you see the first trickle of coherence to breach that wall. The materialist establishment may only watch in silence as the trickle continues. Any response whatsoever will only abet the flow and hasten the deluge.

Individual memory is derivative of the atemporal cosmic mind or memory, which is not distinct from the immaterial cosmos itself. Atomism, as far as it goes, is just the logical result of analyzing that memory. Atoms cannot be more solid or stable than the logic of the coherence from which their quantum processes are extracted.

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Let me hasten to point out that there is another aspect of the all or nothing game. This has to do with existence. For the immaterialist, existence is entirely relational, but for the materialist it is all or nothing. I would like to show that the latter position is incoherent. It should not be difficult.

For the materialist, existence must be clear cut, but, unfortunately, existence has been and remains notoriously abstruse. The fall-back position for the materialists is just to say that they will accept as gospel whatever happens to be the current ontological fashion within the physics community. The unacceptability of such an *ad hoc* metaphysical stance is widely remarked and acknowledged, even amongst the materialists. They apologize and ask the forbearance of their philosophical colleagues. The simple fact is that physics and metaphysics are concerned with very different issues. The ultimate responsibility of physicists is just to be pragmatic about their subject matter. Their ultimate metaphysics can only ever be that of pragmatism. The next simple fact is that pragmatism and materialism have a vanishingly small ontological overlap. My case is closed.

But just for the nonce, let us posit the existence of ideal [sic] atoms. The ideal atom would have an entirely independent existence. I maintain that this is incoherent. Said atoms would have to be indestructible in all eternity. More significantly, such entities would be incapable of internal relations. Their only relations could be accidental or spatio-temporal. Such a metaphysic could not support anything resembling chemistry. What could be the ontology of water, for instance? In fact, for our pragmatic scientist, the ontology of a molecule is not distinct from that of an atom; nor, even, is that of a pancreas. There can ever only be differences of degree for any sort of pragmatist. The ultimate ground of existence can ever only be phenomenological.

I maintain that chemistry is possible only in a relational world. No semblance of a molecule could exist without the presence of 'exchange' forces. The exchange force operates only because the different types of atoms share essential mathematical symmetries. These symmetries are only indirectly related to the external shape of a given atom. These internal symmetries are manifested only in the interaction between atoms. The symmetries are of no account other than in such a relational context. These forces are one aspect of the widely touted 'non-local' nature of quantum phenomena. The materialists do not deny chemistry, but they do deny that such purely relational essences exist outside of the quantum-chemical realm. In contrast, I maintain that quantum chemistry is just the tip of the relational iceberg that is our world. The essential properties of the pancreas are just as irreducible as are the molecular properties of water.

Just the fact that atoms are essentially relational does not make them the stuff of dreams, but it is a big step in that direction. What steps remain? There remains to reconsider the entire notion of independent existence. I maintain that the whole idea is incoherent. Let us consider the independent existence of the

stars, just from the viewpoint of an astronomer.

Every day another star blows itself (nearly) out of existence, and we are none the wiser. We could care less. What metaphysical conclusion might be drawn? This says very little about the ontology of the situation.

Here is some ontology. The universe exists in a single unified dynamical space-time manifold. That manifold is what imparts many of the relational and physical properties to its contents. All of those contents once occupied a region vastly smaller than the volume of a single atom. Every star has had a long and complex history. That any star can exist at all is entirely the result of a remarkable balance in an intricate array of forces shared by every particle in the universe. Virtually no stars can exist outside the very complex dynamical systems of galaxies. The vast majority of stars were born in cohorts out of the death throes of a class of giant predecessors. In short, celestial phenomena are less ecological than the biosphere of the Earth, but only by degree.

Let us then consider the independence of existence on the Earth. Consider a baseball. Your typical baseball finds itself stashed somewhere in a locker. What is its ontological status? The materialist would see it as a collection of atoms assembled so as to physically conform, more or less, to an historically derived cultural convention. Despite these facts, its properties are completely reducible to the entirely local properties of its constituent atoms or molecules. We immaterialists beg to differ.

I will cheerfully concede that all of the physical properties of the baseball may be properly explained by physics. The question is whether those properties are the only ones that are essential to the baseball. The only essential qualities for the materialist are just the molecular ones, all other properties may be properly reduced to those. The other relations are external or circumstantial. For the materialist, all questions of ontological import reduce to those of physics. All other questions are epistemological, at best. We have already had reason to question the status of the epistemic/ontic divide. Just for instance, is this division itself to be construed as epistemic or ontic? I next point to mathematics as an obvious counterexample to any unambiguous division. And then where does one draw the line between mathematics and physics?

My attack on the absolutist position concerning existence invokes the problem of identity. I question whether these problems may be properly distinguished. Without alluding to identity, the question of existence becomes abstract, hypothetical and counterfactual. Without reference to a particular individual, the question of existence is nearly vacuous. Identity and individuation can be made as objectively as one might wish, but only according to such a wish. Otherwise, identity erodes with more or less alacrity. Existence without strict identity is necessarily probabilistic.

To say that water exists is about as vacuous as any statement can be. Sure, water absolutely exists, but perhaps not in this universe. Well, thanks for the information! When we inquire as to existence, it almost exclusively concerns particular existence. But even if my concern was with water in general, we would have to agree on the semantic reference of 'water'. I dare say that too many books have been written on the identity of 'twater', i.e. something phenomenologically resembling water, but on a hypothetical 'twin earth'. Ontology cannot logically escape the strictures of epistemology.

Yes, we are all prone to the gut feeling that existence is an all or nothing, independent proposition. My baseball may or may not still exist, independent of almost everything else in the world, and especially independent of the state of my knowledge. It is an understandable feeling, it just doesn't happen to make sense. It does not stand up to scrutiny.

While on the subject of identity, let me point to another aspect of it. Identity is necessarily projective. Identity can only ever be reduced to the act of pointing, referral, or, ritually speaking, to a social act of 'baptism'. The foundation of all identity is in self identity. All identification points back to a particular set of selves. This is an obvious, but often overlooked fact of existence, or simply a very pragmatic fact of

life. A materialist has no basis for positing existence of any kind without positing a particular self. If I am an illusion, then so may be my world and everything in it. Of course, I believe that I am, and that it is, but I may rationally entertain that belief only under the aegis of some greater and more real existence that is necessarily even more 'selfish' than myself, if you'll excuse the turn of phrase.

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It does seem that God has not gone out of her way to make us feel like the co-creators of this world. However, if her powers are limited, then we don't have to ascribe malfeasance to her. It is hard for me and a lot of other people to understand why so many people so stubbornly cling to the notion of an omnipotent God, in the face of so much contrary evidence and argument. The fact is, however, in the minds of most believers and non-believers the notions of God and omnipotence are practically synonymous. This is surely the greatest obstacle to any form of rational theism. The irrationalists manage to control the premises of the debates about God.

Rational theism necessarily borrows much from pantheism, and must be considered almost as heretical. The metaphysics behind irrational theism is dualism. The Western mind has fallen very deeply into the trap of dualism. It seems that the theists have gladly granted the pantheists an exclusive franchise wrt monism. To our short list of *ad hoc* synonyms we must add theism and dualism along with pantheism and monism. This historical convention presents a considerable pedagogical barrier to rational theism.

There must be an historical explanation for the nearly ubiquitous juxtaposition of theism and dualism, but it is certainly not being touted. I suspect that the notions of dualism and omnipotence are mutually supportive, but this is not immediately obvious. Dualism is supportive mainly of deism rather than theism. Deism also has to be considered heretical, but apparently less so than pantheism.

What we may be facing here is a politically motivated metaphysic. Pantheism/monism is frankly subversive to almost any established order. Only the most stable of societies could afford to dabble in it. However, theism is subversive relative to deism, but even deism turned out to be conducive to the advent of the scientific revolution. Deism remained the herald of that movement for some time.

Gnosticism is the most common form of theistic monism, only its otherworldliness keeps it in check politically. That otherworldliness is a subdued or modified form of dualism. It is a moral rather than a metaphysical dualism. The constant threat of gnostic subversion has always tended to push established theism far into the deistic corner. Scientific materialism has been the primary beneficiary of this circumstance.

Pantheism is simply the decapitated version of monism. Without recourse to a higher authority, the would-be social reformer is severely handicapped. The caste system of India survived many centuries of Buddhist monism. The linkage between prophecy and social criticism, particularly of the puritanical variety, endemic to the West, was absent in the East. Concerted revolution in the East had to await the dialectical spin-off of scientific materialism. Meanwhile, the polytheistic Hinduism plods along seemingly oblivious to the rest of the world.

Be that as it may, we are stuck with dualism in the West. I am suggesting a this-worldly gnostic heresy to counter the dualism and deism that has become so entrenched in the modern world, not to mention the presence of downright materialism. There is what probably amounts to an unwitting conspiracy between scientific materialists and deists to maintain the present order and disorder of modernism. Postmodernism, pantheism and mysticism are hardly a threat to the established modern order. The deistic tendencies of fundamentalism are, for the most part, silently supportive of this order unless they happen to verge into activism and terrorism, which is atypical and ultimately controllable. Modernism long ago made its pact with dualism, to the point that they are virtually synonymous.

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1/15/04

Triumph of Science?

The coherence of scientific materialism is incredibly impressive and powerful. It has transformed the face of the world. Only a fool or a fundamentalist would dare challenge that great edifice of knowledge. Tilting at a windmill would be much more likely to succeed.

What I have come here to tell you is that the coherence of science, great though it is, can only be a pale shadow of what must lie behind it. We have become the masters of our material destiny, thanks to science. But will you believe me if I tell you that the magnitude of any imagined material destiny shrinks to insignificance before the reality of our true destiny? Our romance with science has just been our *aperitif*. Are we ready now for the full course? Trust me, no amount of preparation could ever have prepared us for what comes next.

Scientists have an understandable proclivity to hit us over the head with the incredible quantities that measure the vastness of space and time as well as the minuteness of the atom. Yet, these are window dressing relative to the intricacy of the processes that fill those realms. With the enormous complexity that nature has managed to throw at us, our minds not only cope but positively comprehend to the point of mastery. There is finally only one glaring omission in this story of scientific conquest. It is the instrument that has enabled our victory. Yes, a mere three pounds of gray matter. All the king's men remain baffled as they stand before it. Will we not awaken to tomorrow's headline trumpeting the scientific breakthrough that solves our last puzzle? Who am I to cast doubt on the final triumph of science?

What I am struck by is the disparity in the degree of coherence in the realm of natural science compared to everywhere else. The human sciences, for instance, remain in nearly complete disarray. There is all the appearance of a positive comprehension barrier between the human and natural realms. What could this signify?

It could simply be a minor time-lag or a jog in our path to full understanding. Or there could be a deeper problem. My diagnosis is no secret. I believe that reductionism has run its course. To move forward from here, we will be required to switch horses. I am not suggesting that the scientific juggernaut is about to come to a grinding halt. I am suggesting that a growing number of us will seek a coherent alternative.

The only rational alternative to reductionism entails a formidable gestalt switch. The success of analysis lies in its step by step procedures. As on a long hike, to reach the end, all you have to do is keep putting one foot in front of the other. Not so with synthesis. We will never be able to put Humpty-Dumpty back together without a plan, nay, without a veritable blueprint. Nothing will happen with synthesis until that blueprint arrives.

On these pages I can attempt nothing less than to deliver that blueprint. Anything falling short will be a waste of my time and your time. It is not that I reek with confidence, I have simply found myself with no alternative course. I can do none other. Here you see a former drip under some considerable pressure. As to the ultimate source of this pressure, your guess is as good as mine.

If there is a blueprint to be delivered and it gets delivered, it will have to be an event of biblical proportion. Only a fool could rush into such a spot. All that remains to be seen is whether I am a rational fool, or just a rash fool.

The bad news is that we have been deceived. The good news is that we have only ourselves to blame. It is not God's fault that the world looks so darn natural. That's just how the Best Possible World should look, nay, has to look.

It is only natural to create the best possible world. There is involved in this process just the Principle of Least Action. Even photons know how to do that. In the realm of all possible worlds, one has got to stand out. It could be the worst one, but which one is that? I submit that it is no world at all. The only one that can truly stand out is the best one. The best world necessarily has the best possible creatures. It is all us critters who ultimately make the choice and do the deed in this necessarily co-creative effort. What happens to all the other worlds? In the very best quantum fashion, all the others will destructively interfere, going up in the smoke of our individual dreams and nightmares.

Granted, the best possible God is not your father's God, but that does not mean she is no God at all. She is not lazy either. She is an earnest cheerleader. Heavens, she will even stoop to bare a breast if that will inspire the troops. Some might call it entertainment, others will call it incarnation.

About that gestalt switch? Think of it just as a pill to be swallowed. The bitter taste will not last too long. If you don't care to try it, may I interest you in some valium?

The world is a living organism. Most of it has gone to sleep, that is us creatures. Parts of it has gone numb, that is matter. In our sleep we dream of alternative realities. The dreams gradually coalesce around what will be the best of possible worlds. There is only ever one dream, but we see it through many prisms that we think of as our material brains. The real dreaming is done well beyond space and time. What we experience at night is just the chaff. What we experience in the day is the absence of the Telos. We are gradually pulled, reeled in as on a line, toward our eschatological awakening that is sometimes referred to as the rapture or the *hieros gamos*. It is the final Presence, our final Cause.

While we are asleep, the world runs on an auto-pilot of pure logic. Some call it physics. It is phenomenological cycles within cycles that have long been habituated and optimized. Gradually these cycles have been expanded to include the ouroboric circuit of the whole world and its history. We experience time slices of them. There are growing pains. Some cycles are broken, others collide. We are here to sort it all out and maintain continuity.

Lately we have been passing through the scientific phase of our history. We have been fascinated with atoms and space. We have come to think of these as the substance and container of our world. They are, however, just archetypes that we tend to reify in our systemic and instrumented probing of them. They are, after all, the only logically possible outcome of our analytic compulsion. They can be none other.

If we truly desired, we could send a space probe to Alpha Centauri. But what would that accomplish, other than to possibly extend our slumber of materialism? I don't recommend this stratagem; our appointed hour will not finally be diverted. And would it not be more amusing to persuade the stars to dance in the sky? I not sure I recommend this either, but I don't want to be a party pooper! The auto-pilot of our dreamship Earth conforms to our state of wakefulness. We will know what to do when we need to do it. That is how organicism works. Our dream will only ever become more lucid and pellucid.

Is this so hard to swallow? I doubt that you would be reading this if you were not a prospective pill popper and gestalt switcher. However, if you are already feeling frustrated by the poverty of my gnosis, then your time has come. I'll see you on the other side of the gestalt.

[2/9]

Science has certainly triumphed, well beyond anything anyone could have reasonably expected at the outset. In its chosen arena, science has been unreasonably effective. This remarkable fact raises important

issues:

- Should not science be embarrassed by its own riches? It seems that science can explain almost everything but its own success.
- Science may have to face a revolution of rising expectations that it has engendered but is unable to fulfill.
- There is likely to be a greater demand for the light of reason to be trained upon our ultimate questions. The triumph of our scientific gnosis cannot help but raise our expectations concerning a boarder or higher gnosis. I do not seem to be alone in this regard.

It has been said that man does not live by bread alone. Will the technology of the mass entertainment industry then be able to supply all the requisite circuses? History is quite clear that the motive force behind our scientific quest has always transcended purely materialistic explanation. The record is equally clear that, at the outset of science, it was seen, and even specifically recommended, as a constructive, non-subversive means to channel the all too human and otherwise heretical impulse toward gnosis.

It is widely recognized that, whatever may be the continuing technological fall-out, the gnostic aspect of science, tied as it is to analysis and reduction, has nearly played itself out. There will be many who will be content to rest upon those laurels, but are we then to suppose that gnostic impulse has been quenched? Cannot it not be that for the few, that impulse will merely have been whetted?

Science has been so dramatically successful, almost from the start, that its accomplishments have outpaced our ability to assimilate its larger import, to understand it from the standpoint of any larger historical narrative. It appears quite possible now that our process of assimilating science is finally catching up with the enterprise of it. For the first time we may have the ability and inclination to inquire after its larger context. It has long been the taunting mantra of the obsessively scientifically minded: Catch me if you can! Those days are coming to an end.

It will be increasingly difficult to ignore the gnostic origins of the scientific quest. As we reflect back upon those origins, we can hardly avoid comparing the original impulse with the eventual result. Science will be found wanting in the balance.

That the puzzle of the mind continues fall under the purview of science is strictly contingent upon its ability to meet some rather elevated expectations. Failing these, there will be the devil to pay.

There will be two ways to view science: either as a flash in the pan of history, or as a mission accomplished. There will, of course, continue to be the true believers in science; however, they will be increasingly pressed to explain their unflinching expectations. If all existence is material and accidental, then what could it possibly be that would underwrite their unlimited expectations concerning the future? And perhaps even more to the point, what would be the point? What is the Telos that they so fervently and blindly seek? In attempting to scratch the surface of 'futurism' and 'technosis', one can hardly fail to be impressed by the lack of depth and the almost infantile nature of the desires being expressed. Is technosis anything more than a smoke screen being thrown up against the present mystery of our inevitable gnostic destiny?

The only way to move forward with understanding will be to view science as a mission well accomplished. And if that is the case, reason dictates that it must have been our penultimate mission. How so? Once we turn our minds from analysis to synthesis, there will be no turning back. If there is a Telos to be seen, it will come into view at that turning, or it never will. But should not science now be seen as a false summit of the intellect? What is to prevent science from being followed by yet another false summit? The plain fact is that science never had a patron. Gnosis, if it is anything at all, is a patronage. If we have any further issues, we will know where to take them: to our Matron.

[2/11]

The main difference between materialism and immaterialism is the direction of the arrow of time. Materialists argue that the direction cannot be reversed due to the laws of thermodynamics. That this is a vacuously circular argument in support of materialism seems to bother almost no one, and certainly not the materialists. I am not claiming that we should ignore thermodynamics, any more than we should ignore gravity, I merely point out that they are two parts of the same package. It is only the package in its entirety that is at issue, not its individual parts.

Time is a much bigger mystery than virtually any scientist could either grasp or acknowledge. To the scientist, time is never more than a particular variable in particular dynamical equations. In physics proper, it has no direction. That it appears with directional specificity in the laws of thermodynamics remains unexplained. Time symmetry is broken somewhere in the transition between microscopic and macroscopic regimes. The best guess is that it has something to do with the quantum measurement problem, rendering it a mystery wrapped in an enigma.

In common parlance, the direction of time is usually associated with the notion that cause precedes effect. However, our conventional notions of causality are inextricably tied to our notions of intentionality, neither of which can have any formal role in science.

In short, the concept of time is a potential loose cannon on the scientific deck. Any significant loosening of its perceived tether places the whole ship in peril.

What is easily the most remarkable feature of time is the indescribable nature of its presence to us. The closest thing to such a description is simply the 'shining' present. Science's objectification of time seems impossibly at odds with our singular experience of it. By simply constructing a metaphysics of Presence, the entire scientific enterprise is thereby rendered moot. Immaterialism is necessarily the science of Presence. That is what these pages endeavor. If the Present is to be salvaged, it will be partly at the expense of a cannibalized scientific corpus, but let us eschew necrophagy in this undertaking.

As we focus on sheer presence, the directionality of time becomes open to reinterpretation. The past and future may be subsumed by mere absence. A more teleological view immediately recommends itself. The Telos can simply become an ever fuller Present. Time is thereby robbed of its gravity, or simply disrobed.

Before launching into directionality, let me briefly point to a connection between time and perception that is seldom remarked. Much of our self-alienation from the world is tied up with our peculiar notion of indirect or representational perception. This ubiquitous presupposition is, perhaps, the single most poisonous ingredient in the whole materialist pot. Thus, so deftly, does materialism act to subvert the very possibility of Presence. All that we can ever experience is an *ad hoc* and subjectively reconstituted fabrication of reality. We can ever only be the passive recipients of sensory transductions.

The notion of indirect perception is the result of a totally illicit but perfectly understandable conflation of an informal causal metaphysic with a formal mechanics. It is also parasitic upon the completely gratuitous assumption that experience is only ever by and about the insides of our skulls. Gratuitous because science does not even recognize the existence of consciousness: consciousness doesn't exist, but if it did, you may be sure that it would exist entirely inside your skull! What easy marks we make of ourselves in the life and death game that is science.

It is just the alleged direction of motion of the photon from object to the subject that strongly reinforces the naive notion of object as transmitter and subject as receiver, which underscores the confinement of consciousness to somewhere behind the retina, opening a metaphysical chasm between it and its object. The nerve fibers behind the retina are simply another means of signal transduction. Since neuroscience

does not recognize the existence of consciousness in the first place, there is no basis to relegate it to any particular mode of signal transduction, be it neuronal, optical or by any other means.

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Please let me rephrase that last statement: given that consciousness exists, we associate it with the nervous tissue of living systems. However, all that can physically ever happen within that nervous tissue is signal transduction, so there is no reason to physically confine consciousness to any particular segment of that tissue. The pain in my stubbed toe is just a part of my consciousness located in the nerves in my toe. But once consciousness has been vouchsafed, we can, with the same logic, extend it back along the lines of signal transduction which now include the photon paths back to the surfaces of objects. *Voila, **direct perception***. There is no logical or physical reason why we cannot incorporate the photons into our extended sensory signaling system.

It is here that we run into the problem of time delay. The photons could be coming from a distant star that self-destructed before the light reaches our eyes. This, and only this, delay causes a problem for direct physical perception.

But let us now come back to the Present. There is a gigantic metaphysical problem of Presence. The problem is to distinguish it from Absence. Where do we draw the line? This problem, I maintain, is closely related to the problem of attempting to confine consciousness; in fact, I will suggest that the two problems compound each other.

In order to distinguish presence from absence, we would also have to distinguish perception from inference. Simply impossible! Please recall: See Jane. See Jane run. Is Jane present to us? Suppose that Jane had suffered a massive cerebral hemorrhage in mid-stride. When does she stop being present? We can only ever infer the presence of persons. We can only ever infer the presence of oceans. Everything two hundred feet below the surface could have suddenly turned to ice without our being the wiser.

You can see why analytic philosophers despise the notion of Presence. Presence is in no way computable. But may our analysts thereby deny Presence? I would not recommend that course to them. Denying presence is vastly more subversive to a lived world than to merely deny consciousness, which many still do. Without the present, there is no past and future. Without being able to distinguish past and future, one loses contact with the concept of life and living.

Having said that, I will threaten to commit that same error myself. I am also going to deny the past and future, but only in deference to the unbounded potential of the Shining Present/ce. My Present will never lie etherized upon the analytical table.

As a direct perceiver, I have a very hard time with the notion of memory being coded and stored in configurations of atoms. But where else could it possibly be? Our DVDs do an admirable job of storing feature length movies along with the director's cuts. Why not our brain cells? Well, next to consciousness itself, the physical storage and retrieval of memories remains the biggest mystery of neuroscience. To call it an embarrassment to science would be a gross understatement. Over the years, I have ever only seen brief allusions to this problem, never an actual treatise upon it. If I were a rational scientist, would I not want to spell out the full nature and dimension of this puzzle, in all its gory detail, as the first logical step toward its eventual solution? Well, we may then surmise that either there are no rational scientists, or they all subliminally sense that they don't have a snowball's chance in hell of ever solving this little puzzler.

With direct perception: *no problemo*. We directly perceive the past, with just a slightly cloudy crystal ball, or is that supposed to be the future? Or is it the extended Present?

Ev'ry time i see your face,
It reminds me of the places we used to go.
But all i got is a **photograph**
And i realise you're not coming back anymore. ([Ringo Starr](#))

And what about that photo? Is this not a case of indirect, representational perception? How do we explain this, Kimosabe? I'm going to pull a fast one. I equate the photo with a slice of photographic memory. But is it not perfectly clear that the photo is not inside anybody's head? Neither are memories. Furthermore, I would compare a camera with a [telephone](#): both actually operate as psychosocial channelers and facilitators of the psyche; that is, of our still hidden, from ourselves, psychic abilities. This is all part and parcel of immaterialism. If you don't like it, you are perfectly welcome to return to your materialist zombie-hood, atoms swerving in the dark, and all -- or is it nothing?

Should we not then each take innumerable photos of ourselves so as to ensure our immortal presence? Negative. You may, of course; but thereby demonstrate a noticeable lack of regard for unlimited presence. Photos and phones, even especially websites, are stopgaps, perhaps palliatives, wrt presence.

With excruciating crudeness, each of us $\sim 10^{10}$ souls is a 'neuron' of the eternal cosmic mind. That is true presence. What we now call presence is the palest of shadows. Phones and photos? We won't be needing them in heaven. My sincere regrets to AT&T and Kodak. Now it is perfectly possible that somewhere, this side of eternity, we will have implanted phone chips; but, if I'm not mistaken, my teenage son already has one of them. Nevertheless, as we walk naked through those pearly gates, I suspect there will be a full-body scan. Security, you know!

Do you get the picture? The hardest part of materialism is recovering from its hangover. Going cold turkey with immaterialism is just not in the cards. But, trust me, one day we will look back on this awkward transitional phase and chuckle.

What I have ever so awkwardly been leading up to here is a rehash of teleology. Time and causation truly run backward, if they run anywhere at all. The past is constructed from the future, out of our 'memories'. That's how we can have confidence in our future. We couldn't have left home without it. Immaterialism is materialism running backward, kind'a.

Consider the **dreamer** and then the composer. You are going through an elaborate dream about a romance in a clock store, when one of the clocks starts to malfunction, noisily. As you reach over to fix it, you wake up realizing you are reaching for your alarm clock. This sequence raises some problems for efficient causation. More than one philosopher has recommended that, instead of final causation for the dream, we could simply say it all happened in an instant, but was experienced as a sequence. If dream time is illusory, why not 'waking' time.

Similar idea for the composer. It has not infrequently been reported that the idea for an entire symphony has emerged into the composer's consciousness in just a few moments of time. The composer may then spend the next several days turning that palpably memorable instant into a proper sequence. More commonly, when the title of a popular song is mentioned, some holographic nugget of its entirety flashes to mind. And here we are back to the problem of perception. Without that 'holographic' assist, could we ever experience anything besides bits of raw sensory data? Data bits which, you will recall, cannot even be defined.

The Metanarrative has always existed as an eternal moment. We creatures work it out, forwards, backwards and every which way. The seamless, forward experience of it is an artifact of our overlapping

psyches. The director's cuts end up on our pillows at night. Time and space need never exist outside of the eternal moment of the Metanarrative that can only be the best possible one.

This is rough and ready. Crude beyond reason. But without a holographic scorecard, we'll never be able to follow the game. I have to sneak that hologram into both of our psyches, catch as catch can. This is real time for both of us. I remain confident that it will work out. If you want the finished product, just look ahead a few years! If you are already chomping at the bit, well, have at it!

Allow me, please, to distinguish between photos and fossils. In doing so I will also be distinguishing between history and pre-history. Pre-history is an artifact of scientific materialism; or, by the same token, of our naturalistic aesthetic. In either case, it is not something that is ever present to us. Pre-history is a backdrop to history, just as surely as is the starry sky. In fact, one could hardly exist without the other; certainly not with any semblance of coherence.

Yes, the coherence of nature is a false coherence. It is an end to quite another means. It is the most aesthetic, nay, the best possible, countenance which may be put upon our necessary alienation from the Creator, and so, *ipso facto*, from our true selves. Just because this is the BPW does not mean that it will hurt us to imagine all the other possibilities 'out there'. We should always be considering the possibilities, regardless. That is mainly how we earn our co-creaturely keep.

So, where do we draw the line? That's always supposed to be a tricky question. How high is the sky? It all depends on the context. NASA's celestial context is a bit more expansionist (imperialist?) than mine. I would like to distinguish between archeology and paleontology. Come to think of it, dinosaurs are where I draw the line.

I have spoken, however, of [Jurassic Parc](#). And there could as well be a Galactic Alley. This is my hypothetical 'computer' simulator in the sky. It's where we use a bit of cosmic smarts to circumvent those deadly dull 'billions and billions' of materialistic yawns that the scientists are ever so eager to foist upon the Creator. Thanks, but no thanks! Fossils are some of the blueprints that never got off the drawing boards at Jurassic Parc. Walt Disney and the paleontologists have taken care of the rest of it. As for the mechanics of it all, I'll leave that as an exercise to the reader for the time being. Let me know when you have an answer! I have no doubt that, between God and Pixar Studios, we can work out an authentic dinosaur experience for you, if you'll just have a little patience. Heck, you'll have the option of being the dinosaur, if you like. Caesar, on the other hand, frequented these same shores, in real time. If you wish to experience being Caesar or the Second Coming, all in due course. I would submit that we already have, but have merely 'forgotten' it. That's just my own opinion. In dealing with the truly absent, past and future tend to meld together. Notions of reincarnation are part of that melding.

As we begin to accelerate into the shining eschatological presence, many lives and many psyches will begin to overlap. The 'dear departed' will not have to claw their way out of their graves; they need only open up their minds to ours, as if they haven't already. They are us, we will be them.

[2/14]

Have we made any headway against materialism?

We do find that atoms could not serve as the foundation of materialism without the non-local relational properties conferred upon them by the Quantum. Molecular properties are thereby irreducible to atomic properties. Those properties may be predicted mathematically, but the electronic wave functions that are employed are themselves irreducible. They are the irreducible basis functions for a particular representation of the 'matrix mechanics'. Their complexity defies actual computation in all but the

simplest cases. In point of fact, the 'three-body problem' is theoretically unsolvable in either its classical or quantum versions.

Our struggle with materialism then devolves to the question of mind independence. This is tantamount to the objectivity of material objects. I point out that objectification and identification cannot be disentangled. The materialists' position then amounts to the claim that objects may exist without benefit of objectification.

This latter claim technically runs afoul of the measurement problem. The definite location of macroscopic objects is only the result of a yet to be understood, or even formally definable, transition from quantum to classical realms. But I don't want to win this on a mere technicality. It is too important. We need an argument that subverts the admitted gut-level appeal of mind-independence.

The Mars rovers provide a case in point. The rocks they observe on the surface of Mars seem just as real as any rocks back on Earth. Does this not point to the independent existence of material objects in general? How can the rocks on Mars be attributed to our co-creational activity? Will we not have to make a special appeal to the Creator? Is this not similar to the problem of explaining stars and fossils?

Do not these objects exist without benefit of ever having been objectified? My fall-back position is to invoke the problem of Presence. Is it legitimate to distinguish existence and presence (or presentability)? This is possible only if we can distinguish between absence and non-existence. It seems reasonably clear that this latter distinction is untenable. The latter then undermines the tenability of the former. Recall, furthermore, the lack of formal distinction between presence and absence.

We think we have a clear notion of existence. But can we distinguish it from observability, about which we can only have a contingent and dispositional regard? To distinguish between objectivity and objectification is one matter, but to distinguish between objectivity and objectifiability is another matter.

Is it legitimate to posit the existence of anything that is logically unobservable or unknowable? This even goes beyond the problem of the epistemic/ontic divide. It is the counterfactual shadow of that divide.

I am tempted to say that our gut disposition favoring mind independence is, ironically, nothing more than the overworking of our imaginative faculty. Science surely offers not the slightest support for the reification of the unobservable. To posit such entities is to negate the scientific method.

Can we accept this conclusion? Does it subvert our gut instinct? Another test case involves [SETI](#). What is the ontic implication of ETI? Giordano Bruno was burned at the Inquisitional stake for being an early advocate of ETI. Immaterialism rules out ETI, but not UTI (ultra-terrestrial intelligence, e.g. God). In this instance, immaterialism agrees with the orthodox ontology of intelligence. For immaterialism, separate worlds entail separate creations, if not necessarily separate Creators. The Creator(s) hardly have the option of 'physically' linked creations. Therefore, a radio search would be logically futile.

As a footnote, let me just remark that Hindu cosmology, certainly in its theosophical version, invokes the mind-independence of perpetual cosmic rounds, thereby confounding its general proclivity for immaterialism and even for monism. My notion is that Buddhist cosmology is less inconsistent in this regard. I don't see that pantheism could be compatible with mind independence, despite its decapitated monism.

I am claiming to have provided the outline of an argument for the *prima facie* incoherence of mind independence. I am not yet aware of an equivalent argument elsewhere. Is there any life left to be beaten out of materialism? What remains of it? Only the occasionally nagging hangover. The fact is that you cannot kill a zombie, but you can cut its power supply. If it is cut off from all logical discourse and recourse, it can only continue to shrivel.

I remain under the impression that materialism, dualism and pluralism are still being tolerated in academic

circles where such shortcomings should be inexcusable. This plain fact is perhaps the best testimony we have to the radical implications of the one coherent alternative to all of the above.

Materialism is a straw-man for science. It is the ontology of scientism. Science certainly strives *toward* objectivity, but only, legitimately, in the sense of intersubjectivity. If ever it strives *for* objectivity, it surrenders to the facile 'metaphysics' of scientism. To confer a metaphysical status upon materialism is to concede too much. Metaphysics implies a minimal system of logic. Mind independence cannot even pull itself up to that threshold. Virtually by definition, there can be no discourse that could count for independence. At the very most, one might construe a discourse that would end by pointing toward independence, but in that limit all argument must cease. There exists no means for maintaining such a position. The most it could be afforded is the occasional salutation.

Splendid isolation from all discourse, perhaps that is an enviable position. Is it not unassailable?

Let us revisit the logic of the unobservable universe. To avoid the metaphysically radical implications of the Anthropic Principle, materialists posit the existence of an infinite ensemble of universes, virtually all of which could contain no observers in principle. The only implication of their existence would be to vouchsafe the contingent status of the remarkable hospitality of our own universe. The implication is that there might have been no observability whatsoever.

The question is sometimes posed: why is there something rather than nothing? By appealing to the possibility of nothing, do not the materialists only serve to underscore the mystery of existence: a notion that is unsympathetic to any form of absolutism? The objectivity of matter is contingent upon the possibility of there being nothing.

The preclusion of existence is the least coherent of any possible ontic position. Can such a position lend support to any other position? But is it not the logical *reductio* of any reductionist endeavor? I believe that it is. Might there not have been nothing? We can probably say that this is vastly more unlikely than that there be something. Does not potentiality qualify as other than nothing? In order for there to truly be nothing, we would have to preclude all possibility. But is this possible? It is not possible to appeal to the possibility of nothing, without thereby negating all possibility which is impossible. If there were nothing to begin with, this would be no problem, but since there is something, it is impossible to argue back to something that precludes all possibility.

Yes, frequently we romance the notion of non-being. This is a favorite pastime of existentialists. Then have I not gone too far with my counterargument? Could this argument not be construed as an argument against individual mortality? Certainly it is an argument against the cessation of mind. Also it is an argument against the absolute distinction between individual mind and cosmic mind. In that sense it precludes the obliteration of any aspect of mind.

It is just the necessary mind dependence of all existence which affords substantiality to the world and all its aspects. Reductionism can only be self-negating. It can lead only to an absolute nihilism. Nihilism sounds scary, but, as we have seen, it is even less substantial than a paper dragon. Nay, it is impossible, it is even inconceivable. It is, at most, a symptom of the diseased and illegitimate language game that passes as 'reductionism'.

It is possible that contingency is impossible. If one thing is possible, then everything is possible, but that cannot be, because nothingness is not possible. But if anything is possible, then there must be the best possible world. But if contingency is not possible, then the BPW is the only world. It is not possible that there could only exist the second best world.

This sounds incredibly simple minded, but I believe that contingency must be part of the reductionist package. It has no other use. Once you let in one bit of it, it takes over the whole world, and then all the other worlds. It is an all or nothing affair. The only recourse is to opt for none of it.

Coherence and many other things may turn out to be all or nothing propositions. Coherence does not countenance contingency. We will have none of it.

Have we not wasted an incredible amount of time worrying about nothing? Well, it was not possible not to worry! Shoot me if I am being too simple minded. But before you do, you had better check your own logic.

Does this mean that the rocks strewn across the surface of Mars could not have been strewn any other way? Well, it's just WYSIWYG. It will never be any other way. To posit another world may be inconceivably hypothetical. You can't really blame me for that possible fact. Materialists used to be determinists. Perhaps they should have stuck with that thought.

Would not the best possible world allow for free will? It may be that free will need not entail contingency. It may be primarily a subjective reality. No one is in a position to claim to know the true nature of whatever it is that we believe in, when we believe in free will.

[2/15]

It does seem to me that possibility is predicated on the possibility of nothing. So if nothing is not a viable possibility, then neither is possibility itself. Does this make sense?

Another strike against nothingness is the lack of an epistemic/ontic divide. If there can be no epistemology associated with nothingness, then neither can there be an ontology.

[2/16]

In Hilbert space there are infinitely many mutually orthogonal vectors. If we think of each vector as a narrational world, there could be infinitely many non-intersecting, non-overlapping worlds. Actually, each point in Hilbert space constitutes a function, typically a quantum wave function. More likely, each function could represent a life, and then a world would be a mutually consistent linear combination of these life lines. As long as there were only finitely many lives in a world, there could still be infinitely many 'orthogonal' worlds.

I am doing this as an exercise in nothingness: no creation, no worlds, no nothing. With just two (orthogonal?) creations, there are two worlds separated by...nothing? By what are they separated? They could be two ships 'passing' in the night -- no interaction. This might make sense from the view of the creatures, but not in the view of the creators, if there be such. Can there not be orthogonal gods? Perhaps, but not orthogonal creators.

The issue comes back to whether there can be non-relational existence. Even for a non-relational system, such as materialism, we have to ask what would constitute the minimum possible world. Could there exist an atom in isolation? It could not be a physical atom or particle, because these must be embedded in a space-time manifold. The minimal steady-state space-time manifold is infinite. If we invoke Mach's principle, it would also have to contain an infinite dispersion of matter.

Physical cosmology does presently countenance an indefinite number of non-interacting universes, be they finite or not. They may emerge spontaneously from the background quantum potential. This quantum

potential is not unlike our Matrix. As I have noted, almost all of these universes are assumed to be unobservable.

One problem with unobservables would be their possible lack of properties. There are many isolated and temporary features of this world that go unobserved, but we infer by continuity that these features exist. If continuity does not apply, properties are less coherent. If we do not know the physics, we have no basis to infer physical properties. Physicalism provides no basis to infer existence in contexts where hypothetical properties may not accord with knowable physics. How far may we extrapolate from the known to the unknowable? This is turning out to be a largely subjective question. Once again, the epistemic/ontic divide haunts our attempt to invoke mind independence. The possibility of mind independence seems more related to epistemology than ontology. The harder the ontology is pushed, the closer it veers toward epistemology. Yet, it is precisely the hypothesis of mind independence that is the basis for materialism. Does that 'system' not have all the attributes of a house of cards?

The concept of isolated existence is turning out to be highly problematic. Material existence beyond this universe raises many more questions than it could possibly answer. But I still do not have a handle on the possibility of an isolated creator or of an isolated matrix. Previously I have only been able to invoke the Identity of Indiscernibles to limit such possibility. If one Matrix is good, would two not be better? I am wondering if orthogonal potencies are sensible? Without *apriori* restraint, there is no sense in limited potency, but could there be separate omni-potencies, each eventually producing its own version of the BPW? We could end up with innumerable BPWs. What is to prevent such incoherence at the outset?

If there were to be separate matrices, would there not have to be some basis for separation? If relations are the natural basis of existence, as we generally maintain, separation would be unnatural and require explanation. There would have to be an extra-matrical physics to prevent a potential infinity of matrices from 'bumping' into each other. But then the question of source is just pushed back another step. Such redundancy would vitiate any notion of the BPW. In the non-denumerable set of matrices, it seems unlikely that no two could ever interact. But if two could, then they all could and would, and we would suddenly collapse back to our singular Matrix, before the god of matrices could even blink an eye.

The whole notion of redundancy is probably just a residue of the materialist mind set. Eventually it will disappear of its own accord.

Behind redundancy is the notion of non-relational existence. This notion does not stand to scrutiny. It is an illogical extrapolation from an incoherent basis. That it is an endemic presupposition of science does not augur well for the thoughtfulness of that enterprise.

The philosophical depravity of science provides an excellent counter-argument to pantheism. There is, after all, no such thing as distributed intelligence. There is no such thing as isolated intelligence. Mind is all or nothing. The alleged atomicity of our egos should be the most transparent of all illusions.

I am also underscoring the fact that the best possible world is the only possible one. The term 'possible' is retained for mainly pedagogical reasons. Is the notion of Creator rendered otiose? No more than is the notion of creature. Both notions are strictly relational.

The fact that this is the only world, need not limit our freedom, nor the fact that no better world might reasonably be produced, nor the fact that I can know this beforehand. None of this need count against our freedom.

Freedom is precious. It is reserved mainly for the Author's creative freedom. We participate in that freedom only in our alignment with the Creator's creativity. Heretofore that alignment has been largely unconscious. Freedom is not a feature of ego consciousness. Our creaturely freedom is to be realized in the Millennium.

Possibility remains an artifact of creative freedom. It is an artifact of our dreams. But there are no 'possible worlds' out there: WYSIWYG. There is just this one. Possibility down here is no more real than the nothingness from which it would have to be derived. Exploring the possibilities is done on the drawing boards. The Creator is paid to master the possibilities. Has our freedom been stolen? No, only our illusions.

What does this have to say about our political economy? What I see less of in the future is raw competition. What I see more of is management by objective. Society will be more organic. There will be a continuing risk of shortcut reversions to tribalism. Tribalism is not bad in itself, but it will have to be closely managed. I don't have any formulas for that off the top. Such techniques will continue to emerge. It will be more difficult to manage in homogeneous societies. The world will have to reorganize itself around the Telos before our true creative freedom will emerge. In short, I do not see any need for an external radical reform of democratic capitalism. The only meaningful reform will come from within the individual participants. Despotism of all varieties will continue to wither on the vine. I don't feel too sad when the sway of some entrenched despots is deliberately cut short.

[2/18]

I'm going over the last few pages to see where we might head next.

[Naturalism in Question](#), noted [previously](#), is to be released in May. It should be worth the wait.

[John Leslie](#) discusses his book, *Infinite Minds* (2001). I should not have missed this one. [Here](#) is the first chapter. I am perusing it now online. John has almost everything except the BPW. So near yet so far!

[2/19]

John's book is important. I recall having glanced over it at a bookstore. I read with interest John's other book, [The End of the World](#) (1999). In that one he makes the statistical argument that we must be near the end of human history.

John calls himself a Spinoza pantheist. He comes closer to theism than many pantheists. He does attribute morality to the cosmic mind as an argument against the existence of perverse worlds, but like most pantheists he also embraces the *apeiron*. He excludes the possibility of coherence by postulating an infinity of gods, each creating an infinity of non-perverse worlds. Creation is haphazard, at best. There is no metanarrative. Despite his other book on the statistics of eschatology, there is no notion here of teleology or a Telos. However, there is an extended argument for immaterialism. I shall see what we may borrow from it. I am also not seeing any explicit arguments against theism *per se*, only against the dualist versions of it -- a strange but characteristic omission, characteristic, that is, of non-sectarian intellectuals generally. There must be a line in the sand between pantheism and theism. It is as if the theologians are able to maintain a closed shop. I am under the impression that virtually all theologians maintain sectarian identities. This seems to conform to a self-imposed defense against gnosticism. Yes, otherwise gnostic excess would be a real occupational hazard. I ought to know! Now, let me get back to the book.

On p. 22 John misses an opportunity to take up the cause of Presence. He implicitly dismisses it in favor of Einstein's (another Spinozist) non-relational, non-teleological relativity of time. Yes, his immaterialism

is sorely lacking any significant relationalism. He passes up Presence in favor of an infinite ensemble of 'nows'. This is consistent with his embracing the 'many worlds' interpretation of anthropics. Yes, John is consistent, almost obsessively, in maintaining his posture of incoherence. Or is it anti-coherence?

What John Leslie is calling the divine mind, I would call the Matrix. There is no dialectic here and so no X. There is hardly even a Z.

In the next section, starting on p. 23, he takes up the problem of divine incoherence. He is talking about the Matrix. He does not envision the possibility that the Matrix is just the source of being. He is an absolutist in regard to ontology; he does not understand that existence must be relative. If immaterialism is not relational, then it can hardly be distinguished from materialism.

On page 24 things get worse. He refers to David Lewis' modal realism, which is not unlike Meinong's anti-relational, anti-contextual, anti-holistic realism, but observe this [caveat](#) in comparison with Plato. Remind me to follow up on the fact that Ernst Mally of Ontology ([Metaphysics Research](#)) Lab fame was a Meinongian. One does need a scorecard to follow this game. As the card gets bigger, the plot gets thicker. Here is John referring to Lewis, 'He accepts endlessly many gods, despite picturing our universe as entirely godless.' (p. 25). Can't people see that this is a perversion of logic. John seems unable to distinguish between his own and David's ontology. What a shame.

What I see John doing in the next few pages is laying out a detailed argument for the *reductio ad absurdum* of the 'many worlds' interpretation of quantum physics, anthropics, or of modal realism in general. This makes me feel more comfortable with my position contra modality and possibility. He finally, on p. 30, has to revert to aesthetics to defeat modal realism. But is there any logic to limiting aesthetics anywhere short of the BPW? The only reason to arbitrarily limit aesthetics is to avoid the obvious theological consequences of not doing so. Can John not see this? On pp. 33ff, he explicitly borrows from theology to refute modal realism. On p. 35 he assumes that the human mind is based on matter, while the divine mind is not. This is a bizarre form of dualism, particularly for a pantheist. He is rapidly losing it. He has gone off the deep end of the *apeiron*. Omniscience is obviously a hobgoblin. Consistency without coherence is no virtue. This is becoming painful!

It is clear that the only way that John can rescue pantheism from modal realism is by making explicit appeals to theism. Until John started beating on this dead horse of modal realism, I did not realize what a significant skeleton it was in the pantheist closet. Perhaps no one can save pantheism from its most conscientious or obsessive adherents.

On p. 38, he begins what may be a significant appeal to holism. Perhaps John's arguments against modal realism are serving as arguments against atomic or reductive realism. Surely the quantum, at least, should save us from Maxwell's demon. Is holism necessarily anthropocentric, or in the anthropos holi-centric?

Well, I just reached my page limit on Amazon, but it is available at the local Borders. I need to read the chapter 'Best & Infinity', where John discusses the best possible cosmos. I'll report back ASAP.

The book was not at the store. I have to juggle computers to read more. I am not terribly amused by this process. If the academicians, theologians and any others want to participate in discussions that could determine the fate of the world, they will have to take full advantage of the Internet. John is not doing this. If he does not consider his ideas of sufficient gravity to warrant free access, then he need not expect others to take them seriously. I will proceed, nonetheless, as best I can.

There are much worse offenders than John. Almost every theologian is a living indictment of rational discussion, not by their own doing, but because of the restrictive system in which they operate. Not many of us have the good fortune to be able to do freelance theology.

With some judicious skipping of pages using another computer, I think I have gotten the gist of *Infinite Minds*. Yes, he does discuss the BPW hypothesis, and even the Identity of Indiscernibles in regard to multiple Gods. In each case he comes to conclusions that flatly contradict the ones obtained here. We can't both be right.

My biggest problem with *Minds*, however, is the 'so what?' question. He states more than once that there is no phenomenological difference between pantheism and materialism. If so, then what is the point? Is it just an exercise in trying to feel better about the way things are? Is it just an exercise in therapeutic psychology as is sometimes claimed even by the adherents of the traditional pantheist systems? Perhaps I missed where he explains his motivation.

It is painfully obvious that John exhausting his resources in trying to thread the needle between the Scylla of materialism and the Charybdis of theism.

The pantheist God is the Hippocratic God: do no harm. Lets call him Pan. Pan evidently has only sufficient skill to avoid creating morally repugnant cosmoi. We should be grateful for small favors; but how many of us, if we had the choice, would choose such a lame duck?

You and I have a definite advantage over Pan. We have the power of imagination. Pan does not. Imagine that! Recall, please, the curse of Midas' touch. Everything he touched turned to gold. The curse of Pan is infinitely worse. Everything he imagines turns into a reality that some poor creatures like you and me will be forced to sit through, if not suffer through. Are we really expected to pay forty bucks to vicariously suffer through this incoherent collection of creations? Is this what half of the world actually believes? 99% of everybody facing a life and death situation, given the chance, will utter the name of a deity, even if it be as if in vain. Heck, most of us will do so upon stubbing a toe.

John is sincerely trying to do his very best to make sense out of what is patently intended to be nonsensical. Many more of us might have failed to notice the logical death of this particular horse if it weren't for the well intentioned John Leslies of the world who regularly come along to beat on it: a noble service to the rest of us.

Many Gods? If God is good, then two Gods should be wonderful. No? If God is infinite, what is the point of having another? The only point, it seems, is to eschew theism. For all I know, there could be a Creation Committee, but I do know that there can only be one BPW. Anything else is going to never make it off the drawing boards. Stealth Creation? Cheaper by the dozen? Schismatic God? These ideas hardly get off the ground. Correction, I do know there is a Creation Committee, because we are on it!

Pantheism ought to be a non-starter. But, more to the point, it will be an easy act to follow. It survives so long as it can avoid contention. In the age of the Internet, that is not a good bet.

[2/20]

I had forgotten what a pushover pantheism would be for rational theism. There are two things that are propping up pantheism: science and irrational theism, i.e. sectarianism. The irony, or beautiful symmetry, is that science is in a very similar position to pantheism in this regard: it is also being propped up by irrational theism as well as by pantheism.

Thus there is the ungodly *troika* of science, pantheism and sectarian theism. In that triumvirate, pantheism and sectarianism are the weak sisters. Once rational theism is able to rise above the general cacophony of the Internet, thoughtful people will start realizing that, as an alternative to materialism, it will be *nolo contendere* in favor of the BPW. Then materialism will be in big trouble. For the first time in its short life it will have a run for its money.

Rational theism is rather simple, if not quite simple minded. In retrospect, the most amazing thing is how it managed to stay hidden for so long. Let's see about that.

There is also a theistic *troika*: Judaism, Islam and Christianity. Among these, the Christians have long prided themselves on being the least rational; and, superficially, they do seem to have a point. But why the pride? The pride goes back at least to Paul:

1 Cor 1:17-27

17 For Christ did not send me to baptize, but to preach the gospel-- not with words of human wisdom, lest the cross of Christ be emptied of its power.

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."

20 Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

22 Jews demand miraculous signs and Greeks look for wisdom,

23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

26 Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

(NIV)

Paul is not mincing his words. [Ron Ritchie](#) has this to say:

To the Greek world of Paul's day, the word of the gospel seemed to be nothing but foolishness. The same could be said of our own world today. The gospel message is sneered at because it seems foolish. But that did not deter Paul, nor should it deter us. The gospel will always seem foolish unless the Holy Spirit is working in the hearts of those to whom it is being preached. I confess I have often felt foolish myself for preaching it. I have sometimes wondered how it could possibly penetrate hardened hearts. But that is the work of the Holy Spirit. Our job as Christians is to proclaim the good news.

It could well be that Paul is the prototype of the anti-intellectual. Yes, the skeptics hardly have to go digging to discover the 'irrationality' of Christianity. It is positively thrust in their faces: 'Take this, smarty-pants'!

What is going on here? Was Paul already fighting gnosticism? That could only be part of it. Ron has the larger part. Until Constantine came along, Christianity was running purely on fumes. It was the biggest charisma machine in history. Those early Christians followed the simple dictum: don't bother talking or thinking while the flavor lasts. Go with the spirit. Who needs soldiers? But, like death and taxes, the flavor runs out and the charisma gets routinized. Only then do the rationalizations and the apologetics begin; and, in case those fail, the Christian soldiers suit up.

The intellect is poison to the spirit? That certainly remains a popular sentiment. It is also well noted that the intellect is no friend of sectarianism.

And, if I am not mistaken, the number two anti-intellectual in history was Martin Luther. Surely we cannot dispute his anti-gnostic, fundamentalist credentials.

For Christians, 'theo-logy' has always been an oxymoron. I was surprised when I first discovered this in talking to a theologian. The surprise wore off quickly. 'We don't need your dirty mind, we have our Holy

Spirit.' Ouch!

And then along came Sophia, whispering 'sweet nothings' in my ear. The rest of the story you see here. Thanks, girl. 'Theology' is an easy act to follow. It is hardly any act at all.

Part of my thesis is that the anti-intellectualism of christianity became (by design?) a self-fulfilling prophecy. The long pent-up gnosticism, when it finally burst forth into *scientia*, created a monster, scientism/materialism, which quickly turned upon its host, yielding deism and then the modern secular *intelligentsia*. Only under the aegis of postmodernism can we begin to pick up the pieces and reconsider the gnostic roots of modern intellectualism. In effect, we pick up where gnosticism left off, before it was decimated by the teachings of Paul and Luther, and by the fires of the Inquisition.

Permit me to read the Stanford Encyclopedia entries for [panpsychism](#) and [pantheism](#). I will compare them with John's treatment.

[2/21]

I have read the two articles, and I'm not seeing any major disagreements with John. Modern pantheism, by now, is irrevocably committed to scientific cosmology. It is a safe haven for scientists who have become disaffected with materialism. It is also widely identified with 'deep ecology'. I used to call myself a 'transcendental pantheist', which might be closer to Buddhism. In his article, Michael Levine points out that a distinctive feature of pantheism is its denial of personal immortality. This, of course, enhances its compatibility with science.

What is harder to discern are any significant departures from materialism. The alleged unity of the world seems to exist in name only. It could be seen as a language game serving to soften the hard edge of science. How is pantheism to be distinguished from panpsychism? Versions of panpsychism are compatible with emergentism and naturalism. The only real issue between panpsychism proper and emergentism is whether the mental properties exist within quarks or between quarks. It is not clear that there would be any observable consequences.

I imagine one could construct versions of idealism that would also be indistinguishable from materialism. Likewise for deistic versions of theism. Even the BPW is indistinguishable from materialism until we enter the eschatological regime. It is only in its eschatology that theism stands apart phenomenologically from all the other world views, setting aside issues regarding mortality.

Michael takes pains to point out that pantheism does not have a social dimension, aside, perhaps, from its indirect links to ecological concerns. It pertains mainly to the inner life of the individual. Its ethical norms may vary greatly between individual adherents. Pantheism has no practice. The Taoist tradition is the one most closely aligned with pantheism, but even its sparse practices do not follow from any particular pantheist concepts.

We come back to the terribly simple assertion: no telos, no meaning. Only theism offers unconditional meaning. Only theism offers transcendence. Some claim that Buddhism offers this as well. Is it not more accurate to say that Buddhism offers escape? In theism transcendence is often characterized as salvation, but this carries the negative connotation of 'saving from something'. Whatever is the best possible outcome or culmination of existence, this is what is offered. I could not pretend to tell you what this is, but it is not unlike love, and it is quite unlikely that anyone could be disappointed.

Buddhism does not find value in existence. Buddhism does not recognize a telos. Buddhism sees all striving as pointless. Theists don't accept that negative assertion. We claim that life is not in vain. We claim to be privy to the source of life and to that toward which it is drawn. We finally do not and cannot refrain from placing an absolute trust in the vindication and vindicator of all being.

Can we or should we settle for any other? I cannot see how or why. We continue to do so only out of ignorance. We may, instead, anticipate the end of ignorance.

The emptying of the mind can be a valuable exercise. It is a preparation for mindfulness. Mindfulness is of inestimable value.

[2/22]

I continue with Michael Levine's article on pantheism, starting with the section on [divinity](#). Here is the critical passage:

Whatever criteria are decided upon as necessary for attributing divinity to something, one cannot decide *a priori* that the possession of divinity requires **personhood** without ruling out the possibility of the most typical types of pantheism (i.e. non-personal types). After all, theism is what pantheism is most of all trying to distance itself from. I am not sure the reverse is true-but theism does ordinarily strongly oppose itself to pantheism. In any case, Spinoza's God and Lao Tzu's *Tao*, for example, are distinctly non-personal, as are the governing principles of the Presocratics. It seems unwarranted, therefore, to suppose that a necessary condition of something's being divine is that it be personal on the grounds that "Of all the modes of creaturely existence, personality is the highest and so the fittest to serve as an analogy of divine being" (Macquarrie 1984: 42). At least to do so begs the question against Spinoza, some of the Presocratics, Lao Tzu, probably Plotinus, as well as against experiential and socio-scientific accounts of divinity.

I'll reserve comment for now. Let's move on to [creation](#):

In distinguishing between creation *ex nihilo* and emanationism as he does, Macquarrie (1984: 34-5) makes it easy to see why emanationism is often closely associated with pantheism. Emanationism is the view that "creation" is not a "making," but in some sense a "flowing forth" from God or its origin, as Macquarrie puts it. And, what "flows forth" "maintains a closer relation to [its] origin. It participates in the origin, and the origin participates in it." He says, "...emanationism does not necessarily lead to pantheism, but it does imply that in some sense God is in the world and the world is in God."

Amen. I am big on emanationism, but I'm no pantheist. I do not believe in creation *ex nihilo*. That notion is a big mistake. It has everything to do with deism and dualism. The incarnation, X1, should have refuted the idea of creation *ex nihilo*. Oh?

Jesus is God & Jesus is human. Jesus is creature -> Creature = Creator. This is a very big deal, and is very irrefutable. Christianity is undeniably a form of pantheism. It is also undeniably theistic. X'ianity is the best of both worlds. Nay, it is the best of all worlds. Those who hope to best X'ianity can only weep.

Any questions?

Assuming pantheism does require a doctrine or view about creation, what can be said positively about it? Pantheism has a range of options unavailable to theism since the theistic doctrine is **extrapolated** from scripture.

It is so extracted if you are a fundamentalist. I am not that. John is an emanationist. If not, I'll eat my hat. The Logos is all about emanation. Jesus is the Logos.

John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made.

4 In him was life, and that life was the light of men.

5 The light shines in the darkness, but the darkness has not understood it.

(NIV)

John 1:14

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

(NIV)

You cannot get much more explicit than this, and I did not write this. If this does not take all the wind out of the sails of pantheism, then there has been a big mistake.

True, I do prefer the dia-Logos, but you get the picture. I try to be heretical, but John makes that almost impossible.

So far as Lao Tzu has a doctrine of creation it too is emanationist. "The Tao engenders one, One engenders two, Two engenders three, And three engenders the myriad things"

And this cannot be reconciled with John? *No problemo*. Show me something difficult.

X engenders itself dialectically from the Matrix. X is the dia-Logos. This has got to be the singularly best engenderment. Z & X conspire to create ouroborically. This is also where Q, R & P come into the picture. I do seem to be lacking a scriptural basis for Z, but, hey, I'm just an amateur.

[2/24]

The serpent appears to have been considered the most potent of our mythic symbols. Much of the serpent's potency likely stems from its protean nature and its quality of latency. It is frequently associated with wisdom and gnosis. In Genesis the serpent is of the tree of knowledge, serving as the proxy of Satan. On the Day of the Lord, He shall smite Leviathan, the serpent of the sea, along with the rest of the bad guys. Its forked tongue connotes duplicity, and possibly dialogue.

The serpent is naturally associated with fecundity, abyssal depths and with springs. The magical power of Hermes is seen in his healing caduceus, a winged wand entwined with twin serpents. The serpent is also depicted as coiled about the cosmic egg and the anthropos. In that context it represents time and the aeon. The serpent in the sky may be the zodiac, milky way or rainbow. The ultimate syzygy, the solar eclipse, is the ecliptic serpent devouring the Sun. Serpens and Scorpio sting the fleeing Virgo on the heel.

Let us not forget Quetzalcoatl, feathered serpent, and major deity of meso-America:

Quetzalcoatl was revered as the patron of priests, the inventor of the calendar and of books, and the protector of goldsmiths and other craftsmen; he was also identified with the planet Venus. As the morning and evening star, Quetzalcoatl was the symbol of death and **resurrection**. With his companion Xolotl, a dog-headed god, he was said to have descended to the underground hell of Mictlan to gather the bones of the ancient dead. Those bones he anointed with his own blood, giving birth to the men who inhabit the present universe. (Britannica 2001)

In genealogical contexts the serpent denotes bloodlines. In the ouroboric form it is seen as self-generating. Yes, regarding its erstwhile potency, I don't think you could have beaten it with a stick. Single-handedly the serpent represents nearly every pagan influence that the Yahwist tradition aimed to defeat.

Is Serpens not the archetype of unity? Against this unity the Yahwists cast their logos, and thus they initiated the dia-logos of the christos. Serpens is Z. Thus do we see the tension of AZO/X/QRP. Recall the mathematical ouroboros, $e^{i\pi} = -1$. Here the logos, Pi, restores the unity at a higher level. To get to that higher level the symmetry of the perfect circle is broken into two foci. The syzygys of the elliptic functions generate the Monster group, that mathematical Leviathan, which is finally tamed by the Anthropos. The alchemy of the resulting technosis transmutes matter into information and finally into a cosmic gnosis, facilitating our eschatological resurrection.

This very crude scenario is convoluted, nonetheless. Behind the distractions of their religious strife, X & Z conspire in working through Q, R & P to complete our sojourn from the Alpha to the Omega. Did history have to be complexified to the point of melodrama? It may simply have been a question of stirring the pot: dig deep, God is at the bottom, in this, our new recipe for 'missionary stew'. Yummy! Superimposing X & Z yields a figure '8' or ouroboric symbol of infinity.

[2/26]

On occasion I refer to myself as a 'transcendental pantheist' if I wish to emphasize the participatory and monistic nature of my theism. I would then be able to call myself a panentheist, were it not for the lack of a Telos in both pantheism and panentheism. It seems to me that a Telos ought to be included in anything that is robustly transcendental. The lack of a Telos in the modern 'process' versions of panentheism I would attribute to the attempt to shoehorn theism into a scientific cosmology. Most pantheisms are considered acosmic, in and of themselves. I will have to look further to explain the absence of a Telos in the more traditional versions of panentheism.

In attempting to answer this last question, I have digressed into the history of theism and eschatology. I need to get a better handle on the roots of Zoroastrianism, for example. Clearly there are strong connections between personal and historical eschatology. Devine judgment is often a common factor, but 'judgment' may be too narrow a term. Every group has acceptable norms of behavior. Deviation from those norms brings about corrective responses from the group. In pre-modern times, social norms were rationalized by appeal to a larger context, which typically would be cosmological. Non-conformity would either result in divine censure, or in a disturbance of the natural order that would then have to be restored. Our deviant actions usually would leave a negative trace on the soul, a condition, which, if left uncorrected, could have dire consequences for the individual.

[2/27]

Deviant actions may simply add weight to the human heart or soul, which may then, at the time of death, descend into hell, rather than ascend to heaven. This sequence could be viewed as entirely natural or even mechanical, requiring no divine intervention.

An example of the latter is the [law of karma](#):

In Buddhist teaching, the law of karma, says only this: 'for every event that occurs, there will follow another event whose existence was caused by the first, and this second event will be pleasant or unpleasant according as its cause was skillful or unskillful.' A skillful event is one that is not accompanied by craving, resistance or delusions; an unskillful event is one that is accompanied by any one of those things.

On the one hand there occurs divine judgment, on the other hand there is a natural law. I would like to know if one of these moral systems is derivative of the other. Is there a natural history of morality?

It was pointed out a long time ago that might does not make right, even if the power in question happens

to be godly. We look to super-human authority at least as much for moral inspiration as for specific rules of conduct. To be effective, authority must inspire a sense of allegiance. The first requisite of any religion is to inspire a sense of social solidarity. Theism seems particularly suited to this end. Was there ever a tribe without a tribal god, in its formative stage? We see a dim reflection of this necessity in today's team mascots, but the modern army seems to need only the occasional battle flag.

Let me reemphasize that pantheism, *per se*, is not a religion. It seems rather to be a rationalization of polytheism, pointing back to a putative multiple emergence from the Matrix in Zodiacal fashion. It was not Buddha's intention, but it was inevitable that he would achieve Zodiacal status amongst his followers.

The Telos points to an ultimate future solidarity. We identify with our Source. In pantheism that source may be quite impersonal. I could identify with the Matrix if I had to. It is my ancestral home, after all. Identifying with a deified tribal ancestor might be more inspiring, especially if the ancestor were known to be significantly involved in Creation. Then we just have more spiritual options. Pantheists don't have to give up their pantheism if they choose not to, so no sense in anyone feeling slighted.

[2/28]

Transcendental is virtually synonymous with eternal. It is that which transcends space and time. Pantheism refers to the unity of all things. I cannot conceive how such unity could be entirely immanent. Unity is not an empirical aspect of the world. It is not something that is detectable within the space-time manifold. It is not a construct of science. Pantheism is distinct from materialism. To the degree that it is distinct, to that same degree it must be transcendental. I can only identify the singular source of being with what is here called the Matrix, which may also be called Brahman/atman:

The holy or sacred power that is the source and sustainer of the universe. The single absolute being pervading the universe and found within the individual. The impersonal universal soul or self (*sic*), also found in each person.

Pantheists see that (transcendental?) unity as the ground and source of being. It is the goal of the pantheist to become aligned with the unifying harmony of and beyond the world. This goal is often expressed as the escape from the eternal (*sic*) round of rebirth, the wheel of life.

In the earlier Upanishads, the absolute, impersonal, eternal properties of the divine had been stressed; in the later Upanishads, on the other hand, and in the Bhagavad-Gita, the personal, loving, immanentistic properties became dominant. [...]

On the other hand, Ramanuja, a prominent southern Brahmin who held to a qualified monism, argued strenuously against Sankara's dismissal of the world and of individual selves as being mere products of nescience. In place of this acosmism he substituted the notion of world cycles. In the unmanifest state Brahman has as his body only the very subtle matter of darkness, and he decrees "May I again possess a world-body"; in the manifest state all of the things of the world, including individual selves, are part of his body. The doctrine of Ramanuja approaches panentheism; he has certainly advanced beyond emanationistic pantheism. There are two aspects to the single Brahman, one absolutistic and the other relativistic. As in panentheism, the beings of the world have freedom. The only qualification is that, although it is Brahman's will to support the choices of finite beings, he has the power to prohibit any choice that displeases him. This power to prohibit indicates a preference for the absolute in Ramanuja's thought, which is reflected in many ways: although God is the cause of the world, for example, and includes the world within his being, he is never affected by that world, and his motive in world creation is simply play. In sum, since the absolutistic categories were given the greater emphasis in his thought, Ramanuja is representative of a relativistic monistic pantheism.

The presence in the Hindu tradition of both absolutistic and relativistic descriptions of the divine suggests that genuine panentheism might well emerge from the tradition; and, in fact, in the former president of India, S. Radhakrishnan, also a religious philosopher, that development did occur. Although

Radhakrishnan had been influenced by Western philosophy, including that of A.N. Whitehead, later discussed as a modern panentheist, the sources of his thought lie in Hindu philosophy. He distinguishes between God as the being who contains the world and the Absolute, who is God in only one aspect. He finds that the beings of the world are integral with God, who draws an increase of his being from the constituents of his nature. (Britannica, 2001)

I didn't quite realize the extent to which the Britannica opens itself to ax-grinding! OK, so the issue between pan- and panen- theism is simply one of personal freedom. In as much as personal freedom requires a source, that source must be theistic, i.e. personal.

Pantheism certainly has a personal, i.e. individual, eschatology and telos. It is lacking any notion of cosmic Creation or Telos. The eternal cycles can only be broken by the individual. There is no creator, no redeemer. There is no metanarrative beyond the cycles. No one has power over Karma. It is a law of nature, like gravity.

Pantheism is the natural stance. It is not, however, the rational stance. Why suppose that reason has no source? Why suppose that love has no source? As a point of logic, could reason serve any other Telos than love? It could not and still be coherent. Given the Matrix, and given the possibility of love and reason, X is inevitable. Why has it taken us so long to see the simple logic of it? Why could the pantheists not have come around to this view prior to their encounter with the prophetic tradition? Could we never have come to this understanding without an *ad hoc* divine intervention? Did there have to be an incarnation? Could there have been a metanarrative devoid of, or apart from the 'greatest story'.

Yes, could there be a metanarrative devoid of passion? Nowhere is there a greater dramatic tension between God's self-concealment and her self-revelation. Can you launch a ship without breaking a bottle?

Does there have to be a face in order to launch a thousand ships? If we had gotten too smart, too quickly, we might have ruined the plot. But, still, even God cannot fool all the people all the time. X2 is inevitable. It can be relatively spontaneous, almost natural. The present timing might, however, give one pause. By that same token, the events of 9/11 might seem something less than spontaneous, especially given this possibly larger context.

It may finally come down to a simple aphorism: it's not what you know, it's who you know. If Sophia had not made my acquaintance twenty-five years ago, I would not likely be here today. And twenty five years before that was my encounter with *The Greatest Story*. Yesterday it was *The Passion*. Love and reason are not divisible. Love comes, then reason flows. Only love can be the beginning and end of coherence. Everything else is just analysis. Analysis is reason without love. Love is the great synthesizer. It is the Dia-Logos: I and Thou. Is it true that the Sufis could not find love at home?

The potency of love we drink with our mother's milk. How quickly it is forgotten? How do the pantheists and Islamists manage to so thoroughly abstract love? Patriarchy must be involved, but have there not been matriarchal pantheists?

The original I and Thou are X & M. Out of the zodiacal pantheon, Z, it is X that becomes the center of self-organization. This results in a meta-unity in juxtaposition to the Matricial unity. But then, after Creation, it's almost as if X went and hid behind his mother's skirt, only coming out for his walk-on. Was he simply respecting his elders?

X is all about internalization. All his relations are internal. History is our story of internalizing the Matrix and X. No amount of pedagogy can hasten our matriculation from our school of hard knocks, says the pedagogue. But, rest assured, there will not have been one knock too many. Synchronicity still rules. It's as sure as $e^{\pi i} = 1$. You can set your watches by the coming and going of the spirit, as if we hadn't already.

This here is not pedagogy. This is nostalgia. Someone had to jog our memory. Just hitting ourselves over the head is necessary, but not quite sufficient.

Pantheism still represents a puzzle and a challenge for the theist. What caused the pantheists to disregard the possibility of Creation?

I have expressed the possibility that theism comes only as a package deal. It is a deal that must somehow be mediated in a continuous manner. It is not just an abstract proposition to either be asserted or denied outside of a social context. Furthermore, if prophecy is a necessary part of the theistic package, it is an exclusive element. There cannot be two separately originating lines of prophetic transmission. If redemption is part of the package, there cannot be two redeemers, nor, of course, can there cannot be two eschatons.

A possible exception to the rule of exclusivity is found in Zoroastrianism. It seems to have remained entirely independent of the Yahwist tradition. It retains adherents in India.

[...] his monotheistic concept of God has attracted the attention of modern historians of religion, who have speculated on the connections between his teaching and Judaism and Christianity. Though extreme claims of pan-Iranianism (i.e., that Zoroastrian or Iranian ideas influenced Greek, Roman, and Jewish thought) may be disregarded, the pervasive influence of Zoroaster's religious thought must nevertheless be recognized. (Britannica)

[2/29]

What then had Zoroaster tapped into? Or, for that matter, what did Mohammed tap into? What did the pantheists fail to tap into, and why did they fail?

The alternative scenario of history would have been the unassisted triumph of X1. There would not have been an X2. There would not have been a triumph of science. Jesus may have been under the impression that the Millennial kingdom of God was to have arrived immediately, end of story. We could argue as to the worth of the two thousand year hiatus.

Islam and pantheism each presents a counterpoint to the X1-event, and so does science. Could the world have been complete without these digressions? I, P & S each filled, what are in retrospect, obvious niches in our salvation ecology. There have been many other niches filled more modestly in these last two millennia. If this is the only world, then there is a very high premium here on diversity. Correspondingly, the rent is very high here as well. Speak now, or forever hold your peace. Or have we just about heard it all, already?

Jesus, Mohammed, Buddha, Newton, etc., all filled important niches in the salvational ecology. It is the role of X2 to fit the various pieces together into the most coherent picture. One of us apprentices will suffice in our efforts. If I am biased toward anything other than coherence, I shall certainly not succeed. We may then debate whether X2 came too early or too late. In that process we can hardly fail to consult the calendar.

Look at it this way. In all of history, three cosmic persona stand out: X, Y & Z, as the consort of M. Z is the pantheon. Y is the consummate tribal god. After playing the field, Yahweh 'settles down' with the Israelites. At some level, this has been prearranged with X. X 'steals' that show. It is Mohammed's role to transliterate Y's swan song. Y did himself proud, and thereby, once again conspiring with X toward the inevitable X2. On the subcontinent it is Buddha who incarnates M & Z, thereby earning himself a permanent residence in the pantheon.

It might be said that Abraham was the incarnation of Yahweh. We have, thus, just three historical incarnations: X, Y & Z. Conspiring together, X & Y break the symmetry of the Zodiacal cycle, thereby

causing the A/O space-time gap in that cycle. Y is the Alpha, X(1,2) the Omega. Has Buddha failed to tap into something? I think he had his work already cut out for him. He had to leave something for X2.

Is this just too tidy, or what?

There are a lot of people out there who suppose that Jesus was a wonderful prophet and a nice guy to boot, but, sorry, he wasn't God. Why not?

They would have to maintain that God should never mix and mingle. If I were God I would certainly want to make the acquaintance of my creatures. If we are created in God's image, how better might this be proven. Even most pantheists believe that Buddha was an incarnation. If they can have ten of them, why can't the rest of us just have one, or maybe two counting Abraham? There might be more than that; this would just be the bare minimum.

And then there is the business of the sacrifice. Oh so many people have believed in the sacrificial king. There is a very good reason for that. Why deny that to the rest of us? Too many people have put God and Jesus, etc., on a pedestal. If they choose to get off that pedestal once in a while, then you have no right to deny that to them. Then we could not be in their image. Then we could not fully relate to them. Then we could not be the protagonists of the cosmic drama. It is simply incoherent to deny all of this. If you choose the path of incoherence, you are choosing not to fulfill your human potential. That is not a crime, but it would be wasteful if it were carried any further than sanctioned by the dramaturgy.

If messiahs are OK, why not a savior? And if we are going to be saved, why not by God? If you wish to be self-saved, that is your prerogative, but please don't make things more difficult for the rest of us, unless you really have the need to punish us. If you feel that need, then maybe your salvation needs attention.

[3/1]

In Buddha and Jesus there is a symmetry which remains unfathomed: surely the two great incarnations. Both touched the void in an unmistakable, unforgettable manner. Without either, the world would have been terribly impoverished. Buddha did have to come before Jesus. The sequence could not have been reversed.

From a trinitarian point of view, perhaps Buddha incarnates the dialectic, as well as M & Z. Instead of MDX, or MZX we could have MBX. Buddha has very much to incorporate, and don't we see that manifested in his likenesses? With Buddha there was a metaphysical deck clearing which may be fully appreciated only in the context of X2.

What is left for Jesus to incarnate? There is the teaming up of Y(1,2) & X(1,2) producing the space-time gap in Z. You see that I am sneaking Mohammed into Y2, just for reasons of symmetry. I have no desire to offend Islam by this abstract promotion. We need not neglect the Patriarchy and its crucial role in history. At this point, Buddha remains the disinterested bystander. I suspect, however, given the unmistakable elements of pantheism being resurrected in X2, B & X have a duet in store for us. No stepping on toes, please. There even is a dialectical truth in B that is worthy of the holy spirit, whose advents then fully bracket X1.

In the numerical trinity of $e^{i\pi}$, the dialectical iota adds a whole new dimension to the number line. Only thus do we bring closure to the A/O of history. It is B that holds Y & X, or A & O together. History may be seen in Y & X. The cosmos is seen in B, Y & X. Each of BYX are acosmic, but put them together and *voila*. Without B, Y and X would have been lost to scientific materialism, to technosis. With B, gnosis is restored. Y is the thesis, B is the antithesis and X is the synthesis, as realized in X2.

Virtually every culture started out with a creation story, many of which invoked a recognizable Creator deity. Only the prophetic tradition still retains such an account, but even it has been heavily influenced by scientific cosmology. The pantheist traditions have largely become acosmic, accepting now scientific results for whatever phenomenological value they may have. However, skepticism about creation stories took hold in pantheism well before the scientific era. My hunch is that polytheism is generally conducive to skepticism about the conflicting conduct of its deities. Siddhartha gave this skepticism full rein in his own teachings. It is mainly in monotheism that metaphysical skepticism was kept at bay, even, in many contexts, up to the present. It is interesting that the three main branches of monotheism remain adamant about the shared uniqueness of their historical origin. Zoroastrianism, although prophetic in nature, is not considered monotheistic.

[3/2]

Creationism, despite its early appearances, could only be sustained within the single prophetic legacy. Therein it remained dualistic, in keeping with that tradition.

Within the monotheistic tradition, Judaism has always maintained its tribal and covenantal flavor. It never aspired to evangelism. Islam was able to spread its influence mainly under the aegis of various patriarchal theocracies, and often with a militaristic assist.

Christianity has relied much more on the evangel than have its cousins. This was true certainly up until the time of Constantine. The Inquisition may fairly be seen to have been a tragic anomaly in an otherwise relatively voluntaristic movement. In modern times, it has proven itself much more adaptable to secular, democratic modernism. In fact, it may well have provided the unique social platform for the origination of modern liberalism, and for the launching of the scientific enterprise. It has also shown itself to be somewhat less susceptible to fundamentalist excesses. If any single factor can be held responsible for these characteristics, it would clearly be the incarnational core of its beliefs, as opposed to a primarily scriptural basis for the other two branches.

Meanwhile, pantheism has shown itself to be socially ineffectual. I am sure that many of its adherents would see that as a positive characteristic. But these same folk are also likely to be (ineffectually?) skeptical of 'progress'. There are ample reasons to be skeptical of progress, particularly of its materialistic, anti-spiritual excesses. However, if it turns out that what we have called 'progress' may be seen to have been an integral part of a larger narrative of history, then there will have to be a major reassessment on everyone's part. It is precisely at those who take upon themselves the task of reassessing 'progress' and modernity that these pages are aimed.

From the perspective of postmodernism, most would say that modernism was an historical fluke. The transhumanists and futurists would say that the temporary human participation in the inevitable cosmic triumph of technosis was a biological fluke on one planet. The pantheists will aver that we have been here and done this, many times before, and will again. The orthodox monotheists already see modernism as the last hurrah of the devil prior to Judgment Day.

A few of us will look deeper for reasons. That we even dare to look, could only be by the grace of Sophia. Only one of us will need to get a convincing handle on the truth of our circumstance. The rest will be history, or, may we more accurately say, the end thereof.

I continue to be impressed with *The Passion*. I did not expect to be. Its message is certainly visceral. The

substance of the movie is to be found in the expressions of the Marys. It has only begun to register, the extent to which they were playing the role of the midwife, especially in the mopping up. Was this the clear artistic intent? The entire significance collapses into this one vignette. How achingly certain that we are witnessing a rebirth. A thousand sermons could never have conjured that one scene in my mind. Is this the catholic truth that the protestants failed to retain? From that painful birth, it has taken the church two millennia to reach the threshold of maturity. Materialism has beaten our spirit as did the centurions beat the body. How much we have wanted to climb down from that cross, but we have waited patiently 'til the appointed hour. We have experienced the full measure of forsakenness. Could anything less have sustained us? How do others survive? It is beyond me.

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2/8/04

Angelic Doctor

You might have noticed that on these pages I have assiduously avoided Dr. Thom (see, however, [here](#) and [here](#)). [Rumor](#) has it that he is a panentheist. My avoidance has come to an end.

I was searching Google for the philosophy of being, and up comes St. [Thomas Aquinas](#). I lay my burden before the good Doctor. If atoms are not the be-all and end-all of existence, then one must formulate a philosophy of being. It seems that the good Doctor has maintained his lock on Being ever since 1257. His only competition may have been Jean Paul Sartre, but I think Jean Paul was more into non-being. Would one not sell one's soul to have an honorary doctorate in angelology from Harvard?

If something other than atoms exists, what could it possibly be? Don't think I haven't beat my head on this wall. Perhaps I thought I could outsmart the Doctor. I figured he must be a dualist, so imagine my chagrin as once again my professional ignorance is paraded in public.

The pantheists seem generally to agree with Jean-Paul: atoms may not exist and neither does much of anything else. Thomas is adamant that whatever exists besides God, exists through his willing of it. Thomas is not a Matrician. Thomas gets away with his idealism by being an absolutist about God. I am rather more of a relativist or relationalist. In practice, there may not be too great a gap between our positions. For Thom, everything exists in God. For me, everything exists in the Matrix. It is the love of Christ that coordinates existence beyond the level of M & Z. Existence is in the Matrix, coherence is in Christ.

I struggle with being. 'Process' is not a satisfying answer. It is a non-answer. Recall our little [discussion](#) concerning panentheism and the Telos. Clearly, Thom is no Whiteheadian concerning the Telos or lack thereof. So 'panentheism' is setting the bar rather too low for Thom: he certainly is a transcendentalist as well as an eschatologist. But, still, even Spinoza might not feel uncomfortable in a Thomistic, God saturated cosmos. I'm wondering how great is the difference between Hegel and Aquinas. Nor do I know who on the subcontinent came closest to Hegel. I'm guessing no real competition for Georg from back East, although that was the source for some of his inspiration.

[3/5]

I came across chapter [1.54](#) in Thomas' [Of God and His Creatures](#) (c. 1260): 'That the Divine Essence, being One, is the proper Likeness and Type of all things Intelligible.' This title struck my fancy: certainly a delight to monists' ears; if, hopefully, I interpret it correctly, and Thom and I are on the same wavelength. As an idea emerges through the process of compositional(?) thought, it must wind up as something simple to be intelligible, i.e. coherent. In that sense, a coherent idea, like a color or odor, does not have proper parts. Even Beethoven's Fifth does not have proper parts. Its four movements may be separately understood and appreciated, but there is also the being of the Symphony. It can in no way be just an aggregation. The parts must function together organically. If you heard the different movements separately, unknowingly over a period of months, you would not have heard the Symphony.

What then is the being of the Fifth Symphony? Is there only one being that can ever be played, heard or understood? Suppose something were added or omitted. Some have claimed that, besides atoms, only living organisms may be said to exist unitarily. What then of the mind or self?

Consider a person. Persons are usually supposed to be the prime candidates for the status of 'being', if such there be. There is no doubt that persons change. Often personal identification is vouchsafed by the posit of an individually created, immaterial, indestructible soul. This is pure Platonism. Thomas and I are

more monistic. In Thomas' case, he was more inclined to the Aristotelian polarity of form and substance, with whatever was the pre-scientific meaning of substance. This was less idealistic than Plato, but only by degree.

For me, being may only be understood in the context of [M, D, X & Z](#). For Thomas, the only context was his absolute God by whom all polarities are subsumed. I am more inclined to the bootstrap, as mediated by the relational dialectic, D.

We are social animals. We exist in the context of the Metanarrative. B5th is a *bona fide* part of the narrative. Neither we nor it exist or may be understood outside of that context. We and it are necessary components of the BPW. Beethoven may not be known independent of his symphony. As a child, Ludwig was still a potential being. So are you and I. The Metanarrative short of the resurrection is also a potential being. Creator and creature are also not independent. Thomas might disagree. I would say that God, or rather Christ (X), is fully absorbed in Creation. We exist only because all creatures are co-creators. Everything exists *sub specie aeternitas*. That we can have even the smallest of thoughts is due to our participation in the cosmic hologram. Participation is a Whiteheadian Process, but it is a process with a Telos. Plato did not understand process. Neither do physicists when they think of an isolated atom.

Rather than Forms, there are Norms. Our deviation from the norm constitutes our individual identity. Jesus is just the supreme deviant relative to the Matrix and most everything else. Jesus pushed the envelope of the dialectic. We strive to hear the deviation of the Fifth from the symphonic norm. The Fifth may also substantiate that norm by no small measure. Before the Fifth, our symphonic comprehension was correspondingly impoverished. Each being is a piece of the puzzle toward whose comprehension we strive. For Plato there was the Good, a kind of telos; but I think it was understood passively.

[3/6]

I have been remiss in not previously engaging with the good Doctor, but it is never too late. I will now be in a position to make a detailed comparison between my cosmology and that of the pre-modern philosophers. Of the modern philosophers, only Hegel and possibly Whitehead presently seem relevant.

Thomas can be my stalking horse from the past. His historical fortune should shed some light on the present situation. Thomas' posthumous career was nothing short of meteoric; and, considering the primitive state of communication and publishing, it would almost have to be considered miraculous. He was canonized in 1323, only fifty years after his death. His philosophy became canonical forthwith. Beginning in the next century with the Renaissance, however, there gradually developed a distinction between theology and natural philosophy, with Thomas stuck in the middle. The split was not formalized until the Seventeenth century by Descartes' dualism of mind and matter. From that point forward it has just been the case of religion v. science: the tale of two dogmas. The fortunes of theology and philosophy have been in decline ever since. It is sad to think that 1323 was the high-water mark of philosophy. Seven centuries of decline presents to me both a challenge and an opportunity. The deck has certainly been cleared.

There was a Thomist revival in the latter part of the Nineteenth century, probably in conjunction with the brief ascendancy of idealism following Hegel. But the much more steady ascendancy of scientific materialism could not be turned back. Since the turn of the last century, it is just the acosmic philosophies of existentialism, phenomenology and the 'process philosophy' of Whitehead that have had any impact on what little remains of theology.

The struggle for premodern dominance in philosophy was mainly between Plato and Aristotle. This division was reflected in the contrast between Thomas and the Church Fathers, notably Augustine, who

followed Plato. Aristotle may simply have been too subtle for them. It was the Spanish-Islamic philosopher, Averroes, whose Twelfth century commentaries reintroduced Aristotle to the West, thereby stimulating Thomas Aquinas and ultimately the European Renaissance. Averroes was virtually the last flower of the earlier Islamic revival of classical learning. The dark age of Islam has reigned since, or at least until the advent of the Internet. Islam may not be able to survive its liberation from eight centuries of fundamentalism. At the least, though, its collapse would produce a spiritual vacuum of unprecedented proportions. This might present an opportunity for the BPW hypothesis, an opportunity unavailable elsewhere.

My best guess at this point is that it was Thomas' lingering dalliance with a Platonic dualism between Creator and Creation that anticipated Cartesian dualism and the ultimate eclipse of Thomism. It is hard to see how Thomas could have embraced monism and not been disbarred from the *ecclesia*. Pantheists were being used as tinder in those days and right into the Renaissance. It may be those smoldering ashes which continue to dampen monist enthusiasm in the West. A teleological panentheism is what now awaits us. Its summit rises only dimly out of the mists of history. Perhaps in bio/semiotics we see the hint of a revival of a purer, monistic version of Aristotle. Plotinus' (AD 205-270) neo-Platonism may be another horse to watch, if this race is ever to be restarted.

In his 28th year--he seems to have been rather a late developer--Plotinus felt an impulse to study philosophy and thus went to Alexandria. He attended the lectures of the most eminent professors in Alexandria at the time, which reduced him to a state of complete depression. In the end, a friend who understood what he wanted took him to hear the self-taught philosopher Ammonius "Saccas." When he had heard Ammonius speak, Plotinus said, "This is the man I was looking for," and stayed with him for 11 years.

Ammonius is the most mysterious figure in the history of ancient philosophy. He was, it seems, a lapsed Christian (yet even this is not quite certain), and the one or two extant remarks about his thought suggest a fairly commonplace sort of traditional Platonism. A man who could attract such devotion from Plotinus and who may also have been the philosophical master of the great Christian theologian Origen, must have had something more to offer his pupils, but what it was is not known. That Plotinus stayed with him for 11 years is in no way surprising. One did not enter an ancient philosophical school to take courses and obtain a degree, but rather to join in what might well be a lifelong cooperative following of the way to truth, goodness, and the ultimate liberation of the spirit. (Britannica 2001)

Interesting.

[...] That a Greek philosopher, especially at this period, should be interested in Oriental thought is not extraordinary. Plotinus' own thought shows some striking similarities to Indian religious philosophy, but he never actually made contact with Eastern sages because of the failure of the expedition. Though direct or indirect contact with Indians educated in their own religious-philosophical traditions may not have been impossible in 3rd-century Alexandria, the resemblances of the philosophy of Plotinus to Indian thought were more likely a natural development of the Greek tradition that he inherited.

[...] Some members of his circle of friends were **Gnostics** (heretical Christian dualists who emphasized esoteric salvatory knowledge), and they provoked him not only to write a vigorous attack on their beliefs but to organize a polemic campaign against them through the activities of Porphyry and Amelius. Plotinus' reasons for detesting Gnosticism also would have applied, to some extent, to orthodox Christianity--though there is no evidence that he knew anything about it or that he had any contact with the church in Rome. Gnosticism appeared to him to be a barbarous, melodramatic, irrational, immoral, un-Greek, and insanely arrogant superstition. Plotinus' own religion, which he practiced and taught with calm intensity, was the quest for mystical union with the Good through the exercise of pure intelligence.

Well, excuse us, but it does seem that fortune has lately been smiling more on the Gnostics than on Plotinus. I'm not clear about the dualism attributed to them, but imagine that it must be similar to Plato's. Reportedly, though, it was a value laden version of Cartesian dualism: spirit - good, matter - bad. Perhaps I have been a bit liberal in my use of the term 'gnosticism'. I am more concerned with gnosis than with gnosticism, *per se*. However, if we recast the gnostic 'evil' world as that posited by materialism, then the dualism can still be instructional.

Let me just note here that Plotinus' redactor, Porphyry (AD 234-305), also wrote an influential commentary on Aristotle.

According to the Britannica, neo-Platonists posit a quasi-spontaneous emanation from the One. Their One is not my Matrix, although they may be usefully compared and contrasted. The sensory, and possibly atomic, world is the final emanation, and it may be seen as a positive reflection of the One. The body, viewed in more negative terms, is a drag on the soul. Through moral and intellectual effort the soul may reascend to the contemplation of the One. Its original descent into a body may have been necessary, or simply a fall. The material world is eternal, and possibly infinite. There is only an individual eschatology.

What saves the BPW from the excesses of neo-Platonic hierarchialism, is its insistence on relationalism for all its elements. There is not a chain of being. There is a network of being. This relationalism is very amenable to the strongly social aspect of the entire prophetic tradition. The words of the prophet almost always concern social action or lack thereof. Is this just a residue of tribalism, or is it a reflection of the unfolding of the Metanarrative? It is ultimately the dia-logos that is stressed.

Neo-Platonists hold to a cosmology that is only somewhat more positive than that of pantheism generally. Aquinas, however, stumbles on the dualism of both Plato and the Prophets. He failed to fully grasp that the medium was the message in the X-event. The Incarnation of God is the most radical act of monism that could be perpetrated. That this message must await the X2-event for its full explication is the hypothesis being explored here.

[6/7]

With a little help from the angelic doctor, I think we have a pretty good handle on the metaphysical triumvirate of theism, pantheism and materialism. All of our intellectual and spiritual history is the story of how we have mixed and matched these three primary colors into every combination except the right one. Saint Thomas Aquinas came about as close as anyone to getting the right combination. He was just about a dollar short and eight hundred years too early.

Thomas had a lot of help from Plato, Plotinus and Aristotle. Plotinus created the optimal blend of Platonism and pantheism, with his Chain of Being. Thomas came close to panentheism, but could not quite close the gap between Creator and Creation. He had everything else just about right. So near, yet so far. His should be an easy act to follow.

There was a very big historical and intellectual disconnect between theism and pantheism. There was a blind spot here, that I would have to say was deliberate. This no-man's-land was God's own little preserve, set aside for the appropriate time. If the appropriate time is not now, then I'll just have to eat my hat.

The Incarnation should have given away the whole show, but it was such a big deal that it has taken us fully two millennia to digest it, so to speak. How many of those crackers do we have to eat before we get the picture? Plato must still be spinning in his grave at the very thought that billions of people every week are eating his Good. This was not how he had envisioned it. Plato was four hundred years too early. What was Thomas' excuse? Some of the neo-Platonist gnostics must have gotten the picture about monism, but then they either got burned or they forgot the resurrection or both. Yes, that was the problem with monism back then. They got too impatient to wait for the resurrection. They wanted to have their cracker and eat it too.

Can we be more patient now? I truly believe so. This time we will be just a bit wiser. We have had a two thousand year education, we ought to be a little bit smarter. And, lest we forget, we also have the

Internet. It was almost worth the wait. We have eaten our spinach and now it's time to get on with the show. It's time for us to put away our toys and take up the Kingdom. This is not intended to be a new burden. It is simply a matriculation.

Yes, even the polytheists were right about a lot of things, but they missed the idea of Creation. How could they? It has proven all too easy to take the world for granted. It has taken us three centuries of science to begin to appreciate the mystery of matter. Everybody except some of the Incarnationists saw matter as something dirty, if not downright evil. They just didn't take the time to look closely enough.

There were exceptions. Nay, evidently there was ever only one exception the filth theory of matter. It was the Greek exception. Gosh, is that true? We had better check. Were there no oriental elements? No Chinese atoms? [Wu Xing](#):

Most traditional cosmologies speak of four or five fundamental Elements. [...]

Whereas Western thought developed the idea of elements as substances, and Indian thought as emanations, Chinese philosophy conceived of the five elements, or Wu Xing, as dynamic states of change.

It was Plato, allegedly, who took the critical [next step](#). He associated each of the five elements with one of the regular polyhedra. This, however, was done in the spirit of Pythagoras who had lived nearly a hundred years before Plato. This hypothesis of perfectly formed atoms was also in line with the Aristotelian view of the immanence of the the forms, and, ironically, quite contrary to Plato's own dualist view in which the forms did not inhabit the phenomenal realm. Atomism was not a view that ever gained currency in pre-modern China. Atomistic speculation arose in India at about the same time as in Greece, but there were no other renditions of Plato or Pythagoras.

Scientific gnosis, if it came from anywhere, came from a melding of the Greek and prophetic traditions. With his hypothesis of the immanence of the forms in this world, it was almost as if Aristotle, possibly following Pythagoras, anticipated the Incarnation. If we could eat the mathematical forms, why should we not also eat the incarnation of the Platonic Good? The Athens-Jerusalem axis became the fulcrum of the future. It was a double singularity in world history.

Greek style cosmological speculation could never gain currency in the pantheist East. Yes, there were elaborate, even numerically based cosmologies arising in India; but there simply did not exist the Good. The most basic premise of the BPW was never formed or even framed under pantheism or polytheism. The Good could be nothing other than the universal Telos. The notion of universals and archetypes could not arise under pantheism. All was illusion.

It would seem, however, that I am threatening to take some dangerous steps back toward pantheism. This reversal makes sense, and is practicable, only in a postmodern context. I am simply going to put the logical finishing touches on Thomism. I intend only to render the good Doctor coherent. We can have immanence and transcendence without resorting to dualism. Is this not the best of all worlds? As we finally come under the aegis of the Telos, it will be management by objective, rather than management by prophetic directive. The dia-Logos will be fully realized.

The Telos is seen now not as an abstraction but as the Hierogamos. The ideal of **romantic**, chivalric love, as first embraced by the Cathari Troubadours, can hardly be, nor truly has been conceived in any lesser context. The Incarnation was unquestionably a package deal, the dimensions of which we have only begun to comprehend.

Back to those Platonic/Pythagorean atoms. No, not the formless abstractions of Democritus or Kanaada, but rather the specific geometrical solids proposed by Plato. But now I notice that the Britannica gives a more generous interpretation to Democritian atomism, while nowhere mentioning geometrical atoms.

Democritus had declared quantitative differences to be intelligible, because they were subject to mathematical reasoning. Precisely this relationship between quantitative differences and mathematics made it impossible for Descartes (17th century) to think along the atomistic lines of Democritus. If the only thing that is clearly understandable in matter is mathematical proportions, then matter and spatial extension are the same--a conclusion that Descartes did not hesitate to draw. Consequently, he rejected not only the idea of indivisible atoms but also that of the void. In his eyes the concept "void" is a contradiction in terms. Where there is space, there is by definition extension and, therefore, matter. (Britannica)

I'm amazed that the Britannica fails to mention Plato's '[Theory of Everything](#)' as expounded in his *Timaeus*. Admittedly this falls outside the context of his usual dualism, but perhaps it manifests a later reconciliation with a Pythagorean style of teleological panentheism. Only much later would this development be codified into neo-Platonism. History might have been profoundly altered if this monistic side of Plato had been his dominant legacy.

What was still missing back then was the idea of progress. The irony is that when the idea of progress first became accepted it was seen mainly as an antidote to gnostic and millenarian enthusiasm. As the idea of progress devolved into amillennialism and was then confounded with Darwinism, it became the handmaiden of materialism; and, now without a Telos, it has simply become incoherent. Only with X2 may we recover the Telos. And only in a postmodern context can the notion of a participatory progress be compounded with a transcendental Telos, finally bringing the Telos within our grasp, if not yet within our comprehension. First, we now are given to comprehend the Incarnation. We could not have believed any earlier that the proffered salvation was intended to be participatory.

The choreography of the Metanarrative has not been easy. Our spiritual and intellectual guidance has, until now, been placed on separate tracks. The joining of these tracks in the context of X2 constitutes our dramatic inauguration of the Millennium. Only now are the separate revelations of Athens and Jerusalem fully joined. Only now can intellect and spirit finally be aligned. The coming together of these elements might well be compared with the mixing of the elements of a binary explosive. Only the Internet is designed to handle such a charge. The 'irrational exuberance' of the Internet 'bubble' will now be rationalized and realized. Forget 'new economy', we are now talking 'new world'. Y2K becomes **Y2C**, i.e. **X2**. Is this the dreaded New World Order, complete with Antichrist? It may well be dreaded by those ensnared in the old dualistic paradigm. This 'experiment' in spiritual alchemy will seem apocalyptic to those who fail to rise to the occasion. The irony is that the Christian fundamentalists whose beliefs incorporate more of the BPW than anyone else's, may receive the greatest shock and offer the most resistance, simply because they are so close to ground zero.

I champion the view that history is no accident in either a cosmological or local sense. There is a real history of ideas. Ideas matter. One idea leads to another in some rational sequence that remains largely enigmatic, but is ultimately teleological. Within this teleological frame, science and religion have interacted on many levels. Their superficial antagonism belies a much deeper symbiosis.

Fundamentalists can view science only with the darkest suspicion, if not in a outright conspiratorial light. Liberal theologians hew to the dictum that good fences make good neighbors. They leave the history of science to their secular colleagues who do not always return the favor. We are left with anecdotal accounts of the connections, of which this is just one.

We are left to compare and contrast the two poles of revelation: Athens and Jerusalem. The singularity of the later may be more readily rationalized than the former. One can almost sense the choreographic

challenge being presented along this particular geographic and spiritual axis. It is also a fault line into which many good intentions have disappeared. I cannot fail to cast in my own lot.

Although thoroughly pantheist in nature, Greece did not follow the pantheism of the rest of the world. The term 'rational' is applied to ancient Greece as to no other culture. I try to pin this down. Plato stands out, of course, but there had to be many supporting actors. What is the source here? Delphi is practically synonymous with 'oracle', but what could those besotted priestesses have to do with reason? Nonetheless, no oracular site compares. Could the juxtaposition of Athens, Delphi and Jerusalem have been random? Were Apollo and Yahweh conspiring? Nowhere else in the world did the gnostic bug bite so effectively.

The Greeks had a unique grasp of the universals. Their tenacity distinguished them from all other pantheists. They had the Logos in everything but the flesh. Others might well point to Egypt with their hieroglyphs as the ultimate source of the Logos. Perhaps it was the Socratic dia-Logos which finally sets the Greeks apart. It was just the dia-Logos which gave the Greek logos its legs and its almost universal legacy. Was Delphi not the global center for divine interrogation?

And then there was the Good. My goodness? No, my Best, Plato's [Good](#). This is the ultimate gnosis. It is only the Good which we dare to throw in the face of God. Do You measure up? We've got Your number. We interrogate You, then we measure You. On a stake? How better? ==>>> Delphi, Athens, Jerusalem. [6/18 - An 800 mile geodesic arc plotted from the Delphic Oracle to the Temple Mount falls 1.6 miles south of the Parthenon.]

Do we get the picture? Pantheism has its flavors: active and passive. Passivity now rules that roost. Evidently the Greeks caught the gnostic bug. By now the virus has spread though the world, despite all pantheism and despite all orthodoxy. We pose a question, we expect an answer. The Greeks posed many questions. Their answer finally arrived, just about eight hundred miles away, across the sea. Later the Good Doctor put two and two together and came up with three. We'll strive for four, at least.

[3/9]

Speaking of Athens and Jerusalem, two questions come to mind. What is Truth? What is Good? We can, of course, answer these questions by providing particular examples, but does this suffice? Hardly. Lately I have been at pains to distinguish theism from pantheism, but the Greeks seem to fall into that divide. Or, perhaps they attempt to bridge it with their Logos. If Plato could, dialectically, achieve a gnosis of the Good, then what need would he have of the God hypothesis? I am in a similar situation wrt the BPW hypothesis. God can hardly fail to serve the Logos. God cannot fail to create the best possible world. In fact, we are here to do most of that for her, using our Logos gnosis. So much for Athens. So much for the Good.

What is Truth? Pontius did not get an answer, but we know what it is. 'I am the way, the truth and the light.' Hold the phone. We've just crossed wires with Athens on the other line. This does not compute. This is where the Good Doctor adds two and two and comes up a dollar short. Plato could never have said or even imagined such a thing. Who does this guy think he is? Clearly we have come to a fork in the road. Now, two millennia after the fact, it may be time to recompute. Better place a call to Delphi.

I think the problem has to do with the dia-Logos. Did Hegel have the answer? He must have come pretty darn close. But right off the top, how can we get off with objectifying the Good, if that's what Plato was trying to do? For one thing, we come back to the problem of universals, which has bedeviled philosophy from the start.

The problem has a lot to do with Creation. The Greeks, in keeping with pantheism, were not creationists. The world was eternal, whether cyclically so or not. Plato's Good was quite apart from the world. It was never intended to incarnate. It would ever only be occasionally and ineffably glimpsed by the

philosopher.

Then Thomas was confronted with an alleged incarnation. Using Plato and Aristotle he took its measure and came to virtually the same conclusion. The Good and God are ineffable. We were left with the Logos suspended in mid air. Yes, there was a Creation, but it too was suspended in air: it was *ex nihilo*.

Next it was Hegel's turn. He employed his own dialectic.

I'm going to have to be even more cursory than my usual. I'll be out of town for for ten days starting Thursday.

Hegel: so near yet so far. He became obsessive with his dialectic. There was a madness in his method. It became his own *reductio*. Besides, he was 200 years too early. With all his metaphysical expertise, it seems that he totally failed to grasp the significance of the X-event. Poor guy, Georg, without McLuhan how could he know that the medium was the message. I don't think he even understood the Resurrection. For Georg, the X-event was simply Ethics 101. That Jesus got crucified was just a spot of bad luck.

It becomes all too clear that Georg was a pantheist. Instead of the Christos, we are given the Dialectic. I have spoken of the triad of M, D and X, but D exists only in service to X and Creation. It is a means to an end, hardly an end in itself.

Speaking of ends, I have not seen an eschaton yet. Heck, I'm not even sure he has a creation. Except for the fact that his cosmos is anthropocentric, we don't see a cosmology. He is concerned only with the anthropology.

With the above considerations, should anyone have been surprised when Hegel's system was hijacked by the dialectical materialists? Was it not inevitable? That it also may have influenced the National Socialists is a whole other matter.

It just seems that Georg managed to mechanize the Spirit. In that sense his cosmos is deterministic in the manner of the Karma Machine we see in the East. For me, the Telos is the anti-mechanism. It is ultimately a spirit attractor. It is the big charism in the sky. Inevitability, yes. Determinism, no. And did God have a choice in creating the BPW? Yes, and we're it.

My whole style here could almost be characterized as anti-Hegelian. There need be nothing ponderous about the Rapture. The Spirit will never be routinized. There is nothing routine about the BPW. It is pure singularity.

[3/10]

The basic issue between theism and pantheism concerns the nature and provenance of the self. I am on the theistic side of the issue, but leaning toward pantheism with my invocation of the matrix and my radical relationalism.

X dialectically emerges from the Matrix. It is a proactive bootstrap process of which Creation is the prime component. In other words, X is not merely an emanation of M. X is latent in M, but must realize itself through the proactive process of Creation. The creatures more or less reflect X, with X being Creator and Anthropos. The individuality of the human souls is vouchsafed by their participation in the Metanarrative. The Metanarrative is co-authored. The process is also somewhat like a symphony with X as the conductor and principle composer. The individual souls are fully amalgamated into the Christos/Telos at the end of history. This is the Hierogamos. This is a far cry from pantheism and Hegelianism.

Where Hegel primarily departs from pantheism is in his progressive view of history. But this is mainly an anthropology and not totally a cosmology. The eschaton is muted. There is no Creator, and certainly not a personal deity. His absolute One is comparable to Brahman and the Matrix. Cosmic intelligence resides entirely in the collective intelligence of humanity. The role of teleology here is minimized. The dialectic of history may be seen as more of an efficient than final cause. There is virtually no sense of dramaturgy or even aesthetics of history itself. Both of these are stressed in the Metanarrative.

In pantheism the individuality of the souls is stressed. This is particularly true in the doctrine of karma and reincarnation. In orthodox theism, the locus of individuality is in the personal eschatology of heaven versus hell. As a universalist, I am not restricted in that regard. The goal of the pantheist is ultimately to be reabsorbed into the impersonal Brahman. In theism it is more like an 'amalgamation', a term that I using here for the first time. Of course, Brahman is frequently personified in the form of Vishnu, Shiva, etc., but that is strictly optional, as in the way I could refer to the Matrix, somewhat generically, as 'mother'.

The question of the soul arises mainly, if not entirely, for Humans. It has to do with personal identity, which is necessarily correlated with the possession of a personal long-term eidetic memory. It is the latter which distinguishes us from the rest of the creatures. Other creatures have mainly skill type memories that could be 'explained' organically, but not so eidetic memory. The easiest way to shoot down the whole BPW hypothesis would be to produce a material explanation for eidetic memory. Why am I not holding my breath?

The most pressing concern for many folks will be the canine soul. 'Will Rover greet me in heaven?' Yes, Virginia. However, the caveat is that the individuality of particular canine souls is strictly dependent on their particular relation with a particular person. It is a 'parasitic' existence. But by the same token, is not our existence parasitic upon the Christos? It's not what you know, it's who you know. The Christos is ultimately unavoidable. So let us not cast aspersions on our furry friends, but do take note that the issue of the feline soul is hardly ever so pressing. I'm only slightly biased here.

For a minute there I thought that Hegel might give the BPW a run for its money, but that is not to be, evidently. It is the Good Doctor who has come closest to this precinct. Thomism, however, was unable to sufficiently extricate itself from the ecclesiastical orthodoxy of dualism. It was never given the freedom to flirt with pantheism. Yes, it is a dangerous liaison, but ultimately it only requires the courage of one's convictions. Of course, not having the Inquisitor or the Monsignor at one's doorstep does wonders for one's courage. I only ever had that acronymous agency to play with.

Modern flirtation with pantheism occurs exclusively under the aegis of the scientific cosmos. Extricating ourselves from that orthodoxy is evidently more difficult than from its ecclesiastical cousin. This is not a measure of the relative degree of enforcement, but more a measure of the magnitude of the gestalt switch from materialism to immaterialism. Such is the price of coherence. Pantheism is oh so tolerant of incoherence. Is it not the Big Easy? Then we had better enjoy this *Mardi Gras* that some call postmodernism.

Although pantheism is usually regarded as a metaphysics of immanence, the monism that it offers is, certainly in practice, strictly transcendental. The monism of the BPW, by contrast, is immanent in the coherence and comprehensibility of the world. This is part of everyone's daily experience. That the coherence is not always obvious to us, however, does not argue for its absence. Coherence is to be finally and fully realized in a total eschatological Presence. Nothing is left out of the eschaton. There is no remainder. This is just an aspect of universal redemption. Every bit of coherence is a portent of our resurrection.

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3/4/04

Solving the World's Problems

That the world has problems is hardly disputable, but that is just about as far as the consensus goes.

That the world has problems and that they might be solvable is a relatively modern idea, but it does predate modernism, *per se*. Historically, the twin notions of a human predicament and of human transgression are among our earliest attempts to grapple with our pervasive sense of dysfunction. Is this not the well-spring of the religious impulse: there is something about existence which ought to be overcome. Perhaps, more basically, this is simply the result of our seemingly unlimited propensity to distinguish 'is' from 'ought'.

Virtually all mythologies point to a primordial state of equilibrium or grace. Then there is some sort of transgression, human, divine or natural, that has inevitably led to the present state of depravity and suffering. The natural solution to such a pervasive problem is just for the world to come to an end, at which point it might or might not be renewed or recycled in some fashion.

This pretty much describes our pre-modern understanding. With modernism came the notion of progress. This was quite contrary to the idea of a primordial state of grace. The more liberally inclined theists were, however, willing to envision material and political progress in the context of a progressive spiritual history of divine revelation. Hegel epitomizes this worldview. The eschatology, herein, is only obscurely implied.

Then along came Darwin and evolution. We struggle to make any cosmological sense of it. The scientific consensus is that there is no sense to be made of it: WYSIWYG. There is nothing normal about evolution. The past has no particular bearing on the future of evolution. Evolution here has no particular bearing on evolution anywhere else in the universe. The rest of us can only wonder. In general, the notion of progress has suffered in our post-Darwinian world. Postmodernism is just the measure of the failure of the idea of progress. What little remains of the secular idea of progress has been taken over by the transhumanists. Without progress, humanism is left without a rudder. This is the meaning of the 'end of history'. Without a clear and consensual vision, humanists are left in the mode of problem solving, usually of the most piecemeal sort, and which is often accompanied by the fervent hope that things won't get too much worse, too quickly. Yes, postmodernism is underscored by a pervasive secular/sectarian apocalypticism. Utopianism is the orphan of modernism. Thus, today, outside of transhumanist circles, the phrase that is the title of this page may only be uttered with the utmost irony. Can we hope to see beyond the irony? In a word, yes. Short of an apocalypse, postmodernism ought to be an easy act to follow.

From a purely secular perspective, religion is very widely perceived to be high on the list of world problems. There are many polarizing issues in the world, but surely religion ought to be counted as among the most divisive and gratuitous of these. Religious passions are often seen to divide region, nation and family. Secular and sectarian interests are often at variance. My own introduction to the practical significance of religious beliefs came with my concerns relative to the detrimental consequences of population growth. It was clear that religion played a crucial role in decisions effecting fertility.

What secularists persistently fail to see is the other side of this coin. Can our human potential be realized without evoking those passions which seem so amenable to religious arousal? If the world's problems are simply amenable to solution by market forces, then perhaps the only human emotion required will be that of material greed. That unbridled greed could be the answer to our problems seems oxymoronic. Reducing humanity to its lowest common denominator might be preferable to constant religious strife, but even that trade-off seems highly questionable.

What seems perfectly clear is that materialism fails to engage the human psyche in anything but the most

superficial manner. Scientific materialism has attempted to reduce every problem to technologically manageable proportions. Specialists in every field of expertise stand ready to tackle each specifiable portion of our predicament. Every special interest marshals its own experts. That the resulting mishmash of conflicting interests is totally lacking in coherence is the problem of no one. The result can hardly fail to exacerbate the underlying condition of alienation or anomie, which most observers would place high on the list of human problems.

If then, in our search for answers to the human predicament, we were finally forced to confront the spiritual dimension of it, how might we possibly proceed? It would seem that the historical solution to the religious problem has already been well established. It is just pantheism. Is not pantheism the religion that could have been designed by a committee of relatively disinterested observers? It is certainly the most tolerant and most inclusive of all the traditions. Has not pantheism already made remarkable inroads amongst those secularists who have become disillusioned with modernism and scientific materialism?

My concern with pantheism is that it seems too much to be a watered-down theism. By definition it has no solid core. Most of its adherents have historically continued to embrace a devotional practice that takes the form of a limited theism. Only the most austere of its intellectuals ever seem able to 'embrace' the impersonal Brahman. Furthermore, the popularity of pantheism among our moderns seems to rest just on its refusal to place demands on their lives. Pantheism is the solace of the private individual. Its social dimension appears deliberately muted.

Indeed, pantheism may well suffice in its newfound role as the spiritual complement to scientific materialism. But that seems to be the extent of it. It provides no greater vision or coherence. In as much as our problems manifest a crucial social dimension, pantheism brings only the most limited resources to the table. Pantheism has never been known for the reshaping of communities. That has never been its function. Pantheism seems deliberately designed not to engage the human spirit. In contrast with the crusading excesses of monotheism, that may be a positive feature.

Playing with spiritual fire is bound to entail risks. Are these risks that we can afford not to take? Perhaps yes, perhaps no. Let me just say that if we are indeed creatures, then by continuing to ignore that fact we cannot possibly expect to address our creaturely predicament. These pages on this site are intended just to explore our putative creaturely status and its possible entailments.

[3/24]

Long before science came on the scene, our creaturely status was left in doubt under the aegis of pantheism. This I find curious. It is difficult now to reconstruct the primordial myths of creation. We cannot ascertain the degree to which the pantheist downplaying of creation was a departure from the primordial base line.

I review Britannica's (2001) very concise summary of the basic creation themes. I notice that I have, wittingly or not, borrowed significant elements from each of the basic themes. In each of these elements I depart from the absolutist, *ex nihilo* view of the monotheist, prophetic tradition. But, in upholding the coherence of Creation, I yield nothing to any tradition or myth. I continue to be perplexed by the fundamental incoherence of traditional monotheism, and this incoherence is most emphatic in the dualism between the Creator and Creation. We need to get to the bottom of that dualism in order to meliorate it. The Incarnation event should have severely undermined that dualism. That it did not is the greatest of historical puzzles.

When it is stated that the supreme being created the world and that there was no primordial matter prior to his being, then the determination of the world is in the mind and will of the deity. This leads to distinctive conclusions regarding the destiny of the world and man. The end (and meaning) of the world is thus not determined by the primordial matter but by the deity who created the world. It is he alone

who determines the preservation, maintenance, and end of the world. (Britannica 2001)

This is the distinctive element of theism that I wholeheartedly endorse, with the caveat that our full participation in this scheme does nothing to detract from the value of the Creator. Also, please note that the Matrix, while primordial, is in no way material. Mind over matter is the core idea of the BPW hypothesis. The only way to ensure this outcome is to give free-rein to coherence. God is self-limiting only in respect to coherence. Incoherence is of no benefit either to Creator or Creation, as if they could ever be truly distinguished.

God emerges from the Matrix just in the act of Creation. To deny the Matrix is actually to deny the power and being of God. It is to deny the very possibility of the Incarnation. My point is that God is self-created out of the Matrix. To deny to God the power of self-creation is to deny almost everything. The Matrix is not that. Does God share the glory of the Matrix? Does God become a demi-urge relative to it? These are issues that do not need to be swept aside by anyone's fiat. The Matrix underwrites the possibility that makes possible the best possible world. Perhaps even God cannot fathom the end of that possibility.

[3/25]

If the X1-event could not persuade the monotheists of monism, what chance does X2 have? Obviously science will have to play a role. The Matrix is the logical ramification of the Quantum. Monism is the ramification of the Matrix as it is informed by neo-Platonism in the context of a Pythagorean inspired mathematical physics.

Was the Incarnation not, then, premature by two millennia? Did it not fall on deaf ears? No. The Gnostics did get the message. They paved the way for our gnostic detour through science. The Alchemists saw divinity in matter. The 'Al' in alchemy speaks even to the Islamic detour of this gnosis. I do not claim to understand the ins and outs of the complex historical transduction of gnosticism. The impetus it received from a Hellenically informed monotheism was, however, not to be duplicated. This was the singular, oracular axis of **Delphi** and Jerusalem. Monism was the perennial philosophy, which only now is set to show its colors. Monism and the Millennium are virtually synonymous. Monism is all about God's inevitable kingdom. With the final and teleological advent of the Internet, the cosmic coherence of monism is no longer to be denied. We have here the electrified Logos. It comes upon the world in a veritable flash.

The exclusionary dualism of the fundamentalists, in all of its unthinking obduracy, will be the greatest obstacle to our inevitable, teleological, universal gnosis. Surely it will be their Antichrist. It will also be their tar-baby, once they can no longer pretend to ignore it.

Such is the inevitable solution to the otherwise intractable problem of religion. The irresistible force of gnosis meets the immovable object of religion. The dramatic potential could not have been lost on our dramaturgical Metanarrator. If the problem of religion can be solved in a single stroke, can our other problems long remain problematic? Will they not also have to give up the ghost?

Fundamentalism, literalism and bibliolatry are the scourge of the prophetic tradition. The Incarnation is what saved Christianity from the worst excesses of fundamentalism that have, for too many centuries, stultified the mind and spirit of Islam. Christian fundamentalism is, in large measure, the inevitable reaction to an equally intransigent scientism.

The strict monotheists see Christianity as only christolatry. This is just their charge against us. Our excessively overworked trinitarian formulations do little to dispel this notion; nor, even, does the empty

CROSS.

On these pages, rather than its trinitarianism, I stress the monism of the Advent. Yes, the cross, empty or not, is the stumbling block of the trinitarians. It seems that their formulaics is meant only to put a distance between their absolute God and the messiness of the Christ event. The cross is a scandal, even or especially, for the trinitarians. One thing that we learn from the mythos is that Creation is just the self-sacrifice of God. Trinitarians see Jesus as the substitute for God. Substitutional atonement convicts us of christolatry.

Not the monotheists, not the pantheists, not the Platonists could ever comprehend the 'mystery' of the Advent. The meaning, however, is plainly stated in the mythos. Creation is necessarily and deliberately a sacrificial act which can only be atoned in the Telos of the resurrection. The resurrection is no gratuitous reward for good behavior. It is the heart of the cosmic logos. It is universal or it is nothing.

Christolatry is a confusion perpetrated mainly by Christians who, ironically, downplay the full measure of the Advent. No one fears monism to the extent of the monotheists. We can bear to take our truth only in portions. Are we finally prepared to bear the burden of Creation? Only now is there no logical choice. We are left with no way out.

What then of the pantheist/polytheist avatars? What of Krishna and Buddha, etc.? Thus are so many of us instructed in our divinity. Thus is monism comprehended. The only thing missing is the oracular Telos: the axis or omphalos of Delphi and Jerusalem. The avatars then are actors. They are not the Metanarrator. The truth was duly apportioned between East and West. The alchemical recombination is just the final, universal advent.

[3/27]

I started off today with the NY Times review '[Is Terrorists' Hatred of the West the West's Own Bastard Child](#)' of [Occidentalism: The West in the Eyes of Its Enemies](#). This then led me to:

- [save the world, or your soul](#),
- [The Enlightenment- The Rise of Modern Paganism](#),
- [Enemies of the Enlightenment- The French Counter-Enlightenment and the Making of Modernity](#),
- [Civilization and Its Enemies - The Next Stage of History](#).

Some useful ideas, these. Are we the 'bastards' of the Enlightenment? The Enlightenment was the deracination of the Western mind. It was rationalism without coherence; surely one of the deadliest toxins ever. It made the world safe for nihilism, fundamentalism, communism and fascism. Democracy is nothing without the 'Created Equal' presupposition of the Constitution. We were left with the bull-dozer of modernism, and now the cacophony of postmodernism. Remind me to contrast paganism and pantheism.

Here is a useful comparison: [paganism and pantheism](#). This leads to [Creation Spirituality](#) (1991) of [Matthew Fox](#). I have not given Matthew a hearing, yet. Yet, are we to revere Creation without understanding the Creator and our role as co-creators? The BPW is of scant value outside of the spirit that gave rise to it and with which it is imbued. It seems that pantheism cannot escape its compulsive depersonalization. Is pantheism a glorification of reductionism?

[3/28]

I think I'm still having a little problem with the intrinsic value of Creation. It is still possible to be

pessimistic about the world. Both theism and pantheism traditionally support the negative view. There is a human predicament which can only be overcome with either an individual or historical eschatology. Does this not deprive the world of intrinsic value? Would we not have been better off without Creation? Could we not just have basked in nirvana, and skipped all the pain in the world? Who would need samsara and salvation? Only when we are on the brink of self-annihilation do we seem to harbor doubts about the negativity of existence.

Now I could point out that without Creation, the world remains a figment of the imagination, but would that discretion not have been the better part of divine valor? What was the compulsion to go through this exercise? Why did Eve have to eat that apple? What did all her gnosis accomplish? Wasn't the real temptation just to have avoided the taste treat? We can see the culpa, but where is the felicity? Is the passion not masochism?

Does it not finally come down to the fact that without creation the cosmos would be radically incomplete? There is a higher aesthetic of the pleroma which overrides pain, regardless. To say that this is the best possible world is not to say that it must be intrinsically pleasurable. It is something that can best be appreciated in retrospect. Is it only fear of death that prevents suicide? There remains that vital impulse which is simply not to be denied. Since it cannot be denied, we can only hope to minimize its often deleterious consequences. The half empty cup, is still vastly superior to no cup at all. Why do the traditions fail to make this point? The point, I think is always implicit in theism, but not necessarily in pantheism. But then in pantheism, is there not also the pagan impulse of a deep ecology, a valorization of nature that is much too often absent in theism. Why can we not do Matthew's creation spirituality and embrace both the immanence and transcendence of life? We do this instinctively, but then we argue about which is better. We let ourselves into the logic trap of either/or. The world cannot possibly be big enough for both immanence and transcendence. Or can it be? Does our salvation just consist of relinquishing our obduracy? We cling to our agnosis just as we cling to life. In some sense they are synonymous. There is also an impulse to coherence that finally cannot be denied. Matriculation is not always easy. We have to give ourselves permission. The salutation of God is almost always simply: fear not.

The worst thing that we might say about this world is that it is a work in progress. Does that place too great a burden upon ourselves? Do we not measure up to the task? Can we not rise to the occasion? God's stick is pretty obvious. The carrot may be less so.

[3/29]

I still struggle with trying to explain the dualism that is endemic to the monotheist tradition. Several issues arise.

Science might not have been possible without the Cartesian dualism that seems to have followed from the earlier dualism. Is it the *ex nihilo* Creation that is responsible for the original dualism? Why then *ex nihilo*? Is it coincidental that the Big Bang hypothesis epitomizes this form of Creation.

Strict monotheism implies that God must exist *ex nihilo*. There can be no other being that is coeternal. Creation then must be an act of pure will, but is this fact not more compatible with a mentalistic rather than a materialistic world. It must exist as a mental construct, in line with the similar pantheist view.

The traditional gnostics and pantheists generally agreed that the material world in general and the body in particular is a trap or cage for the spirit. But both traditions also posit a pristine state of the world that runs down and/or is corrupted by human malfeasance. It is human evil or karma that is set apart from Brahmin or deity. Is matter then the corruptor or the corrupted? There seems to be ambiguity. Eve's partaking of the apple is the most concise statement of this conundrum. The Garden of Eden was a pantheist's paradise up to that point. God walked with us in the garden. The ouroboric serpent had to be put asunder. Procreation came into the picture. It is almost as if the original sin was just our own act of

self-identity. That was our false gnosis that we would spend the rest of creation trying to overcome. Objectification is the original sin, but how could that act be distinguished from the act of creation itself? Being created in the image of God, we would necessarily recapitulate that act. Analytical reductionism must play itself out to its logical nihilist conclusion, which somehow reflects the original *ex nihilo* act.

How did the pantheists manage to overcome this metaphysical dualism, while the theists did not? They did so only by neglecting creation and salvation. Atomism seems unavoidable. It must apply either to matter or to the soul. The anthropocentrism of theism may also be a factor missing from pantheism.

What I am struggling with here is the historical limitation of gnosis. Is the limitation internal or external? Either supposition is problematic. Another factor here may be the dismemberment myth of Creation as seen in the Egyptian myth of Osiris, for instance. This is part of the equation of creation and sacrifice, also seen in the Incarnation and in communion. There is a semiotic nexus here that resists analysis, but which is the source of the analytic imperative. It almost rises to the status of world knot. Pantheism glosses over this knot, while theism practically smothers it.

This knot may also refer back to the Freudian discontent of civilization that is acted out in the iconoclasm of the terrorist/nihilist. Jesus was the ultimate iconoclast. There is that irrational, anti-Hobbesian core of civilization which the rational theist must resolve. The resolution is necessarily eschatological. It has to do with the finitude of the BPW. One wonders that there is not a mathematical analogy. The Monster Group is perhaps an expression of it. Was Girard the anthropologist who dealt with this? Something about violence and the sacred....here is a [website](#), here is the [book](#), here an [exposition](#).

[3/30]

Many years ago I read **Rene Girard's** *Violence and the Sacred*. I note that its influence has hardly diminished. It seems to have maintained a nearly cultic status in academic circles. If anything, I am more disappointed now than I was then. There are, however, some useful points. Between Girard's mimetics and Dawkins' memetics, there is bound to be an interesting connection. Furthermore, Rene's thesis certainly adds to my thesis concerning theism vs. pantheism. However, as an 'explanation' of religion, could there be a more grotesque trivialization? It may well be this gothic twist that provides the cultic cachet.

With Rene & Co., does materialism not parody itself? *Chercher la corpse*. Where are the CSI boys and girls when we need them? Did Rene miss the whole point of the non-extant *corpus delicti*? What is the point?

My point is: as above, so below. This is a phrase that does not roll off the tongue of the materialist. It all goes back to [AZO/X/QRP](#), along with [M & D](#), and now with the [conspiracy](#) theory, I have one-upped Rene as the plot thickens.

It is strange how the pantheists even manage to ignore the pantheon or Z(odiac), that pillar of paganism. I like these expositions of [Chronos](#) or [Saturn](#). Zeus (Jupiter, Thor, Thursday) usurps Chronos (Saturn, Saturday). Perhaps I should stop here, but, heck, what is there to lose? What about [Friday](#)? Venus/Freya intervenes between Zeus and Chronos. Is it too great a stretch to assign X to Venus? X breaks the Zodiacal cycle by conspiring with and/or tricking his neighbors, Zeus and Chronos, and history is created over his dead body. They did not appreciate the trick, perhaps. Eve eats the apple, and then tramples on the head of the zodiacal serpent/ouroboros. It loses its grip on its tail. Eve usurps its implied procreativity to fill the gap. Mind the gap. The whole story is in the mythos, the pieces just have to be rearranged. Monotheism has to be a conspiracy, no way around it. The violence and the sacred, the concealing and revealing are all bound up in this one gnosis or one apple, if you will. The hermaphroditic ouroboros must await the hierogamos. This is not rocket science, is it?

Is it then the case that theism has attempted to conceal the conspiracy by adopting dualism? Why should the concealment be worth that cost? The pantheists also conceal the conspiracy and the sacrifice. There is still something I'm missing here. Is there still a part of mimetics that is missing? Was X the zodiacal scapegoat? The problem must have been cosmic. What was it? Why was it? Creation was just scapegoat-ism carried to an extreme?

On my previous website I spoke on occasion about the 'inversion' of the cosmos, by way of its 'recycling'. This was, mind you, only meant to be a one time event. Here is a more recent [reference](#). To avoid discontinuity, the major portion of the inversion was done in the microcosms of our minds. Thus could we avoid a 'naked' singularity, the bane of physical cosmology. I'm not sure how this inversion would play out in the context of the Matrix (first mentioned [here](#)), which is more recent emendation. I'm speculating there could be a link here to the concealment of sacrificial violence. I recall various diagrams of circles being replaced by figure-eights. X was the center of the 8. The central intersection could be elaborated into a horizontal '8', with the two additional intersections being the Alpha and Omega. The entire figure was composed of one continuous line. The '8' was like the elliptical symmetry breaking of the circle that ultimately produces the Monster Group.

[3/31]

I start out with Britannica's exposition of sacrifice. And until I read about it just now, I had been under the impression that sacrifices were meant mainly as food offerings to the gods. Now, be honest, how many of you are laboring under this same impression? Wrong! Thus the true offering would be a cremation, with the food being delivered to heaven as holy smoke. Not always wrong. But here's the real deal. It is the life that is being offered. Thus does the primordial ritual of sacrifice almost always involve animals, with the animal's life generally seen as a substitute for a human life.

For an eschatologist, this is an awkward admission of ignorance. Is the eschaton not the harvest of souls? Are we not the ultimate soul food? No, the gods are not crazy, they're just hungry. All of our sacrifices are micro-eschatons. They are simply our feeble attempt to postpone our personal and historical eschatons.

When did sacrifices stop? At some point sacrifices became identified with paganism. In the prophetic tradition, the transition probably coincided with the fall of Jerusalem in 70 AD. This marked the transition from the priestly to the rabbinical form of Judaism. This was also when monotheism took on its universalist, absolutist ambitions. Creator and Creation were separated, the latter becoming entirely gratuitous. The eschaton was no longer a harvest, but simply a reward or punishment. In the nascent Christian communities there was even a reversal of the sacrifice as seen in the communion rite.

What has been thoroughly concealed by theists and pantheists is any semblance of mutuality between Creator and Creation. The pantheists fall back on subjective idealism or illusionism. The theists fall back on absolutism and either a Cartesian or sectarian dualism.

Only the gnostics knew better, but they were ahead of their time. How have they been contained? It must have been more than just the Inquisition. What was the cosmic censorship? A good deal of their charism was diverted into the magical monism of technosis. There was also the diversion of Millenarianism and utopianism. The latter-day merging of technosis and utopianism is no small matter. This combination is now the primary buffer between us and the eschaton.

Hegel was the last of the gnostics. As we saw, he followed Thomism, but with a considerable gap. Following Thomas came the agnostic academic split between theology and (pagan/secular) philosophy. This split remains unaccounted. The Renaissance was very much a pagan phenomenon. The pagans but

not the gnostics avoided the Inquisitors. Catholicism had long learned to accommodate pagans as beyond the pale. The gnostics, however, were too close to home. Paganism was another outlet for gnosticism in the interregnum between Thomism and technosis. With the outpourings of Millenarianism, paganism, scientism, and finally pantheism, gnosticism remained, with the possible and significant exception of Hegel, an underground stream, biding its time. It took every bit of Marx and Darwin to derail the Hegelians. The fact that Hegel was an impersonalist (transhumanist?) constrained his attempt at coherence.

That synopsis brings us back to the present. The revival of the gnostic impulse is what is now at stake. We could do worse than to try [gnosis](#) (241,000 hits). Not too promising. The Catholic encyclopedia is down again, so I fall back on Britannica. A significant belief of the gnostics was the demiurge. What is not clear is the precedence for my identification of that one with X. Should that be any big stretch? Consistent with the demiurge is that 'evil' (demiurge/Creation??) resulted from a break within the Godhead. We are certainly barking up the same tree. Sacrifice is both a reenactment and repair of this break.

Eastern Gnosticism took a somewhat different course. Under the influence of traditional Iranian religion, the semi-Gnostic Manichaeism developed an absolute cosmic dualism between soul and matter. Moreover, it showed the enormous influence of Syrian asceticism, but it was equally rooted in popular Gnosticism and preserved its essential doctrines. (Brit.)

Too many people equate this quasi-Cartesian dualism with gnosticism generally. We will have to fix that. The deontic result is similar to that of traditional pantheism: get off the wheel! The neo-pagan, naturalistic pantheists should have already made a big dent in this dualism. Was the Eastern gnosticism non-eschatological?

The world, produced from evil matter and possessed by evil demons, cannot be a creation of a good God; it is mostly conceived of as an illusion, or an abortion, dominated by Yahweh, the Jewish demiurge, whose creation and history are depreciated. This world is therefore alien to God, who is for the Gnostics depth and silence, beyond any name or predicate, the absolute, the source of good spirits who together form the pleroma, or realm of light. (Ibid.)

This sounds like pure pantheism to me. So gnosticism gets diverted into pantheistic dualism. How is this? Were there no monistic gnostics? Was it just ecclesiastical politics which maneuvered the gnostics into the dead end of dualism and mysticism? It was Aquinas who took up the much more positive neo-platonic emanationism: the chain of being. This was also taken up by the alchemists. The Church maintained its nearly exclusive hold on the redeemability of the world. The alchemists were the only gnostics true to the BPW hypothesis, and we know what happened to them. They were smothered by their mundane success. Their future was not quite golden, but certainly plastic.

The development of Christian doctrine was to a large extent a reaction against Gnosticism. The formulation of creedal symbols, the canonization of the New Testament Scriptures, and the emphasis on episcopal authority all were made necessary by the Gnostics' claims. Moreover, in some measure the Gnostics were the first theologians, and their systems prompted the systemization of early Christian thought. In addition, they kept alive the great issues of freedom, redemption, and grace, which for a time lost their emphasis among Christian writers. In a later period, the theology of Augustine owed a great deal to his early experience as a Manichaean. (Ibid.)

Are all the loose ends and loose canons accounted for?

According to the Catholic Encyclopedia (1914), [Gnostics](#)....

held matter to be a deterioration of spirit, and the whole universe a depravation of the Deity, and taught the ultimate end of all being to be the overcoming of the grossness of matter and the return to the Parent-Spirit, which return they held to be inaugurated and facilitated by the appearance of some God-sent Saviour.

[...] The Gnostics, it is true, borrowed their terminology almost entirely from existing religions, but they only used it to illustrate their great idea of the essential evil of this present existence and the duty to escape it by the help of magic spells and a superhuman Saviour. Whatever they borrowed, this pessimism they did not borrow...

[...] This utter pessimism, bemoaning the existence of the whole universe as a corruption and a calamity, with a feverish craving to be freed from the body of this death and a mad hope that, if we only knew, we could by some mystic words undo the cursed spell of this existence -- this is the foundation of all Gnostic thought. It has the same parent-soil as Buddhism; but Buddhism is ethical, it endeavours to obtain its end by the extinction of all desire; Gnosticism is pseudo-intellectual, and trusts exclusively to magical knowledge.

There is in orthodox Christianity the core idea of a magical savior come to break the evil spell cast on the world. The gnostics pushed this idea to a more radical conclusion. With rational theism, the incarnation is reinterpreted.

[4/1]

Theodicy:

(from Greek theos, "god"; dike, "justice"), the justification of God, which is concerned with reconciling the goodness and justice of God with the observable facts of evil and suffering in the world.

Gottfried Wilhelm Leibniz, in his Theodicy (1710), defended the justice of God in spite of the existence of evil. For him, God is almighty only in that he is able to do that which is logically possible. Certain factors may each be independently possible but mutually incompatible, and, because God created the world under these limitations, the created world is indeed "the **best of all possible worlds**." (Brit.)

Gottfried, he's my boy! He was only a few centuries ahead of his time; and, yes, those monads have got to go! I never could understand them, anyway. Other than that, he was on the money. Why has this simple answer been so difficult for us to swallow? Leibniz missed two key points: progress and participation. Hegel (c.1830) added progress, along with the dialectic. Participation? That is implicit in the idea of progress. No? The pantheists had, for at least a millennia, fingered ourselves as the demiurges.

The only thing I can really add to all this brilliance, besides the eschaton, is a slight reinterpretation of the X factor. The logical God is the best possible God, and is not going to be omnipotent, especially not as long as we are the demiurgic, best possible co-creators. This renders the omnipotent God otiose. An omnipotent God renders Creation otiose. Jesus was the best possible God making the best possible sojourn. X2? The minimalist, coherent recapitulation.

Why is this so difficult to swallow? I don't think it will be. We just have to permit ourselves to sit down and think about it for five minutes. Then get up and discuss it calmly.

Evil, problem of:

a theological problem that arises for any philosophical or religious view that affirms the following three propositions: (1) God is almighty, (2) God is perfectly good, and (3) evil exists. If evil exists, it seems either that God wants to obliterate evil and is not able to--and thus his almightiness is denied--or that God is able to obliterate evil but does not want to--and thus his goodness is denied.

The theological problem of evil can be solved logically by denying any one of these three propositions. Vedanta Hinduism, Christian Science, and Stoicism have sought to solve the problem by denying the existence of evil. They affirm that evil is mere appearance or is imaginary. The U.S. philosopher William James attempted to solve the problem by denying the almightiness of God. He regarded God as having great but limited power and as being perfectly good. Orthodox Christianity, however, has generally chosen to live with the tension involved in affirming all three propositions. Some, instead of denying the

proposition that God is almighty, have defined the proposition to mean that God can do anything that is logically possible. The 17th-century German philosopher Gottfried Wilhelm Leibniz, for example, stated that, because God is limited to that which is logically possible, the existence of evil is necessary in this "best of all possible worlds." (Brit.)

They are, all of them, correct, of course. But how were we so fortunate to get the best possible God? We can chalk it up to teleology and a participatory, democratic cosmos. OK, then, what about teleology? I am tempted to say that it is teleology all the way down. Another way to say it is that without teleology there would be virtually nothing, and teleology appears to be a problem mainly for us time-bound creatures.

A curious historical footnote is that gnosticism is rampant amongst ufologists. To put it another way, ufology is just a latter-day rendition of gnosticism. The 'aliens' are the demiurges. We are their victims. I suspect they have the right conspirators, but the wrong conspiracy. The powers-that-be are naturally wont to meddle where they shouldn't. The angels provide a tad of prior restraint. The rest is up to Google and the IAEC. The [Sarfattians](#) amongst the ufologists search diligently for the magic salvific formula, after the fashion of technosis and the alchemists, but usually without the spiritual depth of the latter.

Since the proposed solution to the religious problem is so straight forward and so easily accessible, one has to wonder at the seeming paucity of current exemplars. We desperately clutch at our problems out of a natural conservatism based on maintaining our identities, and on our hesitation to revision the world.

The present disturbances in the Middle East are surely playing a role, both positive and negative. Yes, there is a clash of cultures. This much is unavoidable. It is mainly a materialist West against a fundamentalist East, or secularism vs. sectarianism. Intransigence abounds. The clash plays into the hands of extremists.

The impending Millennium will surely be less secular and less materialist, but neither will it be theocratic. There will be a big carrot and a small stick to move us off our duffs. The Islamic militants are generously providing the stick. As to what will constitute the best possible stick, I hesitate to speculate. The ratio of psychological impact over actual suffering should be maximized. The 9/11 incident seems to conform to that stipulation. Will this cause more people to reconsider materialism and sectarianism? Not directly, but 90% of the action will be below the surface. We can afford to put some trust in the choreography and teleology. Keep an eye on the radar screen for novel emergence. I wait patiently for my first correspondent. Is that asking for too much? In the larger scheme, I trust that it is not.

From the 'Philosophy of Religion' comes the following conclusion:

Solutions to contemporary problems, social and intellectual, demand a multiple consideration by scholars from many disciplines of all the issues involved in the problem, a consideration set within a framework of faith and morality in which man is interpreted as distinctively human, characteristically a person. From such inter-professional, interdisciplinary groups may emerge a new metaphysics and a new theology linked with, but by no means prescriptive of, assertions in other subjects. In this way there may be created a new culture--scientific, moral, religious, and technological at the same time. To be involved in such groups would seem to be the main task of the philosopher of religion, as of the metaphysician, today. If he is successful and if these interdisciplinary groups are creative, the modern period will then take its place among those that have marked crucial turning points in the history of mankind and its culture. (Brit.)

Well, any day now, folks.

I have not spoken recently of [Teilhard](#) de Chardin nor at all, on these pages, of Sri Aurobindo. They speak of the divinization of humanity. I agree with them on that, but only in an eschatological, rather than in the evolutionary context they used. Their acosmic divinization is incoherent. Their attempt to abscond with Darwinism was never taken seriously by scientists. Instead it is the transhumanists who have absconded with Chardin and Aurobindo. In the proximity of the truth, there are many slippery slopes.

The footing can be treacherous.

I almost forgot about [Rene](#). It may be that the original (zodiacal) pantheon was less than paradisiacal. Besides the general sense of incompleteness, there may have been some interpersonal friction, perhaps related to the absent plenitude or fully realized network of being. Thus there developed a 'fault' that could be tolerated internally only after the fashion of the oyster and the pearl. We, of course, being the pearl of great price. That X (Jesus/Freya) may have allowed him/herself, conspiratorially, to be scapegoated in the process, is a further possibility. If this better reconciles me with the Girardists, so much the better. As below, so above.

Can we get the Monster Group out of the same pearl? That would be convenient. If we can get the [Mandelbrot](#) out of $z' = z^2 + c$, then we ought to be able to obtain the MG with a relatively simple teleological generation scheme. What needs determining is the applicable aspect of the Telos. It might simply be the 10^{10} souls, or it could be something more subtle.

[4/14]

I am inclined at this point to attempt a return to basics. Knowing the basis of the BPW, if any, would be significant. My previous attempt involved the archetypes. The archetypes were based on M, D & Z. Then Q, P, R, A, O & X were thrown into the pot without too much ceremony.

The dialectic, D, arrived somewhat late in the game. It remains relatively undefined. It is the basis of the vital force. The zoo-psycho-morphic cycle, Z, is its primordial manifestation, along, possibly, with X. For the time being, I wish to focus on Z. My particular concern is the transition from Z -> R, the bio-cycle. This transition presently constitutes the biggest conceptual leap in the cosmogenesis of the BPW. It stands in need of 'analysis'.

Without Q & R, i.e. atoms, we must contend with disembodied spirits. Our Zoo is a ghost city. I have nothing against ghosts, but I'm not sure I would want my sister to marry one. This statement is loaded in the sense that I'm trying to understand the interface between efficient and final causation. There can be only one vital cause.

From the gnostic and pantheist perspective, bodies are a real drag, something that we would not want to drag to heaven. Why must the BPW be weighed down with them? The answer to this question would necessarily speak to the nature of our reality. Why this massive incarnation? Just because it will feel so good when we stop beating our heads against this wall?

Can we do any of this without a clear view of heaven? I doubt it, but I don't. We are rebuilding this cosmic ship at sea. We start with a raft. Our raft is just Z. M is the ocean.

Z is a network of being. It has its cyclical phenomenology. There are centers of activity. There is interaction. The only frame is the Matrix. Any notions of space and time are vague and even decentralized, at best. There is mainly a relational and relatively incoherent presence mandated by the Matrix. This is not the best possible world, but somewhere within that flux the BPW concept takes hold.

[4/15]

Our participation in Creation is not gratuitous. It is essential to its integrity. We creatures could not participate without the benefit of biological cycles. Through these same cycles we also participate in the

life and death of the Creator, that is in the incarnation and resurrection. Every tradition has either denigrated or denied this participation. This misapprehension is the great paradox of history. This nescience has only very gradually been overcome through the outworking of our positive gnosis. Our technosis finally culminates in the messianic spiritual breakthrough as we overturn materialism.

Our immaterialist breakthrough is predicated upon our grasping the true provenance of atoms. The atom embodies the unity of the cosmos. It is the gear or fulcrum of our participation. The Pythagorean gnosis implicitly understood this fact. We have only to make it explicit.

The simple fact is that the substantiality of atoms is not and cannot be mind independent. This fact remains obscured by its attendant mathematical formalism. It is obscured by our proclivity for a Platonic, dualistic, mind-independent interpretation of mathematics. We fail to grasp the organicity of mathematics. The numerical syzygys are the tell-tale signs of this organicity, and so is our occasional mathematical genius. If Srinivasa were alive today, we could better appreciate this fact. I am no Srinivasa, I must use other means. I must appeal to a more general gnosis.

[4/16]

The best that I seem to be able to do with atoms right now is to relate their ontology to numbers. Numbers are conserved while unobserved. Numbers have spatial properties only indirectly, but then the Mandelbrot has its own spectacular spatiality. Does this dissolve or compound the mystery? It more evenly distributes the mystery. Mystery loves company. I do a similar distribution with God and Creation, *a la* pantheism. The BPW is pretty heavily into the distribution of logic, *a la* Leibniz. The least action principle in physics is a good example of this tactic. We don't spend too much time worrying about how it works.

The conceptual problem with these tactics is Descartes' simplistic dualism, following from Plato. We need to better assimilate Plato's Pythagorean turn. It was very Leibnizian. By that token we may also benefit by better appreciating the bone that Newton and Leibniz were picking. It was not just a question of priority, it was something deeper. Was it not related to the ontology of [infinitesimals](#)? Do we not have a similar problem concerning the ontology of atoms and numbers? Will I have won this ballgame if I can prove capable of sustaining this filibuster indefinitely? I have noted that we all share the burden of Scheherazade. When we run out of words, we run out of reality, *a la* Wittgenstein. My only contention is that the materialists run out sooner.

The archetypes are just the manner of distributing intelligence. It all starts with Z, this problem of chunking the intel. The Matrix must entertain itself somehow, otherwise things would get boring. So what does it do after Creation? That is just the problem of heaven. Whatever it does it will not repeat itself, thanks to Leibniz' I. of I. About eternity? Surprise me.

But, yes, the numbers are a big part of Creation. If we could just understand 0, we would be know-it-alls. What we don't know about numbers has a lot to do with their organicity. It has to do with the personality of Pi, one of our favorites of the pantheon. Pi rules over the syzygous chemistry of her sistren. Srinivasa must have incarnated the Telos that is Pi. Numbers cannot fail to participate in Agape. There is no other excuse, no other ontos. How's my driving? Call 1-800-SHAHRYAR.

0 has something to do with non-standard analysis. Is that not what the Matrix is about? The BPW is the Millennium of the Metanarrative minus one. The Big Bang requires dark energy to sustain itself. Is that not an egregious cheat? Shahryar would never have stood for that. Hot air is vastly superior. Come to think of it, Shahryar, Pi and Scheherazade must have quite the little *menage a trois*. It's about the logos and agape. It is about X, Freya and Saturn.

The pieces of our narrationally monistic cosmos are scattered about. Descartes schism was just the final

straw. Numbers help to lead us back to coherence. We are struggling with the numerology. The Pythagorean proclivity of the physicists flies in the face of dichotomy. We just need to give them an assist. We don't understand the ontology of numbers.

As Marvin Minsky once said, there is a '[society of mind](#)'. We just don't know the etiquette of it. Agape rules the cosmic society, but we need to flesh that out. Numbers are part of that incarnation. Behind the internal relational symmetries of biochemistry lies the monster group, but we have had to dig very deeply. You know, it may have been the MG that forced the hand of the Matrix. That may be putting the cart before the horse, but it is a partial truth. It is the pebble that was used to slay the Matrix, in a major role reversal. The infinite virtual sporadics were like pebbles on a very special beach. They come from the combinatorial symmetries of special sets. For the Matrix it was just like counting sheep, until one got hung up on the fence. But this is a shade too Platonic, is it not? Even for the hypothetical virtual members.

Proof theory is something organic, simply because there is no theory. A proof is one of those things like a chair: you'll know it when you see it. There is a functionality that defies formality. Who could have anticipated Godel's proof? But, yet, we knew it when we saw it. Godel opened up a new branch of logical foundations. How many other branches are there? If math is organic then there must be a means of avoiding the Apeiron. There must be self-containment. Or does it meld back into the matrix when we push it far enough, like everything else?

Creation was the Matrix' way of solving the Monster. It is the monster pearl. That's what the Pythagoreans sensed. I just need to know how. The MG is part of the conspiracy. When we look at it too closely it looks inorganic, like the molecules in a cell. We have to stand back to see its vital, semiotic functionality. Locally, space is always Euclidean. The general-relativistic self-containing, self-referring nature of the logic can only be seen from a hyper-Godelian distance. We need to square the circle. The metanarrative is coded in the digits of pi, if we know where to look.

Can we not suppose that the size and complexity of the monster is related to the size and complexity of the world? The problem is to explain the optimality of it all. The geometric, as opposed to the algebraic, simplicity of pi signals the closure of the complexity. There is only one robust way to break the symmetry of the circle. We can have a two-dimensional periodicity, but not three. The resulting theta functions provide the internal symmetry of atoms. In a similar fashion there are spinors, quaternions and octonions, and nothing beyond.

[4/17]

Just now I contemplate the possibility of a systematic oversight. Immaterialism is predicated on downward causation. My tendency has then been to banish upward, efficient, or emergent causation in order to avoid the slippery slope back into materialism. However, any participatory version of Creation will entail our navigation of this slope [see [Jurassic Parc](#)]. If creatures engage in upward causation, what about atoms? How might we exploit atoms without succumbing to atomism? I have spoken frequently about the distribution of intelligence. Why should atoms not be on the distribution list? Can this be done without objectifying them? I want atoms to retain the insubstantiality of numbers. This raises the issue of causation within mathematics.

It is generally supposed that mathematics is devoid of causation. This is certainly the view of the formalists and constructivists. But what is the Pythagorean view? Does not mathematical physics tell us that there is no way to compartmentalize causation. Formal causes are necessarily extant and inseparable from efficient causes.

The image of the 'society of mind' and of the efficacy of the unconscious also speak to upward causation. Does mathematical genius not imply a passive or observational role for the mind. Why would self-

organization not apply to mathematical objects? The notion of numerical coincidences, numerology, and the organicity of math, does demand a self-organizational capacity.

I am suggesting that biological organization is similarly realized. Thus do our archetypes of Q, R & P participate in Creation. Atoms and numbers cooperate in attaining biological coherence. Cooperation is too mild a term. Atoms and numbers are ontologically indistinct.

Is this atomism? It is not, because atoms, like numbers, are not mind independent. They are phantasmagoric, but only to a limited, contextual or relational degree, as is everything else. The quantum speaks to this issue. But there is no quantum for numbers. Well, not unless we consider Diophantine equations and other rational constructions. Perhaps it is the quantum of math which will finally allow us to square the circle. It is the quantum of math which allows mathematical physics to instantiate the Anthropic Principle, which is another form of circle squaring, or, perhaps, circle/circuit closing.

It is the task of the archetypes to distribute intelligence optimally regarding the telos of the BPW. The telos of mind over matter must be constrained until the eschaton is materialized. Q, P & R serve that end. It is then that the nexus of causation will shift from Atom to Anthropos. It is time for us to consider this eventuality.

[4/18]

My latest atomic gambit remains tentative. I am trying to get a metaphysical grip on the little suckers, without their dragging me back into atomism, perish the thought. They do have more in common with numbers than we generally suspect, but they also have their own *modus operandi*.

They do, of course, have a much more intimate, dependency relation with space. But, by the same token, quantum entanglement gives lie to the absolutist pretensions of space. The quantum also manages to drag the numbers into the spatial arena. This occurrence is mediated by the linear and circular versions of $e^{i\pi}$.

Atoms exist at the behest of cells, and cells at the behest of organisms. Functionality is the key. We should expect there to be a semiotics of atoms. Atoms provide the link between the organic and inorganic worlds, between the biosphere and the geo-sphere.

We easily forget how great was the surprise when Ernest Rutherford, in 1911, discovered the nucleus. Until then, it had been supposed that atoms were something substantial. The nucleus was easily compared to a fly in a cathedral, but, unfortunately, this cathedral had no walls. How could those newly liberated electrons possibly support Westminster Abbey? Well, there has certainly been a lot of earnest hand waving ever since, but permit me to suggest that we still don't know the answer.

Whenever someone sits in a chair, every electron in the chair has to reposition its orbit in order to support the added weight. It seems like a lot of busy-work. And recall that the weight of the person sitting in the chair is partially the result of the individual virtual gravitons emanating from each electron of a hypothetical person residing in the [Coma Cluster](#) of galaxies. How many virtual gravitons can dance on the head of a pin? The [infrared catastrophe](#) remains catastrophic, but, nonetheless, this is how my erstwhile physics colleagues attempt to save the phenomenon of chair sitting. I'm just a tad skeptical. What is really going on here?

Too many angels and too many gravitons spoil our phenomenal soup. Ten billion is enough angels for me. We do the heavy phenomenal lifting, and all those other angels and gravitons simply have cameo roles. Yes, I'm just an occasionalist when it comes to physics. And ditto for mathematics. Finding an atomic nucleus is a bit like pulling a rabbit out of a hat. The rabbit is real, alright, but it is mainly there for the show. Who does the trick and why do they do it?

It is sometimes said that consistency is the hobgoblin of small minds. Well, our minds must be really small, because there is a heck of a lot of consistency out there. Or is it in here? This is just the coherence theory of truth. This is just the BPW. Rabbits don't just materialize: they have to participate in the metabolic game like the rest of us. We're just trying to see how the game works, which is about the same as understanding why it is the best possible game for here and now. This is about gravitonic presence, or, more to the point, absence.

Atoms are just the logical pump primers of our metabolic reality. A given atom exists more or less like the number 3749263. It's there when we need it. When God is not watching the tree on the Quad, the tree does not pick itself up by its roots and walk away. The tree and the number are functionally related to very many other things going on around the Quad, and in the mathematics building. If the tree or number disappeared, we would have no choice but to fill in for it as we fill in for our **blind spot**. Mathematicians and physicists happen to work overtime at that sort of thing, much to the entertainment and entrainment of the rest of us. Let's face it, they each have their own charism. It can be downright mesmerizing.

Am I giving short shrift to the plight of the eighty thousand souls [4/19 - upwards of 400,000 including Nagasaki and the aftermath] who were caught short at the wrong end of $E = MC^2$? How 'bout them angels? Whose game is this, anyway? And, for crying out loud, what is the point?

[4/19]

The way that I often push the envelope of immaterialism is to talk myself into a corner and then see if I can talk my way out again. Each instance affords a learning experience. This is my first foray, on this site, into thermonucleonics. This raises several issues. Did God have to create U235, and to what end? In the BPW, should we not have avoided U235? And speaking of thermonucleonics: is it physics or metaphysics, as asked by an occasional physicist?

It could be instructive to compare a thermonuclear event with Krakatoa, from a phenomenological, immaterialist perspective. These are events that fall well outside of anything that could be construed as cyclical. Only the phenomenology of the Sun could come close.

With Krakatoa, I believe that we are compelled to take a Gaian perspective. It is part of a natural cyclical process for Earth. In our distribution of spirit or intelligence, the Earth, along with atoms, is due her share. That the phenomenology of Gaia should dwarf that of humans is a given. We see it everytime there is severe weather. Krakatoa should fit into that mold. And by the way, volcanoes are the logical/natural result of U235's subterranean presence.

Do we then blame Eniwetok on Gaia? Yes, in part. It was a joint operation of Sol, Gaia, and Anthropos. The alchemy of mixing intelligences is a risky business. It is a business that we will have to master. It is exactly the business of eschatology. Hiroshima was a premature piece of the eschaton puzzle dropped on our heads for instructional purposes. We are still struggling with its catechism. Pakistan's nuclear entrepreneur, Abdul Khan, is just our latest reprise.

Even these 400,000 souls were a small fraction of the holocaust that was World War II. The suffering of that World War is very likely going to be dwarfed by the fall-out of the single AIDS virus. Our molecular threat overwhelms the atomic threat. U235 + HIV is a chemical cocktail made in Hell. And let us not forget that seemingly innocuous CO2. The integrity and coherence of our world are being sorely challenged by these forms of atomism that appear to have run amok.

If there is an atomic intelligence, it certainly has its dark side. And so does all intelligence, all spirit. The deepest shadows point to the brightest light. I just don't think that pantheism can account for the depth of the shadows obviously present in the world. The presence of superhuman evil is forcing us to realize our

superhuman potential. But are we so benighted that we can only be instructed by holocausts? Whose creatures are we, anyway?

We are the seeds placed in the Gaian soil. God's plow furrows deeply. The magnitude and quality of the harvest is thereby determined. Who are we to second guess God's green thumb? Besides being the harvest, we are also God's ultimate plowshares. God has done the heavy lifting, it is time now for us to begin to pay attention to detail, to pick up every lost soul.

Yes, our blood is on God's hands. It is also on our own hands.

It is at the **X2** event that the reins are finally handed over to us. And, ready or not, here it comes.

[4/21]

What I am struggling to say is that although a particular chair may be wooden, it is not accurate to say that the same chair is composed of wood. I'm just cribbing from Aristotle. The given chair is the product of material, efficient and final causes. It is not simply a physical object, and ultimately we cannot separate these causes. Chairs, like everything else, can exist only in the most robust possible relational context. The final context can be nothing less than the BPW. No other context is coherent. No other context coheres.

In a similar vein, it is not accurate to say that a block of wood is composed of atoms. The atoms actually disappear into the wood. The growing of the tree was a complex biological process which entailed atomic intelligence or logic. The atoms exist only as abstracted from that logic. There is no individuality to be ascribed to them, or to be had by them. The wood is strictly a herd phenomenon, and in this case the herd has ontological priority over the animals that are supposed to comprise it.

We, too, comprise a herd, of sorts. Although we may value our individual identity above all else, that identity is primarily an abstraction, like the identity of the atoms in the piece of wood. In our analytic passion we have come to fear our loss of individual identity above all else. It is with this very same passion and fear that we cling to the alleged reality of atoms, as tokens of our own reality. It is just this misguided passion that you and I must begin to overcome.

Am I simply suggesting a 'quantum' theory of society? Am I not then inflating the quantum beyond all reasonable bounds? Rather I am suggesting that the quantum of physics is the *reductio ad absurdum* of the coherence of the world. It is not the coherence that is absurd, but rather our reduction of it. Obviously I have some explaining to do.

[4/21]

It is not fair to say that the quantum is absurd. It does, however, remain a metaphysical enigma. Most scientists and philosophers are content to live with this enigma. Quantum physics is responsible for much of our modern technology. Others of us suspect that the quantum enigma is symptomatic of a deeper problem with scientific materialism. You'll just have to bear with me. The struggle continues.

Atoms *per se* are relatively unreal. What is more real is an atomic intelligence that is invoked mainly in metabolic processes. One might also think of it as a form of instinct. This instinct or intelligence goes well beyond the limits of physics in as much as it is robustly contextual, functional and teleological. It is a conspiracy between our Q, R & P archetypes, each of which are intelligences in their own right. What is difficult to comprehend is that this atomic intelligence does not reside in the atoms, rather the atoms reside in it. The same is true of us with respect to the Creative Intelligence. Intelligence is not bounded by space

and time. With regard to true intelligence, the universe is [Unobstructed](#). That the quantum easily defies spatio-temporal restrictions is a reflection of the derivative nature of space and time. Locality is just a figment of the Metanarrative. Non-locality rules. The eschaton is the breakdown of the illusory obstruction of space and time. Atoms disappear into the wood. We disappear into the high road of Creative Intelligence. From then on, our reappearances, like those of atoms, are strictly optional.

From the perspective of immaterialism, upward causation is not localizable. It is strongly contextual. Out of that context, it is possible to abstract or extract atoms, but only on a strongly *ad hoc* basis. Individual Xenon atoms may be cut out of the herd for an 'IBM' [photo-op](#), but understand that this is all by way of contrivance. It is merely tautologous to say that technology is a contrivance. But I am saying more than that. I am saying that atomic ontology is derived from that contrivance. What is more natural is the atomic intelligence which provides the logic of metabolism. We must look at the world as a network of being and phenomena. My acquaintance with computer programming motivates me too see an analogy here with [object-oriented](#) programming. Lower level functions are derived from and more specialized than the more general or inclusive levels of abstraction. Atomic intelligence is an off-shoot of biological intelligence, which is a spin-off of cosmic intelligence.

What the Pythagorean physicists have brought to this table is their 'Theory of Everything'. There is a functional unity that ties together the atomic intelligences. This is the intelligence that we label as Q and P. In a similar and related manner, there is a creative cosmic unity which ties together the various species' intelligences. That the anthropic mind plays a special, or even central, role in this regard is a possibility that is not to be ignored. The unity at the bottom strongly suggests a unity at the top, and this is a suggestion with which pantheism is inherently unable to cope. The only thing saving pantheism at this point is the view that mathematics is something inorganic and mind independent, i.e. Platonism without the Goodness factor.

Another way to grapple with atomic ontology is to compare atoms with photons. A distinction is sometimes made between real and virtual photons. This, however, is purely a semantic distinction. I simply point out that the only real photon is a 'dead' photon, i.e. one that has been observed or absorbed and, so, no longer exists. Extant or 'live' photons, are, by definition, just virtual or potential beings. The same ontology may be applied to the reification of atoms in a cell. The atoms of a cell are pinned down only in the process of 'fixing' the cell, i.e. killing it. Yes, chemical processes may be studied *in vivo*, but that concerns only the functionality of the process. The teleological aspect and even identity of such processes is inescapable.

The same ontology can be applied to the cells in an organism, and then to organisms in an ecosystem, etc. 'But wait,' you say, 'aren't I real?' All knowledge is based on the *Cogito*: I think, therefore I am. But I am not the only one who begs to differ with Rene Descartes on this crucial point. Show me the aboriginal mind that has ever entertained such a thought, and I will show you a heavily redacted modern contrivance. I am not being an eliminativist when I point to the essential social dimension of mind. My response to Rene is to point to the [frame problem](#). My claim is simply that any frame less comprehensive than the Metanarrative will ultimately prove incoherent. Language is ineluctably cosmological. In as much as cosmologies differ, communication breaks down. Just read the headlines of the morning paper. To believe in a coherent cosmology is tantamount to believing in our own survival. That the only coherent cosmology is eschatological, is ironic only in a superficial sense.

Next up is to give some account of the genesis of atomic intelligence. I don't expect there to be any single or simple answer. Atoms are part of the network of being, and so their existence and function will be determined by various aspects of the larger context. On the one hand, there are metabolic considerations, on the other hand there are logical and mathematical considerations. The relevant archetypes are Q, R & P. We may presume that the genesis of atoms is closely related to our own genesis. Without completely solving either problem, we may still progress in our understanding by letting one problem shed light on the other. Any aspect of the cosmic network that can be discerned will help in a holographic fashion with all the other aspects. We have to mind the whole picture while we investigate any part of it.

[4/22]

Permit me now to shift focus from atomic to species intelligence. In doing so, I revisit [Jurassic Parc](#). Remind me to get a season pass. Admittedly, this ersatz Garden of Eden is a weak link in the cosmogonic scheme of the BPW. I would prefer a less ad hoc stratagem, and I will certainly be on the look out for one, but in the meantime JPC serves as a convenient half-way station for some still half-baked ideas. Hopefully the final Metanarrative will not have to resort to such clumsy devices.

Jurassic Parc is the playground or think-tank of the cosmic intelligences. This is especially true for the species intelligences. It is in this virtual world that the plant and animal intelligences thrash out and optimize their ecological strategies. It is our device for short-circuiting biological and geological evolution. It is a price that immaterialists should be more than willing to pay in order to forego Darwin and the Big Bang.

Atomic intelligence plays a crucial role in the optimizing of the various metabolic strategies. It is here that the reproductive strategies must be fine tuned. Darwin may be short-circuited, but Darwinism is very useful when it comes to maintaining biological coherence. The time dimension, however, is much more elastic than it is in our experience. In some sense we are dealing with a four-dimensional playing field. The genetic codings and linkages are worked out on-the-fly. The metabolic, cellular and organismic evolutions may be run in parallel fashion, facilitated with strong doses of teleology. The anthropic intelligence is crucial in this latter regard.

The point is that ecological and metabolic coherence can be achieved in a very efficient manner by exploiting the distributed intelligence and final causation that is naturally associated with the Matrix and the BPW schemes. The original zoomorphic/zodiacal network of intelligences is greatly ramified and differentiated in this virtual evolutionary process. This differentiation of the cosmic intelligence may usefully be compared with the embryonic cellular differentiation studied in developmental biology. In this context the Matrix acts as the stem cell. There is then a gradual process of differentiation mediated by the Telos or the X factor. This is then the blueprint of Creation. This map becomes the territory as it is stretched to its optimal limit which entails the greatest coherent phenomenological diversity.

Both theism and pantheism were developed back in the 'good ol' days' when life was nasty, brutish and short. There was plenty of blame to go around. The universal mythos was of a once pristinely bucolic world that had suffered mishaps as it had aged. Not unlike you and I. Besides, there were quarrels and treachery on Mt. Olympus, and, down below, human wickedness did nothing to improve the situation.

We could deal with this problem either individually or collectively, depending on how we viewed the nature of the problem. If the sorry state of the world was mainly the natural result of senescence, there was little to be done except to wait for its natural rebirth, or, more permanently, to simply remove ourselves back to the cosmic womb, the Matrix or nirvana.

On the other hand, if it was evil that was responsible for the degradation of the world, then there was the possibility of a collective intervention. The idea was to participate with the divine force of goodness in vanquishing the forces of evil.

Once the concept of good and evil comes to the fore, monotheism becomes logically inevitable. If not, pantheism is the result. The BPW follows neither path. Rather we follow Leibniz in his positing of metaphysical evil: evil is a necessary part of the best possible world. Evil is not natural as in pantheism, but it is logical and rationalizable. Evil is something to be overcome in the eschatological context. We become the primary instruments in the vanquishing of both moral and natural evil. It is this end that

justifies our full participation in Creation. This is the hope that logically attaches to theism. Perhaps it is the moral dualism of monotheism that leads to the metaphysical dualism between the Creator and Creation.

On the pantheist view of the natural senescence of the world, there is no intrinsic value to our participation in that inevitable decline. We are part of the problem. There is no solution other than our opting out.

[4/23]

If we may presume the operation of a (downward) dialectic within the Matrix, then we may expect to see the natural differentiation and symmetry breaking of the primordial psyche or intelligence. To maintain coherence, there must be a Telos for this process. X, with help from Q & P, provides the Telos. The elements provide for the completion of the ouroboric circuit. Agape, or X factor, is the upward dialectic or synthesis of Creation. The resurrected X is the great attractor in the sky. It is the object of the Hierogamos.

Q & P both relate to the completion of the cosmic/anthropic circuit. There is the quantum projective logic on the one hand, and the elliptical 'squaring' or rationalization of the circle facilitated by pi and its attendant monster group. This completes the self-organizing, self-excited circuit that is our metanarrative.

The monster group is the limit of the possible symmetry breaking. It defines the structure of the micro and macro-cosms. It provides the grand unified theory of physics. Atoms are the phenomenal manifestation of the MG. What is still missing is the metanarrational biography of Q & P. As it stands, these archetypes drop out of the sky, fully formed. Their role is not unlike that of the genetic material of a stem cell, but there must be some logical precursor that connects them back to MDZXR, otherwise there will be a glaring gap in our story. The other intelligences have to mind their P's&Q's if they are to properly communicate on the microcosmic level. On the other hand, it is likely that Pi relates to the megalithic culture with its archeo-astronomical and geodesic inclinations.

Several times here Pi has been related to the logos, while Q may be related to the dialectic, yielding a variant on the trinity of MPQ. It may not be too great a stretch to say that we may end up having to derive atoms from the trinity. Certainly atoms have a lot to do with incarnation, i.e. the fleshing out of Pi, and that has to do with rationalizing the circle: removing it from the apeiron.

[4/24]

It would be nice to be able to pin atoms on the dia-logos. That need not be such a terribly big stretch. The MD-L trinity may be represented mathematically, as previously [noted](#), by the ouroboric style coincidence of $e^{i\pi} = -1$. This coincidence is just the basis for quantum wave mechanics. We then have two cycles delimiting Creation: the zodiacal and atomic cycles. All the metabolic cycles operate between these limits. Also the analytical thrust of the dia-logos has to have a logical limit. That is just the traditional conception of the role of the atom. That limit must also serve as the medium of exchange for all the various metabolic processes.

[4/26]

When considering the provenance of atoms, it is assumed that a space-time background already exists. Such an assumption is highly problematic for the quantum gravity theorists who have come up with

various schemes for implementing a 'pre-geometry'. From our more phenomenological perspective, there is much less need for such mathematical niceties. The space-time background for our metanarrative is just a concomitant of its basic phenomenology. What is of greater concern is the introduction of physics into that phenomenology.

The mechanical properties of atoms is based on their mass and solidity. These properties may be thought of as being inherited from the macroscopic forms of matter that may be gas, liquid or solid. Accounting for solidity is a problem for materialists and immaterialists alike. Materialists must resort to a microscopic explanation. I'm suggesting another route for the immaterialists.

Consider mechanical causality: Ben Johnson kicks a stone in his path. This alleged incident remains the paradigmatic refutation of immaterialism; however, the quantum physical explanation of this incident is highly convoluted and even problematic. I suggest that the only rational explanation is a relational explanation.

There mere kicking of a stone has virtually nothing to say about the nature of reality. What might be more revealing would be the disposition of the stone after the fact. A materialist could confidently expect to retrieve said stone afterwards. An immaterialist might have less confidence without, at least, some further reflection. How might this reflection proceed?

The immaterialist could easily imagine the stone to dematerialize in midair, a fate often suffered by castles in the air. What is to prevent a similar fate for most ordinary stones? Is it merely by social convention that stones do not usually behave in such manner?

We could simply say that stones are not in the habit of dematerializing. Admittedly, this is a quasi-animistic explanation, but animism is a logical concomitant of immaterialism. There is a distribution of intelligence. Such a distribution is implicit in the positing of internal relations. But then how are the relations distributed? Also involved here is a tension between the competing logics of upward and downward causation.

Most of the stone's properties and relations are dispositional, contingent or modal in nature. Modality is endemic to both materialism and immaterialism. Its problems that are implicit in materialism are being made explicit here. For the materialist, the modal properties inhere mainly to the atoms. The bulk properties of materials are less easily explained. Materials science remains largely phenomenological, as do chemistry and biology. Quantum physics is just the science of dispositions. This is where reductionism comes to a grinding halt. Dispositions are entirely relational and contextual. Where do the laws of physics and mathematics reside? Where do social norms reside? Merely in our heads? What about in the events that instantiate them? And what sort of reality do we ascribe to events?

One place that intelligence appears to be is in cycles, both organic and inorganic. Does it reside equally in the individual cycles? More likely is the prospect of identifying the relatively indistinguishable cycles. Instances need not always be individualized. We might profitably explore the consequences of a more general lack of individuality among phenomena.

[4/27]

We have previously posited the zodiacal archetype, Z, as the mother of all cycles. We may suppose that Z is self-exciting and self-differentiating. In 'object oriented' fashion, all its progeny inherit its most general characteristics. The problem we then have is to account for the interaction between cycles. Can this be explained in anything other than a mechanical fashion? We don't want to rule out mechanics, but we do want to be able to transcend it. Can we have the best of both worlds? We have not finished with Ben's stone. Previously I was a bit hasty. Consider where the shoe leather meets the wayward rock.

Walking down a path does not seem problematic for an immaterialist. This is an oft repeated cyclical motion. There is the habitual balance between the force of gravity and the solidity of the path. If the unwary pedestrian were to encounter a patch of quick-sand, the phenomenology would quickly change. How may we salvage this new appearance? Had there been a puddle in the path, there would be less of an issue. The water is disposed to splash. Can we identify the disparate splashes? Is the materialist demon not in the details? How may we exorcise this demon?

One problem with splashes is their chaotic nature. Perhaps we could make a direct appeal to a generically fractal solution without having to resort to atomic physics in each instance. If you've seen one splash, you've seen them all. Imagine dropping a glass of water on the floor. There might only ever be a single instance. The phenomenon would be grossly underdetermined. Is that not also a fact of quantum life? Think of all the wave functions that have to be collapsed, 24x7. We surely don't know how that happens?

Consider the plight of the animator. Yet, each year the end product seems a bit more 'realistic'. Could this trend have any bearing on the credibility of materialism? Where do we draw the line between creation and animation, or between animation and animism? How difficult would it be to program Ben Johnson splashing through a puddle? Would this effort have influenced our erstwhile materialist? Could the programming be done at the dispositional level?

[4/28]

Comparing the universe to a computer is hardly a novel idea (see 'information mechanics' and [digital philosophy](#)). Furthermore, it is an idea which immaterialists need to entertain. We are happy to make use of the canned routines, but spare us all the hardware. Objects then are coherent collections of dispositions which may be deployed in contextual fashion. The core dispositions are 'canned routines' from which particular phenomenal instances may be spun-off in an *ad hoc* manner. But ultimately we need to wean ourselves away from conceptual dependence on objects. Objects instantiate functionality in a teleological context. The Anthropic Principle can play a large role. Given incarnate psyches, the metabolic necessities and strategies will determine the environment, as much as the other way around.

Jurassic Parc may include a Garden of Eden. One advantage that Walt Disney has over us is that he does not have to feed his characters. It is not clear how best to jump start that process. The incarnation will require a concentrated use of imagination, until the individual psyches are gradually able to pick up the slack. There will be pump priming, but then habit and the Telos take over. The world will certainly start out in a dream-like state relative to both the Creator and creatures. The canned routines may be very coarse-grained at first. As the number of creatures multiplies and the survival instincts take over, the phenomenal resolution will naturally increase. This increase occurs as part of the ego-centralization. Also, at first, the sense of presence is quite diffuse, generally encompassing whole phenomenal cycles. Memory is cycle-bound. Creation then tends toward the holographic and analog, rather than the digital.

In this immaterial creation process, incarnation tends to work mainly from the inside out. It could even start out as a role playing game among our zodiacal set. As the players become more involved, their imagination becomes more proficient. The game takes over their psyches. The storyline may then evolve simultaneously on many levels and scales. Creation is simply a [MUD](#) with the rules made up on the fly. The time dimension, however, is mainly a construct that is internal to the game, unlike the MUDs hereabouts. So Creation is a MUD that took on a life of its own, as often happens down here. X is the MUD master. I apologize if I have been slow on this uptake. This is not rocket science, nor am I. It seems that I must have been blocking here. It would not be the first, nor likely the last.

[4/29]

That's nice, but next let me try to establish a context. We're dealing with a relational system. The relations are presumed to be of a mental variety. The relations may be conscious or not. The ones that are conscious would presumably be associated with proto-selves. These selves would primarily be conscious of their relations with other such selves. This would constitute the prototype of **direct perception**. The selves would necessarily be social in nature. Co-dependency is the name of the game. It is in this context that our primordial 'MUD' would arise. Could I fail to point out that X would then be the Wizard of Ooze? There need, however, be no single omniscience.

We then have the problem of separating fact and fiction. The zodiacal proto-selves are a mutual fiction supported by the matrix. To paraphrase Anton Wilson, reality is whatever the zodiacal entities can get away with. What is of particular interest here is the emergence of 'public spaces'. At what point does there exist something recognizable as an *agora*? Among the zodiac there would be the agoraphiles and the agoraphobes. One might imagine the *Star Wars* bar scene. Is there a deployment of 'avatars'? This is one recourse for a meeting of the minds. Would the avatars facilitate or inhibit the mind reading?

Yet another angle here is that of Multiple Personality Disorder or Dissociative Identity Disorder (**MPD/DID**). This disorder typically arises in connection with childhood psychological trauma. In this case the personalities arise mainly to compartmentalize the painful memories. In such a system, mind reading may be possible only after lengthy therapy. We might wonder whether MPD would be conceivable, absent a larger social context.

Omniscience might be the most natural state of affairs. Concentration is unnatural. We think of omniscience as a passive state. An active state would involve concentration and communication. Communication would arise only in situations of relative ignorance. We're delving now into the origins of semiosis. Semiosis arises as direct perception breaks down, but signaling could also be used to attract or distract attention. Then we might ask how the distinction of self and non-self could arise. There don't seem to be any easy questions at this level. All of this to ascertain the provenance of atoms.

If one self can arise spontaneously, then others would as well. They could fall outside of any mutual purview. Or one could inhabit the unconscious of the other, as in MPD. In that case the hypothetical MUD master could take the role of therapist and attempt a meeting of the minds. Without such intervention would there have been multiple Creations? Is this disorder a reversion to a more primitive state? In some sense these MPD selves must be mutually orthogonal, and then we might wonder as to the relevant dimensionality of the mental space. It is not clear how the mechanics of codependency functions for the MPD experiencer. Relative to human existence, the dimensionality of the Matrix must be high. It is not clear if there are any intrinsic limitations of the Matrix in this regard, outside the limitations of the BPW.

Communication requires representation. Representation implies indirect perception. In a system of direct perception, there can be no communication. I'll have to think about that. How do I communicate with a mind reader? I would have to be able to point to particular thoughts, but pointing is a form of representation. Would there be any reason for mind readers to communicate? If I attend to my desire for water, would that not communicate my desire to my gifted interlocutor? That is a form of pointing.

Suppose I wish to read a book. Could I not just tap into the author's mind at the time of the creation of the story? How do I construct the correct sequence? This could be cumbersome. Can there be abstraction without language? Is language compatible with direct perception. Philosophers have often asked whether there must be or could be a private mental language. The issue remains controversial. Could a direct perceiver hope to do mathematics? Can we combine direct and indirect perception without incoherence? Is it possible that direct perception is impossible in any form? How then do we perceive our own thoughts? If there is a mental language, what does it represent? On the materialist view, there are no thoughts, only words. But how might our sensations of odors be cast into words? Then there is the question of the degree to which our sensation of odor is subjective or objective.

[4/30]

I can directly perceive my own thoughts but not yours. Yours have to be represented to me. I may then recreate your thoughts in my head to some degree. But recall that for the immaterialist there cannot be a strong distinction between telephony and telepathy. Information is a peculiar thing. Immaterialists have to be skeptical about it. As presented by the materialists, information is something magical, quite alchemical, even chimerical. The problem has to do with content, or lack thereof. If there is no content, there is no problem, but does that not leave us empty headed? When the materialists set out to prove that we are empty headed, they are p*ssing into a strong wind, otherwise known as the stream of consciousness. They might start out by explaining odor, but they just don't seem to have the heart for it. Mind is a gaping hole in the materialist enterprise. It shows no signs of being filled in, only being papered over, again and again. The rest of us grow weary just watching their Sisyphean labors.

In light of their abstracted nature, I have compared atoms with numbers. But in terms of their chemical properties we ought to compare them with words. A cell is a paragraph. An animal is a story. Atoms point to content and substance. They are abstracted essences. They connote as well as denote. They have intension as well as extension. If we could understand words, we could understand the *agora* or the plaza, if you will. As goes the plaza, so goes the world.

When offered a penny for our thoughts, we are seldom at a loss to coin a phrase. When the molecular biologist examines a cell, she is able to coin molecules. Atoms are a bit like cash relative to the monetary supply, which is the true economic substance. It may be convenient to have some in the pocket, but we immaterialists prefer plastic, thank you very much. Some writers are adept at cashing out their thoughts, just ask J.K. Rowling.

Our plaza and our world are constructed of atoms and words, so say the materialists. We immaterialists are hankering for a return to the gold standard, if only we could put our finger on it. The gold standard is telepathy over telephony. It is direct perception. It is the cure for the multiple personality disorder that we call the world. To get there we need only to recreate the primordial plaza. That is tantamount to recreating the first word. Was it the [OM](#), the Zim-zum or maybe Pi? My hunch is the lattermost. It covers the territory. The plaza is the territorial imperative. It is the omphalos, the pyramid. The pyramid allegedly encoded pi and phi, and many other syzygys, zodiacal and otherwise. We grasp for the [Cipher of Genesis](#). Somehow the content was trans-*formed*. There evidently needed to be some sort of anchor for this process, a stationary point, as the mathematicians would say, where the content is the form and the form is the content. Is Pi not the transcendental pi-vot between algebra and geometry? The Cipher has been right under our noses the whole time. Pi might conceivably serve as the tribal peace pipe for the primal zodiac. Our world is their pi~pe dream. Knowing Pi, it should be possible to derive the mass of the electron, don't you think? This is in the spirit of $e^{\pi i}$. Monstrous moonshine has more or less demonstrated that. I would like to think that we are about over the hump. It would be nice to be able to start coasting. We have come a long way to find the path home. Perhaps we will be seeing it for the first time.

[5/1]

Today, weather permitting, will be what has become my annual meeting with Ron. He has had some interesting connections in the government, and has, in the past, shown some interest in my activities and ideas. Also he has, on occasion, arranged meetings for me with people who might be sympathetic with some of the ideas expressed here. I'm thinking it would be neglectful for me not to request another such a meeting. There has not been one since I began working on this website. Permit me then to use this space to collect my thoughts regarding this possible request.

As I understand it, Ron's professional responsibilities at one time, anyway, included what he once referred to as 'phenomenology'. This label was apparently being used more in its scientific rather than in its philosophical sense, i.e. he was dealing with 'uncorrelated' phenomena. I realize that I am raising more questions than answering, but please bear with me. This is a murky area, at best. Let's explore a putative rationale.

The bottom line rationale is presumed to be national security. This is an open ended area of concern, and, to put it very succinctly, it would be Ron's responsibility to make sure that the concerns do, indeed, remain open ended. How so?

National security concerns itself with any threats not covered by domestic law enforcement. It might even be construed to cover natural threats such as global warming, for instance. Indeed, eschatology might well constitute an area of such concern, and if it does not already, perhaps it ought to. But right away, you may appreciate the problem of trying to be open ended relative to questions of security.

Here's a for instance. My first contact with Ron was in connection with my personal interest in the 'crop circle' phenomenon back in the early fall of 1991. It occurred to me that there ought to be some governmental concern about this peculiar phenomenon. It took very few phone calls for me to get through to our erstwhile phenomenologist. Part of his responsibility was to be open to outside information and ideas. I made known my eschatological interests from the start. He maintains that I was the first to use that word in his presence. What followed was a considerable amount of communication up to and including 9/11/01. Since then, contact has devolved to this annual custom. Those communications covered a wide spectrum of interests and activities, and have undoubtedly exerted a subsequent influence on me. Also I was not averse to broadcasting this connection, as you see here in retrospect, to the point that I was the *de facto* PR person for 'phenomenology'. My first weblog was more liberal in its discussion of this 'liaison', if you will.

With that background, it ought to be quite appropriate for me to press for a review of the BPW rubric, under the aegis of whatever might remain of the 'phenomenology network'. Of course, and as always, the mixing of eschatology and national security is likely to be a ticklish endeavor, from any PR perspective. My philosophy has been to grab this bull by the horns, and not worry too much about the bric-a-brac, but I am sure there are plenty of potential correspondents who would not be comfortable with such an MO.

At this point, though, I am not intent on making waves. My first concern is to find whoever might be the best person to critique the BPW hypothesis. I would hope to avail myself of that input for some reasonable period, before attempting to generate any wider interest. In that time frame, the web log would be focused on sharpening these idea and whipping them into a more presentable format. I might draw the line, however, at undertaking anything as potentially distracting as publishing a book, for instance. I would be happy to leave that chore to whomever, while I continue to keep my radar screen clear for all sundry of incoming, relevant thoughts. Disrupting that established MO might be counter productive. It is hard for me to imagine that in my not so many remaining years that the BPW hypothesis is likely to be other than a continuing work in progress. In as much as I attempt to synthesize these disparate ideas, and, yes, make them more coherent, it would probably have to be in close collaboration with a critic such as mentioned above. Well, wish me luck.

The first step in this new 'Aquarium' initiative would be for me to write up a two-page proposal, under Ron's implied *imprimatur*, that would be sent out to some specific individuals in his general orbit. It would be a request for suggested names of potential critics. Any such could remain anonymous to the rest of the world, but at least portions of our correspondence should be available for posting here, following past protocol. I would be happy to provide any *ad hoc* synopsis of these ideas as would facilitate this critique. These synopses should easily benefit the on-going presentation here. There could well be a sequence of BPW critics, with each new one having some responsibility toward a continuity of effort, up until a wider dissemination could either be effectively pursued or dismissed.

[5/2]

There is the old Aviary story of Ocelot & Co, periodically traveling to Los Alamos, perhaps to consult with a visitor, to determine if the time was right for whatever. Well, the sense I got yesterday was that we may be getting a green light. Many of us have been impatient for some action, but, once things start moving, most of us will be wishing it would slow down. We'll be pining for the good ol' days. We humans are hard to please.

[2/6/05 - Here are some **Aviary** sources: [1](#), [2](#), [3](#), [4](#).]

Timing is a big issue, and mostly outside of our purview. The Gregorian calendar was probably no accident. It does mark millennia for those of us who are into millennialism. And neither was 9/11 an accident. The aquarium was maintained in a ready response mode until about 1999. At that point things began to slack off. It was as if there were growing confidence in Plan A, including the WTC. Now that the dust has settled a bit, it seems timely to recommence where we left off. That is my interpretation. The aquarium agenda is to be readdressed. Yes, the R & D show may have to go back on the road. I spontaneously volunteered to make a proposal to pelican, humor us, concerning the above critiquing process. It would be duly considered. Permit me to elaborate on that. In the meantime I hope that we can maintain this open channel, but that will be possible only if it is not abused, and that means YOU, dear reader. Let us put aside our childish ways as we prepare to reenter the home stretch, only as the true children that we are. Once again, excuse my prose, and keep in mind that minimalism is supposed to be the order of the day. Obviously cryptography was never meant to be my strong suit.

I recognize that the BPW is not ready for prime time, but perhaps this is good enough for government work. My job is to be a pump primer. There may be just enough juice here to prime somebody's pump. Our real task is to locate that somebody. I'm asking pelican to assist in that task. Google and I cannot do it alone. Frankly we need some muscle. More than that we need a context, and lacking a context we need a pretext. If R cannot generate an adequate pretext, then I am sorely mistaken.

All I need is a final pitch. [\[a\]](#) [5/8 -- I'm still struggling to put together my 'two page synopsis' of the BPW hypothesis. I will be in the process of [reworking](#) this material on the following page.]

There are many who are reluctant to admit it, but it may well be that with respect to the mind, materialism has run into a brick wall. What then are our options? Whither modernity? The only thing for sure is that we cannot turn back the clock.

The Aquarium contingency is just to explore the possibility of immaterialism. To most people, particularly scientists, this might seem to be one of the least likely or least practical responses to the mind-body problem. Be that as it may, that is no excuse for all of us to ignore it. Every significant contingency must and will have its day in court. I maintain that this one has not. Not now and not up to now. Its time will come. I'm urging that there is no time like the present.

Yes, there are plenty of pantheistic immaterialists out there. There are even a few theistic ones. All that I am doing here is to take the best parts of both of those worlds in order to construct the Best Possible World. And then I maintain that this BPW is also, quite obviously, the only coherent world. This is the only place on Google that you will find a coherent cosmology that includes the mind. If you can find anything even approximating it, please let me know.

Have I carried coherence too far? That is the only relevant question. I have carried it to its logical conclusion. If someone thinks that coherence should be limited, they'll have to figure out how to do that in a way that is not totally arbitrary. Good luck! I have found no such way, and I have been working this territory for at least 25 years. But don't take my word for it. Appealing to coherence puts the ball back in the skeptic's court. To what context or authority can they appeal? Their final recourse is to appeal to our

conservative instincts, hoping that coherence will just go away.

I am bookmarking this section of my weblog to send to R. We then have to figure who to approach and how. I will now start working up a longer summary, following this, that could later be tailored to the given individual's situation.

In the story of coherence there is an arch villain: Rene Descartes. He tried to put asunder that which God had joined, namely the mind and body. This is the Cartesian dichotomy that made scientific materialism conceptually possible. Now, three centuries later, we seem to be stuck with this legacy. The more we struggle with the mind-body problem the more insoluble it appears to be. I am not saying that we should stop struggling, but I am saying, that after three centuries, it is time for at least some of us to consider our alternatives. What are they?

I maintain that there is only one rational alternative to Descartes. Science has only ever had one strategy for dealing with the mind: eliminate it. Consciousness is just a subjective illusion. It is our final self-centered illusion that science must overcome, the way Copernicus overcame our geo-centric illusion. Unfortunately it is more than just consciousness that is to be put on the chopping block. Reason itself is up for grabs. How can science eliminate reason? Isn't science supposed to be based on reason? Well, that was yesterday, evidently tomorrow is going to be a brave new world.

Some of us are not convinced. Some of us are willing to wager that science has finally met its match. There is even a general agreement amongst those of us on this other side of the philosophical fence that defending the mind against the predatory attentions of science will have to be more than piecemeal. Anything piecemeal could only be a rearguard action. The only logical or coherent way to defend the mind is to turn its defense into a cosmic issue. If mind is not an accident of nature, if it is not a contingent fact about a material world, then it is scientific materialism that will have to be upset, even upended.

It is one thing to come to this conclusion, it is another thing to act upon it. At this juncture our ranks rapidly thin out, seemingly to the point of oblivion. Instead we have the spectacle of postmodernism. Rather than correcting Descartes, we ape him. We just proceed to carve the world into ever smaller, incommensurable sub-domains of self-limiting methodologies and discourse. Is this not the way the world is? Or is incoherence becoming a self-fulfilling prophecy? Coherence, if it ever existed, has taken a great fall. How do we put it back together? Certainly not one piece at a time.

Before Descartes there was just theism and pantheism. With theism, there was a more or less rational Creation. With pantheism, there was no rationale for the world. The lack of rationale was due mainly to our unwitting responsibility for its creation and recreation. In clinging to the world we were actually just clinging to our own illusions. As they say, East is East and West is West. Or are they? Is there really a disconnect here?

Why can't we have the best of both these worlds? We can and we do. That is the rationale for the Best Possible World. Should this have to be rocket science or brain surgery? I say not. With all the distractions of science and now of postmodernism, not to mention the acrimonious posturing by every brand of fundamentalism, we're left with nobody tending the cosmological store. There's nobody here but us chickens, and they don't call me Chicken Little for naught.

What is right with pantheism is the fundamental unity it ascribes to the world. It is all the manifestation of a single underlying reality. We are an intimate, integral part of all that is. With theism there is a rationale, but we are here only as the invited guests. Apart from our individual moral struggles, we are mere spectators when it comes to Creation. Separately, neither of these views is coherent. On the one hand we exist only by some unfathomable necessity, on the other hand we exist only by the mysterious grace of God. May these two separate mysteries be rendered mutually coherent? Yes.

Theists do admit that we are created in the image of God, but this is much too weak. Identifying with God, however, is quite another matter. You are welcome to attend your local cinema to witness what happened to one such heretic. The pantheists don't mind if we identify with God, as long as we realize that God is an illusion. How have we managed to take one simple idea and create two incoherent distortions of it?

Can we not have our cake and eat it, too? Isn't that what the Christians are supposed to be doing on any given Sunday? Why should communion be treated as such a mystery? Isn't it the most obvious statement in the world? Why can't we all be chips off the old block? We are, so we'd better get used to it.

Why in heaven's name would God not want to create the best possible world? No reason whatsoever. She did and it is. So, are the theists then saying that in the best possible world the creatures will never be allowed to reunite with their Creator? Show me the scripture which proscribes that most basic of all creaturely desires. How did we arrive at this incoherent notion of a metaphysical dichotomy? That is the only real mystery anywhere in this environs. Perhaps Descartes knows the answer.

But don't get me wrong. I am not complaining about our state of ignorance. Technosis could not have arisen were it not for our metaphysical agnosis. Without our extended sojourn into materialism, nay, into 'matter', would there have been any history at all? History is just the story of our emergence from ignorance. That there might be this final twist in the plot should only help us to better appreciate the dramaturgic skill behind Creation. If you think you could come up with a better story, please leave your idea in the suggestion box on the way out.

This is a nice story, but how could it ever be proven? That is not my job. My job is only to render it sufficiently plausible so that some small but adequate number of early adopters would feel empowered to move the story forward from the point at which I am able to turn it over to them. The proof will ultimately be in that pudding.

[5/3]

I was off-line for most of the day with a power outage. A small twister touched down at my in-laws last evening. They have the adjoining property. It traveled for about a mile uprooting trees but leaving no structural damage. We were watching '10.5' at the time.

[5/4]

OK, here is where things get a little sticky. In the best of all worlds, one might have thought that Google by itself could have led enough people to this BPW website so as to get the ball rolling toward this greater coherence for which the world seems to have so great a need. Well, when the website first showed up on Google a few months ago there were a few nibbles, and then nothing. It appears that I am being forced back into the Aquarium mode, a mode which seemed to have been foreclosed several years ago. So here I am, coming back to Pelican with hat in hand. Beggars can't be choosy.

This puts P back in a difficult spot. If he were to act upon my request, he would call up someone in his phenomenology network with academic connections and set up a meeting for me. So far, so good. This person would know the ropes and some of the Aviary history, but then what? What is this person going to say to one of his naive academic colleagues who has not had this exposure? There would be a lot of explaining to do. Perhaps too much. Most sane people would throw their hands in the air and walk away.

OK, Plan B2: P talks to Jack S., fringe physics type, and suggest that he get me plugged back into that network. Jack might balk, but would relent. That fringe network could then serve as a buffer between P and the real world: academic, religious or otherwise. This would probably be a more effective buffer than anything as serious or as official as the phenomenology network. It should make things easier for P. Hopefully this would be sufficient to prime the Internet pump. Should I be confident that this is not too much to ask? It depends on how much arm twisting would be necessary to get Jack & Co to take notice. Too much twisting might set off someone's alarm. Some of these folks might start overreacting. Well, better sooner than later. These folks have set themselves up to be guinea pigs for just this kind of eventuality. Were they not asking for it? Would this not be the best possible teapot for experimenting with tempest control? [5/7 - I would hold off on this scenario until there has been at least one preliminary critique. Jack tends to be a loose cannon.]

And even if Google alone had been sufficient, this ball would very quickly have come back to P's court anyway, just based on my public [record](#). One might then ask, why the Aquarium in the first place? It was either a bureaucratic fluke, or it was something more serious and more cosmic. Maybe we'll begin to find out.

Like I say, the ball is in your court, Mr. P. Now where did he go?

[5/5]

Yes, we still have no response. Later today I go back to DC to see about arranging for a second picnic. I am reluctant to let this matter drop completely, once having had my chain pulled. It may be that this is all just another distraction, or it is a door that is meant to be difficult to open. In either case I have to be prepared to move on. It is not as if I do not have my work cut out for me here in this metaphysical salt mine. It would be nice to have a coworker or two, but that may not be in the cards. It is a very slow slog through this uncharted territory. It is about the cosmic psyche bootstrapping itself into the BPW. What is the path of least metaphysical resistance?

I remain convinced that there is potentially an issue here of global security. Most any thoughtful person would have to admit that there is a great uncertainty with regard to the universal validity of scientific materialism. There are very few who devote themselves to its global defense, and those few recognize they continue to have a decidedly uphill battle. Still, this would not be a crucial problem if we could be confident that some form of spirit-matter dualism prevailed. Modern secularism is well conditioned to continue to put the best face on that cosmic schism, on that otherwise disturbing piece of cosmic incoherence.

However, and this is a big however, reality may not necessarily respect the cultural preferences or conveniences of modern secularism. If modernity is vulnerable to being blindsided by a non-conforming reality, then we moderns are vulnerable indeed. If modernity is built upon a false premise, and that is the whole issue here, then we could be in for some nasty surprises.

It could well be that 9/11 is just one of those surprises. I'm not accusing our camel-driving Al Qaeda brothers and sisters of metaphysical sophistication, but I'm also not confident that 9/11 was just a cosmic accident. Certainly brother Ron, not to mention sister D., did his darndest to disabuse me of that comforting notion. Modernism is all about the avoidance of cosmic paranoia. The avoidance of paranoia is the prime component of our slumber of materialism. If 9/11 was not our millennial wake-up call, then let's just roll over and hit the ol' snooze button. Or not.

A democratic society will be compatible with a theocratic cosmos, only if the electorate is much better informed about the facts of life. If my hunch is correct, we are playing with very much less than a full deck in this game of life.

The Aquarium has been doing its best to represent our one and only metaphysically coherent alternative, namely the BPW hypothesis. This is the only hypothesis that stands a chance of appealing to humanity's sense of reason. Our powers of reason may not be all that we could desire, but they are the only thing standing between us and totalitarianism. There is a window of opportunity for exercising these powers in the service of something more than materialism. Once this window shuts, we could be in for a very long, very dark spell. Let us not render ourselves spell-bound.

Materialism alone, and faith alone are not going to extricate us from the predicaments of modernity. There is very good evidence that our mental powers transcend the material dimension. If we continue to keep our mental powers chained to the Procrustean bed that is scientific materialism, we will have no chance of coping with what is almost certainly a larger reality.

Perhaps the world is only partly coherent. Even if that were the case, that would not relieve us from the burden of pushing that envelope as far as our human powers allow. To not be true to ourselves cannot be acceptable on any premise. But as we better understand the nature of coherence, we will likely come to realize that being partially coherent is rather like being partially pregnant. It is simply not in the nature of that beast.

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3/23/04

End Times & Apokatastasis

I have been doing a hasty review of the Christian take on this subject. Needless to say, it is diverse.

I continue to rethink my Millennialist position. The traditional Christian Millennium had become the capstone of the BPW. It does seem logical to have a Golden Age be the final chapter of history. But is it coherent? Perhaps not. This is what we must investigate.

In the big picture, the Earth is a means to an end. Creation was never meant to be an end unto itself. Even the right to lifers would agree that life is not an end unto itself. Creation is good, not by itself, but in the eyes of the Creator. As co-creators we share in that vision.

The goodness of Creation lies in its realization. Its realization is in eternity. All is well that ends well, stands, obviously, *sub specie aeternitas*. History is the completion of the ouroboric circuit. The Matricial Ouroboros is the realization of our Selves.

The upshot can only be, I am now understanding, that we are meant to go out with a bang, not a whimper. We'll have to admit that the Millennium is more than a bit wimpy. It is certainly anti-climactic. We were meant to go out with our boots on, not wearing ballet slippers, with no offense to George Balanchine.

If this is correct, then we just might have to rethink our Millennium Initiative. Are we now the [Apokatastatists](#) (5,100 hits) or maybe Apokatastasians, which are like the ecstasies, but a bit more rational? Apokatastasis is the restitution (salvation?) of all things in God. This is clearly Universalist and BPW-ish. Is this the position of Greek Orthodoxy, or only of its founders? It was widely taught in that Church until it was condemned in 543.

It is not surprising that the doctrine of restitution or restoration should be associated with eternal return, in which case it becomes a natural, rather than supernatural, process. This argues against divine grace. I have no desire to do that. This is not easy stuff: [Origen of Alexandria and apokatastasis ...](#) -- Edward Moore.

[7/10]

In the doctrine of eternal return there is usually a repeated decline from an original state of perfection, somewhat as in the case of biological reproduction. The repetition can continue indefinitely or until it is brought to a final conclusion or cosmic restitution. It is the doctrine of Creation that this cycle need occur only once. Redundancy may be natural, but also pointless. God does not sanction meaninglessness.

Is the doctrine of eternal damnation necessary to prevent repetition? Is it the logically necessary complement to eternal grace? It is curious that the idea of cyclic time is tantamount to the sanctioning of a background of linear time. There is in this a disregard for the mystery of time. This from the mystics!

Linear time is a Godsend. It has value, however, only in its finitude. God is the timekeeper. There is a pervasive feeling that we have been using up our allotted time. The time draws nigh for a wrapping up. The reconciling of our accounts is what some have taken as judgment, but it is only a reconciliation, a balancing and a closing of the books. The finality of it is just the seal of its blessedness.

How much 'time' will the wrapping up require? Would it not have to fall within the lifetimes of most of those participating? This would mean that the linearity of its time could not span more than a couple of decades of normal time. The end cycle might be viewed as a Millennium, but this would be a stretch.

More pertinent are the questions of apocalypse, Armageddon, tribulation and cleansing or purification. I would suggest that all of these are mainly the psychological concomitants of the *metanoia* of reconciliation. They will be onerous for those who have much to reconcile. Apocalypse does mean only to uncover, not to destroy. The only destruction is of our ignorance, our agnosis.

Is it to be surmised that biological reproduction will cease in the end? 'Woe be unto them that are with child in those days.' Is celibacy to be enforced in these days? I would suggest that it will become self-evidently discouraged. Might there be an increase in abortion? Certainly of the spontaneous variety.

What then are to be the signs of the times? Can 9/11 not be one? Can flying saucers and crop circles not be another? An epidemic of mental aberration and discontinuity? Anomalous phenomena? Culture clashes of the mainly non-violent sort, etc., etc.? I.e. more of the same? Yes, a lot more!

And, yes, my precious Millennium is being subsumed and overtaken by more dramatic events. It will be there for those in dire need of a respite. It will be the convalescent ward.

Please note that from the purview of eternity, the Fall is nothing too unnatural. It is rather its non-repetition that is unnatural. The fall is the act of Creation, of quasi-spontaneous, but ultimately optimizable symmetry breaking. It is reconciled and finalized in this End. There is only one salvation. Creation was no accident, but it does subsume all accidents that may be reconciled and rationalized. Anything not so meliorated need not exist -- it is only apparitional in the end.

Without a Millennium there can be no Earthly kingdom and no messiah. There can only be a Reconciler. I had been using messianics and the second coming synonymously, but that may no longer be technically accurate. The Satan being loosed at the end is materialism and the many versions nihilism, disbelief and agnosis. It is not too big a stretch to see that transhumanism, Marx and Hitler take the roles of antichrist. Have we not already had sufficient tribulation of the physical sort? From here on there will be the more psychic forms. A constant threat of terror falls into this category.

A major mundane concern will be the global economy. How will it respond to a more definite perception of the Apokatastasis? Will the Reconciler also have to keep the trains running up to the End? There are so many things that can go wrong, what is it that can go right? Relative moderation in all things will be the word for the latter days. Let us not be breaking rank. Let there not be a stampede.

Will there be too much temptation to finally settle scores? Justice is not finally a mundane matter. Justice is one thing, reconciliation is another.

What I am saying here is that the Millennium is to be overtaken by the Apokatastasis. The big M becomes only a niche in the larger picture. It will not be in the flow of the cosmic mainstream. It is a matter of historical interest to see how the Millennium gained its notoriety in these latter days. If there was a deliberate obfuscation, to what end? Does this all go back to Cyrus Scofield? The conspiracy buffs are quick to pass judgment: [The Greatest Hoax!](#) Is it all about the NWO, WTO and WTC? I suspect we may have to parse through a bit of this stuff, speaking of the global economy. Speculation abounds: see the [Historicist](#) website.

[7/11]

What was the Millennium all about? Every other cosmology had put the pristine golden age at the beginning of the cycle, following the biological cycle of birth leading to death.

This organic, animistic, polytheistic, pagan view of the world was decisively interrupted, rather late in human history, by monotheism. The Jews, by about 1,000 BC are credited with this crucial invention, followed by Zoroaster, Jesus and Mohammed. The monotheist impulse inserted a moral and creative

element into the cosmos. There was still the pristine primal state, the original golden age, followed by a degeneration, but no longer could there be a cosmic life-cycle. Creation had to be deliberate, and redemption had to be final.

Clearly there was a decisive abrogation, arrogation of nature. The natural order was seemingly disbanded by fiat. This arrogation has always been a tough sell, then and now. It seems so obviously contrived. The contrivance looms even larger as science delves further into the natural order, up to the point, at least, that anthropics rears its head. Creationists, however, continue having to fight what seems like a rear-guard battle relative to the scientific Juggernaut.

Nonetheless, given monotheism, what are we to do with nature? Where does nature fit into the salvational scheme? This depends somewhat on Armageddon. Is there a battle to be fought? As a universalist/apokatastasist I would think not. The apocalypse is simply the final revelation of Creation. The battle is over before it can be joined. With the finish line in sight, who is going to throw themselves down in front of the glory train? Who is going to play Ahriman?

Is there a last minute battle for the control of Creation? If we are the co-creators, there can only be a breakaway sprint to the finish. Will this disrupt the *peloton*? There may, at best be a tussle for Reconciler. If so, where is it? Has the breakaway succeeded? Where is the yellow jersey?

Creation has a plan. We are already the BPW. No Ahriman is going to take that away. Not now, not ever. Don't fight the system, don't fight city hall, not when we're doing cosmology. There is no *deus ex machina*. There is no larger pond.

There can be no stasis with apokatastasis. Creation is wrapped up, tighter than a gravity-string. The best and the brightest were well distracted by the many trees in this forest, but then the forest is pulled out from under us. The curtain is lifted, the veil is parted. The Millennium was supposed to be the final act, but the set is about to be disassembled. The Millennium becomes redundant.

To the victor go the spoils. Bring on the wine and the seventy-two virgins. Bring on the Elysian fields. Where is the Millennium for us to celebrate our Conquest over Ahriman? Don't miss Paradise 2, the sequel. What is God good for if we don't get our just deserts?

One day with God or a thousand years for humankind? It seems that we are being given a choice here, but is it really? We have to choose between paradise and heaven. Paradise has three dimensions, and heaven has rather more. God has had a hard time squeezing into these three dimensions. Isn't it about time we gave her a break? And I dare say, the same goes for nature. We are about to experience a deep ecology. The Matrix awaits us. Are we not her prodigal sons? Do we not have much to offer?

Whose conspiracy was the Millennium? Is it not a hold-over from paganism? Is it not our security blanket, the last buffer between ourselves and the Matrix? Paradise was to have been our training training ground for heaven. But then what have we been doing for the last ten thousand years? Will sitting on our butts for another thousand years get us in better shape?

Can't we at least get a respite? Sure. Limbo is not to be sneezed upon. Any time things get too hectic, any time you want to stop the world and get off, this is the place for you. Ramstein holds nothing over Limbo, when it comes to R&R. Be sure to check out the spas, water courtesy of Lethe.

Can we not just go home? Well, I think you came to the right place.

All of this does make the present situation a bit more fraught. We are at a real jumping off point. False signals are frowned upon. Our take-off roll must be as smooth as possible. Let's hope it can be a roll-off and not a blast-off. Our check-list has to be thorough.

Now we will have to contend with the survivalists. For how long will the electricity and water keep flowing? What do we do when the lights go out? Does **FEMA** have an eschaton contingency? This is the reason I have to worry about Ron & Co. Why Ron has to worry about Ocelot & Ferret. Where are the EBEs when we need them? Who's got a plan?

In the end, we're just going to have to go with the flow. The Millennium was to be a staging area for the eschaton. The elect would be able to get their ducks in a row. Guess what? We are the elect. This is our stage. As with the *peloton*, try to stay in the draft. The Fundies will be screaming about false messiahs. There will be disturbances in the ranks.

We need a breakaway team on the Internet. That will require external input of the phenomenological kind. We are back to the witness problem. The breakaway team will not have much time to worry about the infrastructure. We chart the metaphysical course, the physics has to take care of itself.

At one or more points there will be panics, economic and otherwise. They will have to play themselves out. If the infrastructure begins to unravel, the process may have to accelerate. It could get messy. There may be blood in the streets. What is the least mayhem we might reasonably hope for, without a *deus ex machina*? Won't we have to assume there will be such at an early juncture? But it cannot come too early without becoming an agent *provocateur*. There will have to be a metaphysical docking maneuver at the appropriate time. I doubt that we can or should try to predict the time and place. There will have to be some practice dockings along the way, however. Are we talking UFOs and portals, etc.? Perhaps. We shouldn't expect anything either too clichéd or too exotic.

[7/12] [[a](#)]

Another strategy is just to keep the eschaton card in our back pocket until a rainy day. There are also objections. There will come a point at which conditions on Earth will begin to deteriorate if we fail to adhere to the cosmic plan. By waiting for a rainy day, we are likely to be extending our sojourn here beyond its allotted time. On the other hand, we also do not want to cut our time short. The timing question will be handled in a nearly spontaneous fashion, and that may be another reason why we can expect minimal input. It is too bad that we cannot use the eschaton as a threat to hold over the high and mighty.

However, if I am correct about the Jack Anderson column, there must be some political awareness. At the time this was the most widely circulated column, subscribed to by upwards of 400 newspapers. I circulated this item to a few people on the Sarfatti list last month.

Washington Post
February 3, 1992
Edition: FINAL
Section: STYLE
Page: c12

Topics:
Index Terms:
GEORGE BUSH
CHARLES LEIGHTON
DENNIS YAMAMOTO
International trade
U.S. president
Column: JACK ANDERSON
CUFF LINKS AND TRADE DEAL COME UNDONE
Author: JACK ANDERSON
MICHAEL BINSTEIN

Article Text:

The balance of trade between Japan and the United States occasionally rests on something as inconsequential as a pair of cheap cuff links.

These particular cuff links were a gift from President Bush to his good friend Charles Leighton of Acton, Mass. Leighton treasured them just long enough to use them as a bargaining chip in a multimillion-dollar deal with Toyota -- dangling them as evidence that he had entree to the White House. It was a good try, but the cuff links broke while in the possession of the president of Toyota. He was embarrassed. The contract later fell through, and Leighton learned that name-dropping is not enough to seal a deal.

Leighton is chairman of CML Group, which used to own SyberVision, the maker of pricey motivational tapes marketed to business people. Toyota was considering buying some of Leighton's tapes, 1 million copies of a Bobby Jones golf video to be used as part of a promotion for the sale of Lexus cars. The deal was worth \$20 million to Leighton, so he pulled out the big artillery -- his friendship with George and Barbara Bush.

Sources close to Leighton say he occasionally boasted about the friendship. Then he put those boasts in writing in a letter to Dennis Yamamoto, executive vice president of International Consulting and Marketing Group Inc., Toyota's agent in the United States. The letter implied that Leighton could use his connections in the White House to make some points for Toyota.

In the letter, Leighton asked Yamamoto to pass on some items Leighton had received from Bush, to the "appropriate people at Toyota." According to the letter, Leighton said the items were a "way of letting {Toyota} know I will communicate to the Bush administration Toyota's purchase of SyberVision tapes and its importance to the balance of trade between Japan and the United States."

The items included pictures of the Leightons and the Bushes together, and the pair of presidential cuff links. The letter assured Toyota that these were not your run-of-the-mill White House souvenirs. Bush personally handed them over, Leighton said.

The cuff links were passed to the president of Toyota, in whose possession they broke, as did the deal.

The White House acknowledged that the Bushes and the Leightons are "good friends." Leighton and his wife, Debra, also contributed to Bush's 1988 presidential campaign, and our sources believe the friendship is really between Barbara and Debra.

We'll never know how Leighton planned to slip the good news to Bush that Toyota was buying American. Leighton refused to talk to us when he learned that our reporter Allison Hawes had obtained a copy of his letter. His spokeswoman said the cuff links were "inexpensive tokens" given out by Bush when he was campaigning, and Leighton merely thought someone at Toyota would find them interesting.

Leighton's spokeswoman said her boss wasn't serious about letting the president know personally that Toyota was buying American. She said the cuff links were a three-dimensional reminder to Toyota of the SyberVision deal, and more of a personal joke between Leighton and Yamamoto. That's a joke Yamamoto may have missed. He wasn't laughing when we contacted him about the letter, and he refused to talk to us on advice from his lawyers.

Sources close to the deal say the letter was no joke, and that Leighton was eager to see that the lucrative deal went through, even if it took a little name-dropping.

Since the cuff link caper, CML has sold SyberVision, and is no longer trading in presidential memorabilia either.

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One might wonder what the naive reader might have made of this story? It would seem that this is much

to do about nothing. One might scratch one's head and pass on. If these events actually transpired, would they be newsworthy? Of all the items concerning international trade and the President, one might imagine that this would be about the least significant. It appears that someone is intent upon embarrassing Mr. Leighton. Perhaps someone is attempting to manipulate the price of CML stock. Would a reporter of Mr. Anderson's reputation likely be willing to participate in such a petty scheme, much less dragging the President into it? Questions were posed to the White House, but would not the folks there be curious as to the reason that Jack saw fit to have this item placed on the breakfast tables of millions of his readers? Are we to imagine that the politically savvy folks at the White House might not smell something fishy? What would be Jack's explanation?

Jack turns a broken cuff-link into an international incident. I turn it into a cosmic incident.

'Debra' happens to be my older sister. Does that make this any of my concern? Perhaps.

Here is my theory, along with some further information. I would never have known about this column if Deborah had not told me about it, and then sent me a copy of it. She was more angry with me about it she than she has ever been about anything else. She said that the President was 'furious' and that she suspected that I had leaked the story to Anderson. I was frankly baffled. Even though I was already communicating with Ron, I had no specific reason to suspect a connection. It was not until maybe a couple of years ago that I recalled this incident and began to suspect that it may well have been part of a bigger picture. It was only a few weeks ago that I got this copy off the Internet.

Let me cut to the chase. Suppose there was a secret operation that had international implications. You then wished to inform select segments of the international intelligence community as to the seriousness of this operation, but do so in a manner that other parties could not readily exploit or subvert. We have here a very informal, 'analog' version of 'public key encryption'.

But wait, why take this roundabout route? Why not just send a cable to the relevant agencies? There is the problem of 'false flagging'. How is the information to be validated? Someone with the relevant authority would need to personally vouch for the information. There would have to be a direct communication between the intended recipient and the person with the authority. The cable could be sent with the electronic signature of the author. But then an individual recipient would have no way to verify directly that the information was not being targeted or tailored. A more public venue is required, but this subverts the need for secrecy. Thus the 'public key encryption'.

There then has to be a second key, which together with the first one will open the particular box. As I was struggling though this scenario just a few weeks ago, it occurred to me that I was the one who had sent out the second key. I had sent it about four months prior to the Anderson column.

It was in about my second telephone conversation with Ron in Sept. '91, that contact having been initiated by me, that he reported his intention to visit Los Alamos to 'hunt for Aliens'. Quite naturally, I found this statement provocative. I reciprocated with my own provocation. I was, at that time, participating in the UFO Forum on CompuServe. I put out my own little 'press release' to the effect that 'Ron at the CIA' was planning to talk to the Aliens. I averred that this might not be necessary since I was the Holy Ghost and I could tell him what he needed to know about the end of the world. Furthermore, 'If Ron lets the air out of my tires, I will have my big sister tell Nancy Ellis on him.'

I had thought that this might put a crimp in Ron's MO, but it did not seem to. When I ventured to call him back in two weeks, he said that his phone had been quite busy. Even Whitley Strieber had wanted to know what was going on. I did not think I needed to ask him if he knew who Nancy was. She is the now former President's sister. He did ask me, in the future, to not refer to him as in the previous paragraph. Well, there has been much water under that bridge. In effect, I had blown his cover. None of his previous correspondents had done so, not to that considerable extent. You understand that George W. faces a possible jail term for possibly having committed a similar offense. Well, he is an officer of the government. I am not.

At the time of this incident, Ron was the head of the official interagency Phenomenology Group. As such he would need to be in contact with many of his co-'phenomenologists' around the world. There would have to be one or more global phenomenology networks among the mutually concerned parties. In fact it was my interest in the Crop Circle phenomenon in Britain that provided my entrée to Ron. It turns out that he was in close contact with a US citizen over there, in that 'field', who appears to be now, at least, a colleague. Ron might not have been willing to be completely reliant on his colleagues in British Intel, not for something that sensitive.

These are the bare circumstances of the transmission of my quasi-public 'key'. What did Ron tell his correspondents? My understanding is that the message was simple, 'Dan is crazy.' But if Whitley had heard about my outburst, what about Ron's global network? What were they told? Move forward four months and substitute Barbara for Nancy. Don't we then get a contrasting picture? There are now two dots that could be connected.

The next question is who might connect these dots. Frankly, I am the only person I know to have done so. Jack Anderson, based on some previous columns, would have been known to be in the 'phenomenology loop'. His column would have been followed by others in that loop. If something 'strange' like the above showed up, it would likely have been flagged for possible future analysis. My previous transmission that caught the attention of Whitley and several others, would have also been noted by those in the loop, if for nothing else than instancing a then unprecedented level of exposure for Ron. Two items flagged, one possible connection: Nancy Ellis.

If you enter that name in Google, the fiftieth entry provides the correct middle name. That is a stretch. Only a major intelligence organization would have been able back then to connect these dots spontaneously. However, anyone given a heads up, could do so, easily. And that would be all that would be necessary for the above stated purpose of verification. The President or someone near to the President would very likely be aware of the Ron&Dan 'show'. It would have been a very small loop then, but very easily expandable to include others outside that loop, as you now may be witnessing. Does that not mean the information could have been transmitted to people who might be motivated to act in contravention to the R&D 'operation'. I am now contradicting my previous assertion that this 'encryption' would be relatively secure. It would only take one bad apple to compromise it.

Two points: the show goes on, and it was bound to be compromised sooner rather than later. I was making a lot of noise about things, then as now. The aviary/aquarium protocol is well dispersed. My eschatological proclivities would not be assigned to mere lunacy by anyone who would take a few moments to consider the possible protocols along with Ron's ostensible continuing associations. If there were any doubt then that this was a serious contingency, can there be any now, now that the Anderson column has been nailed to this door? My sister will vehemently deny any connection. She does not remember having spoken to me about it. How then did I find out? I had previously asked her to have someone at the White House check out Ron's *bone fides*. She says that she never did so. Is she also forgetful about that? (I eventually had to go to Chris Straub, ranking staff member for the SSCI.) Why else might she have connected me with the column? I understand now that the article was delivered personally to her in Boston by a Presidential assistant. With her lawyer she wrote a response to the President. Did no one ask, 'What is this tempest in a teapot?'

I continue to twist in these winds. Reality is a precious commodity in these precincts. Do I grasp at straws? This is one instance where anyone, now, may judge for themselves. Should I now start to watch my backside? Ron made a big point of introducing me to his 'bodyguard' last month. Hmmm. And so it goes.

There may well exist an eschaton contingency, sufficiently serious to be deemed appropriate for briefings to heads of state. How does my reputation fare as a designated source, when a major component of my scenario, touted for the last five years, is unceremoniously dumped after an argument with my sister? This

is hardly conducive to engendering confidence in the source. Surely there must be a better source. Could this visible component have been carried this far if there did not exist a reliable, covert reference source? What purpose then could possibly be served by the R&D amateur hour? Is this someone's idea of comic relief? Where is the E Team? Where is the Big Kahuna?

If this is not a joke, then this is eschatology of the people, by the people and for the people. Minimalism and spontaneity are for now and forever, if I have anything to say about it. If I am to be a stand in, then the real actor is beginning to look a bit bashful. Perhaps she has stage fright. It can happen to the best of us. If there ever were to be a paradigm case of WYSIWYG, would this not be a contender?

[7/13]

If George H. W. was briefed, has he behaved appropriately, with or without the Millennium factor? That would depend upon with whom the President would be advised that he could discuss the matter. This number would be limited, much smaller than the circle of policy makers. In that case, the ramifications would likely be minimal. There would be a lack of opportunity to integrate the information into the daily political grind, which would continue to progress with its own logic. A single point of reference would not constitute actionable intelligence for the President. There would be no encouragement for premature deviation or intervention on his part. Just keep on holding things together. The biggest departure from this line has been the invasion of Iraq. Perhaps W. does have a better source, and I'm not necessarily referring to Wolfowitz or Condi. There is the larger consideration of engagement, which is being played out in that arena. I personally do not feel motivated to second guess all of those considerations. I would not look forward to ever possibly having to do so. Well, given that 9/11 was part of the run up to the larger drama, something like the Afghan/Iraq engagements must have been factored in to this picture. That would have been a no-brainer. Should any of this factor into the next election. That would be pretty academic at this point. The eschaton will most assuredly not be a political event. The whole point of the clandestine preparation would have been to keep the politics out of the larger scenario. Any high level briefings would be directed mainly to that end. The political considerations are to be minimized. The bigger the stick, the softer the walk. Any political briefing would be mainly for the benefit of this effort, not for the enlightenment of the politician.

Perhaps we can now better appreciate the nuances of the Anderson column. Among other things, it acts as a tripwire relative to my general level of awareness, and also as a 'timed' release tablet. I daresay this would have been pushing the envelope of human ratiocination. One might wonder what Dennis or Charlie ever made of this incident. I'm not likely to find out. Curiosity can kill the cat.

Next up, and on this topic, I need to discuss the meetings with Chris Straub. This may shed more light on who knows what and why.

Why am I now, for the first time here, delving into the details of past events? It may have to do with the recent change in my perception of these events relative to the Millennium or lack thereof.. Under the aegis of my former premillennial paradigm I did not fully appreciate the sensitivity of these events. I would let bygones be bygones. I had been turned loose. We were going to let nature take its course. No big deal. But the recent interactions with Ron seemed to be geared to jogging my memory. In that process I began to realize that there was unfinished business, and the nature of this business did not fit well with my more recent turn toward *laissez faire* millennialism. I don't recall when I got onto the Millennium track, it may have been more recently than five years ago, as stated above. It was something I slid into. This may have been my subconscious reaction to the apparent deactivation of the Aquarium. That has been for about about five years.

The abortive reactivation of the Aquarium around 9/11 seemed like a fluke, suspicious though it was. It was a single data point. Last month constitutes another data point. When I draw a line through these latter two points, it seems to connect mainly back to the frenetic, more eschatological, early days of the R&D

business, rather than forward to a Millennium scenario.

I adjust my thinking accordingly. This puts me back in something of a holding pattern, waiting for a third data point. If that point fails to materialize, I will again slide forward into a millenarian posture, probably over a period of some months. In the meantime there is an opportunity for recapitulation.

[7/14]

While I'm at it, and for the record, permit me to put down a cursory time line.

I was a Sputnik baby. Well, I was a very impressionable freshman in high school when Sputnik was launched. But that was not quite my introduction to things scientific. Perhaps I was more accurately a Menzel baby. But then this takes us back to 1943 and the rocket baby or moonchild. My father and I share a birthday, Nov. 20. JPL and I share a birth date, 11/20/43, according to their [website](#). And we share the patronage of Amos Throop, as in Throop Polytechnic Institute, now Caltech. JPL co-founder, Jack Parsons, had more than rockets on his mind. He and L. Ron Hubbard were intent upon producing the Moonchild under the personal tutelage of Aleister Crowley.

My father taught at the Harvard Business School, which during the War became the Air Force's Statistical School, which in turn gave rise to the Whiz Kids. Dan, Sr. became involved in the planning for D-day, and served on the Academic Steering Committee opposite the Astronomer, Donald Menzel. In 1943, Dr. Menzel raised the prospect of preparing the University for its return to peacetime. My father knowing that VE day was still at least two years off, felt that this would be premature, but, of course, he could not apprise Donald of his proprietary logistical knowledge. Nor, as it turned out later, could Donald apprise the committee of his knowledge of the Manhattan project which was scheduled to cut short the war in the Pacific. My father was duly impressed by the ascendancy of astrophysics.

My bedtime stories c. 1950 became the Harvard Astronomy Book Series, edited by Donald. One of the first of which was Donald's slim leather-bound volume on Flying Saucers. I remember being impressed by the juxtaposition of two photos: lights in the sky, and stick appearing bent in a glass of water due to refraction. Clearly the great scientist had outsmarted the LGMs. Is it an accident that Donald is the one scientist listed in the MJ-12 documents, brought forward probably through Rick Doty? It is known that he participated in the tracking of UFOs for Navy Intelligence in the Pacific. His laughably crude debunking of flying saucers would send two very different messages, depending on the state of one's knowledge of phenomenology. The subtext is that phenomenology is taboo for science. Phenomenology was to be pursued on another track. That may be the track that has now devolved into the R&D business. Another long-time associate of my Dad's was Laurance Rockefeller, who was briefed at the White House in 1993 by Ron concerning his long standing interest in these matters. Laurance died this past Sunday.

Back to Sputnik. My interest in science accelerates. In the summer of 1960 I participate in the NSF's regional institute for budding talent. I charge through Stanford physics and on to Princeton, but there I run into what felt like a wall. Burnout? Yes, but possibly something more: a 'dark night of the soul'? For most of three days I lay on my bed, virtually paralyzed. Eleven years latter came tears of relief, also for about three days, right after the encounter with 'Sophia'.

I migrate into metaphysics via the Anthropic Principle and the Quantum. For several years I am a quantum dualist. But then, by dint of coherence, and curiously under the spell of the magical drawings of Kit Williams' [Masquerade](#) (1983), I drop the dualism. I quickly slide into immaterialism and then eschatology. That is where I am by about 1984. With this now more radical outlook, I give up on my previous attempts to network the metaphysics back into the academic and religious communities. I do not attempt to resume the networking until under the aegis of Ron, which then comes to include the offices of Senators.

It occurs to me, perhaps late in '93, that I could follow up on my failed attempt, though my sister, to check out my interlocutor's credentials. Eventually I end up talking to Chris Straub, ranking staffer for the SSCI, and we have three meetings. As we sit down at our first meeting I mention my concerns with eschatology and he states his familiarity with the topic. He cannot go into specifics about Ron, but he states that I can be assured that I am dealing with some very competent people.

Ron tells me later that Chris had to get a special briefing prior to that meeting. It was a briefing that allegedly had already been given to some of Chris's colleagues on the Republican side of the committee, a briefing that he had not learned about until he attempted to check who Ron was. Another, rather murky data point?

But, now, fast forward to:

NATIONAL DESK | December 7, 1998, Monday

Old Concerns Over Data Transfer to China Get New Attention

By JEFF GERTH (NYT) words

Late Edition - Final , Section A , Page 20 , Column 1

DISPLAYING FIRST 50 OF WORDS - When a Central Intelligence Agency scientist visited the Hughes Electronics Corporation in Los Angeles in 1995 to learn more about China's missile capabilities, he became concerned that the satellite manufacturer might have helped improve Chinese military ... The worries of the scientist, **Ronald** Pandolfi, were not warmly received back at... [the CIA.....] [I have to pay for the rest]

Hmmm..... Ron had warned on the weekend that he would be in the papers. It does seem that there are some politics going down with Ron. But what are they? Is this just hawks vs. doves, Republicans vs. Democrats? Through an 'acquaintance' of Ron's I learn that he is to attend a meeting later that week, a meeting that would seem to contradict the hawkish posture given above. I query Ron about this meeting on my analog cell phone, heading back to Baltimore. Ron is apoplectic. The meeting is cancelled. I get a digital phone, at his insistence.

How might one connect these additional dots? And let us not forget the 9/11 dot. We have two news articles. One involving trade with Japan, another involving a transfer to China. Oh, yes, a Senator had called the above acquaintance to say that she should not be concerned about Ron's being outed, there was more to the story than could be published, the abortive meeting being a part of that, we might suspect. Was it just by accident that I am being told these things. Ron did remonstrate about this second 'leak' within a leak, as if to underscore its importance for me.

Was Ron being deliberately outed to the Times by hostile colleagues? I don't think that holds water. Since when does the CIA spontaneously air its dirty linen in public. There is here a major breach of protocol. Is that an accident or is it possibly semiotic? Does this not connect back to my outing of him on CompuServe? The international signal is that another level of activation has been achieved. The loop now is much bigger than the phenomenology network. Every intelligence organization in the world could simply run his name against the Internet and immediately come up with the Aviary and Aquarium. Might they not easily conclude that this otherwise inexplicable breach in protocol would likely be a signal relative to these other strange links? Every intelligence agency in the world has now been put on notice.

And then comes 9/11. Ouch! This is a tough one. Or is it? By now, should it not be a no-brainer? On 9/1/01 Ron calls for an urgent meeting of the Aquarium to be held at the zoo on 9/16. And it comes off, right on schedule. And then there is Deborah on the tarmac at Logan at 8am on the day in question. It does seem that someone is dabbling in more than just politics. At what point does mere conspiracy morph into choreography? How may they overlap? And who is the Choreographer?

Last month we are back again at the zoo, this time with a bodyguard, and I'm being told that my remarks on the previous occasion had been recorded via the security cameras and underground mikes. It does give one pause.

Does this feel like a run-up to the Millennium? These bits of choreography do not seem to jibe with mere millenarianism. It would seem that something more dramatic is afoot. Was 9/11 just the whiff of grapeshot meant to sober us up? Should we not be getting cold feet? Where is Chicken Little when we need her? Where is Sophia, for that matter? Where are Ocelot and Ferret, and 'Charlene'? Where is the next data point?

How many Deborahs are out there, and how can they manage to maintain a state of total denial, even at the eye of the gathering storm? What will become of them? Where are the Unitarians when we need them?

Is there any point in my trying to speed things up, or slow them down? Is there any call for me to do more than what I'm doing right now? Is my networking not deliberately dependent on the participation my interlocutor? Or has it been left up to me to break the glass ceiling? If so, could I not just create a disturbance as suggested elsewhere? I am not presently motivated in that direction. Will 'nature' not take its own sweet time?

But what about all those other folks out there, who, as I speculate, have been put on notice? Would not some of them be tempted to manipulate or disrupt these proceedings? The apparent lack of such activity may constitute the strongest evidence against my speculation. But what could they do? Any disturbance would most likely just call attention to these speculations. It is Ron's job to be keeping the pulse of the insiders, while I watch the outside.

But it would also be easy for an insider to masquerade as an outsider, and act to prime the networking pump. Does anything prevent this? There could be thousands of people with just a smattering of inside information who could independently connect these same dots. Who is to run herd on them?

And what about the religious activists? I know that Ron has connections in those circles, certainly on the Catholic side. Would not some of them smell a rat, to put it mildly? Would there not be more than a few raised eyebrows? What about our Muslim brothers? Do they not have vested interests in these matters? What are they to make of these carryings on? How anxious am I to find out?

If you had asked me how to run the R&D show, I would not have come up with this strategy, not in a million years. If it is working, I could not say how. On the other hand, I see no other way to extend the run-up for this many years, i.e. thirteen and counting. I can only see the tip of what must be an iceberg, if it is anything at all. This is why I remain comfortable in this mainly spectator role, still the ingénue.

[7/15]

Extraordinary claims demand extraordinary evidence, or so say the skeptics. Let us consider this statement.

This seemingly simple aphorism glosses over many deep issues of epistemology, issues which I have never seen addressed by those who are won't to employ it. In defense of the skeptics, it should be noted that the targeted claimants very seldom challenge the premise of the statement. And generally speaking, the claimants are in no position to do so.

Almost by default, science has been accepted as the arbiter of reality. Those people wishing to proclaim the reality of anomalous phenomena seldom question the arbiter status of science, and so they lay their claims at its doorstep. They come as supplicants to the alter. The fact that their entreaties are invariably

rejected, never seems to deter the next supplicant in this endless parade. One might suppose that after centuries of repeating the ritual beating of the head against the wall, the head beaters would, just for once, step back to examine the wall that confronts them.

It has been a simple but profoundly effective game that science has played against nature and against its rivals: divide and conquer. That is the game of reductionism, of deconstruction. Once that strategy is fully engaged, there will be no stopping it, not until it has played itself out. There is little to be gained by throwing your body in front of that Juggernaut. The non-reductionists can only bide their time.

Well, we can do a bit more than that. We can begin to lay the groundwork for our eventual, inevitable return engagement. That is what you see me doing here.

What I believe that I can see more clearly than anyone else on the Google radar screen, is that when this table finally turns, it will be a 180 degree turn. Yes, there are ample signs that science is slowly losing its grip on reality, but this game is not science's to lose. If we have to wait for science to completely lose its grip, we could be waiting for another century or two. Long before that eventuality, there will be an end game. The new arbiter of reality will arise in direct contention with science. The end game will be decided, not on the preponderance of the evidence but on the nature of the evidence. At some point, the reality rug will be pulled out from under science. Science will continue to toil in its own garden, but then it will become evident that the garden was just a floating garden all along. It is not atoms that are the bedrock of reality. The ground of being is being, itself. As the strategy of reductionism begins to falter, it can only be replaced by coherence.

Just as there was an inexorable logic to reduction and analysis, there is also an inexorability with regard to coherence. Once the table has been turned, coherence will quickly be pressed to its cosmic limit. Yes, that limit may turn out to be illusory, but it will be tested with full determination.

All that I have been asking on these pages is, if there is a cosmic coherence, what will be its nature. Leibniz answered this question centuries ago. This logical limit of cosmic coherence is simply defined by the concept of the Best Possible World. There can be no other limit for coherence. This will automatically be the prime contender for all possible schemes of coherence. I have here a uniquely modern, postmodern grip on this simple truth.

This is my one thesis that I nail to the door of science. It presents us with a whole new ballgame concerning ontology, epistemology and the relation between them. It will be the turn of science to twist in the wind.

In the scheme of the BPW, eschatology is nothing extraordinary. It is simply what comes 'naturally' as a logical component of the bigger picture. It is only in this metaphysical context that the issue of choreography arises. Any direct overlap between the generation of these metaphysical insights and the governmental monitoring of phenomenology could easily hold extraordinary implications for the future. If there is any eschatological fire, it is certainly being entertained here in an unprecedented fashion. Should we then be surprised by the strong indications given above, that a diverse collection of such folk has been made aware of this activity? Would not these individuals simply be doing what we should expect of them: keeping an eye on the contingencies, without being unduly influenced by contemporary metaphysical fashions? As for *el Presidentes*? Well, you never know what they might think they have a need to know.

[7/16]

The points we need to keep in mind were addressed on [7/5](#) and 7/6, as we consider the shift from a premillennial to an amillennial footing. With the greater overall time pressure, there will be more emphasis on the team work and coordination between the parallel tracks: inside and outside, organized and

spontaneous. There is some proprietary information on the inside. There is the more spontaneous effort on the outside. At some crucial point in the run-up the tracks may need to intersect so that we can be playing off the same sheet of music. Then the orchestration begins in earnest. The crucial question for me is, if this is going to happen, will it be in my lifetime, and will I be there? However, for the purposes here, I have to continue assuming so.

For an amillennial scenario, a real-time cosmic input must come early and strong. How much more priming must there be for that to occur? Where do I need to be for that to happen? There is some suggestion to continue working on the Sarfatti list. I was thinking that I had about done what I could there, with minimal results. Those physicists can be tough nuts. In order to move ahead I would at least need to resume the conversation with the other interlocutor.

Speaking of Jack, we may need to reconsider the [*deus ex machina*](#) problem. It doesn't hurt to keep our eyes on the skies, but there are other places to look as well. Thinking of Donald Menzel, astronomer in the Navy, we might consider Davy Jones' locker. Thinking of the Pied Piper and the wee folk, we might also want to look underground. In other words, Jack's propulsion problem may turn out to be a portal problem. Our docking maneuver may already have begun, as per Rick and the EBE's. If there is a sustained dock, it may be ensconced. If I recall the whereabouts of Hal's 'UFO', was it not under Frog Mountain? A strange place for a hangar.

This is pure speculation, but it might provide a useful thought experiment. We face a major logistical headache, given our tentative amillennial scenario. We have an exodus problem. In one sense, there is no exodus problem if we just continue to rely on natural attrition, all we have is a population problem. But that is no insignificant problem. We need to prime the exodus pump in a non-traumatic fashion. We send people packing to Frog Mountain. The rumors of disappearing folk begin to get around. There are more volunteers. My understanding of the EBE story is that this has already occurred in a very limited and usually temporary fashion. We would just need to step up the pace and rumor mill. Then what? What happens when '60 Minutes' or Larry King picks up the scent? That's when the rubber meets the road. That is when the two tracks intersect.

Would there not be a concurrent breakdown of the social order? Would there not be a significant panic? There would have to have been a very considerable and rapid run-up in our networking effort prior to this Disclosure Day. It would take a virtually miraculous networking effort to mitigate the effects of D-day. I would be skeptical about the success. If we could possibly get over that hump, then the birthrate might begin to fall, and, by duplicating portals, we could begin to make a dent in the logistics.

Of course there would have to be considerable two-way traffic at first. There would need to be considerable tourism and day-tripping. What might we expect to see in the brochures? Will the eventual migration operate more by benefit of carrot or stick? Right now, your guesses are as good as mine.

[7/17]

For the most part, and once we overcome our initial trepidations, we will want to move on to complete our extended journey through time, and reintegrate ourselves into the cosmic infrastructure. I doubt that many of us could presently imagine how this reintegration will come about. We will just be going with the flow.

There will be stragglers. They will not be able to return to the JPC/Eden. A timeless Eden is one of the many mansions. It is not meant for stragglers. They will likely end up in a refugee camp of some kind, not something to look forward to. Just the scene that is becoming so familiar. Will those who are now in the camps be staying there? I would hope that the bulk of them can make the transition on their own. The camps will be expanded, however, to include those who balk at the end.

At some point the present infrastructure will be breaking down. This will provide a major impetus to move on. This infrastructure will be supplanted, but only for those who do not try to hang on to the fading present. The infrastructure of the camps will just be temporary and makeshift.

None of this will be particularly easy. Heaven is not going to be wine and virgins.

The next issue will be the manner of our bodily existence. At best, what we now consider our bodies will become optional. They will become decreasingly significant. Bodily concerns are for those in the camps. Moving beyond the physical is a major part of the transition.

This is a very rough outline. We will come know these things as the need arises. Our main task is to be focused on the Presence, i.e. that which is beyond the mere present.

[7/18]

We have all heard of Doomsday and Judgment Day. Do we wonder where these ideas came from? Logically they derive from our attempt to model cosmology with biology. The world is born and then it dies, presumably to be reborn.

In nature, we see few signs of an aging world. However, in social systems a biological model is more relevant. Personal regimes tend to follow the biology of the leader. Dynasties would follow the life cycle of the ruling clan, usually starting in a state of vigor, but then declining as the power of the clan gradually becomes corrupted and dissipated, until there would be a violent regime change. The old regime may be held accountable for its failings. Election cycles follow a similar pattern.

Virtually all mythic world systems are cyclic. None are static or evolving. With a static system there is no story. With an evolving system there is the problem of an ending.

We might wonder at the concept of eternity. The cyclic systems have endless time, but that is not eternity. With the Hindu system one can escape the wheel of time to nirvana and Brahman. In Einstein's general relativity, time is local to a given universe. There is the implication of a timeless background manifold, an implication which is partially realized in the inflation scheme.

Then comes the notion of a Creator. The Creator must break the cycle, or she becomes absorbed into it. The Creator is the author of history. She must exist outside of history. An unnatural element supervenes nature.

Once again I have the opportunity to correct myself. Norse mythology is not cyclic. Time begins spontaneously, as with Einstein, but then ends in a paradisiacal eternity, as in the theistic systems, but only after most of the gods succumb in Ragnarok, a free-for-all or Doomsday version of Armageddon. Odin is neither the first nor the last of the genealogical pantheon. With Einstein, the Big Crunch is optional.

If the world is to have meaning, it must be the locus of a project, a project that is realizable. In the theistic systems, there is no project. There is a fall and then a further decline, with a final battle against the forces of evil producing a small saved remnant. There is in Judaism and Christianity an earthly messianic kingdom and Millennium, respectively. These act as mere appendages to history. They do not ascribe any meaning to it.

There is finally the notion of progress, an idea that emerges surprisingly late in history, and only in a secular context. This idea goes back only to the European Renaissance, contradicting the cyclic name of its origin. Only when science was brought on board, did the idea of progress become robust. We still struggle to find a logical connection between evolution and progress. It is the postmodern view that there is no such connection. Only the transhumanists and ufologists look to a universal progress. Very few

people are able to see a connection between technological and moral progress.

It is a central thesis of the BPWH that progress, to be part of a meaningful world, must be a realizable project. It is a project that must end in an apokatastatic eschatology. This means, however, a decisive and final transformation from a material to a spiritual understanding of the overall project. There is a final change in the gestalt of progress, from the technical conquest of nature, to the mental or spiritual conquest over matter. This eschatology outstrips the the mythic and traditional worldviews. Such an outcome would have been incomprehensible, and is prefigured only in the pantheistic system of Hegel.

History is witness to our sojourn into the heart of the matter. Only at the end of that journey, as presaged in the discovery of the quantum and anthropics, do we begin to realize that it is just our own footprints, along with the thumbprint of God, that we see in those metaphysical innards. Thus do technology and science become our springboard to apokatastasis.

Our errand into the wilderness has been accomplished. We return with the pearl of great price. We come to know ourselves, and God through us, in the mirror of Creation. This is an eternal knowledge. It need not be repeated. There is no judgment, only gnosis. More accurately, judgment is subsumed in gnosis.

Can we ask for anything more? Should we expect anything less? Is God's kingdom not in heaven? When our mission has been accomplished, what need have we to tarry down here? If there is a further mission, it would be for a clean-up crew: rather anti-climactic. For you and me, it is onward through the looking-glass.

The idea of a portal may seem intimidating. There will be the opportunity for day trips, but I suspect there will be remarkably few of those. The lines will quickly become too long for that logistic. The way back will seem increasingly onerous. We waiting upon our designated Pied Piper. A few single men go first, soon to be followed by single women, then first come first serve. Meanwhile the portals proliferate and expand. Finally, the mothers with young children and the most elderly would bring up the rear, except for the closeout crew. If you want to leave in a flying saucer, that would require a special arrangement, like an ambulance service.

Gosh, I nearly forgot about our furry and feathered friends. Somehow, I just don't see any real problem there. Won't they be able to look out for themselves? Will we need a latter-day Noah? That will be more just a matter of quality. Only with us humans, and our pets, of course, do the quantities really matter. There will be 'ecosystems' on the other side, but not the metabolism. Our bodies, such as they may be, will be morphing into those of avatars. The 'economy' will not be based on production. Time will quickly become passé.

We might want to consider how our entrance into the other world will differ from our initial entrance here.

First though is a minor technical difficulty. How are our Stargaters going to breathe on the other side?

The answer is fairly simple. If angels can pretend to have bodies, then we can pretend to breathe. It is the same idea, but working backwards. It is the same way that anthropics works. On the other side of the portal, reality is more fluid, the way things used to be here, back in the mythic dream-time, in the JPC/Eden.

Our reality is a collective state of mind, or a very stable and compelling lucid dream. The emphasis is on the collectivity of it. On the other side of the portal is a collectivity of hyper-dimensional intelligences or angels concentrating hard on making their reality compatible with ours. The portal may have existed since the beginning of time, and remained in more or less continuous use. There is a resultant cross-socialization of the reality on each side, so that there is as little discontinuity as possible. Everytime we go to sleep we get to practice with alternate realities. Dream connections could become as important as the portals. They allow for more practice, and could serve as an emergency escape hatch if necessary. We

will have to socialize our dream state into a more effective conduit of communication. The portals may just act as primers to that larger reality pump. BYOB, bringing your own body, is optional at this party. And we can hookup with our dear departed, at least temporarily, in an Earthly form.

As we increasingly frequent other realities and states of mind, this reality will gradually revert to its original, more fluid state. As our dreams become more lucid, our waking becomes less so. Perhaps that is why the EBEs made solitary visits, so that they would not de-socialize our reality prematurely. The interrogators would have to be frequently rotated, so as not to be entrained to the other side. Next up is the Pied Piper.

Don't get me wrong. This is not going to be an easy or casual transition. There will be foul-ups, and some people will get seriously discombobulated in the process. We will have to act with deliberate speed, once the situation begins to get fluid.

[7/19]

What should be surprising to us is that there are not more holes in our world. There would have been a deliberate effort to keep these to a minimum so as not to destabilize our world. Instead there are angels, ghosts, flying saucers, etc., which act as mobile portals. Since the dimensions on the other side are more fluid, one may use these portals as devices for, in effect, warping space and time. You can walk into one portal and then walk out in another time or place. Portals may also be accessed by various forms of psychic projection. They may tend to be located in the vicinity of 'energy vortex' sites. Associated with every type of portal are mutual, collective psycho-social protocols that are established over long periods of time. These archetypes are tapped into when the portal is in use. In as much as our psyches all tap into the cosmic psyche, every being is a virtual portal. In some sense, all anomalous phenomena manifest a thinning or permeability of our normal reality boundaries. Physics operates undisturbed away from the soft spots. Keep in mind, however, that the starry sky serves as both a portal and a filter of cosmic phenomena. It is the semi-permeable membrane of our reality.

Portal phenomena are minimized through systems of taboos. It was the responsibility of shamans and religions to maintain these taboos. The scientific establishment takes upon itself the maintenance of a worldview that is antithetical to these phenomena. In modern times, there is an effective double cover relative to the other worlds. We have to exercise caution in the deconstruction of that worldview. We don't want to let the air out too quickly, lest we all have trouble breathing. The general bourgeois conservatism has become a significant part of the taboo structure. The sometimes not so benign neglect of phenomena can be striking in academic and professional venues. The social fabric and the fabric of reality are ultimately synonymous. The omnipresence of technology reinforces this fabric; however, technology may also provide the leverage for its eventual deconstruction and unraveling.

[7/20]

Here is a follow-up concerning the article posted above:

Steve,

Thank you very much for this information.

This has become a big issue for me. It may even have a bearing on my worldview. It certainly has a bearing on my seriously deteriorated relationship with my sister, Deborah, aka 'Debra'.

Conceivably this is an issue pertaining to national security. This may seem like a very major stretch, but consider the circumstances.

I beg your patience while I attempt to explain the context.

First of all, I would like to know how you came across my concerns about the Anderson article. I certainly did not expect to get a response from such a knowledgeable source as yourself.

I have posted this article to my website: [see above]

I am assuming, however, that an enterprising person on the Sarfatti email list looked you up and sent you a copy of my correspondence, in an attempt to verify it. You needn't be ad hominem, but do, please, give me the generality of the contact, if you can.

If you peruse the material on my website on the above page, and some of the material on the previous page, you should get a fair idea of the context I am talking about.

Ron Pandolfi is my CIA contact person. He is well aware of the significance that I attach to this article, and he has not yet seen fit to disabuse my interpretation. Is this merely an oversight on his part?

I see no gaps in the chain of events that you present. Do you have any reason to suppose that Deborah might or might not be aware of this sequence? I have to wonder why she failed to apprise me of it. Soon after the article was published she accused me of having been Jack Anderson's source.

Unless I can come up with an alternative interpretation of the events you present, I will need to add a retraction on the website, and then apologize to Deborah. I will need to ask Ron why he did not offer a denial of my original interpretation.

FYI: Deborah had already divorced Charlie by this time. He was also then being sued by one of his daughters on the allegation of abuse. The suit was settled out of court. A very sad story.

I can still wonder why Jack failed to mention the primary significance of this sequence of events: that both the Prime Minister of Japan and the high-level trade negotiations were involved. The article only implies such.

And I remain impressed by the fact that someone took the time to track you down.

Might you 'allow' me to entertain the notion that there could have been just a bit of 'cosmic' intervention in this rather impressive display of swift 'cosmic' justice?

In any event, may I please post your comments to the website? Would you want to edit them for that purpose?

I gather that you have managed to survive your unfortunate encounter with my former brother-in-law. So has my niece.

Thank you and best wishes,

Dan

-----Original Message-----

From: Steve DeVore [mailto:info@sybervision.com]
Sent: Monday, July 19, 2004 8:05 PM
To: dantsmith@comcast.net
Subject: Jack Anderson/SyberVision/ President Bush

Dan:

I read with interest your thoughts about the Jack Anderson column about Charlie Leighton, Mr. Toyota,

and President Bush.

There was no conspiracy. Here are the facts:

Back in 1989 CML was under a hostile takeover bid by Irwin Jacobs. He wanted Boston Whaler and was going to sell off the other CML companies, including SyberVision, to pay for the stock purchase.

Charlie panicked after Reader's Digest backed out as a "white knight" to provide funds to fend off Jacobs.

As the founder of SyberVision, I was in negotiations with Toyota to sell them 1 million Bobby Jones tapes. This would have meant a \$20 million profit to CML. As you may know, the Japanese work very slowly in business deals. Charlie asked me how we could expedite the order since he needed the money, he claimed, quickly. Jokingly, I told him nothing short of a presidential order could speed up the transaction. This was on a Friday afternoon when we had the discussion. On Monday, Charlie had sent off a packet to Mr. Toyota with the letters promising presidential intervention in the current difficult trade sanction talks going on at the White House concerning Japanese auto imports (Toyota in particular). He also sent along pictures of the Bushes with Charlie and Deborah as proof of his association, as well as the cuff links.

Apparently, Mr. Toyota was greatly impressed. So much so that on the following Friday he gathered with his peers (including the Prime Minister of Japan) for a saki get-together at his country club. Sitting around the table, he showed the presidential cuff links he was wearing to his friends. He took one off and passed it around the table. Each of his guests rubbed the presidential logo on the link until one man rubbed and a decal of the logo came off in his hands. The cuff links were plastic. Mr. Toyota was greatly embarrassed and lost "face" among his peers. Needless to say, the deal was dead.

After our contract with Charlie was over, he didn't pay what he owed us (\$20 million) so we had to resort to a lawsuit. The Wall Street Journal learned of the suit and ran a front page article with Charlie's caricature. The article detailed how CML had ripped off many of its business partners (entrepreneurs who sold their companies to Charlie and Bob Tod)—SyberVision being the most recent one.

This led to an interest by CBS "60 Minutes" who contacted me to do an expose about CML featuring what happened to us and the other entrepreneurs. I directed the producer, at the direction of my attorney, to the court documents that were public record. From those documents, the producer found a copy of Charlie's letter to Toyota. They contacted Charlie and he denied even writing the letter. He didn't know they already had a copy of it. This infuriated the producer and doubled her resolve to expose CML.

Throughout this process, my attorneys told me not to communicate directly with 60 Minutes but to direct all questions from 60 Minutes to them. For some reason, 60 Minutes opted out of the show but the producer sent the letters over to Jack Anderson.

I was contacted by Anderson's office, refused to talk to them. They spoke to my attorneys who verified the veracity of the letter.

That's how it happened. As to Anderson's motive in writing the article I can only think it was for the sake of trivial humor—without thinking about the consequences of how it might hurt innocent people. Unfortunately, Deborah was hurt. I can imagine her embarrassment. I remember her as a nice and honorable person. I really liked her. She had no idea what Charlie did, I am sure of that. Charlie was desperate, didn't think about potential consequences (who could have known) and tried to use Deborah's friendship with Barbara Bush to save his hide. At one point Charlie told me he would do "anything" to defend, protect, and save CML.

Hopefully, this has enlightened you.

What has become of Charlie and Deborah. Last time I saw Charlie (1992) he appeared to have early on-set of Parkinsons. [The first I have heard about this] I hope they are well and happy.

Give them my regards.

Steve DeVore

SyberVision

On further thought, I am not convinced that the conspiracy issue has been resolved. I don't know who is Steve's source concerning the crucial meeting. It is curious that I do recall hearing that the Minister of Trade was involved, but no such official was referenced in the column, and I don't think Deborah went into any such detail, with me.

Now I'm beginning to feel badly for Charlie, in this one instance. For once in his life he would have been the victim! He was clearly in a tight spot. How many of us in his position might not have seriously considered doing what he did? Think of all the employees and stockholders he had to protect. That his previous business practices were not above reproach is not relevant to this incident. When the President allows his picture to be taken with you, he wants you to hang it on your wall and brag about it to other people. That is the whole point. This is politics, my friends! Ditto for any other memorabilia. If you get into a jam, should the President be offended if you use his gift to help solve the problem? What are gifts for?

Who are the three people here who should actually be embarrassed? The President, the Prime Minister and Mr. Toyota. Why? The President for giving shoddy gifts to deserving supporters. The Prime Minister and Mr. Toyota should be embarrassed for having embarrassed the President of the United States, a person with whom they were in the midst of a very delicate trade negotiation. Deborah, indeed, reported to me that the President was [alleged to be?] 'furious' about this incident. Would he have been mad at Charlie? I don't think so. He would have been mad at the Japanese for turning a trivial incident into an international incident.

The Japanese are reputed to be astute negotiators. Would they be so stupid as to go out of their way to antagonize their negotiating partner?

I'm sorry, there is still something fishy here. If I were the President, the first thing I would do is fire the person responsible for the shoddy cufflinks. Might this person not have gotten a big kick-back? Who wears cuff-links? Wealthy businessmen, people likely to contribute big bucks to the campaign. Do you want to embarrass your biggest supporters? Think of your supporters reading the Jack Anderson column and then throwing their personal mementos into the waste basket!

But wait a minute. Would the Toyota CEO and Prime Minister actually interrupt their party to ogle campaign trinkets? Could they possibly be so naive? Would they then go around advertising their naiveté?

Have I said enough? Too much? Can the fate of the world hang in this balance? I intend to find out.

Cufflinks there, eschatology here.

Might Steve not be in a situation similar to Deborah? It is hard to believe that a major event in your life was simply not at all what it seemed. It might cause one to start questioning the rest of 'reality'. This is not easy to do, but we all have to start somewhere.

Wait another minute. Who at Toyota would send Charlie's letter to Steve, and why? [OK, that might have just been Charlie, before the fact with a cc.] And then who at Toyota would want to tell the world about their boss's subsequent embarrassment, and why? And how did these details ('Each of his guests rubbed the presidential logo on the link until one man rubbed and a decal of the logo came off in his hands.') get back to Steve? Is the devil in the details?

I'm sorry to belabor this, but ultimately it is the 'reality' of the world that is up for grabs.

[7/22]

There has, at my behest, been some preliminary discussion about networking the eschaton. In the next few days I will be meeting with two of the principals in this proposed effort.

In my last meeting with Chris Straub several years ago, which Ron also attended, the conversation was mainly about saving the tigers. As we were about to leave, I said that I had been wanting to also discuss eschatology. Christ turned to me and said, 'Well, Dan, I guess you'll just have to surprise us.' I now hope that we can do better than this. I would like for there to be a serious, non-sectarian, open discussion of eschatology. This is what I will be attempting to arrange for with the help of these other two individuals. One of these is Ron, and the other shall remain nameless, per his request.

The first effort will be directed toward the Sarfatti list. I have attempted to introduce this topic there on several previous occasions in the last few years. The general level of skepticism has prevented that from happening. We'll be making this attempt once again, now in a more concerted fashion. There will be a team effort, at least to a limited degree.

The frame for this discussion will be to construct a possible scenario based on a 'what if' proposition. What if the world is a supernatural construct. It was created, say, to serve in the self-discovery of God through the participation of us creatures. Furthermore, this purpose, in the context of this world, is intended to be achievable. That is to say that our task as creatures in this three-dimensional setting is intended to be completed at some point. This is the meaning of our 'physical' existence.

The question that is to be posed is simply, what would be the best way for us then, or now, to move on to whatever is to be the next phase of our existence, beyond the present space-time context, our purpose here having been carried out to its fullest possible extent, or at least to the point where additional costs can be expected to exceed the possible future benefits. In other words, we need an exit strategy, and I need a focus group to hash this over, at least in a preliminary fashion. The intention is to persuade Jack and his discussion group to temporarily take up this challenge. In that process, there may emerge a subset of folks who would be open to a continuing and more in depth study of this issue.

It may be that this is not actually just a hypothetical contingency. This may not just be a test. It could be leading up to an actual eschatological event. We cannot know that now, but, until such time, we want this discussion to remain contained and containable. We don't want or expect it to get out of hand. If, in the future, new information emerges, then we would have to proceed on another track.

What I think we can assume for now is that there is an actual 'phenomenology' problem. There are known to exist phenomena that are sufficiently anomalous so that if they were to be publicly disclosed, our modern worldview might well be subverted or deconstructed.

But the problem goes beyond just the question of epistemology. Ultimately there is an ontological issue. Reality may not be as solid or impermeable as we have come to expect. The universe may be more like a great idea than a great machine. It may be more of mental than a physical or mathematical construct. The world is not a machine, it is rather a dream machine.

Jack, of course, objects to any such characterization. He is a physicalist. Everything can be explained by physics, even anomalous phenomena. You just have to be willing bend your formulas to whatever is the necessary extent. But does he have a model for psychokinesis? Is there any conceivable physical model for PK? Consider spoon bending as an example. Would there not have to be visualization and targeting? Materialization would be another unphysical anomaly, and so would be remote viewing.

I am saying that the ultimate issue is the relative ontic priority of mind vs. matter. Anomalous phenomena are always directly associated with intelligence. They are manifestations of the power that mind ultimately holds over matter. Further, I'm claiming that these phenomena portend the primordial and final ascendancy of mind over matter. There is simply no formula for Creation as there is none for the Omega. Physics may be the means to an end, but it cannot be an end unto itself. We have had materialization, now we need to arrange for our dematerialization. How do we minimize the trauma?

I speak of our participating in the self-realization of God. This has been accomplished using the mirror of Nature. Our related sub-task has been our sojourn into the heart of matter. We have gone as far as we can in that direction. With the quantum and anthropics, we begin to see ourselves reflected in Nature. We now undergo the reversal of that sojourn. The return journey is likely to be very much shorter in duration. We come back home, bearing the pearl of great price: our wisdom and self-knowledge.

Perhaps more accurately I should speak of the de-physicalization of matter. The way to do this is to weaken the contextual relations that ordinarily keep the physical processes on track. Transiting through a portal would be an example of this. PK gets stronger on the other side. It is not clear how it would be possible to reverse this process. It is analogous to the notion of unraveling, with the quantum and mathematics acting as warp and woof. We might wonder if there would be any distinction in this context between natural and artificial systems. Imagine making the transit with a pacemaker and then returning.

[7/23]

Of course, I continue to have trouble explaining matter. Something that might be related is the psychology of eating and drinking, etc. What I need to ascertain are the psychic precursors of metabolism. Is the primal circulation of the zodiacal energies not related to metabolism? What is the metabolism of the mind?

Does food not have psychic properties? There must be a psychic ecology, or an ecology of the psyche. This would have to do with relationalism and functionalism. The same questions apply to numbers and words. Where does the dynamics arise for these abstractions? We're looking for the mainsprings.

But wasn't Freud attempting to grapple with the metabolism of the psyche? Are the appetites of the mind any less than those of the stomach? The dynamics of reproduction come to mind. Where is there a greater overlap of mind and matter? Mate selection must reenact the primal dialectic. I don't yet sufficiently appreciate the dialectic. We have the imperative of symmetry breaking relative to the Matrix. We are looking at the dialectic between heaven and earth, or mind and matter. What aspect of the mind is dual to the atom? What is the dialectic when projected onto matter? Surely the quantum figures in here.

I also wonder about the accounts of ghosts and ETs walking through walls. At what point do they go bump? Saucers are seen going into the water, but not into the ground. The bumping into walls has to do with super-symmetry, which is an aspect of space. Ghosts may bring their own space with them. There is also the repulsion of energy levels and of the Riemannian zeros. There is also the problem of particle identities and their coupling to the various force fields. Identity is a very abstract concept, but it is crucial to physicality of physics.

There may be two logical kinds of solidity: static and dynamic, or volumetric and ballistic. How much do both of these depend on atomic stability? To what extent is that stability a brute fact, or is it a manifestation of an eco-logic? As a relationalist, there can be no brute facts. What then is the stability of the ecologic, and how does it relate to physical stability? It must be something about the quantum that brings these together. Is it simply the projection postulate, or something more complex? How does a wall switch from being permeable to impermeable? How do two particles switch from being identical to non-identical? Where do the logics of heaven and earth come into contact, other than at a portal? Should we go back to the pokatok court? Is there a quasi-physics for heaven? What is happening when we see a

ghost? How much is internal, and how would the internal overlap with the external? As an idealist, though, I have to be careful about any such distinction. One person may see the ghost, while another does not.

[7/24]

He is another way to approach the portal problem. In transit, one enters into a lucid dreamlike state. This does not present a problem until one attempts to return back to this world. Only then would the state of one's body come into question. If, for instance, a camera or other recording device were taken along, its state upon return would also be questionable. There are various possible answers to these questions, few of which could be excluded *a priori*. Such questions could only be answered experimentally. The answers need not be the same in every case.

A physicist would want to know whether mass would or could be conserved in this process. The portal could not be treated as a black hole. The mass would disappear from this world. So it would not necessarily or obviously be conserved. The portal would be seen as violating the laws of physics. A gravimeter placed near the entrance would logically record a decrease in the gravitational mass of a transiting object. Too bad. Anomalous phenomena, almost by definition, violate the accepted laws of physics, if they are not simply hallucinatory. The portal process would simply cover a wide class of anomalous phenomena, or many such phenomena could be explained in terms of portal processes.

Psychic survival of death is the most widely acclaimed of all anomalous phenomena. Death then is a one-way, immaterial portal. There is a violation of physics in the posit of the psyche as a non-physical phenomenon. There is thereby suggested a metaphysical dualism between mind and matter. A portal that permits the transit of material bodies would, however, point very strongly toward an immaterialist, idealist metaphysic.

Although theism, is generally conceived in dualistic terms, the concept of Creation, in as much as it deviates from physical cosmogony, implicitly entails idealism. The Alpha and Omega, Eden and resurrection may both be seen as 'physical' portals between the temporal and atemporal realms. Our pokatok scenario, is just an attempt to set up a portal to transit from the outside, to make the transition from the non-physical into a 'physical' realm. Ultimately, both realms must be viewed as dreamlike, but a portal between them allows for a minimally discontinuous connection or transition between them. The BPWH strongly suggests that mini-portals would play a crucial role in minimizing the trauma that might otherwise be associated with an amillennial eschatology, i.e. our imminent confrontation with the Omega portal. A portal may be understood as a review of Creation and a preview of Omega.

[7/26]

There has been some barely perceptible progress. My prime interlocutor will tell select individuals that I may not be crazy after all. This pertains to the prospective Eschaton Focus Group. He will privately tell select participants that he is favorably disposed to the existence of such a body. To everyone else, the previous, long-standing protocol will continue to apply.

I requested that he explain this new protocol as being motivated by the phenomenology problem. He countered that any such admission would leave him open to too many follow-on questions. Instead, he will be telling Jack that this part of a counter-intelligence operation. He tried to explain this rationale to me, but I was unable to see any connections to eschatology. I don't know that Jack will swallow this either. Mr. P. may be best advised to revert to 'no comment' when questioned as to motivation.

I'm not sure how Jack will countenance this new initiative. He is certainly welcome to try his hand at

portal physics, but beyond the green door, the physics gives way to metaphysics. It is where heaven begins, it is hyperspace with a vengeance. It is the lucid dream-world. Jack is no fan of heaven, but what about the Matrix and virtual reality. How can we agree to disagree on these matters?

Jack may only countenance a portal as leading to a parallel physical universe, but this does not then count as being eschatological. It could be billed as an evacuation to escape from a vacuum phase shift in this universe. That may be about as close as he would be willing to approach to a full-bore eschaton. There is also the God problem. Is the putative phase shift simply a natural phenomenon, or could it be tied to a cosmic plan? This would need to be sorted out before we try to get more people involved. The others need not be exposed to a pissing match.

We could just say that this other universe will be less physical. It will be more susceptible to anomalous and psychic phenomena. The dear departed may already have transited, by other means. Maybe what is next door is an artificial universe. The best that money and unlimited energy can produce.

There is a meeting tomorrow with the secondary interlocutor. There will need to be a discussion of the present state of the aviary. Who can be reactivated and how, and for what purpose? There may also be a discussion of the Illuminati, per his request.

[7/27]

Where I can be helpful to Ron and, hopefully, to others is in my temerity in grappling with the biggest issues. The biggest of all is the God question. I am not aware that this question has ever been addressed in its fullest generality at any time in recorded history. On previous attempts there has always been an array of presuppositions which has sharply limited the scope of the assertions or discussion.

Theology would be the logical venue for entertaining the God question. That profession, however, has come to be polarized into either sectarian or secular denominated institutions. The ball has been dropped. If you asked me to name an author who has come closest to matching the above ideal, I would have to reference Augustine or Aquinas, but only with considerable reservation. Here I attempt to pick up the ball for, perhaps, the very first time.

There is now just one presupposition. God is a semi-rational actor, and we are semi-rational beings, both to the extent that entails an overlap of rationality sufficient for a substantive discussion. Without this assumption, we can go back to staring at the walls of our cave. That is the starting point for these web pages.

Rather early in any such deliberation, one encounters the issue of eschatology. Here has been no exception. This issue, if it cannot be properly set aside, will naturally acquire a high priority. That is where this discussion presently resides.

According to my theological reasoning, the best possible God will be self-limiting in favor of the creatures. This is particularly the case in regard to any eschatological issues. Creation is participatory to the optimal extent, and this includes the Eschaton. What does this imply?

The clear implication is that we creatures should be expecting to step up to the plate in a major way, come eschaton time. How could this be arranged? And what about the timing? We examine the possibilities.

I have not proven that there will be an eschaton. I have not proven there is a God, nor that this is the best possible world. Science, however, has demonstrated that the world is comprehensible, but that same science has no explanation for this paramount fact, and neither does pantheism. Thus does science, very expeditiously, lead us right back to the God question. Given an unnaturally coherent world, it is my reasoned contention that an (unnatural) eschaton is very probably entailed. The timing then becomes the

main issue.

The simplest answer is that the Eschaton could come at any time. It is our responsibility to be reasonably prepared for that eventuality. There has never been any discussion outside of strictly sectarian confines on the issue of preparation. What might such preparation reasonably entail? That bring us to the proposed eschaton focus group. That is our logical starting point. The first step is to set an agenda for this group.

[7/28]

The networking with the former avians seems to be moving ahead. There are now three of us in this new initiative. There are three more critical players to get connected with. There is much old business to rehash and attempt to resolve. I will soon be away from the computer on a two week vacation. By the time I return there should be a good indication as to the future of this initiative. If the results are negative with regard to the phenomenological problem, there will still be significant information to be placed in the public domain, as a guide to any future investigation.

If the results are positive, then there would be justification for briefing someone like Jim Woolsey, and others as well, including a legislator or two. And then, of course, there would have to be a journalist or two.

Now there is the matter of counterintelligence. Sophia didn't tell me this was part of my job description. I'm an idealist in every sense of the word. I have no doubt that this is the best possible world, not just for today, not just for tomorrow, but forever. We live here on the margin of forever, but there is nothing marginal about the meaning of every life.

There is talk of Armageddon. There is talk of division and dominion. But whose plan is this? Is this God's plan? We hear a lot about scripture, but who has the script? Certainly I do not. I have just what everyone has, a mustard seed of faith. And I have the sure knowledge that this faith is the cornerstone of our reality.

[7/29]

In other words, there are people who lack faith in God's infinite love. I have been there and lacked that, too. Only by God's grace does the mustard seed flower. And so there are folks who take these matter into their own hands. We all do, from time to time. This is part of our participation in Creation, but it is supposed to be a partnership. Sharing in faith, hope and charity is as far as the partnership is supposed to go. Crusading and jihad have always been viewed as questionable forms of participation, at the best.

The eschaton focus group might serve as a way to smoke out other groups who have more nefarious designs concerning the eschaton. The introduction of Aliens or ultra-terrestrials contributes additional uncertainty to the mix, and might well give pause to some potential bad actors. At the least, we could serve as a stalking horse.

In order to create smoke, one does have to play with fire. If the intent were to use the EFG as a kind of backfire, the plan could backfire. The preventive measure could trigger the disease rather than inoculate against it. This particular EFG initiative might be considered to be the least virulent form of the virus that could be constructed. Better then to do a calibrated release than to wait for some more random event. This is the minimal preemption of the eschatological force.

How might Jack & Co. view this operation? It will help to emphasize the physical aspects of it. Jack already has a physical model for a portal. The recent publicity given to the skepticism regarding the wormhole version of the portal might provide Jack's alternative with some extra visibility. What is less obvious is the political angle. Using Alien technology to put the kybosh on the Mossad's and the neo-cons' NWO would be a starter. The EFG, if properly presented, could become a distraction to the Christian right-wingers, further undermining the neo-con designs. We go back to the idea that the seeds of modern Millennialism might have been planted, in part, by the early Zionists, as a way of diverting attention from our ultra-terrestrial imperative. Our job is to break the chains that bind us to the mundane. Jack & I ought to be able to collaborate on this basis.

The conspiracy theorists see the Global Cabal as collaborating with the bad ET's to keep us chained to the Earth. This is similar to the Gnostic view that the Church was in cahoots with the demiurge, i.e. Satan, to that same end. Their quest was to find the magic formula that would break the bonds of the planetary *logoi*. Alchemy was just one spin-off of this effort. Their quest was to overcome the symmetry breaking to return to the Monad or Godhead.

The EFG appeals to the Visitors as our potential liberators. Their portal technology is just the ticket we need to ride. The *Hieros Gamos* need only be a step away.

[7/30]

I need to redirect attention from the sky to the ground. This is more of a hollow earth notion. Physicists will object. If the portals are already in place, it becomes more a matter of politics than physics. As Bill has pointed out, Jack has unfinished business and stuff to prove relative to his colleagues in physics. It will be hard to redirect his territorial instincts.

A counterintelligence angle comes with all those attempting to manipulate the eschaton and any associated messianics. The EFG is an attempt to false flag any such 'competing' groups. I'm not sure how Jack would view his own participation. I would need to work with Hal in the same fashion, but Jack may not allow that. Perhaps I need to go to Hal first, but neither Ron or BJ seem to be amenable. That leaves me with Gordon.

Will Jack buy into the eschaton as a way to evangelize his physics? That is possible. He has come close before. He won't want to miss the action. I need a road trip to Austin & SF. Ron will have to help me with BJ. Maybe Bill can help.

If Ron is doing this stuff, then there must be other intels doing the same, whether or not they subscribe to the premise. It's just another intel watering hole where every agenda gets its thumb in the pie. It's a game that no one can afford to ignore. With Ron, we can help to set a few of the agendas.

Jack and I have to agree how to divide the work and divvy the 'spoils'. If he won't give up anything, I'll be forced to take up with Hal and Gordon. He works the physics while I work the politics and theology. He seems to recognize the franchise I have with Ron, although he is wont to challenge even that. Jack will have to make some choices and commitments.

As for the eschaton itself, J & I can agree that there will be a general desire to leave the earth when it is possible to do so. Then we will get into the problem of our destination, i.e. will the desire be prompted by material or non-material remuneration? Does our destiny lie beyond space & time or not?

JS would agree that our ultimate destiny is at least in a virtual reality, but could that be distinguished from a metaphysical domain? And why not place that domain on the other side of the portal? Would another sojourn in space-time, a repetition of our need to leave here be any positive inducement? Is mere multiplication sufficient inducement? John Leslie would argue against our being at the start of an

exponential process.

Jack's scenario just doesn't make sense. If we're not the first ones, then where are we in the process? What is our special story? Have we not been left behind already? But how can I bring these physics types around to the metaphysics? How does their physics fit into the picture? Is Hal part of the problem or part of the solution? I'm going to have to cut them out of the physics herd, but that is the locus of too much of their identity. They have no other means of self-expression. We cannot just ignore the scientific enterprise. It must have a deeper meaning. There are some critical points that remain unconnected.

[7/31]

We may need to work parallel tracks through Jack and Gordon to other members of the aviary. There must be someone besides Ron who suspects an eschatological angle. At least they would suspect a social or religious angle that remains to be covered. It is not all just a conspiracy to keep us away from free energy. It is not just a technical issue. This makes it imperative to get back to Rick.

But how do we work the social side of this issue? If there is no deadline for 'transmigration', how can we expect to expedite it? There is no urgency. It is not clear where BJ fits into this picture. In this case I might just as well join a disclosure initiative. That would be the only positive alternative.

If Jack is given to believe that the EFG is only for counterintel proposes, he will not be able to treat it effectively.

[8/25]

Long time no blog.

We were on vacation, and then were getting our son off to college. Besides that I have been fairly busy in the Sarfatti email group. If anyone perusing these pages wishes to join that discussion, you may contact Jack directly, or just drop me a line.

A continuing issue for the EFG is to obtain the cooperation of the avians. I regret that resistance on that front continues, but I have not given up yet.

Without their cooperation, it will not be easy to maintain an effective eschatological discussion with Jack's folks who are mainly physics types. They have been patient so far. I would generally prefer to operate in dialog mode, and that will be my first priority, probably to the temporary detriment of this site. Jack has archived some of those exchanges in the past. There is a person who does that. I may not get around to doing that here; it can be tedious.

[8/29]

Dear Diary,

Bill says it's OK to blab here, because no one will read this, no one, that is, who would or could do anything public about what is written here.

You may refer back to the 5/1 entry, when the current initiative began. Yesterday there may have been the first break. One of the principals claimed to have received a classified briefing relative to ufos. I know of only one other person who has ever made that claim. This has made a big impression on me. I'm writing

here to collect my thoughts. Also doing it here because Jack expresses disinterest, and because Bill advises not to dribble this out in public.

Is this going to be sufficient to set the world on fire? I consulted with Gus Russo, the local author/investigator. He says there would be very little he could do short of getting his own briefing. The person who told me is certainly not willing to go public in the foreseeable future. The next test will be to see what Mr. P. says about this development. He has always maintained a posture of ignorance. This will now be more difficult, which is not to say that he won't keep trying. But will he admit that this is a possibly serious development, requiring follow up.

I was beginning to get tired of once again being caught up in the usual aviary runaround. P had gotten me back on the core story, which is mainly the Doty story which has been recounted on these pages, and in many places on the internet. What I was trying to do was get Rick to recount to me the reason he was given for the withholding of the info. I recall his saying something about potential damage to our cherished beliefs, but after centuries of the scientific deconstruction of our former beliefs, it's hard to imagine what beliefs might still be vulnerable.

For what other reason might the non-hostile visitors and their human interlocutors be holding back on the rest of us. About the only explanation that would make sense to me would be something of an eschatological nature. This was the only angle on the Doty story that was of potentially great interest to me. I got Rick on the line along with two other avians and started asking about this and he kept putting me off. In exasperation I asked him to confirm what he had told me of his story on the phone several years back. Still evasion. Then I started after one of the others, just to confirm the barest outline of the story. He in turn became very evasive, and this evasion began to register as peculiar and unnecessary. So I kept pressing, and that was when the above claim was made, by way of excusing the reticence about information that ostensibly is in the public domain.

Now what? I need to get a feel from P as to whether this claim was intended to be a deliberate part of this new EFG initiative. Or was it a fluke that everyone will now deny?

If we move forward, I will have to begin shifting from dealing with these matters as something hypothetical, into another mindset, another m.o. I'm not quite sure how easy that shift may or may not be. Death is an abstraction up to the point of a terminal diagnosis. It takes on a whole new meaning. That's where I am. It is not just my death that is at issue. Sobering. Perhaps I will not wish to venture further. After all the years of impatience, I now may drag a foot. Or not.

How many folks have reached this juncture, knowing the eschaton was likely in the balance? Who besides P and me? Even all the members of the 'putative' MJ12 might not have had a need to know this. They would know it by now, however. P claims not to have known until after my arrival.

[8/30]

When did P know about the book? My informant would have been briefed in the time frame of the **Hennessey**/Weaver meeting, i.e. c. 1990 [6/26/06 -- actually in 1988]. P would have been informed about then. They had both managed to penetrate. This would still have been fresh when I made the scene. It would have given some urgency to the crop circle phenomenon. This would have been when P disbanded the Phenomenology Group.

P's early comment about going to visit the visitors, could have been relatively serious. What about the other avians? What about the Red Book and Dale. That may have been what tipped off P. He learned that Dale had been visited after the Ft. Huachuca incident. But then why would Dale have been loose lipped, if Anthony was an MJ12 member? The gossip would have been contained? Dale and Rick probably would have seen the yellow book at about the same time, by c. 1985. There was an upswing in

activity about when Carter was finally briefed c. 1978. There might have been thought of going public then, c. Rick's 1987 TV show. Then again after the wall came down. Then eschatology became a factor, at least by 1991, and that quieted things down for awhile. Has John not been briefed? Yes, but not on the eschaton. Then we waited for the millennium and 9/11?! This does make my 9/11 speculation more likely.

How much have the avians compared notes? Surely Bill and George W have been briefed. About the eschaton? Would they not find it on the internet? Would they not have found out about Ron's special role? Not about 9/11. What about Straub? He must have been briefed also, before we met. He would have sussed the eschaton. The republicans on the ssci would have been briefed possibly because of W. Does this put Iraq in a new light? Would Straub not have been briefed relative to Bill? Maybe only his boss. What about Dick D'Amato? Ron would have been the youngest in the circle. Ron could have briefed the Chinese in the time-frame of the Hughes 'incident'. How do all these folks go on with their lives? They don't need to take it personally. Would Schnable not have suspected this?

If visitors could not have come up with a better excuse for reticence, the eschaton would have come up in the early days. When did it become more than a hypothesis? P was reported to have said he knew stuff that the pres was not allowed to know. This was by '98. Something besides the time-line and 9/11? Not the eschaton, however? Recall that Billy Graham was in this loop, so was Nixon. Surely Billy had a handle on the big e. That could not have been withheld from any President since Ike. There could hardly be a briefing that did not reference the big e, unless there were a major effort to spoof a bad alien presence. But you could not maintain those compartments. Leakage would be major. The bad alien story was mainly for external consumption, for those who knew something but were not briefed.

Still, a president would have to personally request a briefing. Maybe W forgot to ask. What about the VP? What about Gorbachev? Could the yellow book be transported overseas? How would foreign officials have their information validated? They would need a piece of the rock. Former presidents would play a role. Rick plays a crucial role in spoofing the story. How about the Hollywood types?

About now I will be attempting to track down Ron. I may try to meet with Dale, in this area, before going out to see Rick. If Ron is still on the boat, it will be difficult. I'll call BJ, but he does seem a bit on edge.

[8/31]

XXX, et al.,

There is more to be said about our situation:

In almost any persistent pattern of social interaction, there will arise issues of authority. Usually these issues are fairly well defined, and can be easily resolved. If not, then disputes will arise and there will exist various mechanisms that may be employed determine the legal or extra-legal authority.

We are here dealing with a very special problem of authority. Part of it is summed up in the clichéd cartoon of the space alien saying, 'Take me to your leader.'

In our case with the visitors, we may presume, that in some appropriate fashion, that request has been granted. If there have occurred any such interactions on US territory, then there would legally have to be some minimum of Presidential oversight. The protocols for those interactions would understandably have, at least, the tacit approval of whomever is the current President.

When someone tells me that they have not been authorized to divulge information related to the visitors, we may both assume that the authorization ultimately rests with the President. It should all be very straightforward.

Where do I fit into this picture? Well, consider the case of Susan Lindauer, as reported in this week's New York Times Magazine. Susan felt that our communications with Iraq had broken down. She took it

upon herself to be a back channel of communication between Baghdad and DC. She did this over a period of several years with the partial knowledge of Andy Card at the White House, and also in partial consultation with a former CIA agent.

Sound familiar? Needless to say, Susan has been charged by the FBI with operating as an unregistered foreign agent. She is free on bail, facing a sentence of up to 10 years in jail.

Is there not here an object lesson? Perhaps.

I too feel that there has been a breakdown in communications, cosmic in this case, and I too am taking it upon myself to make amends, apparently in contravention of a duly constituted authority. That is the way that xxx presently views my efforts.

There is a major caveat here: the putative cosmic message may address matters that would generally, and even legally, be viewed as religious in nature. This would be the case if the message were eschatological.

If this caveat actually did apply, the President would be in a legal bind: constitutional separation of church and state. What's a Pres to do? Hand the matter over to the duly constituted religious authority? Unfortunately there is no such thing. I am willing to speculate, however, that, at the very least, Billy Graham and the Pope would have been apprised of, and consulted on this matter. I am aware that John and Victoria have made several trips to the Vatican, for instance. If the visitors had wanted one of these gentlemen to handle this matter, I don't doubt that they could have arranged for a copy of the Yellow Book to be delivered directly to the Vatican. And quite possibly, that has already been arranged.

Am I now not digging myself deeper into the authority hole? Am I not only questioning the implied authority of the President, but now also that of the Pope?

My only direct knowledge concerning authority in this matter stems from my brief encounter with 'Sophia' c. 1977. After that encounter I was left with the distinct impression that I was being invited to operate under the authority of the 'Spirit of Truth', concerning whatever information was going to have to be revealed. BTW, I was not then an eschatologist. In 1991 this was the proposition that I put to Ron. It was several years later that Ron came back to me, in reference to the 'Aquarium', saying that 'everyone knew' that he was Catfish and that I was Sunfish. Do I need to review here the manner in which I have chosen to publicly interpret that remark?

These are the parameters under which I have chosen to operate. My only effective access to any duly constituted authority is Ron. Is this not also the case for each of us? It is only Ron who is clearly lodged in the secular chain of command.

I have argued and presented evidence to the effect that my interactions with Ron and my eschatological/spiritual proclivities have very likely come to the attention of the highest levels of not only our government, but of other governments as well. It may well behoove us to review the evidence and inference.

What I am suggesting is the likelihood that I am, through, Ron, operating as a contingent authority, i.e. we'll give the poor chap some rope and see if he can hang himself. I am just a part of a larger eschaton contingency plan and process.

Is it presumptive to suppose that if either the President or the Pope took serious offense to any of my actions, that the Ron & Dan show could not be very easily recalled and recanted? I think not.

Until such time as some better authority intervenes in this little soap opera, I contend that there is a strongly implied obligation for those already involved in this process to stay this course. Just by being where we are and when we are, we are the designated guinea pigs in this cosmic 'experiment'.

If you choose not to participate, my only recourse is a moral one. If you think I will not exercise that recourse to my utmost ability, and if you think my ability in that regard is lacking, well, shall we give it a try??

Dan

Bill and I are having trouble believing that the avians would never have gossiped about who did and did not get a briefing. Ron has had to give his own (skeptical?) briefings. How could he do that in good faith if he had not pressed this question upon his colleagues. How could they suppose he did not have a need to know? Should he not have been the first among them, after Rick to be briefed.

I would be very reluctant to enter into a contract to no longer discuss these matters with most other folks. I would have to be given a very good reason not to do that.

I now recall a point in time that the person in question told me that he had to submit a list of people he would normally talk to (about these matters?), and that he had to cross off many of the names. Ron and I were two of the remaining names, allegedly. But then I heard very little after that. I'm guessing this would have been around 1993. Perhaps Ron and I were not actually on the list. He was quite specific saying that he had not talked to Ron about it for the last 13 years. But would that mean that Ron has still not been briefed? Or, say, not until this past April? Perhaps Ron held out on purpose, as I probably would. Someone would have to brief the unbriefable, like me.

The security ground rules would have to be spelled out before being required to sign anything. That might give away a lot. How many turn it down? Ron would quickly surmise he had been left out. He must have had a back channel source that would pertain to me and the eschaton. He would actually have been in deeper.

This person said that 'we don't say we believe stuff on one level that we would deny on the classified level'. Thus they are not allowed to give out disinformation. It might have been convenient for Ron and the other to have gotten their different briefings at about the same time. But that would not quite square with his Los Alamos comment to me in '91. It might explain why in our final meeting with Chris, that we could only talk about tiger protection. Dick d'Amato would have been briefed relative to D, so why was I supposed to pester him?

Now it seems that Linda Howe may have been Rick's primary outlet for the core story. That would have been a decade before my time. Rick has always claimed that he was authorized to release this info.

But Rick is now claiming that he was not the source for some of what Linda allegedly attributed to him. Are we back to the Doty clones??

Rick has said that Ron was hanging around with a couple of MJ12 types. I doubt that BJ was.

[9/1]

OK, here is a synopsis of the briefing schedule or structure.

Witness briefing -- You are a government employee and an inadvertent witness or perhaps a celebrity, and your talking too much could cause problems. You are told that the situation is being handled, and that if you cause more problems you will have to be given the Bennewitz briefing. You will be told more than you want to know, and your mental stability will be put in jeopardy. 10,000.

AA briefing -- Alien Artifacts/Alien Autopsy. You have a need to know something. This is the lowest level. The emphasis is on physical evidence. You may be shown artifacts and/or films -- such as the Alien Autopsy film, which may have been a staged training film, with some degree of accuracy.

Techie briefing -- You will be told about programs to reverse engineer artifacts. You may be pointed to the work of Hal Puthoff. This briefing may just be an extension of the previous one. In both cases we learn that the aliens are non-cooperative. They are withholding technology until we are prepared for it.

5,000.

Yellow Book briefing -- You are given a synopsis of the history of visitor/human interactions. There is more emphasis on the 'religious' content. You are told that there is a message that we don't want to hear. About one thousand people have reached this level.

PE/Chicken Little briefing -- This is the Presidential Eschaton briefing, only for cabinet/senatorial level and up, but only very few of those, like the DCI and heads of intel committees. Billy Graham often presided. They may be warned about the R & D show, which they could also easily discover on their own. 100 at this level, not counting whomever has transited the portal. This level likely connected with the Red Book. BJ was not told about this book. Some foreign heads of state and DCIs have access. Straub got this just before our meeting.

TX11 briefing -- Too sensitive for the Pres. Ron got this briefing c. 1998 when he told Susan that he knew stuff that the Pres could not hear. TX11 was the 'eschaton code' I fed to Ron c. 1996. Ostensibly it referred to the 1999 eclipse, but in retrospect it also referred to IX11, get it?? This level has to do with specifics of the time-line. 10 at this level, mainly coordinated by the visitors. This may even be above MJ12.

There you have it. This is subject to emendation, of course.

To go beyond the witness briefing you need a religious base or support group, or your own spiritual resources. Otherwise, paranoia is the result.

My guess is that BJ may have, for those 13 years, thought that he was above Ron's level. Only now is he guessing otherwise. From what Bill said at the time, I can now deduce that Hal may have figured out this structure when I met him at the SSE meeting in Charlotte, c. 1993.

Security is maintained by graduated releases, such as with Rick and the AA film, not to mention the R & D show, and the rest of Hollywood. Now the end game comes into play.

The above is a grossly oversimplified schematic. Every level of briefing is tailored to the situation. There may always be gossip and speculation that blurs the levels.

Is the Pres told there is another level? Does the Iraq business fit into this other level? How much input from this level goes into the White House, and in what manner?

[9/13]

In preparation for the first EFG meeting on Wednesday, I posed a counterintelligence problem: consider the possibility that the Aviary might be a pro-active, preemptive move against attempts at the hostile exploitation of phenomenology. It could function as a backfire to contain and control the larger conflagration.

Would this make sense even if there were no phenomena, or no visitors? There are two problems. Such an entity could quickly come to know the truth of the matter: if there were any core to the phenomena or to the exploitation of them. Would it not then be able to stand down? Has it done so?

This leads us to the second problem: my own participation relative to the Aviary. Up until last May, I could have said that 'we' had stood down. Since then there has been an upswing in our activity. Was there simply another outbreak that needed re-containment? With my involvement, is there anticipated another outbreak of eschatological fever? How then would the backfire strategy work? Would it not backfire?

The EFG simply does not fit into this counterintelligence rationale. Is it preemptive messianism? Preempted by whom and for whom? We'll just have to find out. Little doubt remains, however, as to the fact of oversight at the highest levels. For instance, the message that the President was 'furious' had only one intended recipient. Was the Anderson article a spoof? I'd say it was too subtle to be that, yet, too obvious to be other than a signal. The eschaton is not a toy. I cannot imagine who might toy with it. The Ron & Dan show is much too unlikely to be a mere plot. It is more like a surprise that is still unfolding.

Then there is the problem of the wire service. There will have to be an artifact or a signed statement by someone in the chain of command. We could arrange for an editor to have a visitation, and then print a background article that would include hints of eschatology. This sounds about right. It might already be in the works. The editor would talk to GHW and then have an interview with Charlene. Only the background story would be published. There would be a stringer's name who would handle the follow-up questions. This would get the internet heated up. There is not much more that I have a need to know at this point. Is there anything else to happen first? After thirteen years, it wasn't going to take much to get me back up to speed. Who else must be brought up to speed? Who if not a journalist? Possibly someone like Steve Bassett, but he is stuck with the ET scenario. He could not extricate himself from that, politically. Nor is there too much more that Jack could do at this point without sounding flaky, relatively speaking. I could ask to bring a journalist to the next BJ&R meeting. There may just be a built-in hold as in the Shuttle launches. If so, they ought to be able to tell me. The article would allude to phenomenology and the eschaton. That would be sufficient to provide me with leverage on the internet. It would contain some of my phraseology. I would tell folks that it was coming. That would be a big deal. I could do a draft of it here. I'll have to think about that.

The article would have to include an interview with a former government official, possibly Woolsey. There is a serious problem with phenomenology, which could impact our scientific worldview. This would be sufficient for my purposes, especially if I were given advance notice. This would also justify my consultation with philosophers and scientists. That could be done as part of the EFG initiative.

Would or could this article avoid any mention of ufos? It would have to refer to a specific phenomenon. Would the mere granting of the interview be a sufficient news hook?

[9/14]

I don't see how any mention of phenomenology can avoid the topic of ufos. This would apply to any interview of Woolsey on the putative phenomenology problem. Could that be limited to crop circles, for example? What about dredging up remote viewing again, and say the case is not closed? Just consider the Phenomenology Network. Would it have to mention Ron? Could Jim deal with it? All we have to say is that the door cannot be closed on phenomenology. And this would be apropos of what? Some recent example? Perhaps it could be given a postmodern slant.

[9/21]

It looks like the EFG is back on hold until the next meeting, which would not be before the middle of next month. Presumably, with each visible step that I take, other less visible steps are required. I shake the tree, and then others wait to see what falls out. It can get tedious.

In the interim I would like to get back to my perennial problem with atoms. The problem is whether and how to ascribe upward causation to atoms. Phenomenal cycles can carry much or most of the causal burden of atoms, but perhaps not all of it, at least not with the present understanding of such cycles. I'll need to consider special cases individually. One such is to explain the functionality of medicines. To explain penicillin, one would first need to explain bacteria, which in its turn entails the explanation of

cells in general. This brings us back to the basic metabolic cycles. If cells did not exist, we would have to invent, which we have.

Given the hydro-cycle, atoms and cells fall into place. One could say the same of germination.. That brings up the issue of evolutionary coherence. This may also be a basic need which brings us back to Jurassic Parc and even Pokatok. This brings us back to Aristotle & Plato. By the way, there is a good article by Max Tegmark on [parallel universes](#) that contains a brief but significant discussion of A & P and the nature of reality, toward the end of the essay. The question posed is whether reality is patterned more on words or formulas.

Jurassic Parc could be greatly facilitated by implementing a goodly measure of Lamarckism, but it would be difficult to control or limit. There is also genetic engineering, begging the question of materialism. One would need an exit strategy for any experimental process. How difficult is it too turn teleology on, and then turn it off? Then consider the teleology of medicine, getting back to the original problem.

[9/22]

We have a division of labor between internal and external teleology. To what extent may the Telos avail itself of human cognition, after the fact? This would just leave us with a bootstrap problem to solve, but we already have that with the ouroboros. This would also entail upward causation at the human level. Could that process not be translated to the atomic level? From whence would the atoms derive their substantiality, and would it not require consciousness? This might tell us something about the aviary/MJ12 phenomenon that does seem to be critical in the in the interface between cosmic and terrestrial intelligence and counterintelligence. It could be that mathematics is playing the role of Cs (actually more like instinct) on the atomic level. In that case the Av/MJ might be the MGrp, the fearful symmetry.

What then can be said of medicine? Think of the shaman and his potions, a special dietician, using interspecies communication. Certainly there are formulas. Is the bomb just another potion coming out of the anthropic MG? The physicists were the midwives, using formulas instead of forceps, to bring down the solar bambino, which is also CL and the Islam flag.

If logic did not exist, could we have invented it? Ditto for the electron. It is how the chain of being becomes the ouroboros. That brings us back to pi. A tiger named Pi? In many of these cases there is a potential chain reaction which can be eschatological. We get to pick our potion?

It is not clear how to apply teleology or the observer principle to math. How do we bring Aristotle to bear on this subject? Is not the BPW akin to the fixed Platonic Good? What is the basic difference between instinct and logic? If math didn't exist, either we or the electrons would have invented it. Could there be any virtual sporadic groups, like Regge resonances? The sporadic groups involve finite projective geometries and lattice packings. There is an organic quality of math, for which Plato cannot account. This quality may be perceived only by an organic being. Relationalism abounds.

[9/23]

Today I meet with CF and a sometimes reliable source to see about connecting some aviary dots. What did they know and when did they know it? How many sources? Why do some talk, and some don't? Is anyone in charge? Is Charlie? Or is this a Matrix operation? Just some basic issues. I have to be careful about 9/11 with this chap. Not sure how that might wash. I don't think he sees a plan. He sees us as being subjects of ET. What about the Yellow Book? How does he account for that? He says they are here mainly to create more ETs out of us. That 'hybridization' stuff can fit into an 'evacuation' preparation

scenario. Is there any other rationale? Apokatastasis is not big on his list. It's not clear whether GN wants to fight the ETs by stealing their technology, as with Jack.

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7/9/04

More of the Same

My poor neglected diary, but the more things change, the more they stay the same.

The meeting with Gordon N. did not go well, in my estimation. This guy is a great actor or entirely clueless in Las Vegas. This is the Forrest Gump of assassinations and tape erasures. He could stumble into MJ12 and stumble right out again.

I demanded a meeting with CF on Friday. He says I am too impatient with Gordon. Be that as it may. I'm not working for Central Casting.

I did have three questions for CF. With regard to the Woolsey briefing of GHWB, he tells me not to waste my time. The presidents cannot be players. You tell them what you have to tell them, and then hope you don't have to put them down. Democracy and capitalism are not the be all and end all of human existence. Was JFK dumb enough to get himself and his brothers sidelined? Did they mean well, or were they trying to upstage Charlie and Sophia? Headstrong, I think they call it. They never knew what they were going up against until it was too late. Now there are better safeguards in place.

As for BJ's briefing in the desert, it had to do with reverse engineering. There is some truth to that idea, but it ain't about saucers, Hon, it's about Creation, if you get my drift. BJ is still POed at me and still on his code of silence. Each to their own. CF is bringing BJ back to the company in three weeks, but evidently he forgot to tell him, so I had to.

Finally I asked him about the Anderson article. What article, he asks? Well, then, you've answered my question, says I. Long pause..... Oh, that article, says he! Typical.

It does turn out that CF is buddies with Porter. That could be interesting. He may get a Bigelow on his floor, instead of the usual newspapers. He did wonder about Bill doing a write-up on Gordon. Bill has been thinking more about a reprise of the AAE article done with REG, but placing it with Tina Brown in a few months. Do you think that we or she are ready for that? That would really be humping the ol' timeline. I'll have to ask 'Dr. Felini' about that. Hey, that's a good one, Bill!

Dr. F did manage to throw a curve, he always does. This was an old curve, but with new spit. It's about the missing source. Seems like we did really have a 'five martini' source back in the 70s with Grillflame. But it weren't Pat Price, and maybe not even Charlie. Might it have been Sophia/Graff, without the Graff?

My response is that the source probably never went away, but just shape-shifted, as usual. Witness TX11.

I'll have to ask him next time about the missing money that Dick D'amato went chasing out in the desert. How much is missing? Is it just billions, or could it be trillions? There aren't that many grains of sand out there. How much would it cost to buy a doormat for the Green door?

What next? Who knows?

There is still the question of how Gordon got hooked up with Hal. This appears to have happened under the aegis of the LA Scientology chapter referenced on the previous page in connection with Parsons. Dr. F. is not innocent of such a connection, either. It is a small world.

[9/29]

It may well be that the timing of the activation of the EFG was partially geared to the election cycle,

simply to remove that additional variable. Related to this timing is the change of DCI. That would indicate that the agency would be the focus of governmental shifting, rather than the administration proper.

The Iraq business is just an extension of the cold war: a focusing distraction that also provides some cover, particularly on the intelligence side. This would be adequate justification for a minimal loss of life. The heightened clash of cultures and religions does provide a suitable backdrop for the EFG/Y2C.

There is a second meeting today with BJ. He has been the most vocal opponent of the EFG. I would like to see some movement, but past experience argues against rising expectations. How can he stand up to the JackA91 and John16? Is the handwriting not on the wall? Is it not a *fait accompli*?

CF has pointed to the missing Source as being of greater intelligence significance than the visitation, per se. Is this simply another pointer to the EFG, and its linkage to 9/11? There were also the exchanges with BobbyK, NancyE and ChrisS that point to the 'take charge' phrase used on CompUServe, and underscored by JackA.

BJ must understand that the sequestration had a sunset provision from the beginning. It makes no sense and could not have worked otherwise. It was an acclimation project from the beginning. The EFG is the logical denouement of that project. It was never just an addendum.

Also there is the likelihood that Osama is at the PE/CL level. Iraq leaves him undercover. He would have a role to play in the EFG. This would also relate to the 9/16 Zoo meeting. Everything happens at the Zoo. Does this mean there might be ~10K folks at this level? Is that a stretch? What can we expect, leading up to the election? Any more 'surprises'?

My next step might be to get cranked into the Arlington Institute. I'll have to ask about that.

OK, so the meeting turned into a phone call. It went perfectly well. He remains open to most ideas, and as long as we can communicate, that is the main thing. Whatever reservations he has, can probably be worked around, and may be useful as points of discussion.

CF had stated that the reverse engineering program is a fiction, useful or official though it may be. I stated that I had never supposed that visitation and engineering had to be connected, but BJ stated that in his briefings they always were connected. If CF had wanted to deny the visitation, which is my thing, he would have done so, but, no, he singled out just the engineering component for his skepticism.

Also BJ had heard about the prospective promotion several months ago from someone he considered nutty. This is in accord with my conclusion that this has been in the works for some time. It is part of the main timeline.

At this point I should switch back to email mode, but don't go away.

XXX,

Permit me please to burden you with some additional speculation. You are encouraged to play the Devil's advocate here, if that role continues to suit you.

The major item on my plate is the putative promotion. As you know, I have been waiting for the breaking of the 'glass ceiling' vis a vis the EFG. This would be tantamount to that. If CF becomes more visible, then so surely will the eschaton, and I'll wager that is the whole point of it, with all due respect to CF himself.

The fact that you may have heard about this several months ago does tend to confirm this view: that it is part of the main timeline and not just something fortuitous and *ad hominem*. That would have been about the same time that Ron moved to reactivate the EFG, strong correlation. All this goes back at

least to the Anderson 1992 article, and probably much further.

This then raises the main issue between the two of us concerning my proactive stance relative to the alleged eschaton. You are not discounting my eschatological speculations. BTW, what are your independent sources on the eschaton?

My views of it are heterodox in the extreme, by way of anticipating your questions. I see us as the co-creators of this world, and, in fact, our participation in cosmogenesis, reaches a crescendo in the frame of the eschaton. It will be a very deliberate and extended participation on our part, very different from the usual Rapture scenario.

It will largely be orchestrated by us and for us, speaking as a Universalist. The whole visitation process has just been a run-up to this eventuality. The eschaton baton was being passed to us from on-high. The ball is now almost completely in our court.

[For the sake of argument, and to distinguish this from the Rapture, I like the Green Door hypothesis. Charlie and Charlene came here by way of the GD/portal/stargate underground in area 51, say. That is also meant to be our 'evacuation' route. You may take it from here.]

The EFG has been groomed, rather carefully, to put a public face on this previously sequestered preparation. That is just a continuation of what I have been doing from day one in 1991. The Anderson article was a very significant early endorsement of this process. But now it will have to become more visible. I don't see the possibility of many more baby steps here. At some point it will have to be like jumping into the cold shower, but it will be more like a hot stove.

If the CF and Dan show was ever going anywhere, then this is it. He is riding shotgun, almost literally. I get the fun part. If I were God, this is how I would have planned it. This is the best possible rapture in the best possible world. I would be happy to argue this point with you and anyone else. That's my job!

Let us converse about this. But you do understand that this conversation will have to be expandable, sooner rather than later. The conversation starts with you and me, but it cannot end here, certainly not in my estimation. We will have to establish an expansion protocol ASAP. No?

Dan

[10/05]

I will be meeting with Steve Bassett this evening. My advice will be to caution about fighting against city hall. Among ufologists there is the presumption of connivance between the establishment and the bad aliens. There is the further presumption that the good guys will prevail.

This implies a very considerable myopia on the part of the bad guys. It implies that they are deliberately picking a fight with cosmic intelligence. Would this not be a very dumb move? How many people in the world, if given a clear choice, would side with the devil? This would be tantamount to nihilism. If there are nihilists in the world, you would not find them ensconced in the establishment. True, the establishment might attempt to resist an NWO, but not if it was a *fait accompli*. More likely, the smart money would out in front on any NWO. Capitalists are not genetically disposed to going down with the ship. They would not be where they are if they were. The visitors have the contrary problem of keeping their potential suitors at bay for as long as possible.

How do the visitors manage to remain incognito for an indefinite period? They can manage this only with an excellent rationale. It would be hard to imagine a more adequate rationale than that of preparation for an eschaton.

[10/7]

Permit me to use this space to compose a message to Jack.

Jack,

I have to wonder, then, whether there are any limits that can be placed on the power of the mind.

Is there anything that could prevent intelligent beings (IBs) from manipulating the laws of physics. For instance, are there any reasons why an IB could not create a universe with an arbitrary set of physical principles and parameters?

Are there any limits on the robustness of a simulated world that an IB could create?

Is there any good reason to suppose that our world is not one of these created or simulated worlds?

Is there any a priori reason to suppose that Platonic worlds would be favored over Aristotelian worlds, using Max Tegmark's terminology. Physicists like to assume that we inhabit a Platonic world with Aristotelian appearances, but we do not know that it is not actually just the reverse.

One problem here is that we do not know what is the ground or source of existence.

On Tegmark's view, all of the above are possible and, therefore, probable, and equally so.

We would have then complete ontological neutrality: there is no distinction between possibility and actuality.

If there is no distinction between possibility and actuality, then there is no source of being. If there is only actuality, there is no possibility or potency, and so no source. This is not in accord with the inflationary model of cosmogenesis. It is in accord, though, if we take an trans-temporal perspective.

If there is, however, an actual source of being, that totipotency is susceptible to being co-opted by a principle of vitality. I suspect that is the case. It would be like the thermophiles living as close to the vent as possible, and thus potentially regulating that source.

Another avenue to the same conclusion is to adopt an observer principle: no unobservable worlds. There is then a vital selection principle attendant upon the Source.

Jack,

Clearly your powers of imagination exceed those of Scott.

But the situation of Alien contact is a challenge that ought to truly stretch our powers of imagination to the utmost, assuming there are even any limits in that regard.

If there is ever going to be a motivation for us to think outside the box, then Alien contact ought surely to provide it.

This will certainly be the case if we are dealing with UTs rather than mere ETs. And we surely do not know yet which situation pertains. Are our visitors from Planet X or from Dimension X, or both or none of the above?

How do we know that they do not bring their own reality with them? How do we know that they are subject to our laws of physics, or to any laws at all?

Why is it that this situation, after all these years, is still being handled by intelligence officers and not by scientists?

Do you really suppose that the best minds in the world have not already been recruited to examining these data, probably being given more data than you or I have access to?

Do you suppose that Ron has not had to give briefings at the highest levels? Do you suppose that the possibility of a scientific explanation is not frequently raised?

I submit that the real data have a degree of strangeness that places them outside the physics box. As a physicalist, you may have difficulty countenancing that possibility. Can you not imagine a phenomenon sufficiently strange or anomalous to place it outside the physics box? It would only take one such event to blow your reality out of the water. Do really you want us to bet the future of our civilization on the possibility that not such event has or will occur?

MJ12 cannot afford to bring their biases and prejudices to their work. They cannot afford to be constrained by metaphysical prejudices such as your notion of physicalism. We pay them to consider all the possibilities, do we not? You are singularly unwilling to do that.

Is there no scientist in the world to whom you would be willing to submit your ideas and formulas? Is there no physicist in the world who could peer review your work?

If not, then what are the rest of us supposed to do? Are we supposed to turn over the control of MJ12 to you, just on your word. Imagine how much faith in you that would require of us. And I thought you said there was no place for faith!

What is left for us to do?

[10/12]

I am currently reading [The Twilight of Atheism](#) by Alister McGrath (2004). It is given only 17 mostly unenthusiastic reviews (sales rank 9,255). You may compare this with [The End of Faith: Religion, Terror, and the Future of Reason](#) by Sam Harris ('04). This has 123 mostly enthusiastic reviews (sales rank 33). The reviewer for [Salon](#), Laura Miller, writes:

There's something inadvertently eloquent about the fact that Alister McGrath's "The Twilight of Atheism" and Sam Harris' "The End of Faith" have been published within a month of each other, as they so perfectly illustrate the triumph of heat over light in this debate. The first book is a semi-disguised crowing session about the subsiding of godlessness in the Western world, the second is a 336-page fulmination on the evils of religion and the urgent need to crush it before it kills us all. [...] It's enough to make you suspect that it's no longer possible to have a real conversation about religion.

From the reader response one may gather that Atheism is not riding quietly into the sunset. There is a tone of stridency in the latter reviews, quite lacking in the former.

My quarrel with McGrath is in his disavowal of any evidentiary basis for either view. It then is a matter of taste. The problem is that the scientific understanding of facts is incommensurate with that of a metaphysical understanding. There are two types of evidence. Is the choice between these two paths also a matter of taste. I think not, simply because the metaphysical view can embrace the physical in a way that is not and cannot be reciprocated. The metaphysical or spiritual view is capable of much greater comprehension and coherence, than is the scientific. Science may be universal, but metaphysics is cosmic. Science works within a state of denial of anything metaphysical. That denial is the basis of its methodology. Spirit is all encompassing. Science presumes only efficient causes. Metaphysics accepts all causes. Immaterialism can comprehend materialism to a degree that cannot be reciprocated or even countenanced by materialism.

It is true, however, that I do still struggle to find a comfortable repose for efficient causes in the scheme of final causes. Jaegwon Kim suggests that final and efficient causes are incompatible in dealing with mental phenomena. I have yet to formulate an adequate response. I continue to nibble around the problem. I am not entirely confident that the elevation or reification of cyclical phenomena can measure up to the task.

Physics does not recognize causes, nor even the directionality of time except in the phenomenology of

thermodynamics. In, general, science does not pinpoint causes except when dynamic equilibria are disturbed as in the phenomenology of disease, or in other catastrophic incidents. Storms are not given specific causes, but are seen as components of a complex dynamic system. In ecology, predators and prey are two components of a system and of an extended food chain.

Previously I have equated materialism with reductionism and so with atomism. Presumably atoms do not countenance final causes. Neither do the laws of physics. You may only ask if a sequence of events is lawful or not.

Atoms don't strictly exist for physics. They are hardly even theoretical entities. What exists practically are the mathematical methods for making predictions. The methodology only speaks directly to observables or measurements. Particles and fields are labels that, at best, may be attached to some symbols. The predictions are only probabilistic.

Where atoms figure more directly is in the phenomenon of evaporation. How is an immaterialist meant to cope with this? Do we merely need to point to the hydro cycle? Elsewhere I have fallen back on the archetypes in the scheme of AZO/X/QRP. Given the hydro cycle and this scheme, something resembling water molecules ought to fall out or emerge without too much difficulty. Does this credibly spell the end of materialism? Optimistically, sure. Without a backup team, this ought to pass first muster. It should be suggestive of further research. Presently I feel no pressure to extend this scheme by myself.

It is one thing to have atoms emerge archotypically, it may be another thing to have them behave properly in all their multiplicity. Do we need to confer upon them a substantial individuality? Particles in physics actually have no individual identity. They are perfectly exchangeable. Identity, then, is something metaphysical. It is this (and only this?) something extra that seems to cause the conceptual difficulty with immaterialism.

From whence comes identity? Does it not come from introspection? Can that, or must that introspection be applied to pebbles and grains of sand? Do they have any self-identity, or is it only conferred by sentience and memory? When does a rock become a 'pet rock'? A point to keep in mind here is that all identity is only ever probable, it is never absolute. No identity is immune from loss or theft. As something purely relational, actual identity cannot underwrite the necessarily absolute and metaphysical claims of materialism.

My further claim is that physicalism, without the metaphysics of materialism, has no metaphysical basis of its own. It is just a useful methodology as noted above. Without its assumed objective materiality or physicality it is merely a mental construct that would be appropriately susceptible to a teleological override. Need we argue this? The least action premise of physicalism is well situated within our best possible world.

[10/13]

The Creator, X, conspires to break the symmetry of Z. Alpha becomes the primordial game of [Pokatok](#), and the Omega goes back to X again in an ouroboric manner. The A to O is spanned by the QRP archetypes, the metabolic cycles, R, being the principal of these. The ball court is part of a [Jurassic Parc](#). The primordial physical object is the ball itself. I'm not sure what would be the most effective way to introduce the reproductive cycle, but it could be patterned after the ouroboros. The Zodiacal cycle is the seed that grows into the A/O ouroboric cosmic circuit, as part of the dialectic bootstrap. Seed production is a key step that remains obscure to me. The archetype of Pi may come into play here in the form of $e^i \pi$. Here we have a logic circuit, of sorts.

Is there any way to rationalize the origin of the DNA code? Science does not accept such a challenge. It can show us a sequence of steps and say this is how it happened. We are left to wonder about other

possibilities.

To introduce teleology is easier said than done. Can a DNA code be worked out after the fact of reproduction, or must it be plugged into the process at the start? How can we relieve the creator of the burden of complexity? In some sense I am attempting to naturalize Creation with a reasonable use of teleology. The Telos is in the details.

[10/14]

We may wonder as to the limits of complexity. Perhaps these limits are to be realized only in the Eschaton. That seems to be the way we are headed. This complexity will be tantamount to organicity. Speaking of which, we may wonder how biological complexity relates to social complexity. The biological is likely a reflection of the social.

Is there an optimal complexity? Is complexity good? Is it a case that everything that can go wrong will go wrong? The greater the complexity the more we must rely upon the invisible hand to maintain the organic functionality.

We might also wonder if the Monster Group will define the limits of mathematical complexity. The Riemann Hypothesis may go beyond that limit. But the RH also speaks to mathematical organicity, whose source still eludes us.

We have also noted the physical complexity to be found in the static limit of the infrared catastrophe. Every particle in every galaxy must contribute to the local fields. Does this not place too great a burden on the ontology of physicalism, pointing us back toward teleology? May we anticipate the complexity of a GUT?

We might also wonder about the role of computers in augmenting or alleviating social complexity. Could computers ever contribute to our organicity, to our *Gemeinschaft*? Consider also the role of capitalism in that regard. The two problems may be closely related. Whither economics in these end times?

Will there have to be any phase changes in the above systems in order to clear the way to the Eschaton? Would we be able to view such phase changes as other than catastrophic, except in retrospect? For instance, it might require a breakdown in the external infrastructure in order to jump-start its internal analog, such as from telephony to telepathy. Any such sudden transition would likely entail enormous loss of life, and so be unlikely in my estimation, as not compatible with the BPWH. We may anticipate the terrorist threat to remain mainly a threat, where it may well contribute to cohesion. The nihilists contribute to social cohesion, the way a vaccine contributes to the immune system.

Let me refer you to Andy Denis' ['The Invisible Hand of God in Adam Smith'](#) (2005):

Adam Smith is revered as the father of modern economics. Analysis of his writings, however, reveals a profoundly medieval outlook. Smith is preoccupied with the need to preserve order in society. His scientific methodology emphasises reconciliation with the world we live in rather than investigation of it. He invokes a version of natural law in which the universe is a harmonious machine administered by a providential deity. Nobody is uncared for and, in real happiness, we are all substantially equal. No action is without its appropriate reward – in this life or the next. The social desirability of individual self-seeking activity is ensured by the 'invisible hand', that is, the hand of a god who has moulded us so to behave, that the quantity of happiness in the world is always maximised.

Shades of the BPWH! Also note Andy's thesis wherein he treats holism vs. reductionism in economics, [Collective and Individual Rationality](#).

There are a number of remarkable passages and quotations in these works.

At the level of appearances, Smith says, the world throws up phenomena which appear incoherent and therefore inflame the imagination. This inflammation is to be regarded as a disagreeable sensation. 'When we first encounter anything that is not familiar or expected, Smith argues, we are struck by the feelings we call Surprise and Wonder. These are not welcome feelings.' (Heilbroner, 1986: 15) The job of a science is to soothe the imagination by suggesting connections between things, and by tracing the unknown back to the familiar, so that the observer may regain his tranquillity....

[...]Or, more pithily, 'it is the end of Philosophy, to allay that wonder, which either the unusual or seemingly disjointed appearances of nature excite' (Astronomy IV.34). We do not understand what we seek to explain by science, 'but by categorizing things we come to be at peace with them ... We draw the venom of Wonder by applying the poultice of familiarity' (Heilbroner, 1986: 16).

For Smith, therefore, it is just irrelevant to talk about the truth or otherwise of the findings of a science – what matters is its success or otherwise in 'smoothing the passage of the imagination betwixt ... seemingly disjointed objects' (ibid), it is this criterion alone which we should bear in mind when considering the sequence of schools of thought in a science such as astronomy:

Modernists would deny all such allegations. Postmodernists would likely nod in agreement.

(As an aside: it may be that my cycles and Descartes vortices are not unrelated.)

A challenge is pointed to here: finding a way to reconcile Panglossian or Stoic conservatism with interventionist liberalism. I suppose they may only be reconciled in the eschatological context. Our participatory eschaton will be an enlightened intervention based on holism. Wanting to take charge is ingrained in human nature. That is a necessary ingredient of our apokatastasis. Of course, it is the conservative entrepreneurs who are the most interventionist of all.

I would like to get back to dealing with the origin of complexity *per se*. Certainly diversity has intrinsic value, and there is a strong correlation between diversity and complexity. The principles of relationalism and coherence render the complexity organic.

But there are limits to diversity, particularly within species. Evidently there is also a value to group identity. This is particularly true for self-propagation and mutual protection. This is the case for both organisms and cells.

One explanation for the invisible hand that can operate on multiple levels is 'morphic resonance' as introduced by Rupert Sheldrake in [A New Science of Life](#) (1981). It is similar to Waddington's notion of the chreode, a canalized pathway in epigenetic space. His morphic fields entail only a cosmic memory and limited teleology or downward causation, but not intelligence. They would operate in conjunction with evolutionary forces in the biological and psychological realms. It is a frankly dualistic model on the biological level, the morphic fields being non-physical.

To the extent possible, I wish to off-load the details of Creation onto the creatures. The complexity uncovered by science may be attributable in part to the scientific enterprise itself, using a robust form of teleology. I attempt to provide a plausible narrative for this process. Molecular biology presents a major challenge. The evolutionary appearances must be saved by all means available. Evolution is the rationale for biological coherence. Lamarckian processes could certainly be employed under the aegis of teleology. I'm skeptical about using Lamarck on the cellular scale. This would require a robust cellular intentionality, but this may ultimately be what the doctor orders. The fact that I cannot imagine such a consciousness, should not be a real obstacle. Are there suitable metaphors for molecular systems? Could there not be molecular elementals? We would end up with a molecular version of pokatok. The elementals would represent the collective intentionality of the scientists as projected onto each component. We are lacking a relational matrix. Elementals may be a version of Leibniz' monads or Descartes vortices. With or without windows?

[10/15]

I would like to be able to ascribe an elemental intentionality to the biological proto-cycles, as a way to jump start the biological details. Anything to avoid material atoms and aeons of evolutionary time.

With molecular biology, we have a problem similar to that posed by Berkeley's 'tree on the quad'. What prevents the tree from walking away in the middle of the night? The problem is exacerbated in the case of a person attempting to return from a sojourn through a portal.

With immaterialism, is there not the constant threat of dematerialization? I am disposed to employ the Principle of Sufficient Reason. Once the tree has been conjured, there is no good reason for it not to stay conjured. If the tree is imaginary, then why would it not be fleeting like our imaginal images usually are?

Or are they. We can commit images to a long term memory, where they may always be recalled in context, and it is not even possible to remove them from a given context. There is an inherent stability.

I would like to push the PSR into a more proactive role, as in the filling of our blind spots. In case in question, our blind spot is microbiology. The blind spot is filled in gradually and logically or reasonably in the course of our researches. The logical process of this particular filling in is context dependent to an elaborate degree, in particular it carries us back to the logic of Greek atomism and the necessities of metabolism.

A counter case might be drawn with regard to Mars, and the observations of Percival Lowell. Where did his canals come from and where did they go? Certainly the Moon played a mediating role here. Were there not similar episodes in the case of our microscopic 'discoveries'? There may have been, but they cannot ultimately withstand the pervasive logic of naturalism. The alchemists certainly had a fun time with alchemy, until the logic of chemistry gradually prevailed. Eventually all of the dots have to connect. But, with the Green Door, we are invited to step into another, presumably less natural, scheme of logic. My question entails the problem of stepping back through the door. How does the inter-logic function? Those two dots are not easy to connect. There must, however, be a path of minimal disturbance of the two logics. Separation between realms is unnatural, it requires artifice.

Another meeting is in the offing. My concern now is with the reticence. Do we understand the reason for it? Is it permanent or is there a sunset provision? Where did Jimmy Carter sit with this? What about Dick D'Amato? Is there no money trail? Yellow book? Eschaton? Appointment? Help or hinder? Are we waiting for additional information or confirmation? And my correspondent, where does he sit? Who is responsible for reticence, or is it universal consent? Can we dismiss BJ info, unless we have a better source? That's what RD thinks. Why are we concerned with Davenport? Anything about which we are not skeptical? I can only see two justifications for reticence. The common one and mine, and they are not completely unrelated. Am I missing a possibility? Is it just embarrassment? We think that is why the AF covered for RD? Covering misdeeds and/or incompetence. That would not explain universality. Bill thinks that AID was involved. Funny stuff in Brazil. Even if it was all disinfo, there still have to be reasons. Is there no problem with materialism? Could it not become a crisis? Might it not relate to other crises? Has everyone done due diligence on all these matters? Why did we change our mind about RD & GN? How can I help? What about Israel & Iran? Oil reserves? Any trend in popular sentiment? Popular desire to let this dog sleep? Just the occasional titillation? Will this remain a political issue? Do we decide it?

[10/16]

With all the reticence, one might suppose that we are waiting for something. Do we know what for? Is our crystal ball sufficiently clear that we can afford to play a waiting game? Are we waiting for something good or bad? Are we simply putting off 'til tomorrow? What came between Jimmy (1977-

81) and his promise of disclosure? It must have been something specific. No? Should we not have a handle on this? It does seem bizarre that Peter has not made an attempt to report. Should we not know who is posing as having an official interest? I don't see a rationale for our level of apparent inaction. Any trend in inquiries from either in or outside the government?

What did Jimmy do wrong? Whom should he have asked? BJ? If not, would he not delegate someone to investigate? Would he not pursue the phenomenology angle. Where would Graff have fit into that picture? Is the privatization an issue here? Have we ever said that it was? Perhaps in reference to Hughes and the Yellow Book. We also have to consider the Anderson and Straub business, not forgetting Woolsey, D'Amato, Goss, or Billy Graham. We also have the Rockefeller & Clinton initiative. Even Bill L. got into that act. And 9/11? Have we not been able to connect these dots? Over the years, has there been developed no methodology for dealing with these high level inquiries? But we have already tacitly admitted to knowledge of these issues. But that only brings the issue of reticence to the fore. We are not denying that we have done due diligence w.r.t. the counterintelligence problem, which would cover most of the above, anyway. We must assume that the presidents have some reasonable overview w.r.t. reticence. We would have to know if this were a big or small issue. Are we trying to make a big distinction between what is official and what is not? That is just a continuing nuisance. The public will not buy into that.

What we have here mainly is the sleeping dog scenario. Nobody wants to kick the dog. Whoever does is sure to get bitten. Even the presidents have seen this dog, and are quite willing to give it a wide berth. Who are we to second judge or second guess? Or is it also partly a sleeping beauty story, and we are waiting for prince charming? We are waiting for the kicker/kisser, depending on your point of view. The compromise in the sleeping frog. Who is going to kiss the frog and into what will it turn? Will it be a junkyard dog or a princess? Who really wants to find out? How may this issue be pressed? Would an appointment not push this over the top? Can Goss not have been informed?

We are dealing with a sleeper issue. The timeline is critical and it must have something to do with the nuclear and cultural issues. Both of these latter issues are often seen in apocalyptic terms, anyway. Some see the nuclear card as a way to draw out the joker. I'm not sure we want to continue to play that game.

There is pretty clearly a linkage between the visitors and the bomb. There is a serious message in that fact. We continue to ignore it at what peril? Who is deciding? Ocelot and Ferret? The Ruskies were not playing the eschaton game. With the Arabs and Israelis, not to mention the terrorists, it seems a different matter.

Even if we don't know it, should we not treat the prospective appointment as related to the timeline, even though the eschaton may be presumed to be bipartisan? How many people who are aware of phenomenology are not aware of its connection to the eschaton? I doubt there could be many. How many who know of CF are unaware of phenomenology?

[10/19]

xx,

I met with CF on Friday. Our principal topic was that of briefings.

Another instance of this had come up in regards to Peter Davenport, a private ufologist with a previous security clearance, who had been invited to DC where he was told by some folks who claimed to be representing the government that his UFO Hotline was a valuable tool, and that the problem was taken seriously by the government.

I asked CF about attempting to follow up on this information. His response was that he was already aware of dozens of such 'briefings', and that his previous attempts at follow-up, had been uniformly

negative. In particular, his attempt to find connections between the known briefers failed. The leads were dead ends. Typically there would be a single, low echelon staff person at a given facility. The supervisor would claim to be unaware of the incident.

CF also mentioned that you had anecdotal knowledge of a number of ufo-type 'briefings', besides your own. I am not sure to what extent you may have previously shared this information with Ron, or to what extent you may have attempted your own follow-ups or informal analysis of these reports.

CF has raised the possibility that the uncorrelated nature of these briefing reports may be similar to the uncorrelated nature of the ufo reports themselves. His suggestion to me was that the sightings and the briefings might well be understood collectively as a kind of smokescreen or decoy operation. It is a screen that may be deliberately generated, and not necessarily or ultimately just by a human agency. We then have to wonder about the nature of the activity that is supposedly being concealed thereby. CF averred that an eschatological connection could not and has not been ruled out.

CF did say that your interpretation of this type of data might well differ from his own. Could you possibly help us out here?

Dan

This was sent yesterday, and there has been no response so far. CF has suggested another meeting before the election, and he also suggested inviting Joe S. Joe said he could be down here on short notice. Bill L. is not happy with this information about the briefings. He suspects that there have been more substantial briefings, particularly in the early years. Also this does not reference what might happen at a higher level. Would a president be given the 'smokescreen' theory? I would not want to suggest that abduction reports, for instance, are merely a smokescreen. They reference a substantive interaction of some kind. Is all this just about the UTs disguising themselves as ETs, to the point of arranging briefings about an alleged reverse engineering program?

My correspondent also said that he has already done his own bi-static radar tests, similar to what Peter has proposed. At whatever phase space he examined he would see uncorrelated targets. He and Peter have both corresponded with a John Sars at U of W in Seattle concerning the techniques. Thus the notion of a smokescreen. Defense systems are typically designed to filter out anomalous targets.

An agenda item for the next meeting would be the future of phenomenology, inside and outside of government. Can we ignore the smokescreen, going forward? Is there any reason to be looking for developments in that arena? Has the smokescreen theory been discussed or disseminated? Have BJ or Hal explained their reticence? Let's suppose that eschatology cannot be ruled out, then what can we do about it? Should we not be pushing harder on the EFG? Networking? Or do we this dog sleep? Can we anticipate a trigger?

I'm expecting a phone call from Steve. Invite him to a meeting along with Ron & Joe? He will also not be happy with the smokescreen rationale. Will he see it as a copout? Reference bi-statics. What positive spin may be put on the rationale?

There is typically a lot of noise in the atmospheric sigint, but not all of it is just noise. It is target noise. There is a related type of noise on the humint side, i.e. the briefings. Neither of these correlate sufficiently to provide any actionable intelligence. This is a specification of the phenomenology problem. It does not provide a briefing rationale for the pres. (for a DCI?), unless you add the eschaton, which is probably too speculative. This problem, by itself, does not explain the Anderson article or the Straub briefing. Has the eschaton contingency been discussed in connection with this phenomenology problem. CF states that there was correlation with nuclear programs, early on.

Suppose the visitors did want to facilitate an eschaton. What would be their leverage? Threats would work better than actions. There would need to be a special source such as discussed above.

We could go back to the portal problem. It seems to encapsulate several phenomenology problems. This

is the problem of rematerialization. What is the path of least disturbance? We have to worry about the physiology going in either direction. How does this relate to the problem of atoms? Can there be partial metabolism?

[10/20]

I sent this out today:

What we know so far:

- 1.) There are dozens of semi-formal 'briefings', most of which could not have been arranged by any known source. They occur outside of any scheme of official secrecy.
- 2.) There is a reasonable degree of consistency in the content, which includes the 'core story' and some information about a non-USG technological R.E.P. [reverse engineering program].

Instant analysis:

- 3.) There exists a briefing coordinator. This coordinator would be very well networked with regard to collecting information on the targets and in the ability to task independent briefers.

- 4.) However, from past experience, the coordinator is skilled at avoiding detection.

Points 3 & 4 seem contradictory. How does one do networking and avoid detection at the same time?

- 5.) No obvious motive may be assigned to the coordinator.

- 6.) Several possibilities present themselves:

- a.) Disinformation program.
- b.) Psychological testing.
- c.) Recruiting & induction into a secret group.

This list of possible motives is not exhaustive nor are the items mutually exclusive.

We may then juxtapose the 'briefing phenomenon' against other anomalous phenomena often associated with the visitors. In doing so, a possible message presents itself:

"We are here. We have excellent stealth and penetration skills. We can, in a coordinated manner, manipulate your political infrastructure, to say nothing of your popular culture. Stay tuned for further information."

If the REP story can be dismissed, but the core store cannot be, then the metaphysical/ eschatological scenario does become an obvious alternative interpretation. To this end we have formed an EFG. The question then arises as to what role might reasonably be assigned to an EFG going forward. Has there been an assessment of the level of activity that would be commensurate with the perceived challenge? [Lacking an REP] does the EFG presently constitute the primary mode of our response? Should the EFG view itself as an integral part of, or as an alternative to, the putative agenda of the visitors?

I am not quite sure where this briefing business is going. It is not an actionable item. I am not being encouraged to press for further information. I have the feeling that this base has already been covered. What is the point of inserting the false REP message into the briefing. It would serve simply to forestall questions about our response to the visitor presence. It would deflect the metaphysical issue.

xxx,

It does seem that CF has been predisposed to an eschatological interpretation, at least from the time of my arrival on the scene.

I wonder how easy it is to discount the REP story? If it is as easy as CF indicates, then perhaps that element of the briefings is intended to raise doubts, but at the same time it forestalls immediate questions that might track toward the metaphysical and eschatological view.

In other words the briefings present the picture of a rational response to a 'conventional' ET visit. But this picture is time sensitive. It has a built-in obsolescence. The longer that the REP fails to surface or to deliver, the greater will be our suspicion as to what is really going on.

Early on we would wonder about a possible lack of cooperation between the ETs and the USG, pointing to conflicting agendas, or we could envision an evil conspiracy. But each of these scenarios is also time sensitive. Maintaining security could only be a temporary expedient. The onset of the Internet should already have doomed such measures. This leaves us with the alternative of a cooperative regime, not about technology, but still concerning a matter that is time critical. At this point our thoughts begin to turn toward matters religious.

For the most part, ufologists are still behind this curve. Is there a plan to bring them around? If I were running this informational initiative, I would see the ufologists as the prime targets for the next stage. They constitute a carefully prepared interest group that can act as a buffer between the visitors and the population at large. They represent a back channel of acclimation that allows 'us' to delay the very thorny problem of confronting the already highly conflicted sectarian interests.

'We' will have to single out a few key players in the ufo arena for a special briefing of our own device. This, I believe, is beyond the present capacity of the three of us. We would need more data and more credibility. For instance, CF has spoken about bringing Jack to a meeting, soon, i.e. the one referenced below. Jack will not sit still for anything less than the full monty, i.e. rather more than anything you or I have seen. Do you not agree?

In fact, I could ask Jack what it would take for him to change his tune. He has shown some flexibility in the past, but too quickly reverts to his formulaic business as usual. I would pick Jack out of the crowd as an optimal test subject for the next stage: a difficult but not impossible customer. But I would need more backing from CF, even just to test the water effectively. Do we need to wait and see how the political cookie will crumble?

Dan

And so it goes. Can we get back to the Green Door?

[10/21]

xxx,

CF's principle statement was an objection to the idea that there might exist a trillion dollar REP.

We might want to pin him down a bit more on the upper limits of what might be able to slip under his radar. When they say the program is private, that does not exclude USG contracts or grants being involved. It would be beg, borrow or steal. Correct?

They speculate that many of us would kill ourselves if the truth were to come out. It is hard for me to imagine what piece of information might have such a drastic effect, short of something eschatological. Others have suggested that the 'truth' might include any or all of the following: they created us, they enslave us, they created our religions, etc.

I don't see any of these possibilities as leading to something as devastating as they suggest. Am I missing some other possibility, or do I underestimate the impact of those given?

They use the word "panic". That suggests to me only an eschatological scenario. Again, am I missing something?

They say that the persons in control are scientists and engineers. No theologians, psychologists, philosophers, sociologists, ordinary folk, etc., etc.? This seems to be a very narrow spectrum of controllers.

If this were to be put up, secretly, to the Supreme Court, I seriously doubt that they would or could condone the constitutionality of whatever privatization process led to the present situation. Comments? Somehow, the word 'arrogance' springs to mind. Technically speaking, all authority here has been arrogated.

It does seem that you continue here to strongly favor the ETH over the UTH. The ETH is the premise of the REP. The UTH would only entail a comparatively very modest engineering response.

My involvement here is premised almost entirely upon the UTH. No?

This discussion now needs some input from CF concerning his view of the relative merits of these two hypotheses. There would be no point of bringing anyone else into the picture without this issue being better outlined or contained.

You and I could discuss these merits, but that would probably require a greater commitment of time on your part than what you have previously indicated.

With regard to CF, there seems to me to be a very substantial problem of due diligence. The issues that we seem to face could well be earth shattering. I think we agree that CF does not seem to be acting accordingly. This leaves just two possibilities: either CF is in gross dereliction of 'duty', or he has much better sources of information on this subject than he has ever let on to us.

This is another issue that is pressing for clarification as we attempt to move forward, if, indeed, that is what we are attempting to do.

Dan

xxx,

The trillion dollar figure came from CF's extrapolating on the dozens of briefings at dozens of facilities, each focused in part on what was supposed to be happening at the location in question. After awhile, the various billions added up to a rather more substantial figure.

CF stated that you had also been informed about briefings other than your own. Is that not correct? It would be helpful if we could get our signals straight on this matter.

But, for just now, let us set aside the money and engineering problem, and focus on the core story: three guests in a sequence, a yellow book and a 'crashed' saucer.

Evidently they came here in a very deliberate fashion, and did so in order to impart some fairly specific knowledge. I would like to know if their mission was a success. Would you not also want to know this, xxx?

It seems that there is now no effort to disseminate this knowledge. It is quite unclear if there has been or is expected to be any technological benefit to us.

Could we agree then that, on the face of it, their mission failed?

If these guests were friendly, as the core story implies, then they were trying to help us, but evidently they failed in this effort. Should this failure not be a cause for our concern, or even alarm? Did you never even think to pose this question to your briefers?

In this event, you are very much like Jack and most of the ufologists. You show no concern for the deeper issues. Your only concern over the years has been to collect physical specimens. You show interest only in the 'how' question. You show no interest in the 'why' of it all.

What's it all about, xxx?

Just on your own interpretation, these entities have been around for millions and maybe billions of years longer than we have. Thus they would be expected to know orders of magnitude more about survival than do we. Is our species not now facing an unprecedented challenge to our very survival?

Did you not ask if the 'yellow book' contained any information pertinent to our survival problem? Did their custodians never raise this question to the visitors? Would this not very obviously be the number one question on the mind of any reasonable person in such a situation?

Am I to believe that in the many dozens of briefings, that this number one priority question never once came up?

Do you gather, xxx, that I am getting more than a little exasperated by what appears to be the utter and egregious lack of perspicuity on the part of everyone involved in or previously knowledgeable about the briefing process.

Are you going to tell me that I am the first person ever to have raised the survival issue, relative to our visitation?

I'm still waiting for someone to even pretend to be serious.

Dan

[10/22]

xxx,

You are reconfirming my initial suspicion that this considerable quantity of data on the 'briefing phenomenon' has apparently been treated in a cavalier fashion.

Last Friday I suggested to CF that we ought to make a serious analysis of this mass of data. His response was that there now exist network analysis tools that could be brought to bear on this data, tools that were not previously available.

Fine. But before we plunge into a time consuming analysis effort, we should seriously consider CF's own off-the-cuff(?) analysis of this data: it is simply a decoy operation and/or a smokescreen.

My first point would be that it has been a very successful decoy operation, based on its considerable impact upon various segments of our population.

We then have a glaring discordance in the data: we have a enviably successful decoy operation ostensibly pointing to a wretchedly failed mission.

Should that cognitive dissonance (failure/success) not make the hair stand up on the neck of even the most plodding of analysts?

The very next step in the chain of analytic logic would be to surmise that the enviably successful decoy operation pointing to a wretchedly failed mission, is in fact serving as a decoy for a (so far?) successful mission of a rather different nature.

xxx, are you still with me here? Are you keeping up with the bouncing ball?

Should we suppose that the Junior Analyst of our mutual acquaintance has previously been unable to master this 'sophisticated' chain of logic? Might not such an analysis, plus another source or two, much better explain his cavalier attitude toward this data, rather than our having to posit a dereliction of duty on his part?

Dan

I would hope that my correspondent is not too far away from seeing the light, if light there is to be seen. You can lead a horse to the eschaton, but you can't make them drink. It would be helpful to have a third

member of the focus group. There are a lot of people sitting on the sidelines waiting for some sort of signal. They are not making themselves useful. If BJ came around, the three of us could put on a show, even without much additional input from CF. We still have to see what will happen with Goss. BJ remains in correspondence with at least one of the briefers. Could not questions be posed? I'm not clear about what sort of meeting CF may have in mind. Jack always seems to be hyperventilating over the latest piece of physics trivia. He will not settle for anything less than a Nobel prize. That is the only tree up which he is constitutionally fit to bark. In one of his expansive moods, he will allow me a paragraph in his latest book. His forum can only be of limited use while he is in this terminal state of mind. I don't see any potential evangelists on the horizon. That is a serious deficit. Even if CF tried to bring Jack around, he would interpret it in a paranoid fashion. This would leave only Hal. If BJ could bring around a segment of the [aviary](#), that might be of some use. That would cause some ripples. Otherwise, CF is going to have to turn over a new leaf. He will have to change his stripes.

Then there is always the green door. Easy to say, hard to figure. It is virtually self contradictory, even though, on the surface it should not be such a big deal. It does mess up the local relationalism. We have to appeal to a more general level, but I don't know how. There would be immediate problems with metabolism.

As a test case we should transition from a physical to a non-physical regime, although physicality can only ever be a matter of degree. We could take on a new body, but then have to dispose of the old one, leaving no way back. We can't go home again if we burn the bridge. It is true, however, that relationalism has to function non-locally. Strings will be attached, entanglement will occur.

Will there be air on the other side? There will not be a vacuum. There will also be a time problem, if time is less linear on the other side. It might be a problem like deep sea diving. If one comes back too quickly, one gets the bends. There would have to be a point of no return. After that point, any return would only be partial and temporary. The original body would no longer be serviceable. Or it would be too difficult to recondition it. Is there not a tendency for one regime to leak or spill into the other, depending on the amount of traffic? There would be a coattails effect. In general relativity, this is referred to as frame dragging. Not sure how this would effect inter-entity contacts. We might wonder if a pregnant person went over. 'Woe unto them that is with child'?

There would have to be a lot of yoga practice on the part of the tourists. Very likely we would be visited by the dear departed. There would be some bodily aspect of that, but it would be a shifting aspect. Our mutual eidetic memories would come into play. Another thing that might happen over there would be an age regression. It would also be a remedy for those with weight problems. On passing over we might be presented with alternative regimens. The problem of getting reincarnated is another aspect of this interchange. There must be considerable personal variation and subjectivity in all of these processes. When it comes to eschatology, where there's a will, there's a way.

Aren't the materialists lucky? They have none of these problems to contend with!

It is likely that the Earth will gradually lose its physicality in the process of the hundred year exodus. The last thing to go will be the pokatok court at Xcaret. Just a hint for any of you holdouts. There could still be a remnant Jurassic Parc place. Metabolism could persist there, and perhaps even reproduction, but all this would be rudimentary and provisional. There are plenty of rough edges in all of this transitional metaphysics, and it will take time, and perhaps even experimentation, to smooth them out. Please, bear with us. The transition process will smooth out over time. We will need volunteers to be the early adapters.

Then we return to the problem of jumpstarting metabolism at the beginning. When we did this before, I believe that I invoked variations on the theme of the vital ouroboric/zodiac/psychic cycle. The phenomenology is gradually habituated into biology. As we keep alternating between the alpha and

omega, we gradually bring them into alignment.

[10/27]

Yesterday I met with my source guy. We seem to be making progress. I've always wondered about dealing with the presidents. Since Lyndon there have been seven presidents with only Jimmy and Ronald being briefed. In a similar time frame only Richard H. of the DCIs has been briefed.

This is fewer than I would have suspected. According to my take on the Anderson article, big George would have been told something about the eschaton, as would Straub and some other folks on the SSCI. But it might not have been a full briefing.

The point is that you don't brief a president unless there is a darn good reason. Always try to let every sleeping dog be.

My source was at the YB level, but I think he is coming around to accept PE/CL as the next level. People at that level tell you something only once. There is no discussion, and no question about about disclosure. My source never heard from them or his briefers about eschatology. There are three categories of people above his level: sincere, officious and whiners. It was Richard who contacted him to say he took Rick's story seriously. Richard died a couple of years ago. My guy had been hopeful of learning more before that.

We discussed the issue of money. All of his briefings and the ones he heard about pointed to a relatively minor and unsuccessful REP, located at Los Alamos, and maybe a couple of private facilities. This is where he disagrees with CF, who says that the briefings he knows of implicate a rather larger number of facilities and dollars. CF uses this larger dollar amount, upwards of a trillion, do discount all such briefings. I need to get this contradiction ironed out.

We discussed some more of my philosophy and eschatology in very broad strokes. We also discussed about moving forward. We agree that Jack is a major obstacle to my networking on the Internet. We doubt that CF can straighten that out. Otherwise, I need to network with some science types with the help of CF. These would be on the NAS or Jasons. Nothing specific was mentioned. Jacques Vallee was mentioned. It was stated that he among the cognoscenti might be the most sympathetic with my views.

That was about it. I was mainly surprised by the low number of DCIs in the loop. I may want to recalibrate my briefing logistic. I did not ask about foreign folks. They may pick up much of this by osmosis. My guy was talking about detailed information. A lot more people could get just the generalities, about like what you have here.

Next I'll have to get back to CF, and see if the three of us should meet. I can write a brief to him on the meeting with a copy to the source. The election continues to loom. Today I meet with paranormalist, SF.

[10/28]

No word back from CF on a prospective meeting. It may have to wait 'til after the election.

I did not mention that Richard identified himself to my source as being the Raven. Will we now have to revise the history of the Aviary? RH was the DCI from from '66 to '73, hired by Johnson, fired by Nixon. He had worked for the Agency and OSS since '43.

According to '[The Presidents UFO Website](http://www.bestpossibleworld.com/nexu53.htm)':

Todd Zechel, then the Director of Ground Saucer Watch, a group formed to fight classification of UFO documents by the government, was also interested in the *U.S. News* story of a possible UFO disclosure by the Carter White House. He headed to Washington for a visit with his telephone conversation acquaintance, Arthur Lundahl, a former high ranking official with the CIA, and a person who reportedly had been a UFO briefer to at least three presidents.

Zechel had discussed the *U.S. News* report on the phone with Lundahl, and Lundahl had promised to check with "the boys." (Zechel assumed the boys to be former CIA Directors William Colby and Richard Helms, both close friends of Lundahl's).

[10/29 - Don't let me forget that CF has pointed to a Mr. Anderson, the elderly UFO library guy, and friend of Gordon's as being a significant player. I'm not sure what to make of this. He lives in DC.]

[10/29]

Back to Creation. We start with a bare Matrix, pure potentiality. I see only one such. There is no means of separation. The potency is channeled, by a dialectic set of selves. This is the primordial, semi-stable zodiacal group of cosmic observers. All phenomenology must be channeled through this group. Each self exists relative to the others. There is a predominant circular structure. Thus arises the archetype of Pi. With 'e' representing the Matrix and 'i' the vital dialectic, we have the primordial 'trinity' of $e^i \pi$. Pi is one of the Z.

I then take Pi to represent the Creator figure, X. This is the major step in analyzing and rationalizing Creation. Pi leads to the anthropocentric symmetry breaking that is Creation.

How so? Pi, in its 'trinitarian' context, i.e. mother, spirit and son, points to the quantum atom, and thus to a metabolic homo-faber-erectus: five digits with opposable thumb. Mammalian? Yes, that goes with the neocortex. Teleology is used liberally, but not excessively.

The primordial symmetry breaking is a [patricide](#). This is the Oedipal story with Freya as Jocasta. I equate Freya with the X-factor. This apparent gender switch need not pose a problem. The conspiring Jocasta begat history, and is finally the scapegoat of history, then in the role of Eve. Thus we see the dynamics of AZO/X/QRP. The apple Pi/X is the multidimensional pi-vot. It is also *Hamlet's Mill*. It is the squaring or rationalizing of the circle that gives rise to the numerical coincidences and the Monster Group of Anthropic fame.

This symbolic nexus is dense, indeed. The Creation plot may be underdetermined. There may be converging paths. X remains the focal point or transformational identity, and we may still hope to use this scheme as an investigative tool.

[10/30]

The previous synopsis of Creation does not include the Pokatok scheme. The sacrifice of the losing team could have stimulated the reproductive cycle. The solar connotation of the game ball may have simulated/stimulated the heavens. The game was played at night. The passing of the ball through the hoop is reminiscent of an eclipse, which may also have entailed sacrifice. Once again there is a suspicious convergence of symbolism.

[10/31]

Now I'm being caught in a shooting match between two sources, the more and less credulous. This is an old story, but now I get to see it up close. I would think it should have been resolved back when. Is it only about the money: using rumors of phenomenology to pull in the bucks? We are back to the problem of due diligence.

The theory is that the briefings and the para-scientific 'shakedown' are all being coordinated. That is a grand conspiracy. What more might it be capable of? How might it tie in with other counterintelligence problems? It seems to argue against my PE/CL level. This racket would muddy those waters. The higher level ought to be able to restrain this exploitation, unless it is a deliberate part of the cover. CF does not act that way. That could mean that he is stuck between the two levels, YB vs. PE, and is not sure which is the real one. It is also the ETH vs. the UTH. CF is also dealing with the null hypothesis, NH. [11/4 - For simplicity, we may refer to this as the terrestrial hypothesis, TH.] What is the symbiosis between these three hypotheses?

Is the shakedown the primary motive, or is it parasitic? Jack and I are being used to probe this issue. Am I being naive to suppose that the monetary incentive is insufficient here? Only Hal might know for sure. Will I be afforded the opportunity to ask, or must I assume the answer and move on? SF describes a similar situation with crop circles. There is human involvement in all of them, but how is it coordinated? Or is it? What do I do in this case? Am I only an observer? We need to break this circle. Does this relate to the primordial cycle? How was that broken? Was it pokatok or the X factor? There is the temple and there are the money changers, etc.

[11/1]

The problem is imagining the scenario for breaking through the ambiguity. How early in the process will that occur? How much can be accomplished without CF being convinced? That would require access to unambiguous evidence. Would it help for the three of us to meet? I doubt that it could have much impact at this late date. Sources are no longer the issue. There may also be the case of deliberate exclusion. There would be a bias against skepticism. Presently we are attempting to track down who attended the NRC meeting last week with the source. If it was mainly just Murad, then we are back to square one. What then? I will need another source or correspondent. The motivation for the reactivation may remain moot. CF is not constituted to be proactive wrt phenomenology. I doubt that any job change would effect that. The next question is why this matter cannot be put to rest. Is the C/I problem worth pursuing?

CF is of the view that the 'soap opera' is not going away in the foreseeable future. It will just continue to transform. It can be reasonably monitored with minimal resources to avoid surprises.

[11/2]

I am inclined to suggest that we undergo a semi-formal debriefing concerning the briefing phenomenon and its impact. I would submit a public report. I could start writing the report now, and then solicit further information in an incremental fashion until some resolution is achieved. It would be important to include Hal in this process.

Joe Firmage has reappeared on the scene. In an email today Joe speaks of the coming socio-economic crises culminating in a singularity of consciousness. He refers us to [Integral Naked](#). At his own [website](#) I see no reference to this singularity.

As of yesterday I have obtained free access to the [EBSCO](#) database through my public [library](#) where Debby works. This enables access to the popular periodical literature, an important complement to web browsing. These archives have been available for free for some time, I was not keeping up to date.

What I presently find most surprising about the 'briefing phenomenon' is the lack of public discussion about it. My source says that most of what he learned has been distributed in a semi-public fashion, but there has been no definitive statement as to the nature or extent of the dissemination (briefing) process. CF may be trying too hard to minimize the significance of this process. What has been the impact of it? Does it speak to the UTH? What do we surmise as to the lack of explanation for the process? Does this not just compound the ufo mystery? Perhaps what we see now is the residue of some earlier process. Is there any visible trend? These briefings should now be in considerable decline if they are only repeating stuff that has been made public, but that is not what the source indicates. What did the source think that CF should do with this info? If the government does not come clean on this, then will it not be culpable?

[11/4]

Off the top, I would think that intelligence types would naturally want to pursue and analyze the briefing phenomenon. It might easily be deemed to represent a systemic vulnerability that would need to be monitored, if not neutralized. Could it not be construed as a potential threat? The fact that none of this has been done, or apparently even seriously considered, is, in itself, worthy of explanation. Any serious ufo briefing would have to address this phenomenon. One would need to estimate the degree to which this phenomenon contributes to the ufo ambience. This would also come under the umbrella of phenomenology collections. At best, it would constitute a benign form of socio-pathology.

The phenomenon itself is not as significant as is the apparent lack of reaction to it. The phenomenon represents an unprecedented potential for the subversion of this country's constituted authority. The EFG, for instance, seems constituted to exploit that potential. The seriousness rests entirely on the validity of the phenomenon. Without that validity it is a soap opera. The lack of reaction may be excused only by a known invalidity. But then we are in a vicious circle: the validity can be known only by taking the phenomenon seriously. How difficult can it be to penetrate the phenomenon? Does CF understand this? I think he is understandably reluctant to admit it. What about in his work group? What would he tell the new boss? It is hard for me to picture the exchanges. Again we encounter the Anderson article, and then the Hughes incident, etc. 9/11 would be very tricky. I don't see how any of this could be avoided. CF becomes the finger in the dike, it would appear. It would require political shielding to an unreasonable degree. There must be a significant logistic beyond my ken. There would have to be more than meets the eye.

[11/5]

Is it possible that the new boss is unaware of phenomenology, eschatology? CF maintains the posture of skepticism. Has no one seen through that? There is still the issue of the Straub briefing. To what did that point? There must be serious discussion of the c/I problem of phenomenology. And what about the eschatology of religious extremism. Religion and phenomenology are two primary targets for c/Intel, and eschatology covers both. I'm not sure if there is any synergy between the hard and soft science tasks of CF. Bi-statics and RE provide only a limited overlap. Don't forget the IG investigation. That would stand out in the file. Then there is all the aviary/bigelow stuff and ufoguy@Masint. There are several red flags waving. Then how do I stay off the screen, or do I? We come back to the visibility to other agencies and the public-key aspect. Therein lies a reflective equilibrium concerning EFG status. There is a fairly large context or a large arena in which the EFG is a small but significant player. The ET v. UT hypothesis still has to be sorted out, but before that we must confront some real data. The changing of the guard at the agency will cover the shifting of phenomenology. If this timeline is correct it does seem to favor the PE/CL view: nukes, C/W, aviary, aquarium, 9/11, new guy. The ETH would be relevant mainly to cold war secrecy, then we start the shift to the aquarium, with EFG coming after 9/11, then the politics. It's all over, but the shouting. I doubt that things could have gone this far without access to sufficient data. Lack

of data does not explain the soap opera. That is better explained by c/I (non-mundane).

[11/6]

If there were a major uncertainty as to the validity of the core story, I doubt that **CF** would expend effort on the peripheral matters. A serious investigator would be working the inside track, unless this were known to have been done already. At some point in the past half century, a definitive investigation would have been commissioned. The results would have to be available to a phenomenology group. The extent of the briefing phenomenon underscores the necessity of such an investigation. A knowledgeable person would not then stir the ufo pot unless there were a continuing c/Intel initiative. However, keeping both the ET and UT stories alive would muddy any mundane c/I/disinfo effort. This latter fact indicates a cover operation rather than pure disinformation. There was a mission. The issue is whether or not it failed. The cover is that it failed.

Only now with the Internet is the extent of the smoke coming into the public domain. The smoke is steady over a period of vastly changing political and military conditions. This constancy argues against any *ad hoc* screen. The hoax hypothesis also does not hold up in this context.

It is useful to compare ufos and crop circles. Does the juxtaposition increase or decrease their legitimacy?

It is easier to see the CCs as mundane. Is it just a copycat phenomenon? It is a fact that no one has been exposed. The phenomenon invites participation, but that does not negate it. Its quantity and quality argue for a supra-mundane explanation.

CF has stated that the briefing phenomenon is not traceable. If so, it would represent a vulnerability that one might not wish to publicize. When queried as to the methodology of the tracing, there is an insubstantial or even casual response. This is part of the primary posture of skepticism, rather than additional information.

In short, the phenomenology remains viable.

[11/7]

When it comes to Creation, I rely heavily on the archetypes to jump-start it. Among these, Z & Pi are primary. Z points to the proto-selves in their dialectical bootstrap. X/Pi emerges out of these.

[11/8]

The adjoining of pi to X is controversial if not controvertible. It is meant as only *ad hoc* and for the sake of argument. It could be seen as a *reductio ad absurdum* of Pythagoras, but I intend it in the spirit of relationalism. It is how I bring the observer principle to mathematics. It is how I attempt to tame the Monster Group. I am suggesting that pi is anthropocentric, X being the anthropos/christos.

When it comes to numbers, I am not a (postmodern?) constructivist, but rather a conceivabilist. There are no inconceivable mathematical objects, just as there are no unobservable universes. There is no Creator without a Creation and no Creation without Pi. It would be inconceivable. X is the rationale of the cosmos. Pi is the rationalizer. Creation is the transcendental squaring of the zodiacal circle. The necessary transcendental impulse is simply love. The MG is involved in the dialectical/elliptical polarizing of the circle. The quantum comes out of this, partly in the trinitarian form of $e^{\sqrt{-1}} \cdot \pi$, or MDX, i.e. mother, spirit, son. The trinity is the teleologically realizing vision or observation, all bootstrapped on faith.

Therein lies the vital stability of the microcosmic atom and all the attendant bio-cycles.

The Alpha and Omega are mutually reflective. We may ascertain the one in the other, and so we have the [AZO/X/QRP](#) based on the MDX with Freya/X providing the transcendental impulse that breaks/squares the circle, in a triangle with Chronos and Zeus. X is the pi-vot or sacrificial omphalos.

[11/9]

MDZ/X are the crucial components. I need to determine the connection between Z and X. Both exploit the vital dialectic force. Z relates to ouroboric circularity and X to linearity. X emerges out of Z using Creation as its bootstrap. The dialectic force of creation includes love and faith. I suspect that numbers also emerge mainly out of Z. Z becomes the prototype of physical and biological systems; however, the X factor is involved in the stability of the atom. This is due to the strength of the teleology that is required. The atom is integral to Creation. It must be fine tuned anthropically. The same goes for gravity.

It is still a long way from here to the atom. The thing about the atom is its apparent independent existence, like the tree on the quad, except worse. The atom is a place holder in space and time. It holds the identity of substances. This brings us back to the biological cycles. It may not be sufficiently clear why we need metabolism.

Without metabolism there would be nothing like nature, but I'm not sure what that means. There would be no ecosystem. There would be no materialism, technology or history. No entropy. Could there still be space and time?

[11/10]

The early Greeks sensed that atoms were a concomitant of space. We may not sufficiently appreciate the logic of their 'speculation'. It is very difficult to imagine a robust creation without the entailment of a spatial frame. Our imaginative faculties seem quite adept at producing and manipulating spatial configurations without benefit of same. At the same time, I'm not sure what to make of the relational view of space. At some point the pokatok scheme will be brought into play, as a way to habituate spatial figuration.

Which relations predominate in a relational view of space, and where does the quantum come into play? I would suspect that the quantum is a necessary part of spatial relations. This is what we and the Greeks have failed to grasp. It is difficult to imagine mathematics without a space-time context. The quantum has become the primary point of entry for most of mathematical physics.

We wonder if number theory is spatial? It is certainly sequential. Time and space are not independent concepts. We will then have to worry about the deconstruction of space-time at the Alpha and Omega. We, too, must avoid naked singularities. We then resort to a more digital and combinatorial point of view. Pokatok brings us from digital to analog. We anticipate a final reverse match.

There cannot be space without exclusion. Exclusion relies on exchange anti-symmetry. Leibniz' Identity of Indiscernibles casts identical particles into space. There could be zodiacal duplicates if they are relationally segregated. I have not considered the problem of multiplicity at the zodiacal level. If there is one Chronos, why not two? Multiplicity may require an external observer. There can only be one proto-self, which then divides dialectically.

A robust combinatorics would require Galilean or translational invariance, and so we bring on the Poincaré space groups. We are hereby broaching the subject of [pregeometry](#) (700 hits). Spin networks are one

solution to this problem.

We cannot get far into the problem of pregeometry without a theory of relations. My theory of relations is a form of relationalism, which is a species of idealism: relations exist only in the mind. Relations are purely subjective: they entail a perspective. On the other hand, to be is to be related: there is no isolated or atomic existence. There is no acosmic existence. The primordial existence is zodiacal existence relative to the Matrix of potentiality. The Zodiac is our essential pre-geometric frame. All its relations are internal. Those relations are externalized in some scheme of pokatok.

A perversion of relationalism is associationism: complex ideas are formed from simples by association. This theory dates back at least to David Hume (1711-1776). This has been a prime component of the analytic tradition, suffering its same fate. It does, however, presuppose some kind of mental space, and it does point up the fact that the mind is nothing if not a relational engine.

The atom remains a stumbling block in our traverse from mind to matter. It's complexity is daunting. We must wonder as to its source. It does not strike one as fundamental, but nothing simpler could fit the bill, and it is a lengthy bill. Interchangeability is the operative word of atomic alchemy. The Monster Group lurks just beyond the atomic horizon. All of mathematics is realized in the confines of a single atom. Here, certainly, is a microcosm. Have we not been amply warned about microcosms, but who'd a' think it? We may look for remnants of the zodiac in the atom. It is a micro pantheon, being somehow projected by X/π . We see the 'monstrous moonshine', but where is the still? There is a projective function we have not yet grasped.

Atom, cell and brain/mind are each likely to be reflective of the primordial zodiac/pantheon. Each is a microcosm for a different aspect of the cosmos. This would give Z a greater role in Creation, along with X. The pantheon becomes us. It does so by projecting itself through the structure of the atom, cell, brain, and perhaps even the MG itself.

[11/11]

Yes, I think we may need to ascribe a greater role to the pantheon/Z. This is in line with allowing the christos/ X/π to be more of a coordinator, leading up to the X-event. Z must project itself through the eye of the needle, which is π . That is how the Anthropic Principle comes into play, along with the UEM, unreasonable effectiveness of math. In that process the circular symmetry is broken in the fashion of the elliptical functions, which distill the [Monstrous Moonshine](#) (800 hits). That is what is happening with [Pokatok](#). In that game the object is to pass the ball/Sun through the circular hoop in ecliptic/elliptic fashion. Ceremonial death and fertility are the result. Is there a Lamarckian fine-tuning on the playing fields of **Xcaret**/J-Parc? The trajectory of the ball is elliptical with a focus conformally projected to infinity. Astronomers later use this errant focus to bring down the heavens in the fashion of Chicken Little, thereby deconstructing the Rube Goldberg materialist cosmos with their dark energy, in a reprise of Copernicus who was oblivious to our postmodern moonshine.

π is the pinhole of the magic lantern that produces our anthropocentric world. There is a projective geometry at work. There is also a seeding. π is pinhole & seed. Golgotha somehow encompassed both. That must have been the eye of the cosmic needle. It was the sacrificial symmetry breaker and the rebirthing via Freya. Multiplicity comes via the trinitarian $e^{i\pi}$, MDX $\rightarrow$ R/Z. The atom is the π -vot. Golgotha is the Omphalos. The event breaks the precessional symmetry of Hamlet's Mill. This is done in conjunction the multiplicative DNA crystallization. There may be something here of the aperiodic pentagonal (Penrose) tiling, bringing ϕ into the picture. Somehow there is a crystallization of the Matrix, in the manner of a fractal. There is now the Aqua Regia of the spirit that dissolves the crystal leading to apokatastasis. I should point out that language is another kind of crystal. The zodiacal pantheon is the first crystal. In three dimensions we would have the five Platonic solids. In order to ensure three spatial dimensions we might need the equivalent of a Penrose spin network, but I don't see a source. We might

also wonder how space-time emerges from an infinite dimensional Hilbert space. It has to do with the projection or measurement operators. Ecological networking in more than 3+1D may just be infeasible.

Presently I am reading [Hyper-science](#) (F & L Hatem, 1994). It is partly relevant to the BPW, but for the most part it manages to be exasperating. What can I say? It is all too French. It is *Being and Nothingness* on steroids. It is more Buddhist than Buddha. It is more Taoist than the Tao. It is the *reductio ad absurdum* of the principal alternatives to the BPW. If $1 = 0$ then everything is true and untrue, but don't take my word for it. (BTW, I notice that the BPW is first on the new MSN search, while it has fallen to 16 on Google. What does that mean?)

[11/12]

A problem to be considered is the introduction of size scales. In the Matrix proper there are none such. There is only zodiacal coherence shading off to incoherence. We may suppose that quantity emerges before dimension. Quantity implies a single dimension. The problem is to obtain the second. A network analysis of relations could produce multiple dimensions, but these would be *ad hoc*. There ought to be a step or two before J-Parc. Sizes, however, are only relative. What could be the standards? How do philosophers manage to avoid these foundational issues? Mathematicians and physicists avoid them as well. We might ask how we manage dimensions in the mind. Our neurons do not have much problem. There is probably a proprioceptive basis for mental dimensioning, which is a throwback to cell function. The idea of containment might be prior to space. Can the gods sequester their thoughts? This is related to perception. What is the basis of privacy and possession? This goes back to identity. Immaterial identity is a problem.

Similar problems arise in trying to make sense of **direct perception**: visual experience may not be abstracted from total experience. May we say that size is an abstraction? Perception is based on functionality. Then we need a non-biological source of function. It is interaction between selves, plus internal actions or exercise of the will. There is the issue of externality as with dreams and visions. It is not clear if there is originally only one self. I suspect so. The primal self may be without awareness, which comes only in a social context. It seems likely that infants dream. If one self emerges, why not two? But how would they find each other? We could designate X to be the primal self. The Matrix must include X. But what is experience without time or coherence? Do the blind have visual dreams? msn: blind-people dreams? I'm not satisfied with the standard answers, which assume indirect perception.

[11/13]

We have yet to embrace direct perception. It then becomes a challenge to explain our apparent faculties of indirect perception, e.g. representational artifacts, and communications. Truth comes natural, everything else has to be rationalized, e.g. when I shut my eyes, the world disappears.

Indirect perception has to do with perspective. It is the price we pay for the realization of space and time, for the cloning of God and the outsourcing of Creation. This tells us that space and time begin with the dialectic and the zodiac.

The Matrix then must be our proto-self, dialectically striving for coherence. That striving is outsourced to the zodiac, and the rest is history. Realization is a social enterprise. Is it surprising that we forget our roots? X maintains a special tie to the Matrix: apron strings. The Mater blows a smoke ring: Z. Omniscience is compartmentalized and condenses into matter. Symmetry is broken. A concentric set of Platonic solids are formed. This is our spin net.

We might wonder what happens at apokatastasis. Are we back to scratch? I doubt it. Now we have to

embrace eternity.

Omniscience is something to be avoided. Attention is to be focused, or there can be no action. Omniscience is the disease of direct perception. Barriers to the mind are made to be broken. The unobstructed universe is omnipresent. What are we to make of imagination? When do unicorns become real?

[11/14]

At another extreme we could take the the Matrix to be an omniscient being. This would be closer to canonical theism. What prevents this view? There still needs to be a source. Could God not have an subconscious? Can God have attention and imagination? How can mind come to be limited or segmented? This has to do with the function of the dialectic.

Perhaps a self is simply a center of ignorance. It is a hole in the mind field. Where does the BPW begin and the matrix leave off? There is a filtering process. This brings us back to time and memory. This is also the problem of the microcosm: presentation without representation. Omniscience and self-hood may be contradictory. Where is the river Lethe, and what is it? We can consider the problem of an eidetic memory. This would conflict with a coherent memory which would be more teleologically oriented.

[11/15]

We need a science of nescience. Dialectics may provide a starting point. There could be logical barriers to knowledge. It is a contest of coherences.

Direct perception must take into account the relational nature of knowledge. The episteme and the ontos must both be weighted toward the relational. The selves are seeds for the relational crystallization of the Matrix. This is preparation for the *aqua regia* of apokatastasis. This logistic is a bit like the game of free-cell.

Materialism and sectarianism are two sub-optimal forms of coherence. They are about to be overtaken by something larger. There is the apparent conflict and orthogonality of systems that is a barrier to the larger knowledge.

Perception is filtered by coherence. Most of the coherence is presently absent to us, it is subconscious. Coherence is ordered by functionality and teleology.

There is then the issue of emergence. The selves must be able to draw new things out of the Matrix. Things do not arise from the matrix unbidden. There is no true chaos. The imagination is our portal to the matrix. Artifacts are our fishing tackle. From whence did the self emerge, if not from the matrix? It is the only thing that could bootstrap itself out of the matrix. It has a logical priority. Its imagination is not distinct from perception. Does that first self know everything? No, because multiple selves may spontaneously emerge. They will emerge more easily if they are related to other selves. How might they become so? Would there not be innumerable selves? Is there no filter on this? Atoms may derive from these. That may be correct. Then what about the UEM? That speaks to the relationality and rationality of atoms. This also speaks to the construct of numbers and the MG. Did I not get any of this before? This is a restatement of personalism.

The self is just a crystallized matrix, and so is the atom. What is a number? How do they relate to selves and atoms? Is there a society of mind? Numbers and atoms fill in our blind spots. They are an extension of our collective memory, and a functional extension, at that. An MG out of numbers is as likely as a

living cell out of atoms. There must be a telos in both cases. The same one? The telos of atoms and numbers are inextricable, viz. $e^{\sqrt{-1}} \cdot \pi$. How do the other coincidences come into play?

But then we come back to the problem of not having any definite number of atoms. How do we get the oceans to evaporate? Is there a Jurassic Parc for atoms? Gaia and the matrix may be similar. Which came first, numbers or the MG?

A review of [Mandelbrot Mystery](#) may be in order. The Mandelbrot appears as a selfless, impersonal link into the Matrix, seemingly contradicting my statement three paragraphs above. It resides on the boundary between coherence and incoherence.

(I just got a new toy: Google's [desktop search](#) function. It will help to facilitate the internal linking, over using site-search on all of comcast.net. In the process of using it, I realize that the primordial dialectic and the zim-zum are very similar.)

[Zim-zum](#) (and [here](#)):

A term from Lurianic Kabbalah meaning the contraction of the Ain Sof to form a "space" into which all of creation would manifest. God still fills this space, like the fragrance of a rose lingers after it leaves the room. This is the first appearance of the "separation" between God and the Universe necessary for manifestation. In order for anything to become distinct and visible, something else must become invisible. A foreground is not visible unless there is a background. This is the first appearance of the Abyss and also of Knowledge (Daath). By the very act of separation God imposes ignorance or latency on Himself in order to create. This ignorance is simultaneously the birth of Knowledge.

Perhaps this is what F & L Hatem are referring to above in their Hyper-science.

The Abyss is filled with numbers and atoms, etc. The Mandelbrot is a model for the filling that becomes Creation. We have come a long way from the pokatok court, and I wonder how we will get back to it. With the Mandelbrot, there are no atoms, unless we arbitrarily limit the resolution. If we switch models from math to language, we have letters, words and grammar in the place of organic chemistry.

[11/16]

We need to arrange for atoms to be present when we need them for the physics, but otherwise we don't want them to get in the way of the phenomenology or the teleology. I don't want the atoms to take on an independent, objective, material existence. The same is true for the stars and numbers. Selves and atoms cannot exist apart from a telos. Their function is to reify the virtual telos. How many hydrogens and how many threes do we need to maintain the world? One of each may be enough for the formalities. How many Monster Groups does it take to run the world? Its influence is as widespread as the particles it guides. Must the MG be attached, as we often suppose our minds are, to a material substrate to be effective?

How does a substance maintain its identity without the benefit of objective atoms? Can we ask the same of π or the MG? For an emergent entity, the whole transcends its parts, rendering it less dependent on its atomic constituents. The parts are there for our analysis.

[11/17]

It has finally occurred to me that the immaterialists should turn the tables on the materialists, relative to emergence. It is atoms, numbers, words, etc., that are the emergent entities. This thought stems from the zim-zum and the [thunderwords](#) of James Joyce. The operative concept is articulation/distinction.

Language is the articulation of the logos. Individual/ego consciousness is the articulation of tribal consciousness. 'Developing' societies continue to struggle with this articulation. Their egos evaporate to emigrate to the developed countries wherein they recondense into our articulated socioeconomic structures. (BTW, art-, *ars* derive from 'arm' of Sanskrit origin.)

This thought has been dormant for some time. It has been a struggle to articulate it. I wonder where it has been previously articulated, beyond the crib notes I used for *Finnegan*. Atoms are latent in matter until we articulate them with quantum measurement. I have always figured that the spontaneous quantum collapses of the statisticians was just an artifact or a fudge to avoid the obvious teleology.

This is truly about the deconstruction of atoms, again and, hopefully, finally. The Matrix is the cosmic white hole, *Ain Soph*, Brahman, and the primordial selves are the prismatic articulators of it. The X factor is the archeonic Coherantor. Its dialectic co-focus is the Analyzer. This is the engine of creation and we are the micro-engines. This is the primal duality conspiring in creation. Are we needing a name for the Y factor? The christos incarnates a bit of the latter. Y2X may have more of the Y. I'm not sure how that works in the Z phase. And where is the Pokatok? The ball/sun is the precursor of the atom. It is articulated by the team to place it through the ecliptic hoop.

There is gradually constructed an analytic infrastructure which is guaranteed to produce atoms when it is employed. This infrastructure is itself not necessarily analyzable. It is non-local. It consists of hardware and software, and it is cultural. Instances of it are like a quantum measurement. This does not quite tell us how the oceans evaporate. Can evaporation be subsumed under metabolism and [heliotropism](#)? The R of AZO/X/QRP brings a dialectical re/Creation into space-time via our newly appreciated atoms. It is about the culturing of our Gaian crystal/**chrysalis**, a pearl of great price. A seed is a microcosmic precursor of the atom. Pi is the seminal seed of $e^{i\pi}$.

It is not clear how we knew how much diversity we could wring from the atom before the fact of it. This has to do with the preordained atomic limits of the BPW, but that may be a moot point. These teleologically derived atoms can hardly stand in the way of the Telos. We could also ask about the telic priority of the MG vs. pi. I suspect that coincidences of pi are presaged in the complexity of the MG. This information is also encoded in the Riemann Zeta. The organicity of math and the world are written into carbon, as in a charcoal sketch. The BPW is not contingent upon carbon. It is *vice versa*. There would be no carbon and no nothing without the BPW. Even the Matrix is dependent upon us, in no small measure. The felicitous zodiac sat around the ol' fishing hole, and now see what the feline dragged home, still dripping. Are the atoms now tamed? Surely *el Telos Taurus* is cracking a bit closer to their ears. The properties of carbon are vastly overdetermined, but the quantum gap can more than accommodate all those analytic sins. Do we have to worry that the ouroboros will not be sufficiently long and supple to grab its own tail? Fear not! That's like worrying that the Centurions might have run out of nails. It's not the atoms that account for the stability of the world. It's the other way around. Nonetheless, the structure of all the atoms are accounted for with a very few parameters. The fudging does remain well concealed. There is a superficial simplicity.

Back to the MG. Was it pulled out of the ol' fishing hole fully formed? I doubt it. Like a pretzel, it had to be twisted into shape. There was a logical vacuum that needed filling. The relative simplicity of the atom is balanced by the complexity of the MG. But aren't the genealogies of the elementary particles gratuitous? Are they not just meant to keep the mathematical physicists off the streets for another few years? The neutrino is not needed outside of astrophysics. Why go to all the trouble just to save the celestial appearances? The intricacies of stellar dynamics are quite gratuitous to a pre-Copernican cosmos. Perhaps the MG has all the functionality of a gargoyle, not that that is to be underestimated. Perhaps the Sun, though, is not as gratuitous. Saving its appearance is more than academic. Cosmic rays help to save the appearance of genetic mutation, no small savings. And let us not forget the political significance of nuclear weapons in this age of culture clash. Still, we could have gotten by with a few exceptional groups, without having to go full-bore for the sporadics. It is our attempt to quantize gravity that puts us under the sporadic spell.

We might also attribute the MG to the organicity of math. This is no small matter, either. This organicity may indirectly reflect upon physics. The MG might also serve as a proxy for the organicity and complexity of the world. That has been my generally unstated assumption. I need to work out the significance of proxy-hood in this context. It may just go with relationalism. Math, like most things, exists as a microcosm. It 'represents' the extremity of articulation in an organic world. Complexity substitutes for organicity. Numerical coincidences, however, point to the organic. If human understanding is part of the teleology, and we have now discovered the most complex mathematical object, then this fact may have eschatological portent. Only the Riemann Zeta may still stand between us and the Omega.

[11/18]

An outstanding problem for the BPW is the placement of the Alpha. Most idealist philosophies are simply acosmic and atemporal. The BPW was born out of a theistic and eschatological concern. It is unabashedly cosmological, and is necessarily theo/anthropocentric. Linear, historical time is commensurate with human consciousness. The primary departure of human from animal consciousness came with the development of language, which I speculate was contemporaneous with the appearance of eidetic memory, some fifty thousand years ago. Prior to that time, there will be a marked divergence between materialist and idealist conceptions of the phenomenal world. Materialists suppose that we can extrapolate the present phenomenology of linear time back to the big-bang, long before observation or memory. Idealists may not be so casual in their extrapolations. The Alpha is the point at which the biological creatures become the primary custodians of Creation. I seem now to be contradicting the Pokatok scenario that has been useful up to this point. Permit me to bracket that for the time being. Since we cannot rely on atoms and physics prior to Alpha, we must remain circumspect in our use of them afterwards.

There is a 'cheat' at this point. To complement the use of 'physics' after Alpha, we can substitute physicists to fill in the record that appears to antedate Alpha. This is admittedly a heavy reliance on creaturely mediated teleology. But this epochal contrast is overstated. What I mean to say is that memory and the historical record coincide in the latter but not the former epoch. This too is misstated. I do not appeal to memory, but to direct perception. This is the case for the historical epoch. What happens before is a matter of projection rather than perception. In its turn, this duality between projection and perception is also being overstated. It is true that language is very often a force for analytic rather than holistic thought. The struggle for holism is an uphill battle with the conventions of language. This fact points up the difficulty of this pedagogy.

With idealism there need not be a clear distinction between interpolation and extrapolation, or between foreground and background. It all originates with the same vision of the BPW. I do need, however, to revamp my understanding of nature. What I have so far is mainly just an excuse for nature. This is a negative explanation. I need a positive explanation. Previously I have attempted to outsource nature to [Jurassic Parc](#). That is simply a restatement of the problem. Can we incorporate the appearance of nature into a rational process or creation? Can we have nature without naturalism? Can we get by with an ersatz big-bang, or do we have to go all the way? We have made some progress with the emergence of ersatz atoms. Cannot the big-bang emerge in a similar fashion, and then we can ditch the Parc?

A big-bang would be the only 'natural' source of atoms. The two are logically co-dependent, along with evolution. What is the cost of all this 'naturalness'? Need it be more costly than an *ad hoc* Creation? One may be sorely tempted at this point just to posit an actual big-bang, but this leaves us with a very tricky exit strategy, plus an excessive degree of *ad hoc* intervention along the way.

When we go digging, go stargazing, go microbe hunting, go atom smashing, we are going to have to find something. We cannot just fall off the edge of reality. Phenomenology, just like nature, abhors a vacuum. All blind spots are filled. I suggest that the 'natural' filling in may be the path of least psychic

resistance. This is the path of greatest coherence and of the least cognitive dissonance. It may seem that God has allowed the phenomenology to go too far in this direction, making it harder to extricate ourselves from the path of materialism. If there were more dissonance, my life would be easier. That's alright. I do my job, and God does her job.

The big-bang and evolution provide a 'false summit' of sub-coherence. As soon as we reach that summit, the true summit will loom into view. It will look a lot like an eschaton. The false summit is the scientific telos, or the unified theory of everything. That unification of phenomena is the path of least action for the Creator. We seem only to figure out the scheme of unification after the fact. But, from the perspective of cosmic intelligence, facts are always theory laden. It is the condition of relational existence. From the bias of temporal existence we discover the theory after the facts, but that bias is just our illusion.

We 'discover' the Earth to be round, after failing to fall off the edge. We suppose the Earth to be objectively round. But if the Earth were flat, someone would have to shape an *ad hoc* set of edge effects. Lacking that special someone, the Earth cannot fail to be round. The world is that much simpler. Bill Occam is glad. The same goes for evolution. Without that principle of coherence, biological phenomena would have to be jerry-rigged. The phenomenal pieces would all be gratuitous. The whole point of phenomenology is that it abhors a vacuum, and that entails that there can be no rough edges. This should tell us something about the eschaton. It is not an edge for us to fall off of. It is rather an apokatastasis, a restitution.

May we revisit the Monster Group? What would Bill think about it?

[11/19]

Off of what edge does the Monster prevent us from falling? On the early maps of the world, in the blank areas, *terra incognita*, it was customary to depict a monster or two. It kept the explorers guessing.

In explaining the MG we can hardly appeal to simplicity. The MG seems the archetype of extravagance. What we seem to be missing is a phenomenology of math. There seems to be nothing natural about the MG.

It is math that keeps us from falling off the edge when we come to the quantum. It is only with the quantum that mathematical physics comes into its own. This has to do with the greater level of abstraction introduced by the probability wave functions and the concomitant projection operators. With the quantum we fall into the infinite dimensional Hilbert space. At the same time we are forced to take onboard the theory of complex numbers. These abstract spaces open us up to issues of symmetry. It is the MG that connects for us the discrete and non-discrete symmetries, having to do with the 'moonshine' conjecture and string theory.

It is these symmetries which hold the atoms and particles together. They cannot be smashed, they can only be transformed from one symmetry state to another. There is a process of self-containment and closure that can be expressed only with mathematics. This logical closure is the basis of our ontic stability and identity. This same closure is responsible for the melding of the ontic and epistemic in physics.

If we project back in time or out in space, it is the big-bang that saves our appearances. If we project down in scale it is math that saves the appearances. It is the MG, in its coverage of the discrete and non-discrete, that melds these disparate projections. The smoothing out of the rough edges of reality is of more than academic concern. It has to do with the ouroboric/bootstrap nature of reality. Coherence cannot be a local phenomenon. It is cosmic or nothing. Tying together all the loose ends requires a knot of Gordian proportions. The Langlands and Erlangen programs of mathematics speak to this coherence. It is about the rationalization of math, the squaring of the circle.

The discreteness of the atom allows us to combinatorially fill every ecological niche. This metabolic combinatorics accounts for the continuity of nature. The logical closure of nature is what grounds and redirects our transcendental impulse leading to the eschaton. The MG is the Anthropos in mathematical dress. It is our jumping-off point to eternity. It is our Cartesian pineal gland. The UEM is just a manifestation of the ouroboric principle. The MG expresses the finitude of the Anthropos and Gaia, and so it ensures and may even codify the eschaton.

It does appear, to me at least, that the BPWH has been significantly consolidated this time around, by bringing closer together the principal loose ends. Outstanding from above is the conflict in the placements of Alpha. The acquisition of language is spread out over time and space, whereas the introduction of certain ceremonial sports is more easily specified. It could be two stages of a single process. We allow Alpha to be segmented or articulated. And so may be the Omega.

The aesthetics of mathematics ([beauty & mathematics](#) - 950,000 hits) provides another handle on the organicity of mathematics. Combine this with the UEM and the Ramanujan phenomenon and we see the ouroboric principle operating on all levels of reality. My point is that a world without a robust mathematics is inconceivable. The most direct line of progression here is metabolism -> chemistry -> quantum -> math. Another similar progression is ecology -> evolution -> big-bang -> math. Leaving out any one of these steps would result in a logical hole in the world. Its coherence would be radically reduced. To be is to relate. Without the relational power of mathematics, being would be impoverished. Without this mathematical extension nature would be at loose ends. The Grand Unified Theory may be a false summit of coherence, but that does not negate its contribution thereto. Dualistic thinking about mind and matter has spilled over into a perceived dualism of math and matter. That duality is artificial. There is then nothing unreasonable about the effectiveness of mathematics.

[11/20]

Stars and fossils remain challenging for the idealist. We have to arrange for filling in the background of deep time and deep space.

Stars could fairly easily fall under the aegis of Sol. Sol is then the main challenge, and we can subsume that in the metabolic frame heliotropism. Given a round Earth and gravity, it is not a big step to placing a primary energy source. The physical details of the Sun are emergent properties along with atoms. The Sun is a spin-off of the big-bang.

The fossils are a different challenge, but it would be strange if there were no 'record' of the evolutionary phenomenology. The Earth needs to be antiqued. This need not, however, require any very special provisions beyond what we have for atoms and the big-bang. This is following the path of least intervention.

Given a spatial frame, the logic of atoms is inescapable, just ask the Greeks. We invoke an anthropic Telos as our final cause, which then elicits a chain of being out from the background of atomic logic. The big-bang is the logical anchor that is projected out from the Alpha end of the chain. All the rest of the chain, including stars and fossils, is just a path of least phenomenological resistance.

Need this be implausible? We underestimate the degree to which plausibility is socially conditioned. In short, we will very easily get used to it, if we have the slightest motivation to do so. The scientists will cry crocodile tears. Poor dears!

Yes, Virginia, there is a Chain of Being. That it appears as natural as it does is a matter of an aesthetics which may best be ascribed to cosmic convenience. The X-factor can be as Zen-like as the best in that tradition. No unnecessary action or disturbance in the cosmic flow. The cosmic Santa relies mainly on us elves to keep the phenomena on the designated track. It's only as we approach the Omega that we

experience trepidation. Up to now it has mainly been combinatorics. That's what space is for.

Let me summarize the logical sequence:

Forms/zodiac -> diversity/separation -> combinatorics -> space/atoms -> eco-metabolics -> chain-of-being -> big-bang -> sun-stars-fossils. And the rest is history.

These are the logical organizing principles that guide the phenomenology. This logical guidance of the phenomenology works in a manner similar to what we suppose is the mathematical guidance of physics in the quantum realm. Collectively, we mediate the logical guidance, and we often do so in a teleological fashion.

May we now discard Jurassic Parc? Well, the challenge we have now is to turn the logical sequence into a temporal sequence focused on Alpha. This is the articulated creation. I am prone to discard the fifty-thousand year mark, and head back toward the pokatok/megalithic frame. Prior to that would have been a timeless or time-optional J-Pc. This would have been a test-bed for the basic cycles and functions, with pokatok as an occasional sideshow.

[11/21]

In worrying about J-Pc, we can go back to [here](#). We are looking for the 3-D seed crystal that will include the R archetype in a significant fashion. It is not easy to jump-start the reproductive cycle. Which came first, chicken little or the Omega? To what extent can R be related to the dynamics of Z? What are the metaphors/analogies for R? From whence came the idea of the seed? Bring on the dialectic.

[11/22]

[Earlier](#) on this page it was suggested that there might be a link between the ouroboros and the reproductive cycle. Another point to recall is the normativity of biological cycles.

[11/30]

I realize that I don't yet have an explanation for fire. My thoughts turn to [Gaston Bachelard](#) and his *Psychoanalysis of Fire*. Notice also his *Poetics of Space*, etc. Have I been neglecting Gaston in my phenomenological efforts? Where and how does fire fit into the BPW? Is it mainly logic or aesthetics that explains fire? Gaston points to the Promethean and social aspects of fire. I would sooner point to the technology of fire, being the smith that I am, but that is implied by Prometheus. The sun empowers vegetation. We bring the sun down from the sky and empower ourselves. The domestication of fire is lost in pre-history, a history to which I ascribe a derivative reality. Still we may wonder as to the relation between fire and language in our domestication and socialization, and how these features relate to, or might be included in, the J-Pc/creation scenario. As Gaston points out, the concept of the hearth is crucial in many ways that we can barely appreciate in the age of microwaves. The hearth is the heart of our domiciles. In cooking, we are all alchemists. He further points out that fire is seen as a link between matter and spirit, as in the case of ceremonial sacrifice. Imagine the role of fire in bringing us down from the trees. Consider the role of 'fire water'. Fire is another kind of evaporation and portent of atomicity. Oxidation distinguishes animals from plants. We are the two sides of the carbon cycle. Consider the role of CO2 emissions in our eschatological sensibility. The consideration of fire could cast a more psychological light upon the J-Pc. There remains, however, a phenomenal and logical gap between metabolism and pyrolysis.

[12/1]

With fire, the demands on atomicity are greater than before. It may help to put more emphasis on the numerical ground of atoms. With evaporation we may invoke aqua/heliotropism, but with fire there is no relevant tropism, beyond our own fascination. Forest fires, lightning and volcanoes are a mixed bag. They do seem to have a mind of their own, and they are atomic mainly in theory.

[12/2]

Psychologically, we may not speak of fire without also speaking of ice. That combo has had an enormous impact on the human diaspora. Was that combo a positive creation, or was it a logical spin-off of the main show? The peculiar negative thermal expansion of water near freezing indicates the former case. This observation puts us well beyond Gaston's analysis. It is not clear to me what were the self-imposed limits of his analysis.

In this context I am looking at John Fraim's [website](#). It provides a useful contemporary compendium of symbolism. My contention with Gaston is his embrace of the claustrophobic going back to the womb(/matrix?). Cosmology is not in his lexicon.

We must not forget that the polar thermocline is the Carnot engine of meteorology. Ice limits the organic stress imposed by the thermocline. Atomic substances must have at least two phases. The middle phase is ruled by water.

Cartographic diversity -> meteorology -> thermocline -> ice -> fire.

Does this sequence gives us a better handle on atomism?

Don't forget that CO₂ is necessary for plants. What was its supposed primordial source? The primordial atmosphere was nitrogen and methane?

Then we come back to lightning and volcanoes. Were these deliberate? And consider the role of cosmic rays in triggering lightning. Plate tectonics is a rationalizing of cartography. Volcanoes are a residue of this rationalization. That brings up earthquakes. It is hard to find something positive there, but they are a lot less deadly than the mosquito or virus. The virus is a residue of genetics. The game of ecology is serious, and not totally anthropocentric. Nature should not be kept on too short of a leash. No shorter than our leash.

What is the role of the fear of God in the above? Is that a legitimate component of the BPW? We must be reminded that we are on a leash.

How closely related are lightning and electricity in the telos? Is there a psychology of lightning, or is it just its role in the carbon/nitrogen cycles. Is there an overdetermination here? The exact mechanism of charge separation remains obscure. Does it depend on ice? The lightning bolt is the preeminent phenomenon of nature, beyond the eclipse. Did it spark our fascination with fire?

I need to reconsider the four elements: air, earth, fire and water. How do they relate? Then I need to get back to the eschaton, and how that fits into the BPW scheme.

Air and water are essential to transport, particularly of the atomic variety. The combinatorics of metabolism is essential to the combinatorics of space. Space is the way to avoid the limits of Leibniz' II. What becomes of that combinatorics in the eschaton or beyond the portal? In short, what becomes of us.

Will there be stages of recombination? Can space gradually become more relational? Cyberspace will be a part of that. Virtual pokatok is a step beyond and back. Halo is of that ilk. RPGs may be truer to form. Metabolism enables self-maintenance. This goes with our territorial/homing instinct. The RPG moves us toward a more functional and group perspective. We have reached the apogee of ego development, and we are reluctant to move beyond that point, despite the pressures and inducements of modern society. Society has learned how to harness the egos to its own, more organic, ends. This is the hidden hand of economics. Forced collectivization is a vision of the past.

[12/3]

Atoms maximize the self-organizing combinatorial possibilities allowed by spatial symmetry. The R cycles are the means of realizing those possibilities.

MDX -> Z -> AO -> QRP.

DX is the Dia/logos. It breaks the Z symmetry into AO. Space/time is formed with QRP. Q expresses the normativity of R and P, and re-expresses the Dia/logos with $e^{i\pi}$. The J-Pc corrals the cloning Rs. The J-Pc may also be the primordial gap between A&O. It is a timeless Xcaret, a Camelot. History then encircles that Mt. Meru or *axis mundi*. The J-Pc leaks out and gradually the core removes itself from the mainstream. It goes off the mass-shell like a virtual particle. It is the mother of all seeds. That's one speculation, anyway.

[12/4]

The digestive and reproductive cycles may be viewed as tandem challenges in the combinatoric scheme. Fire, especially in the guise of internal combustion, is digestion *in extremis*. Plants operate on external combustion. Ideas don't burn, do they? How will we ever get people to believe that ideas burn? If people can believe that, they will believe just about anything. And isn't that the whole point?!

[12/5]

The conservation of energy in locomotion is a burning issue. This is a space-time symmetry. Why not telekinesis? That symmetry is necessary for combinatorics. In order for ideas to move, they must also be combustible. What is the downside of telekinesis? It would be abused? Or we can't ordinarily break the symmetry? Are continuity and causality separate issues? I have not looked at these. Atoms must be related to both. They are centers of causality and manifest the limits of continuity. That is how Q is kept small. Combustion manifests both. Does combinatorics require these? Atoms are a distributed intelligence. But does that bind mind too tightly to matter? No, it is just the minimal localization of same. We cannot attend to atoms, and so they attend to themselves, when necessary. They are foci of habituation. Some of this is true of numbers. When it comes to continuity we have to think globally and act locally. It's difficult not to take space-time for 'granite'. The jump-starting of atoms and chemistry remains a challenge. How much of a jump-start is Creation? This is the problem of the J-Pc. The problem of cosmogony is genealogical. That is what all the biblical 'begats' are alerting us to. The photons are the stretch marks of space. Does this sound too much like the big bang? They are our communion. UFOs may function in a similar, coordinating fashion. There was no first baby. We are all still babies struggling for the first breath. There is the symbolism of 2001.

[12/6]

Atoms are the logical foci of habituation and physicality. Q is the fudge factor that mediates the conflicting teleological/functional demands that we place on atoms. Do the atoms determine the cycles, or is it the other way? There are trade-offs and conflicts between atomism and teleology. How is the balance maintained? The relation between atoms and numbers remains tenuous.

[12/7]

Optimizing the combinatoric possibilities in time and space is the primary thrust of Creation. How important is Nature for this? Is it merely the logical backdrop for the human drama? Is there not a more positive role? I raise this question back [here](#). In other instances I have stated that God uses nature to hide behind, but that is nothing positive. It was a major deal to go with nature. It was an all or nothing decision. To what degree is nature just an obstacle to be overcome by us? Or is it just to balance the carbon cycle? Could there be an Earth without Gaia? It would simply be incoherent. There could not be flora without fauna.

Ecology is an all or nothing game, and it cannot be played without giving much autonomy to the atoms. This is why materialism has such a hold on us. The space-time combinatorics must begin at the atomic level, but then the atoms must be kept on a short ontological leash. That requirement remains to be fleshed out. This must relate to Q, but Q is not something that is added to atoms. Atoms emerge from it. That misunderstanding may explain the quantum enigmas. The dialectics of $e^{i\pi}$ must come into this. Fleshing out Q may be the next priority. It is the least determinate of the archetypes.

[12/8]

That matter emerges from Q, whatever it may be, has not yet been appreciated. $e^{i\pi}$ is only a small aspect of Q and P. (Physics students must understand that these are not the anti-commuting quantum variables of the same names.) A point to consider is the relation between matter and memory. Also consider that this problem is a bitch, along with the Nature that it is. We are just trying to see what makes matter substantial. Certainly the physicists have not a clue. Substance is just something that metaphysicians used to worry about. The relationality of it is hard to compute. How can there be a virtual substance? Substantiality is largely qualitative and normative. QRP are also of this stripe. Yes, even P/π is grounded in normativity, I would claim. It is not just another number. It is a very special number, and its singularity is ultimately a matter of judgment and perspective, embedded in the depth and coherence of mathematics. Atoms are the manifestation of QRP when projected onto space and time, which in their turn may also be seen as projections. The normativity of space and time has been widely noted, particularly with regard to time.

[12/9]

Our concern for the reality of atoms could be extended to the reality of bytes, letters, etc. There is a similar contextuality and normativity. Misplaced bytes and atoms are of dubious ontic status. Consider the rise and fall of 'sense data', or the status of a stray neural firing. Can signal noise be parsed with any effect? Substance is holistic or nothing. It is relational. We don't have a good handle on the glue. We can't put a finger on it. All substance is ultimately subjective. There is a genealogy of substance that is entangled with that of the self. Analysis requires effort and infrastructure. It is not natural. There is a story of atoms. We live that story, and their substance is entangled with it and us. Does this explain solar neutrinos and the other exotica of science? All of that is a spin-off of the functional core of

phenomenology and QRP. Does any of this help us to reconstruct the Creation scenario?

[12/10]

One does find seashells by the seashore. Are they misplaced? What is their ontic status? Some are valuable and wind up in collections. They may become currency, wampum, having a social metabolic function. Otherwise, like fallen leaves, they are cycled back into the earth where we all end up, more or less. Each one of us can become a stray sheep, without a shepherd. But can we? Can anything? Truly? Consider the fractal and apokatastasis. Can there be any leftovers? Between cycles there is a no-man's land. Or is it? There are typos and there are spell-checkers. There are culture clashes. Terrorists get caught in the middle. In ecology, the carcasses pile up. Detritus. If oxygen gets too high, fires bring it back down.

Is it not possible that we are having experiences that will not be apotheosized or restituted? Some experiences take on greater portent than others. There is repetition. Will we be able to point to waste? I am skeptical that it will be a lasting issue. By creating new contexts, we create new experiences, be they social or technical in nature. The Internet is a case in point.

How did the starry sky get filled? Partly by fractal, partly by coherence. Did it ever have a different look? Who shaped the Andromeda galaxy, or Orion? There may have been various final causes that were over-determining the shape of the heavens, not the least of which were zodiacal. Z could have been a component of a Lamarckian J-Pc.

The Alpha need not be jumpstarted. It is lost in the mists of time. At some point history merges into the J-Pc, and J-Pc has an eternal component as discusses on [12/3](#). It is a nexus and highest common denominator of our consensual imagination. It may be fleshed out with our dreams.

We have to keep looking for gaps in the BPW, and hope that in filling them we don't have to make gross adjustments. At some point there will be sufficient confidence in the model to enable a divestiture. The least integrated facet at this point is the numerical. This is surprising for an immaterial model. Their provenance remains obscure. Their appearance in mathematical physics is exotic. With computers, they become more functional. Perhaps, though, it is in combinatorics that numbers and symmetries find their most natural home. It is on the atomic level that these symmetries become the most robust. Numbers and atoms are mutually reified, and somehow our minds partake of same. We don't yet have an observer principle for math. Our minds are combinatoric machines relative to thoughts. Our intuitions of the MG and the Ramanujan phenomenon go far beyond the basics. An *axis mundi* must be involved. If there were to be a breakthrough, this would be a likely venue. There must be a strong connection between the observer and anthropic principles. That connection may be the basis of substance. It is the Q that comes in here. It is the connection between micro and macro. Music and aesthetics may be involved here.

[12/11]

The organicity of the numerical coincidences is our best pointer, but to what end? Where would we be without numbers, or without their coincidences? Where would we be without Mozart, or without the [Golay code](#) and the Monster? The geometry of all the sporadic groups is based on that of the Leech lattice, or optimal packing in 24 dimensions. We might link mathematics to aesthetics, but then what is the function of aesthetics in the BPW? Why music? It has an abstract coherence like math. Why abstractions? Why words? They have to do with the combinatorics. This is where music comes in: combinatorial coherence and aesthetics. Aesthetics must be an aspect of love and of normativity. Consider synaesthesia, poetry, abstract vs. representational art, color vision, rhetoric. Why then does this have to show up in the quantum domain in the form of math. What is the linkage between the several

aspects of math?

[12/12]

It would seem that between aesthetics and anthropics, the math structures would be overdetermined. How can we arrange for both to be fulfilled? Somehow there has to be a link. Where could that be? And how does the epistemology work? The episteme comes from the same place that our spatial perception comes. This may speak to the proprioceptive construct that is space. Aesthetics must be closely related to coherence, which is alignment between micro and macro cosms. Science provides a sub-alignment. This may be a spinorial/relational view of space. This may be where the virtual pokatok model runs into trouble. It assumes a perceptible space. The zodiac then is a kind of pre-space, or a projective pre-geometry, which then gets cloned according to some proto-symmetries. What is the primal spinor? What is its psychic basis? It must have to do with the dyadic dialectic. The dialectic must be multidimensional. That is a trick. The zodiac is an expanding spin-net that becomes space. What is the basis of orientation, the primordial dimension or polarity? Then we need a pokatok for spinors. It sounds like foosball! Yin-yang could be a primal dyad, but how do we get from the qualitative to quantitative dimensions. By way of numerology? Hasn't this been worked out somewhere?

[12/13]

Permit me to set aside aesthetics momentarily, to deal with the construct of space. I need a link between the anthropic and aesthetic aspects of math. It has something to do with combinatorics. The combinatorial view of space has long been championed by [Roger Penrose](#), in a solitary battle. His views were motivated by Mach and Leibniz. According to Mach, the conventional view of space depends on an infinite background of particles. What if we start off with a finite number, wondered Roger? Then you have to consider Leibniz, and employ a quantum spin network. Space is constructed in a purely combinatorial and relational fashion.

Yesterday I had been watching Brian Green's *Elegant Universe*. The hero of the movie is Ed Witten, the fellow who in 1994 rescued string theory with his M (monster) theory. It seems that Ed has now [taken up](#) the cause of Roger's twistors. I haven't yet seen whether Ed's interest is also Leibnizian. My cohomology theory is regrettably weak. Ed follows the diagrammatic path of Andrew Hodges.

I'm now looking at John Baez' [discussion](#) of how Euler's discovery that $1 + 2 + 3 + \dots = -1/12$ has led to modern string theory. I'm not sure I buy this, Leonhard, that is. This is also the formula that launched Srinivasa's career. What is the sense of this, we might wonder? John shows that the 26 dimensions of bosonic string theory is directly related to this result of $-1/12$. What is the aesthetic of obtaining the finite from the infinite? Is it not the aesthetic of the microcosm? This may be where the microcosm impinges upon the cosmos, or where the mutual alignment is realized. And now looking at [Conformal Infinity](#), another of Roger's ideas. A good discussion of the philosophy of divergence is [here](#). Euler's discovery hinges on the unappreciated strangeness of negative numbers.

[12/14]

I refer you to [A note on divergent geometric series](#) by Kevin Carmody. He points out that if

- $x = 1 + a + a^2 + a^3 + \dots$ then $x/a = 1/a + 1 + a + a^2 + \dots = 1/a + x$.
- Thus $x = 1/(1-a)$, except for $a = 0, 1$.
- Then for $a = 2$: $1 + 2 + 4 + 8 + \dots = -1$.

This fact is used to store negative numbers in computers by using their two's complement. You can see why the ancients were so wary of these negatives.

Having studied mathematics for many years, I am surprised to be surprised by this so late in the game. It is turning out, however, that the substantiality of the world is based precisely on similar renormalizations of divergences. The deeper we get into mathematical physics, the more sophisticated become our renormalization schemes. The entire quantum apparatus might be viewed as just one such scheme. Now I'm reading John's [Renormalization Made Easy](#). Also take a look at [Pierre Cartier's](#), *A mad day's work: from Grothendieck to Connes and Kontsevich - the evolution of concepts of space and symmetry*, Bulletin of the AMS, 38 (2001). Alexander Grothendieck draws parallels between semantic and physical spaces. He pioneered the constructive view of spaces. Epistemology replaces ontology, in the limit. Perhaps he can help us to understand how space emerged or was projected from the Matrix, as an alternative to the pokatok scheme.

Somehow, atoms must serve as proxies for our episteme. Must we anthropomorphize atoms and numbers? This is merely an extension of animism or vitalism. It is pantheism, and so we see why the theists are wary. Atoms, like us are chips off the old block, but this can also lead us into materialism. Materialism is pantheism without the 'theo', and without the possibility of apokatastasis. The restitution of numbers seems more logistically feasible than that of atoms. Mathematical physics ought to help level the playing field. It ought to expedite the relativization or deconstruction of atoms and space. We do this using the music of the spheres. Atoms and numbers are a medium for the telos. There is the not so spontaneous symmetry breaking of the Matrix by the dialectic. There is the sundering of synaesthesia.

Then there is Dennis E. Hesselning's *Gnomes in the fog: The reception of Brouwer's intuitionism in the 1920s*, as [reviewed](#) by Edward Nelson. Edward speaks of the formalist 'enlightenment', soon to follow, in which all semantics is superseded by syntax, pure syntax being the requisite of axiomatics. This prescription underscores the degree to which real mathematics, especially as practiced by physicists, departs from the ideal of formalism. By that much it must be animated, if you catch my drift.

Mathematics consists of reasoning and computation, and of the two, computation is the more fundamental. Aristotle, Leibniz, Boole, and Hilbert each took a big step towards realizing the vision of reducing reasoning to computation.

Thanks, but no thanks! I wonder how many formalist 'gnomes' are still around. Does the analytic vision still survive on the margins of mathematics? The mainstream shies away from philosophy. Does computationalism still survive in the philosophy of mind? Haven't we gotten over that? Did we forget to tell the formalists? If you want to know about computationalism, just talk to Srimi. He'll give you an earful! Long live semantics!

[12/15]

I'm still lacking the proper metaphor for mathematical physics. What is the attraction of pure math, and why does it spill over into physics? How does the math migrate from atoms to brains? Is it all built into our construction of space? It may have to do with [Rene Thom](#) and his 'catastrophes'. Atoms and organisms are just 'defects' of space, or, rather, space is the sum of all its defects. This is scant support for combinatorics. Must there not be multiple dialectics operating on the Matrix to produce a stable weave? Or is Z the only stability? What was the precursor to the atom? The primordial catastrophe might be the atomic knot, then the alchemy.

I am just learning about [clathrates and warming](#) (3,300 hits) from an op-ed piece in the *Baltimore Sun* by John Acheson. The global extent of these methane trapping hydrates only began to be appreciated in the early 90's. They range from the arctic tundra to the deep ocean sediments, and contain at least double the

known coal and oil reserves. A prior rapid release of these unstable methane deposits may have contributed to a sudden warming episode 55 million years ago: [*Methane hydrates stir tales of hope and hazard*](#) (Science News 11/9/96). We may have to double the magnitude and halve the time scale of the expected global warming. Even with the Internet, news can travel slowly.

[12/16]

Usually it is the space lattice that gives rise to the defects, but we may need to reverse that sequence. Space may be a crystallization or sublimation of defects arising from the Matrix. Could the ego be such a one? What can twistors tell us about this? Do we wish to have space-time emerge independently of the creator? That might be putting the cart before the horse, almost literally. Should we look at Z as some kind of knot?

For more on twistors see [M Theory Visionists](#) and [R. Penrose, F. Hadrovich](#).

[12/19]

What we don't know is whether the Matrix is primarily analog or digital, i.e. continuous or combinatorial and discrete, in terms of whatever potentialities may emerge from it. In my thinking so far, Z and D are some of both. The answer to this has a bearing on the types of pre-geometry that may be anticipated. Might any of the tools of field theory, e.g. symmetry operations, be usefully applied to Z or D? We could ask the same questions of mental states. How far removed is the Matrix from the symmetry of space and atoms? Will the answer be mainly epistemic or ontic? How big a role will logic play? It favors discrete entities. How heavily does relationalism favor continuity? Cognitive science deals mainly with discrete functions. This may be true even for perceptual systems. Which do we prefer, digital or analog? We'll take both, if we can. This issue also touches upon free will. Do we want to give numbers a foothold in the mind? We deal with the cause and effect of thoughts. Are numbers going to help or hinder the teleology of the mind? From person to atom may be too big of a step. The single cell is a logical intermediary. That makes it harder to trace any mathematical continuity. The best we can do at this point is to check back with Rene Thom and his topological singularities in biological phase space.

[12/26]

Presently I am reading Temple Grandin's [*Animals in Translation: Using the Mysteries of Autism to Decode Animal Behavior*](#) (2004). Ms. Grandin invites us to use her autism as a bridge from human to animal consciousness. Now all we need are bridges to atomic and zodiacal consciousness. Horse whispering is a natural talent for the autistic.

A problem we face is that if atoms do not partake of selfhood, we will not be able to relate to them. Every cognizable entity must do so, and there are none other. This should tell us something about universal function, telos and apokatastasis.

[12/27]

What then is the relation between the selves and the ideas they entertain? Episteme always implies mutuality. This is the essence of animism. This is Srini's secret. He has intercourse with numbers. He is a number whisperer. There are no numbers, only number. Egos are the atoms of God. Atoms are God's

alter egos. There are only states, be they mental or atomic. Sam's stone is a degenerate, unformed self. Politics is alchemy. Primality (of numbers) is something functional and ultimately only probable. I am my ideas and my ideas are my facets. There is no other context. Scheherazade must die when her story runs out. That is our fate. Every moth has its flame. The autistic flies too near the flame, and is touched. Would we, would we, all. Hiroshima was touched. It brought down the gauntlet. The skids are greased. Prometheus and Siva, meet Pandora. This is a restatement of the chain of being and its ouroboric character.

[12/30]

If the self didn't already exist we would say it was impossible, but nothing else can exist without it. However, there must be relative degrees of selfhood, but can any partial self exist without an ultimate self? Is it then incorrect to suppose that a primal self emerged from the Matrix? The Matrix and primal self may have to be identified, which would force a reinterpretation of MDX&Z. Can there be a difference between the primal and ultimate selves? The A&O are already seen as just two facets of one being.

[12/31]

If God is eternal, and if Creation is an essential aspect of God, then Creation is eternal, but then calling it a 'creation' would be a misnomer. No? One might then suppose that Creation and the MG have the same provenance. It is the eternal Telos. Then we have to deal with the flow of time in relation to the eternal Presence. We may already be beyond the point of the maximum linearity of time. If Creation were not essentially eternal, it could not relate to the rest of the cosmos, or to the MG. If physics were not logically necessary, there could be no mathematical physics. How then may we restore creatorship to God? Much of this has to do with the puzzle of presence, which is also about direct perception. Is Mozart a creator? The value of a creation is related to its endurance thru time. Mozart then is a transcriber of the eternal. His composition is not unlike the discovery of the MG. The idea is not to appreciate God by deprecating Mozart. God is the realizer of eternity. Her presence underwrites Presence.

[1/1/05]

Perhaps God is simply a virtual attractor, which is also the Telos. This is the God of the eternal future, who is finally present. It is our temporal egos that struggle to relate to the eternal self. It is the prophetic tradition which attempts to bridge the gap. What is our equivalent of the MG? There are the genetic generators and the resultant structures.

[1/2]

Creation is a collective process of which God is the coordinator. But is not everything pre-coordinated? Nonetheless, our struggles are real, and are essential to the process. It is the tension of the suspension (bridge). Ours is the optimal tension. God is the glue. The tension and the dialectic are related. They are both involved with symmetry breaking. We need to determine how God, egos, cells and atoms participate in the tension/dialectic. And what about numbers? How do these various beings rise to their many varied occasions? How do we manage to exist all at about the same time and share in the same mutual presence? Or is that strictly illusional? Time must be derivative of presence. Time and space are simply the mediators of presence. They often override direct perception. The problem of the mutuality of the present

arises only when we treat time quantitatively or as derivative, or view being as non-relational. Do numbers share in this problem? Lack of simultaneity is a problem for relativity theory. There is the related problem of the directionality of time that enters into entropy and into the collapse of the quantum wave functions.

[1/3]

The great preponderance of what we think of as reality is based only on our counterfactual expectations. How are these expectations constructed and maintained, presumably in the collective subliminal mind? Is this the ground of materialism, the source of mathematical physics? Or do atoms have a distinct subliminal realm? To what extent might our expectations be able to steer events, and when do they fail to do so? Find the telos of the tsunami that can override so many expectations. There are cycles and then there are 'relaxation oscillations.' Some things bend and some don't. There must always be fault lines.

[1/4]

By and large, reality manages to abide by our expectations. Where it does not, scientists work to revise our expectations. Falling stars are an example. The timing of aperiodic events is left open. One might wonder how our varied expectations are mediated. How is the global coherence maintained? We suppose that it is the atoms that do so. Or are the atoms merely proxies? It may be the decoherence that is harder to explain. Atoms could also be the foci of decoherence. There are very few free atoms. They come in bulk, with standard bulk properties, be it a gas, liquid or solid. Consider storms and volcanoes. They all manage to be idiosyncratic. Are atoms to blame? Do they have minds of their own? A storm ravages a beach. Are the grains of sand to blame? Grains of sand seem to qualify as neither bulk nor atomic. There are many instances of such interstitial phenomena, i.e. the interaction of otherwise categorical phenomena. With a purely atomic metaphysic there would be none such. Can we deploy proxy atoms without falling into dualism? What might be the logistical distinction between atoms and dust? Consider Brownian motion. From dust to dust. And what happens in between?

In her book on autism, Ms. Grandin points out that 'animals and autistic people don't have to be paying attention to something in order to see it.' Things just pop out at them. Humans are more likely to see only what they are expecting to see. Her conclusion is that despite all the appearances, our normal consciousness is mainly verbal in orientation. Vision is brought under the control of the 'left brain' (pp. 51ff). On pp. 55ff Ms. Grandin points to the neo- or associational cortex. Autistics and animals have much less of, or have less functionality in their associational areas. We end up seeing mainly our own generalities. Also, as a result, normal adults are much more subject to ambivalence than are animals, autistics and children (pp. 88ff) whose emotions tend to be more compartmentalized. We might wonder whether atoms and dust can be conflicted. Does this have something to do with the quantum? Atoms are Nature's way of resolving her conflicts, as are we with respect to God.

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9/26/04



The Heart of the Matter

Indulge my infrequent optimism concerning the imminent resolution of the metaphysical problems of immaterialism and the [BPW](#). Taking our cue from Ms. Grandin, let us suppose that matter is the means to the resolution of cosmic conflict.

Before venturing further, however, allow me to acknowledge another member of the idealism club. This is an excerpt from the NYTimes 1/4/05, "[God \(or Not\), Physics and, of Course, Love: Scientists Take a Leap](#): Fourteen scientists ponder everything from string theory to true love:"

[Donald Hoffman](#)

Cognitive scientist, University of California, Irvine; author, [Visual Intelligence](#).

I believe that consciousness and its contents are all that exists. Space-time, matter and fields never were the fundamental denizens of the universe but have always been, from their beginning, among the humbler contents of consciousness, dependent on it for their very being.

The world of our daily experience - the world of tables, chairs, stars and people, with their attendant shapes, smells, feels and sounds - is a species-specific user interface to a realm far more complex, a realm whose essential character is conscious. It is unlikely that the contents of our interface in any way resemble that realm.

Indeed the usefulness of an interface requires, in general, that they do not. For the point of an interface, such as the Windows interface on a computer, is simplification and ease of use. We click icons because this is quicker and less prone to error than editing megabytes of software or toggling voltages in circuits.

Evolutionary pressures dictate that our species-specific interface, this world of our daily experience, should itself be a radical simplification, selected not for the exhaustive depiction of truth but for the mutable pragmatics of survival.

If this is right, if consciousness is fundamental, then we should not be surprised that, despite centuries of effort by the most brilliant of minds, there is as yet no physicalist theory of consciousness, no theory that explains how mindless matter or energy or fields could be, or cause, conscious experience.

Now from the first chapter of his book:

But wait. If you construct all you see, then since you see this book, you construct it as well. And if that's so, then why should you buy it and why should I get royalties? What right have I to copyright your construction?

This question has more than passing interest to me as an author, and I shall have to raise a distinction to rescue my royalties. [...]

The excerpt from Amazon leaves us hanging, and I could not get the search function working to retrieve more pages. I would like to hear more.

Ms. Grandin points out that 'normal' humans are uniquely prone to ambivalence, apparently in the furtherance of our quest for coherence. I happily construct a cosmology on this simple observation. The doctrine of apokatastasis posits restitution in the future. Various fundamentalist eschatologies rather posit Armageddon and division at the Omega. Let me suggest that they have made the common mistake of

transposing the Alpha and the Omega. The paradisiacal zodiacal circuit is broken. It requires atomic metabolism and the human proclivity toward concrescence and coherence to make restitution. We finally internalize the predator/prey dynamic.

There is the primordial rupture: *felix culpa*. It has something to do with the primal sacrifice and subsequent theophagy as reenacted in the X-event. Sexual dimorphism is one small part of this cosmogonic event. We have had to eat and, yes, fornicate our way out of our predicament. We have grown so acclimated to our *via metabolis* that we can scarcely contemplate its abeyance, not quite the same as abstinence. Are not our own cells quite beyond copulation? Now we partake as if there would be no tomorrow: not an unreasonable posture under the circumstances.

Does this help in our understanding of atoms? Where would we be in our miscegenation without our recombinant DNA? Please note that organicity does not imply homogeneity. It is about the rainbow coalition. DNA, for all it's worth, need be little more than the logical detritus or our morphogenetic proclivity. Logic and love are our only glue. We come to the point where pure imagination can bridge the remaining gap in our cosmic circuit. Behold the spark gap.

Logic begins with the primal 'mark of distinction'. We can come home again, but only via the Riemann Hypothesis. It has been a struggle. Nothing will be wasted, not even our squeals.

A critical mass was exceeded. We are the fallout from the chain reaction. Atoms are the retarded cores of the primal circuit.

[1/6]

Keeping with the spirit of the quantum, it could have been a 'measurement' event which precipitated the rupture. We may still be in the throes of realizing that event, of reifying the possibilities.

[1/8]

Another way to look at cosmogenesis is in terms of a phase change within the matrix being precipitated at some critical juncture. That precipitous phase change is Alpha, involving a separation. From Alpha up to Omega, the cosmic partition is internalized within the microcosmic egos. This gradual historic process of internalization leads up to the final restitution that is completed within a couple of generations. I doubt that we have yet entered this final stage, but I would expect that the Internet will play a significant role in the initial phase of the apokatastasis. The Y2X event will signal its commencement. This website is intended to facilitate that event.

Does this sound too mechanistic? Well, no point in having God do busy work.

[1/9]

Suppose we switch from beach to forest. Fallen leaves replace sand. The trees are each teleological, and so are the blades of grass in the lawn. How do these differ from the sandy beach? Only in the associated teleology.

[1/11]

With the forest we can still tell the trees, if not the leaves. On the new mown lawn, there are only blades and grains, very similar to the beach. How may we move seamlessly between the two?

But we can tell the forest for the trees. It and the lawn are essentially systems. But then there is the petrified forest turning into a beach. Whose system is that in our young earth scenario?

We need not inherit the hobgoblin of Plato and Descartes: that true ideas must be clear and distinct. This shibboleth is a procrustean bed for relational, systemic thought. However, we must not belittle the individuality of each and every blade of grass. Each is a microcosm like ourselves.

What of the individuality of the archaeopteryx? Did her heart never beat? I have said that it is we who personify nature. I may have to stick with that. It is we who individuate. We do that because we are individuated chips off the cosmic block. We do this to numbers, as none others can. Numerology is not something gratuitous, juxtaposed against mathematics. It is the heart of the matter.

How do personification and abstraction coexist for us? Are they not antinomies? There must be combinatorics involved, but there is also integrity. Integrity is no abstraction, it is our soul. This may be where we come back to Temple Grandin. She points to the links between animal and human consciousness that are adumbrated by autism. Is Ms. Grandin lacking in integrity? Certainly not in honesty. Her refreshing honesty shines through every sentence. Is she lacking in humanity or personality?

Perhaps she is correct in her self-diagnosis of lacking in cosmic ambivalence or multi-valence? The personal and cosmic are two poles of the chain of being. The world is suspended betwixt them. They are the Alpha and Omega in a slightly shifted perspective. Music is a link. It ties into both our emotions and abstractions. This is something lacking in animals. Temple has little to say on this score. Pythagoras had more to say. Temple says that we and the whales are latecomers to the musical scene (p. 278).

Is there nothing abstract about emotions? Is there nothing emotional about numbers. What would Srinivas say? Is there not a music of the spheres? How great can be the difference between the mental lives of Wolfgang and Srinivas? How far can either be removed from God? Did not Jesus have perfect pitch when it came to the Golden Rule, and how far is that removed from the Golden Section? Abstraction, microcosm and our social nature come intact. These come together in our linguistic skills.

There was nothing clear and distinct about atoms until we came along. Now we know the limits of distinction. There are phenomenal regularities that seem to require atomic action. No, we did not invent the atom, but someone conceived it. We partake and amplify that conception in a crucial way. We are a cog in the wheel. We internalize the wheel. The petrified jungle grows in our dreams. We and it are the essence of the Creator. The graininess of the beach, the atomicity of the ocean are equally essential.

[1/12]

Organic teleology is limited by individuality. Does that individuality require atoms, or can it be subsumed under the dialectic? Persons are more than combinations.

[1/13]

We have here a reprise of the Newton incident. What happens when the apple falls from the tree? Yes, gravity, but what else? Can we make the teleology seamless? How do we survive so well on our pseudo distinctions? From whence do they come? Even the symmetry breaking must have a telos. At what point does the apple detach from the telos of the tree to become a statistic, and what does that mean?

What kind of phenomenology is this? How does it differ from that of Husserl and Heidegger? Theirs is a

species of psychology. This is cosmology. The emphasis is on the system.

Perhaps the first phenomenologist was:

OETINGER, FRIEDRICH CHRISTOPH (1702-1782), German divine and theosophist, was born at Goppingen on the 6th of May 1702. He studied theology at Tübingen (1722-1728), and was much impressed by the works of Jakob Böhme. On the completion of his university course, Oetinger spent some years in travel. In 1730 he visited Count Zinzendorf at Herrnhut, remaining there some months as teacher of Hebrew and Greek. During his travels, in his eager search for knowledge, he made the acquaintance of mystics and separatists, Christians and learned Jews, theologians and physicians alike. At Halle he studied medicine. After some delay he was ordained to the ministry, and held several pastorates. While pastor (from 1746) at Waldorf near Berlin, he studied alchemy and made many experiments, his idea being to use his knowledge for symbolic purposes. These practices exposed him to the attacks of persons who misunderstood him. "My religion," he once said, "is the parallelism of Nature and Grace."

Fred was a student of the 'divine system of relations'. I couldn't have put it any better.

What is the phenomenology of death, be it of you, me, apple or mountain? Plato's ideas are eternal. That is the burden of distinct ideas. Ours are purely relational and nodal, always dynamic, and nothing if not. Can numbers die? Where do they go when they fall out of use? No wonder that mathematicians are Platonists to the core. No wonder that I fear the Monster! The mountain goes down to the beach, but the beach goes back to Shell Mountain, all in the eternal divine system of relations. Sand is the spawn of mountains. Binary digits and neural pulses are the spawn of meaning. All things are one at the atomic level and in the Telos. Plato could never tolerate shells on his mountains, nor craters on his moon.

Deadly and Yet Necessary. Quakes Renew the Planet, By WILLIAM J. BROAD, January 11, 2005:

But despite such staggering losses of life, said Robert S. Detrick Jr., a geophysicist at the Woods Hole Oceanographic Institution, "there's no question that plate tectonics rejuvenates the planet."

Moreover, geologists say, it demonstrates the earth's uniqueness. In the decades after the discovery of plate tectonics, space probes among the 70 or so planets and moons that make up the solar system found that the process existed only on earth - as revealed by its unique mountain ranges.

In the book "Rare Earth" (Copernicus, 2000), which explored the likelihood that advanced civilizations dot the cosmos, Dr. Peter D. Ward and Dr. Donald Brownlee of the University of Washington argued in a long chapter on plate tectonics that the slow recycling of planetary crust was uncommon in the universe yet essential for the evolution of complex life.

"It maintains not just habitability but high habitability," said Dr. Ward, a paleontologist. (Dr. Brownlee is an astronomer.) Most geologists believe that the process yielded the earth's primordial ocean and atmosphere, as volcanoes spewed vast amounts of water vapor, nitrogen, carbon dioxide and other gases. Plants eventually added oxygen. Meanwhile, many biologists say, the earth's first organisms probably arose in the deep sea, along the volcanic gashes.

"On balance, it's possible that life on earth would not have originated without plate tectonics, or the atmosphere, or the oceans," said Dr. Frank Press, the lead author of "Understanding Earth" (Freeman, 2004) and a past president of the National Academy of Sciences.

The Lord giveth, and the Lord taketh away, but who can take back the MG?

We are God going to seed. Our Creation is her recreation. We are God's spawn. Atoms are a necessary part of the recombinatoric ouroboric circuit. In some essential way, God must be both mortal and immortal, and so must we. No individual tree is immortal. A given tree does not have an individual soul, the Wye Oak being a possible exception. Souls are not Democritian atoms. They, like everything else, have only a relative existence.

And will the Monster be restored to God? I have little doubt that it can be unraveled into the fabric of love, into the synaesthesia of God. What we know of it now is a pale shadow, a merest skeleton. It will be subsumed into the cosmic system in a far more robust manner than we could presently imagine. A world without the Monster and without the Wye would be flawed. The only possible and the best possible are not the same here. They came through a sacrifice that we also cannot imagine. It was not the only possible sacrifice. That datum is about as sure as any can be. It is like asking if I am the only possible Dan Smith. That question takes us well beyond our depth. Possible worlds exist only to the degree necessary, keeping in mind that necessity is nobody's mother. We think of the MG as something fixed. Only in God will it come to life. We are seeing a projection of it: a shadow on the wall. Its apparent fixture is another measure of our ignorance. We could say the same of the petrified forest. It comes to life not in the eon, but in the Aion. Don't be confused. We don't trifle with the cosmic semantics.

[1/15]

In the divine system of relations, what is the relation of the atom to the Monster, and how do they both relate to us and God?

Permit me to explore a cellular analog of the matrix. In this analog the [microtubular](#) cytoskeleton, along with the genetic material, plays the role of mathematical logic. We must understand that the role of math may be changed between the Alpha and Omega. We might also wonder about the structuring of our ideas that leads to coherence. Are ideas transported the way organelles are, on tubular networks.

[1/16]

Coherence is something rooted in biology and teleology. The cytoskeletal matrix that supports biological coherence, generally remains out of sight. I wonder what supports coherence in the psyche. The neural net may point to something more metaphysical. Certainly logic and symmetry are part of the skeleton. If logic is the hardware, then ideas and feelings are the software, and ultimately this distinction is transcended. There are atoms in the phonemes, sense data and letters, but these are not generally attended to. It is the functionality that counts, and functions are strictly relational. The data bits aid in the communicative metabolism of thoughts. Atoms exist no more definitely than do sense data, and the latter have fallen out of favor. Neural pulses and atoms may not be the bedrock of reality. Analysis does not come naturally. It is something that we impose on the world. Something that comes with its own costs and benefits. There is a logic of atoms. Those two constructs are mutually supportive. They cannot be separated, as the quantum demonstrates. It is less clear how atoms are necessary for logic. It might have to do with reversibility and other symmetries.

[1/17]

Space, time and atoms are mutually dependent. Numbers are not conceivable without space and time. Numbers and atoms are equally dependent upon the concepts of space and time, and this puts them into a logical proximity. Atoms, number, space and time play a major role in the coherence of the world. The idealist will want to turn this dependency around so that the former emerge from the latter. Should this direction of emergence be problematic? I would think not. Causality, entropy and evolution can emerge in a very similar fashion out of the primal coherence. This is to say then that the Zodiac is numerically indefinite outside of this support. Z may be the nexus of the emergence. The dialectic is instrumental here.

The Matrix may be supposed to harbor a primal state of virtual coherence from whence the world is

realized, under the guidance and instigation of a Creative intelligence. Our dreams may be the stuff of which the world is made. Our dreaming may constitute the making of it. The world emerges as our collective dream. The source of the real world is the dream world. That realm is the connecting link between us and the Matrix, between the real and the virtual.

The main strategy for the creation was to foster a self-sustaining process, i.e. biological reproduction, and various other cycles. Coherence is translated into networks of mutual dependency.

[1/18]

It is not clear whether the phenomenology of bodies should be taken as logically prior to the existence of atoms. The relations between atoms and bodies is likely to be complex. Consider the phase changes between ice, water and vapor. This phenomenon could well be regulative of the properties of atoms. What is the metaphysics of ice? Ice, *per se*, has a diminishing climactic role. Life can get on without it, but not without the related peculiarities of water, such as its high surface tension, boiling point and heat capacity, and its role in the many organic hydrates and biological solutions, etc. Water is the basis and mediator of all biological systems. Bodies and atoms are mutually stabilizing, as in the manner of homeostasis. Biological bodies/systems necessarily maintain a state of dynamic (non-)equilibrium, e.g. see Ilya Prigogine and his 'dissipative structures'.

There is the mutual exclusion of solid bodies to explain. Is this necessarily mediated at an atomic level? It is an electro/quantum force, based on atomic rigidity. That same rigidity must give way to chemical reactions and recombination. Atoms are the sole carriers of properties, determining the genus of each physical substance.

There is no unalterable physical substance. This distinguishes the physical and abstract realms, and does promote a dualist metaphysics. But atoms have mainly abstract properties, that are open to recombination. The same may be said of our ideas. Atoms are the logical link between the two realms. Mental and physical substance find a common ground in the atom, as they must, despite the fact that atoms are not directly perceivable. Or it could even be because of their imperceptibility!

Then we have to deal with the corruptibility of the flesh, and the incorruptibility of the spirit. I can only refer back to the atom. This is part of our genetic immortality. That leaves the eschaton unaccounted for.

The atom mediates between the physio- and teleo- logics. As the physics presumably drops out in the restitutional phase, where does that leave the atom? We might suppose the observational effects to increase, without modifying the relative value of q . It may be a case of out of sight and out of mind, and we do not wish to disrupt the physio- or techno- logics prematurely or at all. It is no mean feat to arrange for the physics to quietly fade away. The ending of metabolism can hardly be painless. 'Woe be unto them that is with child'? This is where I have felt the need for a 'stargate' or 'portal' (see [7/16ff](#)) style of 'transmigration'. That was an attempt to localize the dislocations. 'Alien abduction' is a case in point, and so may be lucid dreaming. The question is narrowed to the mechanics of in- and out-of-body effects. The body becomes something of a phantom limb that we drag along for the ride. It is peculiar, however, that the abduction accounts often contain instances of perceived physical trauma. What's a body to do? We are then left to offer a rational account of 'survival'. What will full restitution look like, if, indeed, it will look *like* anything. Where is Dante Alighieri when we need him? Our guidance in this area is singularly lacking, but not for no good reason, we have to presume. The rationale for our ignorance might be as good a place to start as any.

Yes, we remain on a need to know basis. The need in this case is to simply argue in favor of the logical possibility of an alternate reality, which can stand beyond our historical reality, and, yet, remain an integral part of the BPW. For this purpose, we do not need clairvoyance, but simply an imaginative use of logic. A major challenge is to incorporate a non-linear time scheme. At least as important is the future

of the ego. The dependence of the ego on linear time will certainly relate these two issues. Clairvoyance concerning the eschaton would be tantamount to an eschatological event in itself. It might not be inductive to the gradualism espoused for the BPW. Clairvoyance is not something that should be dropped upon us. It is something for us to work up to in an organic fashion.

Allow me to note that the demands of the BPW may easily overdetermine the physics. How far can the rules of physics be bent to accommodate the telos? The bending of the rules is expected to be greatest in the proximity of the Alpha and Omega.

When we go to the other side we are reverting to the conditions of the [pokatok](#) court and [Jurassic Parc](#). These are simplified realities where that status of atoms is less relevant. That world is the lucid dream of the Zodiac. I don't recall if there was a scenario for bootstrapping [metabolism](#). How do we ensure that our Xcaret becomes a self-sustaining dream world? What is the big attraction. How much do the zodiacal angel investors have to put up for 'seed money', before we can go to the IPO?

[1/19]

The virtual 'Xcaret culture' does not become historical, in the sense of acquiring a linear time scale, until it goes megalithic and global. That would be c. 4-2,000 BC.

I may have hinted at it before, but let me say more explicitly that our metabolic bodies could be very effective homeostats for the properties and logic of atoms. This is a variation on our already reversed anthropic principle in which our proactive consciousness rides herd on reality. The feedback from our consciousness is a primary element in the bootstrapping and maintenance of the world. After all, the world is our [folie a deux](#). Now our bodies may be added into that loop. Catching a cold may also serve for debugging the universe. The makers of antibiotics are a partial addition to that loop, as are scientists and engineers in general, as well as we consumers thereof. The white knuckled airline passenger is holding up more than just the airplane. Much of our homeostatic exertions somehow become vested in the atomic logos. Where better to be vested? As such, we also become the usually unwitting conduits of the Telos. This is the atomic suspension bridge holding up history. As we approach the distant shore, the atomic logos gives up the ghost. Our autopilot is turned off. Reality becomes more fluid and lucid. All of these effects will be greatly magnified in the vicinity of portals, up until the Omega, at which point the entire world becomes our portal.

Consider our investment in language, and then the influence that language has on our world, particularly on our social reality. The focused attention of the alchemists shaped our eventual chemical reality. Note the explicitly spiritual telos in much of their opus.

[Direct perception](#) and [direct realism](#) (also [1](#), [2](#), [3](#), etc.) have not been considered for some time. These ideas are tied up with the notions of presence (see 2/12/04) and gnosis (1/12/04). We perceive things directly in terms of their functionality, i.e. the Telos supports all of our perceptions. With misperceptions there is always a reason, as per the PSR. With an autoimmune disease there is a biological misperception.

[1/20]

It seems that all we directly see are surfaces, but vision and perception need not be the same thing. Vision is optical, and it is hardly the end of perception. Also we do not ordinarily read minds, but we do make inferences. Inferences are corrigible and are frequently modified. It is a cumulative kind of perception. Inferences have duration and durability. They are highly functional.

Vision is essential to our spatial orientation, but we tend to overrate its epistemological significance. Our

perception of facial expressions is almost entirely inferential or intuitive. The autistic person does not generally have this ability, despite perfect vision. Directness has to do with presence, which is something more profound than temporal immediacy. Intuitions tend to be immediate and direct.

Our retinal images, if taken by themselves, present only a chaotic jumble of colors. The stability and functionality of our world 'image' is what points to our real powers of direct perception. This perception may well include metaphysical dimensions, although we need not always be conscious of them. Our ocular kaleidoscope is simply some frosting on the cake. We idealists need hardly begrudge it.

Next we take up the perception of atoms. We directly perceive the logic of atoms, the way that Srinivasa perceives the logic of numbers. The Greeks and other natural philosophers had an intuition for atoms, long before science came on the scene. The logic was there all along, whether or not we chose to consciously recognize it. I would now say the same for the logic of God and the BPW. We will kick ourselves afterwards for not having recognized it sooner. On the surface we are social/political animals. Deeper down we are gnostics, one and all. We keep our gnosis on a short leash.

So much for the epistemology, what about the ontology? That is if we are able to make the distinction. What I seem to be getting at here is a variation on the notion that to be is to relate. Our conscious knowledge covers mostly the periphery of the network of being. This is where knowledge seems more indirect. As we probe deeper in the ground and potency of being, we come into a more direct contact with the Ontos. It is as if Srinivasa were personally acquainted with the living organism that is vital substance that is know to the rest of us only by its shadows. This sounds like an Aristotelian coloring of Plato.

We used to have a more collective and functional or pragmatic understanding of the ontos, before we became individuated to the degree we are now. Now we can look forward to achieving a more consciously or deliberately integrated gnosis. Thus do we take on a more cosmic perspective. We thusly transcend our primordial street smarts.

[1/21]

The core of being remains beyond the reach of our ego consciousness. That is a stretch that we will be taking sooner rather than later. The ground or core of being is the cosmic self. In that case our factual or analytic knowledge resides at the base of a pyramid, with the cosmic 'I' at its peak. Our modern materialist picture of the world is about to undergo an inversion. Is the atom then a mini me? I would have to say it is a reflection of the cosmic self, reflected in the base of the pyramid, giving the impression of an inverted pyramid resting on the atom. This is the scientific view. Their confusion is understandable, and must be a major factor in the plan of history. The atom is God as reflected on the wall of our material cave. It is time for us to look and move toward the source. Mathematical physics is actually leading us part way back to God. The MG is God's skeleton. Srinivasa's muse was able to put some flesh on those bones. As God's resurrection, it is up to us to breath life back into that body. We shall be doing so in a nonce, with some help from our heavenly host. It remains to provide a better rationale for this ontological scheme. The scheme needs to be related particularly to the circumstances of the Alpha and Omega. The plane of reflection needs to be better specified. That mirror could be human consciousness itself. Which are the active and passive elements? Where does the math come in? And while we're at it, what does the sky reflect? And what about the Zodiac? How does this relate to JPC, or to biological cells? The notion of the microcosm is crucial, but it has not been developed. Can anyone imagine a world without atoms, i.e. one based solely on phenomenal cycles? What we strive for is atomic logic without physical atoms. The 'cloning' of God into egos, does not stop at that level.

[1/23]

I wonder if there might be some way to apply the above notion of metaphysical 'cloning' to a non-biological system such as atoms? Does the reproductive cycle of a cell make it any more or less real than an atom? Organisms participate in ecological systems. Their metabolic regimen ensures this outcome. This is their network of being. I am attempting to construct a network for atoms, without benefit of metabolism. But can we not just subsume the ontology of atoms into the existing metabolic framework. Maybe I'm making this problem too difficult. Metabolism makes no sense without them. Were physics and biology conceived of separately, or were they all of a piece? How do we avoid over-temporalizing this conceptual/creative process?

[1/26]

It is at about this point in my thinking that I have become stuck on previous occasions. It feels as though there is a particular idea that I am not quite able to grasp. Permit me to take a slight detour and come at this 'problem' from a different angle. I put 'problem' in quotes because I have not yet even been able to specify upon what it is that I become stuck, but whatever else it is, it feels like it is close to the heart of the matter.

My detour is to Peter van Inwagen and his book, [Material Beings](#) (1990 Cornell). Here is a [review](#). He admits that the philosophy he presents is a strange one. I gather that he is some kind of materialist. He takes persons seriously, but only as living systems, so he takes bacteria just as seriously. What he dismisses is the objectivity of all non-living objects, apart from atoms (actually he specifies quarks and electrons). His thesis is that only simples exist, and the only simples, i.e. irreducibles, are either (living) beings or atoms. Only in retrospect does he take up the problem of [relative identity](#), that is the view that (two?) things can be both the same and distinct, depending on one's perspective.

I am sympathetic with Peter, to a certain extent. His systemic view of existence goes only as far as his materialism allows. I push his systemics well beyond that point. We are both left with an atomic residue.

Atoms stick in my throat. They are hard to swallow, and harder to spit out.

I am intrigued with [Van Inwagen and the Possibility of Gunk](#) (Theodore Sider). Where do I stand on 'gunk'? In some sense, the BPW is an irreducible hunk of gunk. That is especially true of the Matrix. The partitioning of the BPW/Matrix is a very functional illusion. Atoms are the logical bedrock of that illusion. Necessity is the mother of all things atomic. Atoms are the tail-end of the network of being. We just don't want that tail to wag this dog.

Atoms conform to the Monster Group (MG), and the MG conforms to the BPW. More directly, atoms conform to vitalism. Atoms are pliable to the optimal degree. Atoms exist only to the necessary degree. Otherwise they are out of sight and out of (the cosmic) mind. It is the master phenomenological cycles that count. Atoms are merely their virtual counters or logical tokens. This goes back to my organic view of math. Numbers exist because of the telic property of the MG. The MG is not an accident of numbers. Numbers are the logical detritus, the tokens of the MG. I believe the the Riemann Hypothesis will have more to say about this. We could play poker without the chips, but who wants to bother? Atomic being devolves from our laziness. Scientists suppose that the atoms have mutinied, that they have turned anarchic and nihilistic.

But we should not look down our noses at the atoms, for we too are the mere tokens of God. It is all smoke and mirrors, but, by that same token, it is the only show in town. Did God have to conjure the atoms? Did she have to conjure us? When it comes to Creation, God is the 'chairman of the board', and we are all the vice presidents. She was not stingy with the vice.

Is this the heart of the matter? The point seems to be that the BPW is not a slam dunk. It will grow on us as we have grown on it. However, from a more popular perspective, there will come the straw that breaks

the back of materialism and dualism, and all their ilk. I can only hope to live to see that day.

What stands in our way are all the absolutes to which we feel compelled to cling. The foremost amongst these is our own absolute identity. We have trouble discerning God in the briar patch of relativity. Rather than follow Brer' Rabbit, we sit on our log and get tarred.

[1/27]

The quantum paradoxes should be weaning us away from our compulsive absolutism. They have, but only to a barely perceptible degree.

Yes, we are trapped in our own language games. Our verbally dominated, left hemispheric brains, are much too susceptible to artificial categorization. Words, we can't live with them, nor without them. They are our stepladder to the higher reality. At some point we will have to transform or transcend them. That is a feat almost impossible for us to imagine. We can use words to point to, but not to grasp, a larger reality.

What remains problematic is our ability to recruit our virtual atoms to do our own heavy lifting when it comes to maintaining the natural order. There is still much to be explained or rationalized.

It could be said that the atoms are not doing any work. Their work has been done in logically coordinating the initialization of the phenomenological cycles, which then proceed on their own mimetic inertia. This same rationale could be applied to the artifactual cycles introduced through technology. Again, I have in mind the MG. The numbers had to do their work only once, but not at any definite time. It is our own, mostly subconscious, monitoring of the phenomenology that keeps the world on track. The scientific enterprise has extended the range of the phenomenology to which we attend. But this extension does not differ in kind from the continuing discoveries of mathematicians. I suspect that we are, in this eschatological epoch, reaching the end of the discoverable mathematical and physical phenomena. As the novelty of math and physics wanes, our attention will inevitably turn toward the metaphysics. That is certainly what happened in my case. I had the available resources to strike out on my own. My less fortunate colleagues will have to contend with the political inertia that will continue to keep them on a shorter intellectual leash, until such time as comes the final straw.

The atomic logic helps to ensure that the vital, telic force acts as a very widely distributed intelligence. Sufficiently so as to remain off of our analytic radar screens. Our experience of it is only subjective. Subtle are the ways of God, and that subtlety is ensured by the atomic logic. No matter how closely we inspect the atoms, we will not see a living cell. No matter how closely we inspect the individual numbers, we will not see the MG. The MG is pulled out of our mathematical intuition, rather like Athena from the head of Zeus, and its demonstration comes then through deduction, not induction. This is the trick we must perform with God. We must allow her to spring from our forehead. She will not do so unless properly courted. That is all I can attempt here. A cattle prod will not suffice.

Another problem to consider is the interaction between the cycles. Materialists suppose that these interactions are all mediated at the atomic level, thus producing the observed unlimited variability of the resulting phenomena. One alternative is to make liberal use of fractal structures as a simulation of atomic chaos.

Considerable progress has been made in the use of meteorological models on a global scale. Adding a fractal dynamics at the fine scale could go a long way in verisimilitude. However, I do not want to advance the notion that we are living inside a cosmic computer. That would in no way ameliorate the problems of materialism. It does suggest that we do not need to rely on atoms in order to produce weather on an ongoing basis. The hydrological processes therein can simply be reproduced from the combination of medium grained cycles. We can operate on a purely phenomenological level.

Another place to distribute intelligence would be to the phenomena, on the generic level, but then we need a scheme to apply the generic intelligence to the specific cyclic interactions. This need not be a great problem if we consider the relative simplicity of the effective models now in use. They work well on a coarse grained three dimensional grid, each node with its specific set of rules and nearest neighbor interactions. This would not account, however, for the phenomena of specific clouds. I am tempted to treat clouds and storms as organisms. This tack runs afoul of the work of Peter van I. Next we would have to account for the babbling brook.

Perhaps there is not such a need to distribute the intelligence. Is that not acceding too much ascendancy to the space-time manifold? Here is an opportunity to apply direct realism. What Peter doesn't quite get is that the world behaves as a super-organism. Behind the phenomena there is an ecos. Our dialog with the ecos unfolds it into a global ecology within history. The intelligence only appears to be distributed. It is all a reflection of the one Telos. The Ecos is one part of the Telos and it is our job to unfold it in a seamless manner. The seamlessness is not fortuitous, however. It reflects the monism of the Matrix. The intelligence then resides in the dialectic between us and the Matrix. Thus must the final restitution occur through us. May we not suppose that the intersubjective consistency of our experience also owes itself to the monism?

[12/28]

With the Zodiac in mind we can think of the world as a *folie a douze*. The Zodiac is a dialectical reflection of the one intelligence. With the Matrix, unity is more natural than plurality. There is an effort to maintain a degree of separation. That effort is aided by the conception of space, along with its concomitant time. Unity remains in the overarching Presence/present, but they and we become **mesmerized** by the kaleidoscopic possibilities, which we pursue with abandon. We become ensnared in our own collective illusion and mind games.

Metabolism and the concomitant atoms seal the lid on our self-imposed cage. It keeps us off the cosmic streets and out of worse trouble while we pursue our individual and collective lessons. The atoms is the seal affixed to our box. We cannot break that seal without deconstructing the atom. That is what I have been attempting here. Our atom smashers have been of assistance in this regard. They have led us to the Monster Group which casts its shadow on the super-strings and M-branes. To expedite its deconstruction, I attempt here to recapitulate the construction of the atom.

The atom is primarily a logical construct. The exigencies of any spatial combinatorics and even a rudimentary anthropics, gives rise to it. Atoms do seem to come to us with their own paleological pedigree, i.e. an astrophysics complete with a starry sky, wherein there also resides the shadow of the Zodiac. We might think of the sky as something like an x-ray diffraction [pattern](#) of the primal zodiac.

In immaterialism, rationale replaces mechanism. This is difficult to get used to. We forever attempt to rationalize our lives and the world. Our failures in this regard are not an indictment of the world, rather they result from the incompleteness of our understanding. Atoms derive simply from the coherence of mind. They are its most significant manifestation. From whence derives coherence? That may not be answerable. What are its limits? Does the BPW represent that limit?

This is a relatively simplistic explanation of atoms. We must see how it will stand up.

Coherence becomes the most powerful force in the world. It plays the role of Atlas in holding up the world. God is its source. Hers is the face that is upon it.

[1/29]

Coherence is another expression of relationalism. Relationalism is a necessary property of mind. Relationalism expresses the necessary subjectivity of mind. By that I simply mean that there can be no experience without an experiencer, no thought without a thinker, no feeling without a feeler. This grounding of the mind is so pervasive and profound that we sometimes find ourselves overlooking it. Materialism provides numerous excuses for overlooking what ought to be excruciatingly obvious. Mystics are also intent upon the path of denial. This comes well after they deny the existence of atoms. My point is that atoms are not entirely optional or dispensable. The self is dispensable only *vis a vis* its grounding in the Matrix. The Matrix, however, is not the nirvana of the mystics. It is, rather, pure potency, something very different.

Atoms are indispensable to the coherence of life, and so to Creation and the BPW. Be very clear that what we need of atoms is not their objectivity, but rather their anthropic logic, particularly their manifestation of the MG. The MG and the RH may represent the limits of coherence as alluded to above. Am I placing a limit on the intelligence of God? No, this is a self-imposed limit, it is the best of all possible limits. By the same token it becomes virtually necessary. I am also saying that it is not possible for numbers to be hiding a complexity that is beyond the limit of comprehension. There cannot exist unobservable complexity. That is a basic aspect of relational existence, of which numbers constitute the purest example. This statement might be construed as implying the existence of a largest prime number, contrary to the 'plain facts'. But hold on. Beyond a point, primes become probabilistic, while their density decreases. Their existence becomes increasingly virtual. As individuals, they lose relationality. They become hypothetical tokens of the Riemann hypothesis. Their complexity is purely quantitative rather than qualitative as with the MG and RH. These are subtle points that need fleshing out.

Prime numbers provide another model to aid our understanding of the virtual, relational existence of atoms and distant stars. Primality becomes increasingly abstract and subjective, once we stop to think about it and are willing to set aside our Platonic compulsions. When I take a Bayer aspirin to alleviate my headache, it is not a gesture toward the objectivity of atoms, but a gesture toward their subjective relationality, as is ultimately the nature of the headache itself. Should we be good Christian Scientists and dispense with medical treatment? Like other potentially good ideas, it should be employed in moderation and with a firm grip on the pragmatic side of cosmology and eschatology. Is that a quibble? I say that we can celebrate the coherence of atomicity without idolizing atoms. The celebration will ultimately obviate the idolatry. I am suggesting that we are simply in the protracted process of thinking our way through materialism. We thought our way into it, we can think our way out of it. We need only allow ourselves to aspire to coherence. It is there for the asking. There is plenty to go around.

It is not so difficult to understand forests, or treeness, from an immaterial perspective, but how do we explain unique peculiarities of every individual tree, without resorting to objectivity? There are random internal processes which can be covered by generic fractal models. Otherwise there are systemic interactions, i.e. interactions between individual systems. Those interactions necessarily have specificity as between predator and prey. The fox eats a specific rabbit, the caterpillar a specific leaf. As with an individual organism or system, there are variable patterns of interaction. We get into the issue of cause and effect and the PSR. The creation of the pattern need not differ from the creations of a painting, representational or otherwise. Each stroke is accounted for, and once applied, need not be actively sustained.

Cause and effect and the PSR need not and should not be associated with materialism. In a dream state these principles are loosened considerably, if they weren't it wouldn't be a dream. In our social waking state, the principles become tighter. Is the relative tightness a warrant for materialism? I suggest it is simply a warrant for coherence.

Creation is the way of maximizing coherence up to the optimal point of the BPW. Coherence is finite, and our world defines that limit. It is our job to push that envelope. Let us hold in abeyance the issue of an

eschatological realm. There may be a tendency for us to overestimate its role in the cosmic scheme. It might be more of a vestigial organ: a safe house for us creatures.

[1/30]

In the formation phase, coherence acts something like gravity. The greater the relational charge the stronger the attraction. The cosmic self takes center stage. The total 'mass' increases up to the limit as the potentialities are realized and integrated into the expanding network of being. As the limit is approached, there occurs an eschatological phase change. This might be something like the formation of a black hole. The sky falls as the space-time manifold is finally dissolved or deconstructed. [Elsewhere](#) I have spoken of the space-time manifold as our cocoon, and then the eschaton is a metamorphosis. It has been some time since I have examined this latter model. It was never brought under the larger rubric of coherence. The separation of the stages does not lend itself immediately to the relationalist perspective. Our egos represent the individual cells as they redistribute themselves in the [chrysalis](#). The primal Zodiac is our larval (tribal?) stage. Linear history is the crystal/chrysalis/pupal stage. This is where atoms and biology predominate. It is a time of seeming anarchy and chaos. We have to integrate this seeming discontinuity into the cosmic coherence. How much weight can we give to the biological metaphor? Why do we have to endure this stage of cosmic decoherence.

The old explanation for the decoherence, which may have dated back to my first website, envisioned a more chaotic style of matrix, more like a quantum potential. I spoke of human consciousness as like a seine net cast upon those waters. That may not be in keeping with my more organic, or self-centered matrix.

[1/31]

I may be overdue for a reevaluation of my ouroboric/metamorphic/microcosmic model of cosmology. If there does exist a transcendental realm beyond space and time, why do we need to take this detour through materialism? Can we not short-circuit or bypass the present stage? What is the point of stages, if the temporal dimension is only an artifact in the first place? Is it from here to eternity? Then let's skip the 'here' part. If the measure of all things is coherence, why mess around with all the decoherence implied by the space-time manifold?

I have spoken often of the microcosm, without having bothered to justify it in the BPW scheme. An appeal to the microcosm seems to be an appeal to quantity over quality. Why bother with all the replication when we can go for the gold? If the Matrix is self-organizing, why does it need our help? Why does it need to mess with all this combinatorics, when it has all the potency? If we take mere diversity and sheer quantity as ends in themselves, does that not compromise the BPW rationale? Why do we need all these mean streets, why not just masterpiece theater? Recognize that another reason for this excursus is to develop a rationale for heaven, if such there be.

I'm inclined to simply point out that when it comes to heaven, half the fun is getting there, especially if the Telos is a 'do it ourselves' proposition. However, if there were not such an expansive Creation, we would not be around to have any preferences.

It is hard to imagine a creation without a material/physical aspect at all. Would that not be impoverished from almost any perspective? The only reasonable complaint concerns the quality and/or quantity of that aspect. Is it not possible that quality was sacrificed for quantity? But is this not an egregious case of Monday morning quarterbacking? Well, not if it is the very fact of Creation that is ultimately up for grabs.

If materiality is supposed to be so important, why then should so many of our fellow creatures be materially impoverished? If all this is just meant to impress upon us the relative merits of matter vs. spirit, then are we not entitled to say, 'Alright, already!?' There must be something more fundamental at stake, and I suspect that it does have to do with coherence. It is our perspective that is lacking.

What is being suggested here is that the BPW might more plausibly have consisted of a spiritual paradise with a more modest material appendage. When it came to creating the Earth, maybe God carried a good idea a bit too far. Or was it our fault? All 10^{10} of us were just dying to get in here, and God didn't have the heart to turn us away, as if God had no control over the length of the queue. Is there some qualitative aspect of 10^{10} that we don't appreciate? Perhaps 10^{10} is the limit of coherence. Coherence may not be fully realized if its limits are not tested, but is that not contrary to the notion of optimality, which rather suggests a golden mean? The human situation now has the aspect of extremity. Birth pangs may be essential to metamorphosis. God is not one for half measures. It is of its essence that Creation be an all out affair. If we, altogether, only go around once, we go with gusto, and this is one gutsy world. No one will deny that. What it lacks in creature comforts, it more than makes up for in many other ways, drama being a major component.

I think we may well suppose that there cannot be coherence without incoherence. There must be an optimal balance. If that is the case, then every bit of seeming incoherence that we experience here is a portent for the coherence that lies beyond space and time.

[2/1]

Yes, I am Chicken Little, but it is not often that I get to play the part, so here goes: the sky is falling! I even have a [picture](#) for you. There is a heliocentric anomaly in the cosmic microwave background (CMB). I am not aware of any more cosmologically deconstructive piece of evidence since Copernicus deconstructed the Ptolemaic cosmology. Is it time to head for the hills? I doubt it. Materialism will be a tough nut to crack. We may not hear more about the CMB until another WMAP is launched, but don't let anyone tell you that the hand is not writing on the wall.

And while we're at it, how about them [birdbrains](#)? Does the discovery of avian intelligence(/consciousness?) put a hole in our anthropocentrism? Is it no skin off our backs? It helps to underscore the universality of mind, and the ability of mind to find accommodations in many different forms. When will we realize that the brain is just a docking station, not to give it too dualistic a slant? There is more than enough mind to go around. It is not a zero sum game. The eschaton remains our baby.

I keep wanting to think of the microcosm, e.g. the human self, as a test-bed for cosmology, but that is detracting from the overarching potency of the Matrix. The BPW has an eternal potency within the Matrix. It could be, though, that it is the role of the microcosm to serve as and manifest the potency of the Matrix. Creation and the Matrix may be two sides of the same coin, but don't ask me what that coin is. OK, then, the Matrix is to Creation somewhat as Creation is to the microcosm. One relation is the inversion of the other. This ought to help explain the Ouroboros, but don't ask me how. Only when we realign our microcosms will the Matrix be rejoined, and only then can Creation be unraveled. Until then it is unrivaled. In such fashion does Creation dissolve back into the Matrix. The Matrix has turned itself inside out via the microcosm, and don't ask what that is good for, but it must be an aspect of the cosmic coherence. At that point we may revert to the zodiacal state, or to a kind of Adam Kadmon. The circle is unbroken. And will we not come this way again? Will we not revisit Creation? That may not be the right question to pose to the Matrix. Creation can at once be both temporal and eternal, without actually repeating itself. Dimensionality is not something that our egos may readily transcend. Eternity is with us always in the shining present/Presence.

I'd like to know what will happen to the 10^{10} of us when we revert back to the 'twelve'. Such numbers

can live on in the MG. There is coherence in the many scales of 10^{10} , such as the number of neurons in our brains. It is hard to know what to make of this circumstance. It likely has something to do with an optimal complexity. Given a finite world, it is very important to know how far to push the finitude. The MG probably has something to do with that, but otherwise it may be a rather subjective matter. There are likely to be functional considerations that would apply mainly to the eschatological regime, which would be very difficult for us to fathom.

If one were going to err with this crucial number, would one aim high or low? Would there be anything like right to life considerations? To what degree might we be willing to compromise on quality here in deference to quality there? We should suppose that there are many conflicting demands and constraints to be placed on this master quantity. The AIDS epidemic ought to tell us something about this issue, or at least about its complexity. That epidemic argues to the point that God is motivated by considerations other than political correctness concerning the meaning of human life. Does this imply a devaluation of life, human or otherwise? I hardly think so. It rather implies a cosmic perspective, which is not likely to correspond with our more parochial views.

[2/2]

Presently I am reading [Apology for the proof of the Riemann hypothesis](#) by Louis de Branges de Bourcia (6/10/2004), a paper which I found through the archives of [Science Daily](#), a source I commend to you. The proof is supposed to be contained in the companion paper: [Riemann zeta functions](#), but I have not found any discussion as to the merits of this 'proof', beyond the skepticism generated by his initial claim. [2/3 - [Here](#) is a prior critical comment on Louis' method of proof. Louis fails to mention this critique in his recent publications. See also [here](#). Refer to an [earlier](#) page concerning the possible significance of the RH.]

[2/3]

With regard to the network of being, there cannot be a major divide between the mundane and supra-mundane. There can be no unobserved phenomena. But what does that mean? There also can be no isolated observations. Our eidetic memories must be eternally stored, and not just passively. They must be coherently incorporated into the cosmic self or zodiac or whatever. That is the whole point of the network. Our notion of private experience is something oxymoronic.

Undoubtedly our personal memories contain much overlapping and redundant material, so that what is eternal is not just the sum of mundane experience. It is, at once, both more and less than that. It may be more like the interference pattern from all the individual experiences. As with a hologram, the individual experiences can be reconstructed from the whole pattern. We might then suppose that some lives are virtually redundant. I can only imagine that such a view implies a limitation of our mundane perspective.

These considerations must also speak to the source and being of atoms. There surely is a redundancy in our materialist perspective of them. We appeal to the higher powers to minimize that redundancy. There is finally one world and one self. The self is grounded in the world, and the world in the self. It is all in service to the Dialectic, [MDX/Z](#).

I can observe a unique pattern of cracks in the pavement. Must this pattern be registered for all eternity? What is the source of the pattern? Would it not be simplest just to blame it on the atoms. Can the atoms not just keep track of their own processes? All they have to do is act naturally. But things get more complicated when we introduce the quantum. Then we have a non-local accounting system to attend to. The non-locality includes the effects of countless virtual gravitons from the most distant galaxies. Can we not just make approximations? We can, but the whole point of materialism is that atoms don't

approximate. With them, reality is all or nothing.

With immaterialism, I am an observer in a functional loop of interacting processes, all of which have a timeless aspect. The combinatorics will have unique instances. I have a memory of that pattern which seems to be eidetic, but if I were to attempt to reproduce it, I doubt that it would be accurate. Or I could have taken a picture of the pattern and posted it to this website.

I am observing aging and an increasing entropy from the telic origin of the road as it reverts back to a chaotic state. This is another form of metabolism. But then suppose we are talking about the crack in the Liberty bell. The crack itself becomes the icon. It loses any semblance of being a generic property.

Processes that do not contribute to the coherence do not get recorded in the cosmic or *akashic* memory. The road will continue to crack and break up until it is repaved. That process has no reason to violate the PSR. Non-violation of the PSR is simply one aspect of the Telos. The anti-teleology of deconstruction is an essential part of a metabolic system. Still the road has to decide when and where to crack, without direct input from individual atoms. This is not a problem if the anti-telos is implicit in the telos. My own aging is equally essential to the larger scheme. A related issue is that of fire that was discussed on the previous page on 11/30/04 &f.

[1/4]

Progress here continues. It is a question of tying up the loose ends, and tightening up the arguments. It will be necessary to indicate how this progress may be continued in a systemic fashion, without the prospect of encountering insurmountable obstacles.

When one line of thought is temporarily exhausted, I pick up what seems to be the next loosest end and pursue that. What comes to mind now is photosynthesis. This phenomenon may be treated under several rubrics, e.g. cycles, metabolism, heliotropism, symmetry and atomism. Permit me to start over in attempting to locate the foundational issue. I will take a tack that may, in part, go back to the previous incarnation of this website.

A likely point of departure is [Ilya Prigogine](#), but keep in mind some [skepticism](#). He speaks of irreversible processes and dissipative structures far from equilibrium. This is what metabolism is about. What then is the role of energy conservation and dissipation?

But let us take a step back and have a look at metabolism. It is about the metamorphosis of matter and energy. This is just where immaterialism is likely to encounter its most serious challenge. Metabolism provides the basis of the interactions that make up ecosystems. Its processes determine the rules of the 'game' of life.

Why rules? Rules provide for coherence. The interactions become intelligible. Cycles can be maintained. Over on the other side, it is supposed that rules are less prevalent and rigid. They are more likely to be merely conventional. Coherence comes about more by consensus. There are fewer independent actors.

Down here we creatures are self-reproducing. Our interactions tend not to be morally constrained. Other constraints are required that will be conducive to cooperative behavior.

Given the natural symmetries of space and time, energy will be a conserved quantity that is a measure of matter in motion. There will then be ergonomics. There will be sources and sinks of energy. As in any economic system, sources tend to be monopolized to the extent possible. One way to restrain monopolistic behavior is to arrange for a remote source of energy. The sun fits that role quite nicely, thank you. Many ecological niches are made available for heliotropes, herbivores and carnivores. The

possibility of visual optics creates more opportunities. Empty space becomes the ultimate sink for the solar energy.

The point here is to provide a rationale for the given phenomenology. The next step is to minimize our reliance on the physics. I would just as soon have photosynthesis without the photons, as we have striven for matter without atoms. The atoms are there, but only in a virtual and logical sense.

I am partial to the logic of photons, but reluctant to commit to the mechanics of it, and thus become mired in dualism or materialism. The idea with atoms is to have atomic phenomenology available as needed.

It is not immediately apparent how we can maintain the rules without the mechanics. I appeal to logic, math, PSR, cycles, memory, habits, socialization, teleology, etc.

[2/5]

It might seem that the objective particularity of atoms and photons would be essential to the conservation of matter and energy. The classical theory of electromagnetic fields, however, does not require photons in order to conserve energy. Photons were invented only in order to account for the phenomenology of 'black-body' radiation. But what then of chemistry? How can we ensure the conservation of matter undergoing chemical transformations, without resorting to the objectivity of atoms? I appeal mainly to the metabolic cycles. The chemicals are recycled indefinitely without sources or sinks. The overall conservation need only be appropriate to the phenomenological situation, keeping in mind the PSR. Matter and its elemental constituents will not appear or disappear without sufficient reason. Atoms are the phenomenal tokens of the necessary logic of metabolism. Metabolism rests on the phenomenal continuity of its cycles. It is discontinuity that demands special circumstances and explanations.

Back to photosynthesis. Most plants are able to grow and reproduce by transforming solar energy into chemical processes. If the sunlight is removed, their metabolism will be interrupted, and they will eventually die. The same will occur if certain chemicals are depleted. Consider water. Cacti will hoard what little water they can get. That water is conserved with great biological assiduity. Otherwise we rely on a relatively constant sea level to provide our phenomenal determination of conservation.

Animals require food, air and water. A few minutes without oxygen and it is all over for us. Why does breathing have to be such a big deal for us? Why such a stringent chemical dependency? It is just an intrinsic part of metabolism. Oxidation is our source of energy, but oxygen is highly toxic to cells. Carbon is the primary food for plants. The habitat of plants would be greatly restricted if carbon, water (and sunlight) were not widely dispersible and available. Respiration and atmospheric is the simple solution to these metabolic constraints. Life is the phenomenal conservator of these materials: no conservation, no phenomena.

Instead of sunlight, we might imagine manna falling from heaven. Would not the resulting ecosystem be radically impoverished? I should think that this design would be a non-starter, but don't let me discourage anyone from ruminating on this possibility.

We often consider the constraints of metabolism to be a great hindrance. One of the big attractions of heaven has been the lack of such constraints, with death being high on that list. The science of ecology and the anthropic principle have given us a much greater appreciation for the many hidden virtues of metabolic systems, and impressed upon us the notion of [*Rare Earth*](#). Now our biggest concern might well be that Rare Earth is going to be a hard act to follow. How rare will heaven be? What will be the systematics that will keep heaven running on an even keel? Eternity is a long time for contending with a design failure. Once you get past the golden gates and the seventy-two virgins, the literature on this subject is very short on specifics. Perhaps the Creator put all her energy into Creation. Heaven might be an afterthought. I spend a lot of time touting relationalism, but I hardly have a clue on the relation

between heaven and earth. Am I in a state of avoidance?

My point on these many pages is that the cosmos can be self-organizing, and that mind is a more logical basis for that organization than is matter. Given a minimal starter system, on the order of the JPC, the remaining rules of Creation will naturally fall into place more on the basis of (teleo-) logic than mechanics. Mind provides an excellent feedback system for the maintenance of ecologic and metabolic order, better than atoms ever could, even as in the dreams of the materialists.

But so what, you are quick to ask. So, mind over matter. Yes, and then what? Then everything. There is something decidedly unnatural about the human mind. The same may be true for the minds of the other creatures, but we are not in as good a position to pass judgment. The upshot with humans is that we are increasingly, and mainly by choice, dependent upon unnatural environments. Most of us spend our time in places from which 'nature' is barely accessible. When we do venture into the wilderness, we are very well equipped. Very few of us aspire to the special skills of a [John Muir](#). We humans are *homo faber*, the great fabricators. We are also the great imaginers. Put together these two primary traits, and see how unnatural it would be for us not to aspire to heaven. Heaven is the Telos of mind and spirit over matter. The natural goal of immaterialism is that telos. John Muir speaks of the eternal beauty of a nature undisturbed by *homo faber*. Yes, it will be a hard act to follow. Imagine a wilderness without mosquitoes.

Are we then the primary link between heaven and earth? We bring with us a pot-load of unrealized ideas. They should keep us occupied for the first few days of eternity. Let me hasten to add that eternity is meant to be a qualitative state rather than a quantitative one. If I had to choose one descriptor it would be *gemeinschaft* or community. One might think of something tribal or clannish, but both of these have metabolic foundations. Perhaps the closest historical model would be the communalism of the early christian church, but one in which the lion lies down with the lamb. The anti-metabolic aspect of that picture points to our challenge.

Here is a caveat concerning that model. It was a decidedly eschatological community. Its coherence was based on a set of shared expectations and aspirations concerning the eschaton. It was forward leaning. How might this translate into a post-eschaton aeon?

[2/7]

I'm wondering whether in the best possible world, this website would be blocked from searches. Within the last month or two, all but one page, the one titled 'Crisis', have been removed from the Google data base. Every page has been removed from the MSN data base. Alta Vista seems to have been unaffected, but how many people do we know who still use that search engine? Am I supposed to imagine that this is all for the best, or am I being goaded into intervention? How long do I wait before calling **Ron** on this? [not long at all.] I cannot imagine that any self-respecting intelligence organization would not retain a preemptive ability to arbitrarily block certain types of sensitive information. Now, I am not claiming that as the reason in this case, but I would be very naive not to wonder about it. In any case, that same department would surely know how to remedy this little problem. Back to our little stairway to heaven. Who ever may have been assigned to monitor these scribblings, please take note! I have been told that there are folks who do pay attention, believe it or not.

OK, I have spoken with another individual about this problem. Here is an innocent explanation, which once pertained to the organization for which she works: the Google web crawler happens to hit your server when it is down, maybe if that is only for a few minutes, then the site (server?) is dropped. She said that this happened to them, and it happened with more than one search engine at the same time. I am having some problem with this explanation. Comcast is one of the biggest servers in the world, people would immediately start screaming from all over, the oversight would be easily corrected within hours. Am I to believe that Google and Microsoft are using the same crawler? That would be a virtual collusion.

So let me try another search on the Comcast site. I try 'site:home.comcast.net money' and get 16,000 hits. Well, does that shoot down that theory, or does the (universal?) crawler look for different websites on the same server at different times? I have gone ahead and resubmitted my URL to Google. It may take them 6-8 weeks before they can schedule another crawl. In the meantime, am I not to be vouchsafed a modicum of [paranoia](#)?

[2/8]

Growing and building things is not much of a problem for the immaterialist. There is plenty of direct and indirect teleology at work. It's when things fall apart that there may be more difficulty. To some degree the [thanatos](#) (anti-telos) is built into the telos, but in general this latter stage seems much more arbitrary and mechanistic. Is the mechanistic devil in the details of the thanatos? I would much rather take on the burden of explaining incoherence than having to explain coherence. I would much rather have an immaterial cosmology based on the telos, than a material one based on thanatos.

The materialist would have us suppose that the entropic 'heat death' is the most natural state of affairs. It is the final equilibrium for any closed system. Life is an embarrassment to the materialist. Death is an embarrassment to the immaterialist. That is one reason for heaven. If this is not the heart of the matter, then I don't know what is. Death is supposed to be the transition from a state of low probability to a state of higher probability.

I want to fall back on the PSR, but I'm not seeing how to do that. It needs to be expanded. If I drop a glass on the floor, the PSR tells me that it will break, but does not provide any details. In principle, materialism could provide an analysis of the breakage, but that is seldom realized. Destruction is mainly a random process. That randomness is supposed to be traceable back to its basis in atomic chaos. We are not afforded that fallback.

Even within physics, however, there is a problem of providing a fundamental explanation for irreversible processes or for the directionality of time. Irreversibility is strictly a macroscopic phenomenon. No microscopic explanation exists. Once again we see the 'benefit of the doubt' being afforded to materialism, but not to immaterialism. It is partly my job to turn that table, and provide a more level playing field, at least for anyone who is seeking the truth of the matter.

Our best explanation for irreversibility may simply be that it is an essential part of any metabolic process, now with the sense of metabolism extended beyond the merely organic realm to include cyclical processes in general. That is our extension to the PSR. This puts us ahead of the physicists in terms of providing a fundamental explanation for thanatos.

This high level explanation still leaves me feeling uneasy about those cracks in the pavement. It is probably these gut feelings, more than any intellectual problem, that stand between us and immaterialism, and it is those feelings that are the most difficult to address.

Water pipes break. They do so where the pipe is the weakest and the stress is the greatest. Wherein resides that particular information, and how is it applied to the phenomenon? Here we seem to be talking about cause and effect. Once again we are dealing with a macroscopic concept which has no place in the terminology of modern physics. The concept of cause and effect is certainly amenable to the PSR. Causes and effects never ceased, they just went over to immaterialism.

The breakage must reside in the concept of the pipe and its support structure. These items are 'designed' and prepared to meet certain limiting criteria. If the design limits are exceeded, the pipe will fail. This is true for both organic and inorganic systems. Who watches the limits? No phenomenon is real unless observed. But what counts as an observation? It need not be direct, and there's the rub. Reality is a

network of phenomena and observations, while not taking this distinction too seriously.

Are we dealing simply with planned obsolescence? That is a thought that could use some analysis, but hold on to it for now.

[2/9]

Part of the telos of paving is just the prevention of cracking. The design of the materials and structures keeps that in mind. Indeed, this is where a notion of planned obsolescence arises. As we study the biology of ageing, we see evidence of similar 'planning' or programming in organisms.

OK, we know its going to crack and we'll have a pretty good idea of when, but not where. That will depend on any structural faults and on the history of insults. An analysis of the pavement would indicate stresses and strains that portend fractures. This is all part of materials science. We are still dealing with a generalized teleology. With proper design, as in safety glass, the fractures will be jagged, and in as random a manner as possible. The pavement acts also as a primitive recording device, in that it retains a partial record of the incidents that impact it. It is not designed specifically to do this, but it comes as no surprise. The fracture patterns, when they finally do appear, will have no further intrinsic meaning. They will not be memorable, unless there are additional circumstances as with the Liberty bell or the 'Abraham Lincoln' french fry. Once the random pattern appears, the PSR tells us that it will tend to retain its shape while the process of ageing continues. The only surprise would be if the cracks did not appear.

We are delving here in to the realm of noise, while the PSR is concerned mainly with signal. When the noise takes over from the signal, as it does in ageing processes, we may then usefully employ the mathematics of fractals. This is the science of 'fractures'. It will provide for us a range of examples of fractures that we are likely to encounter in varying circumstances.

So here we have a nearly complete science of materials, without resorting to materialism. The test will be to see if this line of reasoning will suffice to ameliorate my uneasiness when I next go jogging on the 'payment'. I'll be sure to report back here.

Noise happens, but we want to make sure that it can live comfortably alongside the PSR and the Telos. How does noise fit into the big picture? Noise is logically integral to metabolism. Metabolism relies on fluidics, and that circumstance brings Brownian motion to the fore. Those motions are quintessentially fractal. The diminutive size of the atoms speeds up that thermal motion and leads to an efficient metabolic transport of molecules.

The cell serves as a microcosm for the combinatoric processes occurring on much larger scales. Many social and economic phenomena have the appearance of stochasticity. Stochastic interactions are the primary function of our three-dimensional world.

Then there is synchronicity and serendipity. One function of the stochasticity is to conceal the synchronicity. Why conceal? This is partly how we are able to maintain our exaggerated estimations of our free will. This is how the vital hidden hand is able to remain hidden on all phenomenological scales. The vital and divine forces are able to operate effectively below the noise level. The stochastic dice are loaded. Subtle are the ways of God. The noise is what gives us and God room to maneuver. The noise acts almost as a lubricant for (the reconstruction of) the signal. The stochasticity delivers to us the pieces of the puzzle which we reconstruct to form the Telos, which then becomes our own. The virtual Telos is thus realized.

Without its fractal patterns, nature would not be natural. These fractal patterns are very easy to program into virtually any system. What we see phenomenally are seldom the pure fractals, but fractals that have been modified or constrained by their interactions with other processes.

[2/11]

How does matter maintain its identity without atomic objectivity? Water vapor mixes in with the rest of the air, but at the condensation point the water is able to reaggregate itself. How do we explain this without appealing to individual molecular identities?

If matter were, in general, not conserved, life would certainly not be possible. It would not be possible to observe such an unruly world. Atomicity bears directly on this issue. The problem is highlighted by the quantum fluctuations. All of physics would collapse if such were the case. This is somewhat like asking why the prime numbers are conserved. Otherwise there would be a collapse of logic and math. It is just the relationality and rationality of being which holds this 'physical' world together.

[2/12]

Numericity and atomicity are of the same ilk. That's my story, and I'm sticking to it. I don't think this is the first time I've made this observation (see [above](#), at least); however, I do note that 'numericity' is new to my spell checker. This may be the crux of my story. We'll have to look into it.

Atoms are physical; numbers are abstract, or so we are told. This dichotomy has been greatly exaggerated in the course of our sojourn into materialism. The early Greeks certainly did not adhere to this dichotomy. It is just this artificial dichotomy that leaves us so puzzled by the 'unreasonable effectiveness of mathematics'. Why have we become so resistant to seeing this linkage? It is the supposed dualism of mind and matter, the very foundation of modernity, that leaves us so susceptible to every possible incoherence. And why have we fallen, so unwittingly, into the incoherence trap? Has science been the cause or the effect? Or did it have something to do with monotheism?

Why is it that we have come to regard God as an artisan rather than an artist? Monotheism has come to be antagonistic to monism, which has become the province of pantheism. This is not the first time I have raised this issue. Why are we so intent upon separating ourselves from God? Is this not the basis of all duality?

Without atoms, there could be no numbers. Without numbers, there could be no atoms. Does this imply that neither exist in heaven? Perhaps. Is this the heart of the matter?

How did we come to suppose that there could be a Creator without a Creation? Is not creatorhood an essential attribute of God? In the [MDZ](#) scheme, I have set M&D above Z, and the Zodiac is a far cry from being monotheistic. X is the basis of my claim to monotheism. I hold onto a Quaternity. Otherwise there is a slide into pantheism.

The greatest duality in the BPW scheme appears to be that between Earth and Heaven. To get into heaven, we have to forget the multiplication table. There may be more to this than meets the eye. Down here it's atomicity, up there it's organicity. Atoms, get 'em while they last! What then is the analog of metabolism?

It is something like D & Z and the ouroboric/psychic circuit. That is from whence we came and whither we shall go. We will have progressed from tail to head, from tribal to communal.

It is noteworthy the extent to which abstractions hold sway in this supposedly 'physical' realm. We may suppose that they will be less prevalent elsewhere. Our adherence to duality is a measure of our ignorance of metaphysics. It is part of the separation mandated by Creation itself. The duality is temporary and epistemic, rather than ontic.

I suggest the *Deus faber* came from *Homo faber*, which in turn came from the industrial revolution, or culminated therein. That economic reality, along with monotheism, was the main source of the dualistic impulse of modernism. It is only with postmodernism that we begin to overcome that dualistic worldview.

[2/13]

A question to consider: why is the complicated end of math, e.g. the MG, connected to the simple end of matter, i.e. the 'elementary' particles? Is there something ouroboric about this? Does this imply that simple math attaches to the complicated matter? In a sense, it does. Counting can be a very sophisticated feat. Something that animals decidedly do not engage in, nor would gods without access to atomic brains. Only the most complicated material structures can support simple numericity. Is there something passing odd in these juxtapositions of the simple and complex?

[2/14]

There seems to be something oddly ouroboric about these juxtapositions, but I'm having difficulty in providing any further specification of it. It is not making sense. The ouroboros does not make a whole lot of sense. It pushes rationality to the limit, something that is bound to happen when rationality attempts to chase its own tail.

It requires a great deal of abstraction to specify a simple logic. The simplest logic rests on the most complex of grammatical constructions. The very process of abstraction remains shrouded in mystery. OK, here is a possible analogy: mating act vs. mating ritual. Having the former without the latter is considered the most serious violation of the social order. This analogy might bring us back to the provenance of the Zodiac. There are involved here the profound issues of identity, along with the problem of the microcosm and of part vs. whole.

There is the simplicity of Fermat's last theorem vs. the complexity of its proof. It is in the self that the simple and complex are united to an unprecedented degree. This unification is the basis of all coherence, even of all being, with only the potency of being in the Matrix that is left unaccounted.

These juxtapositions are reminiscent of the self that is at the heart of the matter. Each of the other juxtapositions is a reflection of the self. If we understand one, we understand all. That would be something, indeed. The best understood conjunction is that of the FLT and its proof. First we might wonder if the proof is essential to the FLT. It might have been unprovable, and so could have been treated as an independent axiom, like the continuum hypothesis, which becomes a mere appendage to the mathematical corpus. This may well be the fate of the Riemann hypothesis, although the smart money says it won't be. This is certainly not how we envision the role of the cosmic self.

What is the 'proof' of the self? Well, the proof is in the pudding. The proof of anything is in the coherence that it brings to the world. The FLT, CH and RH combine to amplify the coherence of mathematics. The self is a concept of proven social utility. So too was the concept of the tribe, in its time, but has that construct not outlived its usefulness?

Creator and creation is another juxtaposition of this type. It is generally supposed that downward causation also flows from the simple to the complex, as teleology is translated into functionality. And then came love. What sort of juxtaposition have we there? It is a vital and creative force. All this seems far removed from the FLT: $a^n + b^n \neq c^n$ for $n > 2$. Evidently the FLT serves as an organizing principle. It is also telling us that sporadicity is a rare feature. The MG and its finite family may be the only examples. The powered triple has either infinitely many solutions or none. Having a finite number

would violate some version of the PSR. That the proof is so convoluted is pointing to the profundity of sporadicity. The BPW is sporadic. It is the organicity of the number system that ensures this. And there is a trinitarian component to this organicity as witnessed in the power of the elliptic functions. Between the quadratic and the cubic lies all of creation.

Then there is the self-referential quality of the construction used by Godel in his incompleteness theorem. I doubt that the meaning of the construction could be recognized by any mechanistic system: it does not compute. This construction has become a mainstay of logic. Embedded in math is a rudimentary concept of self.

There cannot be identity without identity, and there cannot be identity without a finite quantum basis with built-in space-time symmetries. Observation and self-reference are intimately involved, as we have seen. The numericity of identity will not be supported without sufficient metabolic complexity. The ouroboric circuit is closed with complexity of the MG matching the metabolic complexity. What qualifies this as the optimal degree of complexity remains undetermined. God's self-referential identity depends on this outworking or outsourcing, if you will.

[2/15]

The juxtaposition of the simple and complex may be a manifestation of the microcosmic construction of the world. Even the most simple items, e.g. numbers and particles, must reflect the complexity of the world. This is the basis of relational being.

The FLT may be interpreted as a statement of the fractal dimensionality of the world. This is a bit like [Bekenstein's](#) holographic bound for entropy, which also gives space a fractal dimension. Fractality does epitomize the juxtaposition of the simple and complex. Recall that the [Mandelbrot](#) set is generated by $z' = z^2 + C$. The notion of the microcosm is holographic in spirit. This is also the statement that the world is a projective construct. The particles generate the MG, and the MG projects the particles. The holograph provides a bootstrap. I'm not sure how the observer fits in.

The Creatures have to hold up their end of the Dialectic. Then how does the dialectic enter into the other juxtapositions? Can anyone see a dialectic component of the Mandelbrot? There is at least something very compelling about the Mandelbrot. There is an aesthetic component to it which resists mathematical analysis. Fractals have been very effective in lending a natural quality to virtual realities.

[2/16]

There is something organic about the Mandelbrot. There is a peculiar aesthetic unity to the beast. It seems to possess a kind of ecological or functional coherence, while every piece of it retains a unique identity. At the same time, each piece contains a microcosmic recapitulation of the whole. The natural and unnatural, the simple and complex reside together in a perfect harmony. Then there is the [mystery](#). From whence did this beast come? What is its provenance? But once we finally see it, we begin to recognize it everywhere. I claim that the mystery reigns. There is more than pantheism in the Mandelbrot. There is also coherence. Coherent pantheism = theism. The Mandelbrot is one very high resolution snapshot of God, caught in the act of creation. It is a vector to the higher intelligence. It is a cairn on the path of transcendence. Materialists claim our world is flat in some mechanistic sense, but with the Mandelbrot, we come to the end of mechanism and keep on sailing. Imagine finding this gem in the midst of a computer. Never discount the divine ubiquity.

But how is the Mandelbrot something other than merely self-generated (*sua sponte*! [Fenn](#))? How does it connect? How do we defend monotheism in light of the Mb? The Mb is born of God, as are we. Ergo,

we do not need to be baptized. Suggesting otherwise is the sin of the Christians. Has Jesus not saved us? I say that Jesus is the lynchpin of our salvational/eschatological economy. He does his job, we do ours. You may take that for what it is worth.

How then does God manage to intervene in the Mb generating formula: $z' = z^2 + C$? How does God manage to intervene in any conception? It is coherent vitalism. It is the dialectic in action. As I pointed out on the Mb page, using the term 'generator' is a misnomer. It is more like an aperture that is allowing the vital coherence to shine through. One could argue about whether there is a finite or infinite amount of information contained in the Mb, but no doubt it is vastly greater than the information in the 'generator'. What then are we to surmise concerning the provenance of that information? Perhaps I have misspoken. Could not the origin have been the Matrix? With minimal coherence in the Mb, only a minimal participation of God is required for the Mb. The MG is another matter. The anthropic principle requires more coherence on the part of the MG. Perhaps the generator is to the Mb as God is to the world. God places the optimal constraints on the natural effusions of the Matricial potency. One of God's tools in this process is the MG. We creatures are the other 'tool' of Creation. We are simply the co-Creators.

[2/17]

[Beatrix Murrell](#):

Benoit **Mandelbrot**, one of the world's mathematical giants on fractals, said that "fractal shapes of great complexity can be obtained merely by repeating a simple geometric transformation, and small changes in parameters of that transformation provokes global changes." In essence--through a predictable, orderly process the "simple iteration appears to liberate the complexity hidden within it, thus giving access to creative potential."

Thus, in that misnomer called chaos theory, mathematicians and physicists have discovered an *underlying order, a kind of memory operating in non-linear, evolving systems. Fractal geometry illustrates that shapes have self-similarity at descending scales. In other words, the form, the *information,* is enfolded--already present in the depths of the cosmos. So this is reminiscent of the **Implicate Order**. Iteration liberates the complexity hidden within it. It is not dissimilar to Bohm's law of holonomy: a "movement in which new wholes are emerging."

Ostensibly, our brains also provide an aperture into that 'implicate order', referred to here as the Matrix. This may be particularly the case if one is under the influence of an hallucinogen.

[2/18]

Speaking of apertures, there was a time when I subscribed to a 'quantum aperture'. This was back in the early days of my metaphysical sojourn, 1975-'84, when I initially adopted a Cartesian/quantum dualism of mind and matter. Lately, the idea of a quantum aperture has gone mainstream under the rubric of the [quantum mind](#) (19,800 hits) (and follow this link to other references to '[quantum mind](#)' herein). On this view, instead of Descartes' suggested pineal gland, it is the non-local strangeness of the quantum realm that provides a connecting link between our minds and bodies. Now that I have adopted the much greater coherence of monistic immaterialism, I see the quantum as just another symptom of immaterialism, rather than having any direct functional role. It is now ours and God's creative love and rationality which is the aperture between the Matrix and the rest of Creation. Under the influence of drugs, or in some other altered state, we individually confront an unfiltered Matrix.

Where does this place us with regard to the Mandelbrot? There is still the question of how there could be an external influence upon the seemingly closed system described by the Mb generator.

[2/19]

The Mandelbrot lies on the tenuous boundary between structure and chaos. This is the same borderline inhabited by living systems, and so the Mb exhibits its organic quality. Novelty reigns in its interacting patterns as one form mutates into the next. There is much replication, but it is never exact. It is themes and variations. A good symphony or poem has these qualities. One wonders if there is any conceivable pattern that could not be discovered in the MB or one of its cousins. I don't believe that anyone has discovered anything resembling a face. Prove me wrong! Invertebrates are represented almost to the exclusion of us vertebrates.

Here is a worthy attempt at rationalizing the [Mandelbrot](#). Significantly the site is maintained by an extropian, shades of transhumanism. (This is one of the best, aesthetic, [Mb Explorer](#). (This one computes externally, most of the others are applets.) Beware, though, that it rounds off the edges as compared with this [explorer](#), rendering it of dubious analytic value!)

[2/20]

It is noteworthy that there are many claims concerning the [infinite complexity](#) of the Mandelbrot (420 hits), and I see no attempts at refutation, beyond those implied by [Robert Munafo](#) noted above. There is no doubt that there is an (uncountable) infinity of patterns contained in the Mb, none of which is derivable from the others. And what are we to make of this? Here is [Robert Curry's](#) suggestion:

I do not know exactly how to convey the degree to which this entire harangue utterly fails to impress anyone who has ever taken time to explore a few portions of the Mandelbrot set, which is a mathematical model of infinite complexity derived from a simple (one might say "mindless") recursive process.

Mathematical proof is less disputable and far more reliable than the ravings of any creationist lunatic: complexity can and does derive from simplicity, just as simplicity can and does arise from complexity.

The issue is one of self-organization or autopoiesis vs. externality. There seems to be no way for there to be non-physical or non-mathematical influence upon objects of biological or mathematical provenance. The mere existence of the mind, however, ought to cause us to think twice about this issue.

[2/21]

Here is an excellent [Mandelbrot](#) show and tell. Be sure to see this analytic ([lemniscate](#)) approach to the Mb. The point is that ultimately the Mb, for all its depth of structure, is neither analyzable nor computable. Are we left to contemplate our navels? There is no mechanism to point to an explanation. There was no forewarning when we fell into this monster. There was this much warning: [Gaston Julia](#). (More [fractal art](#).) Here is an [applet](#) showing the iteration process for the Mb. A more erudite collection of pages may be found by searching on [Fatou & Julia & theorem](#) (4,300 hits). [THE MANDELBROT MONK](#) is a must see:

While Udo himself is little-known, one of his works is far more familiar. This 13th century German monk was the author of a poem called *Fortuna Imperatrix Mundi* (*Luck, Empress of the World*) in the collection of mediaeval underground verses now known as the *Carmina Burana*.

[...] In *Salus*, Udo describes how he used these numbers: "Each person's soul undergoes trials through each of the threescore years and ten of allotted life, [encompassing?] its own nature and diminished or elevated in stature by others [it] encounters, wavering between good and evil until [it is] either cast into

outer darkness or drawn forever to God."

When Schipke saw the translation, at once he saw it for what it was: an allegorical description of the iterative process for calculating the Mandelbrot. In mathematical terms, Udo's system was to start with a complex number z , then iterate it up to 70 times by the rule $z \rightarrow z^2 + c$, until z either diverged or was caught in an orbit. [*4]

Below the description was drawn the first crude plot of the Mandelbrot, which Udo called the "Divinitas" ("Godhead"). He set it out in a 120x120 frame he termed a "columbarium" (i.e. a dovecote, which has a similar grid of niches) and records that it took him nine years to calculate, even with the newly imported technique of 'algorithm', calculation with Arabic numerals rather than abacus.

"It tends to be taken for granted," Schipke says, "That the Mandelbrot is too calculation-intensive to be done without computers. What we have to remember is the sheer devotion of the monastic life. This was a labour of faith, and Udo was prepared to work for years. Some slowly-converging pixels must have taken weeks."

This anecdote ought to give us pause. [2-25: Yes, indeed! Although the story is still being [carried](#) by ABC News, it is [apparently](#) too good to be true.]

[2/22]

Here is a [further iteration](#) of the lemniscate approach to the Mb, taking N to 25. (Here is another [iteration scheme](#). On this one you can set the iterations from 5 to >500K.) Is this the closest we can get to an analytic version of the Mb? How much does it give away? To what degree is the Mb an artifact? How do nature's versions of it differ from the computer's in terms of the generators? Robert Munafo provides a [synopsis](#) of the computing algorithms. (Yet another [viewer](#), about the best general viewer.)

(Pardon me while I note an area w/o structure: -0.7528656865, -(+?)0.0418538316i from this last viewer. The size is 10^{-8} .) Usually it is possible to recognize even a minimal pattern. This seems to be a dead zone between patterns. There should have been a four-fold pattern with the usual minibot, but it was split in three parts. It took me about an hour to relocate this section. It's just on the other side of the lake, not quite one width east of the upside-down minibot. The bulb on the right points to it. There are at least two similar areas just to the north and east. Each non-pattern has a minibot near its center of gravity, and there is some repetition at smaller scales. Across each of the eight lakes surrounding the central minibot are similar areas of confusion. This area is repeated, along with the central minibot, on repeating unit of this large spiral deep in [seahorse valley](#). On a sister spiral, several clicks above, there are similar areas surrounding the central minibots.

[2/23]

What seems to be happening in these ill formed areas is that there is a prominent minibot nearby which is robbing these neighboring sites, where you would usually expect to find a minibot, of sufficient coherence or symmetry to produce one. Instead the area is split into three dissimilar areas, and there is a much smaller minibot in the central region. This three-fold non-pattern is repeated as you go to smaller scales.

The canonical pattern may be seen near the minibots out in front of the Mandelbrot along the negative real axis. Each one is found at an apparent cross-roads with a fourfold symmetry. It is not a real cross-road because the filaments cannot intersect, they can only branch out. This has to do with the fact that the Mandelbrot set is simply connected. This is related to the fact that we are dealing with a flow system in 'complex dynamics' (q.v.). Your arteries never intersect, they only branch out. If you look along the 'crossing' filaments, you will see 'S' curves, with two main branches on each side. This is what gives rise

to the threefold symmetry observed above. There is a confusion between the three and four-fold symmetry. The same confusion is seen in the threefold Mandelbrot, the cardioid portion having two halves, at the intersection of the real and imaginary axes. What I am coming to here is a rationalization for the Mb. Its generator, $z' = z^2 + C$ has a quasi-fourfold symmetry. The generator would like to twist the Cartesian axes into an 'S' curve, but that is not allowed, and the result is the Mandelbrot. The cardioid is performing the function of the heart in attaching the arterial to the veinal system. Also, recall what I said above about the ritualization of the intersection of the sexes. All of this is being recapitulated *chez* minibot. A critic would say that I am using the Mandelbrot as a Rorschach. Perhaps it is a cosmic or zodiacal Rorschach.

It is said that the Mb is a connected set. That is true, but only in a technical sense. A primary connecting 'link' is a non-link. It is the ubiquitous infinite inward double spiral. The two arms of the spiral never meet, yet there is no topological way to separate them. It then becomes a mathematical convention to suppose that the two parallel arms meet at infinity, like the two parallel lines. It would be more intuitive to say that the Mb is inseparable. The suggestion is that the Mb has a microcosmic aspect.

Here is a ubiquitous feature of the minibots. As you step down in scale each succeeding generation tends to dissolve into own lace work of veils. There is an apparent trend toward self-censorship of the successive generations. I was able only to go out to the fourth or fifth generation before reaching the 10^{14} th magnification limit of [Neal Ziring's](#) explorer. To see this effect, simply pick up the filamentary thread in any spiral or lattice structure. Because of the simple connectedness, there will be bottlenecks/bridges through which the single filament must pass. It is near the center of such structures that you will find a minibot. But then within each bottleneck, by self-similarity, there will be several smaller bottlenecks/bridges of perhaps one-tenth of the width; however, the central minibot in these substructures will be orders of magnitude smaller relative to that bottleneck. Is there any larger significance to this fact? Can it be rationalized?

[2/24]

There are significant trends to observe on venturing into seahorse and elephant valleys. The seahorse valley/canyon walls are studded with minibots. With each minibot is associated an increasingly dominant triplet structure consisting of two distinct objects. One of these is a spiral and the other is a circular lattice also decreasing inward, let's call it a 'millipede'. On one side of the canyon there is a millipede sandwiched between two spirals, with the reverse arrangement on the other side. In elephant valley there is, on both the floor and ceiling, a looser triplet structure consisting of a relatively large minibot with a spiral on one side and a millipede on the other.

With the disappearing minibots noted yesterday, they seem to be attempting to turn themselves into millipede, without a central structure. This trend is seen continuing down to a magnitude of 10^{25} in the series of snapshots taken by [Bengt Månsson](#). Please forgive me if I now give in to the temptation to try my hand at [deep zooming](#). The main issue is the degree to which novelty appears at the deeper levels. Or will it just be variations on the established themes. I suspect the latter.

Using [Fractint](#), the next smaller generation of minibots that I could locate was at a magnification of 10^{23} employing a 28 decimal floating point precision. This was the first minibot I could find in the vicinity of its much larger parent. This tend to confirm my suspicion about the disappearing minibot. Fractint runs mainly in DOS mode, with marginal graphics, but it can calculate up a storm. The final image took about half an hour to generate at 1.5 gig.

[2/25]

Yesterday I gave up on the DOS running of Fractint, and have since been using an evaluation copy of [Ultra Fractal](#), which is easily worth its sixty bucks. What a relief! So now I'm eyeball to eyeball with the Mandelbrot.

(Udo of Aachen may be a fiction, but I suspect the hoax will outlive its author. Do I then have to give credit to [Ray Girvan](#)?)

The Rorschach test continues. I am not the only one to be fascinated by the Mb. What is its psychological charm? Clearly it is something more than a mathematical tool. There is a game of hide and seek. The minibots are quite clever at hiding. In the process of looking for them in all the strangest places, it is hard not to get the impression that there is some kind of intelligence behind the game.

[2/26]

Yesterday my nephew, Toby, discovered a whole new class of bots. His first one was at the center of what looked like a spiral from a distance, but at high magnification the spiral split apart, with a bot between its two branches. For some spirals, then, the two arms are connected well short of infinity. Now we have more places to look. I'm calling these bots the 'missing links'. This class of bots evolves from a linear triplet of minispiral-bot-minispiral that gets sucked into a master spiral, and in that process, the two companions effectively rotate around the bot, swallowing it, while they in their turn are swallowed by the main spiral. Now I am using 'mini-spiral' to designate both the canonical spirals and its cousins that I have variously called amoebas or gopher holes.

What is there to be learned? Toby's discovery bolsters the cosmic interpretation of the Mandelbrot. The minibots' effectively being swallowed by the Mandelbrot is very much in keeping with our old acquaintance, the Ouroboros. The Mb is being both head and tail, Alpha and Omega. In the process, it is turning itself inside-out.

In parallel with the above action there is the more visible bot 'parade' out of elephant gulch and back into seahorse canyon, with considerable mutation and evolution along the way.

[3/1]

Here are some good Mandelbrot pedagogy sites: Mb vs. Julia Set [applet](#) using iterations, an [iteration](#) of the Mb boundary (the previous applet can also do iterations), [Julia star trip](#), [Math World](#), [Wikipedia](#). Be sure to see the [Julia star trip](#) on the [Ibiblio](#) site.

[3/3]

There is astonishing detail in the Mb. It is coordinated as far as the eye can see. From whence does the order come? Is the PSR at work? Can we speak of causation? Is it upward or downwardly acting? Is it just one darned iteration after another? What might the appearance of this order tell us about the world, keeping in mind the difficulties we have in explaining the spontaneous emergence of order.

Outside the Mb the Julia set is disconnected. It is at the points of disconnection of the JS where one finds the minibots in the Mb. As one progresses toward greater detail, the minibots grow more hair, while become smaller relative to their corona of filaments. The central ordering feature of the Mb is to be found in those minibot halos. The halos have either circular or polygonal shapes in powers of two, alternating without any obvious sequence. How these larger structures are formed out of the microscopic filaments is

the issue here.

Relative to the filaments, there are sources and sinks. If the minibots are the sources, then the spirals are the sinks. The filaments retain the option of spontaneously ending in thin air, this being their most common fate. Thus are the coiffures maintained. The spirals, however, will consume whatever comes their way, including even the most smartly tonsured minibots. Any measurable segment of filament includes an infinity of minibots.

A very significant source of order is the singly connected attribute of the Mb. There are no holes. The filaments can only branch outward, or die-off, but they can never reconnect with anything. This restriction ensures considerable regimentation. In other words, there are no puddles in Mandelbrot land. All the convoluted 'streams' must flow into the ocean.

The proof of single-connectedness relies on the over-arching principles of complex variables. Almost all mathematical proofs are deductive in nature. The four-color map theorem was a notable exception in that it relied on a computer to perform an exhaustive tabulation of all possible configurations. Such a negative requirement is a long way from providing a positive account of the complexity. In exploring the Mb, one finds clusters of minibots of similar size. There is no reason to limit the complexity of these clusters as one progresses to greater detail. The computing power limits Ultra Fractal to a magnification of about 10^{33} on present-day pc's. The dimension of the visible universe is about 10^{28} cm. If the Mb were the universe, our viewer could discern the period at the end of this sentence.

[3/4]

My interest in the Mb lies in its microcosmic aspect. Mb is the Creator. The minibots are the creatures, and the external portion represents the rest of the world. This demonstrates how the creatures act as the co-creators. What is outside represents what is inside. The world is elicited from the cooperative effluence of the creatures. It demonstrates how an overarching coordination could be obtained in a relatively democratic fashion. Is this the BPW? Well, it is the mother of all fractals. There is also the ouroboric quality, with the spirals serving as the tail of the cosmic serpent.

(Permit me to speculate that the [M-bulbs](#) represent the Zodiac, in which case the Cardioid is the Matrix, and the primary bulb is the X-factor. Each bulb is a perfect circle [12/18/06 - no, only the primary one], and this shows the place of Pi in [AZO/X/QRP](#). The Mandelbrot is then the archetype of archetypes. The unit circle and triune syzygy, $e^{i\pi} = -1$ (and [here](#) &ff), is implicit in the complex construction. It appears that the fictional 'Udo of Aachen' may have the last laugh.)

In an immaterial, holographic world, every part necessarily represents the whole. The generator, $z' = z^2 + C$, creates a blank space or vacuum that can only be filled by the cosmos, in accord with the PSR. This should be no more controversial than pointing out that every number is a microcosm of mathematics, with Pi holding the place of pride. This, in turn, is a recapitulation of [Quine's holism](#). We stir in the anthropic [Monster Group](#) (MG), and we have the primordial Matrix soup. We are left to wonder how the multiplication of two numbers can have cosmic significance. Is this not the same problem of how the mind can emerge from atoms swerving in the dark? Where is the hidden hand? We might even settle for a 'God of the Gaps' if there were any gaps. What could have fewer gaps than the multiplication table?

How then do we explain $e^{i\pi} = -1$? If we didn't know any better, we would never guess that the multiplication table could generate the Mb or the MG. Then again, the *Pieta* was carved out of a block of marble. The microcosm of numbers, syzygys and all, is laid bare by an indefatigable process of chipping away at the $|z| < 2$ block. What is left is the coherence of the syzygous numbers. These are the numbers that have stable orbits under the fundamental operation. So does the solar system carve itself out of the primordial dust cloud.

[3/5]

Mathematics, generally, is a testimonial to the complexity hidden in the multiplication table. As to the provenance of this complexity, we have no explanation. Mathematicians merely catalog it. Srinivasa had an unsurpassed numerical intuition, but asking him about the source of that intuition would be like asking a fish about the source of water. The Mandelbrot is one more demonstration of that hidden complexity.

Should we suppose that the source of mathematical beauty differs from that of truth and beauty generally? Is it an accident of nature? Did it evolve? Do we ascribe to a correspondence theory of truth or a coherence theory? The coherence of the Mb is evidence against the former. The anthropic principle and the role of mathematics in it, should already have settled this argument.

The skeptic would argue that it is we who have carved coherence out of the numbers, but this explanation falls far short of explaining the Mb or the MG and mathematical physics generally. In retrospect, we need not have been surprised by the Mb. We can see now that it fits the cosmic pattern. And is this not the heart of the matter? Platonism is inescapable. Theism is then just a fact of the living, shining Presence of the Forms. When it comes to incarnation there are only three historically viable choices. The first two are the Buddha and Mohammed, and neither of them claimed to be that. This is not rocket science or brain surgery. This is waking up and smelling the coffee.

How can even the simplest of integers not be integral to the cosmic coherence? Integers can only reflect the integrity of the world. This is not a play on words, it is integral to the cosmic play. Think about it, my friends. Think about one and zero and $e^{i\pi} = -1$. Is this the AZO/X/QRP, or what? Does the Mb not incarnate the AZO/X/QRP? Does anything else come so close? How could the cosmic coherence fail to fill that void?

We don't need to invoke a *deus ex machina*, or a God of the gaps to explain the Mb. It is rather the hidden hand of mathematical coherence. It is the same as the order of the seemingly random prime numbers that is exposed by the Riemann hypothesis. It is the hidden intricacy of Fermat's last theorem, exposed in Wiles' proof based on elliptic analysis. All of this intricacy had to be incarnated for the world to witness. That is an essential aspect of the observer principle. And what better place? What better *raison* for our computer technology? It is all wrapped up in the strangely familiar beauty of the Mandelbrot: Exhibit B!

That's my story, and I'm sticking to it. Is there a better explanation? The only alternative is for us to poke out our eyes like Oedipus. But we, unlike Oedipus, are able to know that we are forgiven. It goes with the territory of truth and beauty.

How does the observer principle work with the Mandelbrot? This seems now to be the biggest issue. Is there any way the observancy can be incarnated within the Mb? I would guess that it has something to do with the single connectedness of the mini-Bs. I suppose, also, that the notion of the microcosm is tied up with observancy. This, in turn, has to do with direct perception. We can perceive only that which is of us. We are God perceiving herself. And there is only one God, as there is only one Mandelbrot, and it is the best of all possible such.

The optimality is reflected in the simplicity of the generator. What would be the optimal such? Would it be simple or complicated? It would be the simplest non-linear generator, which is what we have. And there is nothing that is not contained herein. Anything more complicated would be our arbitrary imposition on God's, and on our own, freedom.

[3/7]

My experience with the MG and Mb leave me suspecting that there is something basic about numbers that we are missing. This something has to do with the problem of perception and anthropics. Counting is deeply imbedded in our observational and linguistic capacity. This capacity may most simply be described as labeling. Labeling brings to mind indirect perception and representationalism. This may be the point at which our epistemology has gone astray. The map becomes confused with the territory.

With mathematical physics and computers, we take numbers to be the the substratum of reality, with language and mind being epiphenomenal. The Platonic forms become divorced from our lived world, and the Cartesian dualism of matter and mind, quantity and quality raises its specter.

Yes, I am attempting to regress from quantity to quality, and, of course, this will take me uncomfortably close to the hazards of numerology. We have been there before. We are acquainted with numerical coincidences and sacred geometry. This is why the archetype of Pi figures prominently in the AZO/X/QRP(i). I am suggesting that the relational qualities of Pi are ontologically prior to its quantity. The irony is that we depend on the mechanism of the computer to demonstrate the organicity of the Mandelbrot.

Pi has an ouroboric quality, especially in the context of $e^{i\pi}$. The ouroboros has a lot to do with observancy. This quality of the ouroboros and the Mb is captured in the observance of the reflections of multiple mirrors and in paintings of paintings. It has to do with Godelian self-reference. We should not have been surprised by the Godelian construction. Is there evidence for any of this that can be found in the multiplication table? How is it imported into the Mb? How is the spark of life imported into the chaos of the primordial soup? An immaterialist does not have to play that game, but we do have to play the Mandelbrot game. How can the multiplication table be viewed as a microcosm, and not as a pure artifact? Perhaps we should be looking at the dialectic embedded in the imaginary $i = \sqrt{-1}$. Perhaps there is more to the iota than mere quantity. Can the iota sustain such an ontological burden? Perhaps only in its natural (sic) triune context. The Mandelbrot is the *imago dei*, especially in the triune form of the latter. Does this quasi explanation of the Mb smack of circularity? Well, welcome to the real ouroboric world! Mathematicians, for all their jadedness, have not quite outgrown the magic of the iota. And where would any of us be without Iona? They just neglect to stop and smell the flowers. The iota merely adumbrates the (observancy?) magic inherent in numbers. It is the salt in our primordial soup.

The iota is the magic mirror that we can hold up to the numbers to bring out their self-referential quality. The Godelian self-referential construct has a similar effect, but it is much more cumbersome. It should be no surprise that the iota is an essential ingredient for quantum physics, where it appears necessarily in the all-important commutation relations between complementary variables like position and momentum.

Our basic ontological dynamic is MDX(/Z), which is reminiscent of $e^{i\pi}$, also of the mother, spirit and son, if you are a reformed traditionalist. The iota here is something of the shape-shifting Trickster. It is the cosmic wild card. It mediates between mother and son, and this role captures its Dialectic quality. It is the basic mechanism of the bootstrap. The Zodiac, as a psychic circuit, bootstraps itself out of the Matrix. The X, with the help of the Trickster, sacrifices itself to break the circuit to form Creation between the Alpha and Omega. Thus the cardiacaal cleavage in the Matrix, with the Zodiacal procession emanating from and returning to the nearly cleaved Matrix. Pardon me while I free-associate on the *Imago Dei*.

[3/8]

The dialectic is our biggest mystery. It is the primal generator of form. If the iota can shed any light on it, then more power to the iota. The $\sqrt{-1}$ is not just imaginary, it is impossible. Yet, it is easily the most

powerful agent in mathematics. The iota provides an extra dimension to the real numbers, making visible their hidden structures, as in the Riemann Hypothesis relative to the distribution of the primes. The iota elicits hidden structure. The iota is to the reals as the dialectic is to the matrix. Is it fair to say that the functionality of the iota is dependent on the participation of an observer? It is an observational tool or operator or artifact, not unlike the projection operator in quantum physics.

Recall that the dialectic juxtaposes a thesis with its antithesis to produce a higher order synthesis. It is all about transcending the box. That juxtaposition implies an external agent. Pi bootstraps itself out of 'e' using the iota. The Mb recapitulates this process, somehow. $e^{i\pi}$ is the generator of the numerals, somewhat as the primary bulb in the Mb seems to generate the lesser ones. The same bulb also seems to generate the prime minibot on the negative real axial filament. That creature is the Adam Kadmon of Creation. Like the Mb, it is apparently hermaphroditic, being in the *Imago Dei*. The cleaving of the cardioid/female component of the Mb was aboriginal, as in the zim-zum. (BTW, the Mb should have reminded me of the polyandrous cosmic model that appeared on my first website. The Mb is more monotheistic.)

Another point needing clarification is the relation between the logos and the dia-logos. The latter seems to be a conflation of D & X. In $e^{i\pi}$, it is the iota that bends the inflating 'e' into something cyclical. The Pi is the measure of those cycles. It projects the cyclical onto the lineal. It is the iota that may be responsible for the cleaving of the cardioid and the emergence of the first bulb; however, that point is censored, even mathematically. It is lost in the cusp singularity at $(1/4, 0i)$. In general, the formula for a cardioid is $r = 1 - \cos(\theta)$, deriving directly from $e^{i\pi}$. The Mb cardioid is exact, as is the circularity of the primary bulb. The other bulbs depart slightly from circularity, with only a fractal [pattern](#) for those departures. And, yes, we are talking about the heart of the matter.

[3/10]

In the MG and the Mb, numbers seem play two very different roles: ontological and epistemological, respectively. Proper names speak to individuality. Nouns and numbers speak to commonality and identity. Individuation precedes categorization. Before that there is a shining present, and perhaps a stream of consciousness. Enumeration is founded upon the experience of space and time. Then come the Cartesian coordinates and the physics that flows therefrom. That physics turns out to be derivable mainly from symmetry, which is based on identity. The Mb is the most complex object in mathematics. The Monster Group is the most complex of all mathematical groups. We have complexity with a vengeance. Do we not see that complexity reflected in the world? The BPW puts a premium on that complexity. The implication is that what we have is the optimal complexity. Anything more or less would be suboptimal. Is it possible to have too much of a good thing? Yes, but not in the BPW.

On the other hand, I supposed the Mb to be infinitely complex. I was about to say that there could be no non-cognizable complexity. Do we now have to posit an infinitely intelligent deity? Is there no limit to the discoverable coherence in the Mb, using now a more specific definition of complexity? In this case, either the Mb cannot be a microcosm, or the world is infinitely complex. The Mb is part of the world, so its level of complexity becomes that of the world. We then need to consider the ontology of that complexity. Is it actual or merely potential? How might it figure in the eschatology. Might not this conundrum force us to separate ontology and epistemology in the usual Platonic fashion? That would push the theism back toward deism. Can we posit an objectivity for the Mb that is less than that of the MG? Can the role of one be less fundamental than the other?

Consider that there are vastly more genetic combinations than there will exist humans. Does this unrealized human potential create an ontological problem? We don't normally associate any object with that unrealized genetic pool. Perhaps the Mb has less claim to objectivity than the MG. There are also many poems that will never be written. We don't usually suppose that there is a Platonic heaven for

unwritten poems. That are mathematical hypotheses that will never be decided. Riemann's could be one of them. Are there hypotheses that will not be hypothesized? That need not be an idle question. Even in the BPW, the greatest symphony might never be composed or performed.

Does the Mb fail the microcosmic test? Or is its incompleteness essential to it and us? Will there be no undiscovered dinosaur fossils? Is that any more or less certain than the undiscovered minibot? The Mb forces us to wrestle with the immaterialist ontology. Is there life on other planets, other suns? Are there other planets? What actually constitutes discovery and existence? The existence of the Mb can only be relative, like all else. The reality of the Mb and its parts will finally be optimal. What coheres, lasts. The minibots are like everything else, you find them when you need them. If your presidential reprieve is lost in the mail, so be it. The celestial host are there when we need them, and they need not be from another planet.

Is the Mb infinitely complex? Potentially, yes, but actually it is optimally complex, the same as the cosmos. That optimality will be determined largely by us.

[3/11]

I was attempting to enlist the Mb into the BPW cause, but then it threatened to take over the cosmology by dint of its potentially infinite complexity. We had to beat it back with the stick of relativity. Where does that leave us? I have made a case for the microcosmic status of the Mandelbrot set, but the case remains open. The larger problem is the role of anthropics in mathematics. Such a role runs against our deeply ingrained Platonic view of numbers. It may be the additional role of the Mb to help disabuse us of that illusion. This may be why mathematicians are reluctant to fully engage this beast. It is just too obviously organic/holistic. On the other hand, mathematical Platonism runs up against the unreasonable effectiveness of mathematics in physics. This is especially true in regard to the MG and its kin. I have previously remarked that the more we discover about math, the more we have to appreciate its interconnectedness. This fact ought not to keep surprising us, but no one is keeping score. Platonists tread softly around the problem of relativity. We physicists had to learn these things the hard way. Mathematicians want to be the last of the Mohicans. They fail to appreciate that the BPW will be the eschatological hurrah of Ionia. Plato was just an Ionian backslider. He tried to put his cart of absolutism before the Ionian donkey. Ionian truth did not need a Platonic pedestal. Socrates knew that truth would have to be hashed out in the Agora. Cosmology would ultimately be consensual. The Mandelbrot smacks of the Agora. It is the Agora of the minibots -- too much democracy for the Philosopher King. The organicism is *sua sponte*. The Pythagorean harmony of numbers was subverted into a Platonic mausoleum. Plato had certainty. It will take a hundred Godels and a hundred Mandelbrots to wean us away from the comfortable lap of certainty. That, or perhaps one more Srinivasa Ramanujan.

Can we extend the minibots' democracy to their numerical cousins? Let the hidden hand have its way. How do we go about this? Will the minibots divulge their secret? What have they in common with numbers? The mini-b's wear their auras on their sleeves. The numerals are much more discrete: 'there ain't no moss on us'. The moss is hidden in the elliptics. There lie the filaments. The elliptic is the cardioid. The numerals are the nearly circular bulbs. We just can't quite see the deviations that portend the greater harmony. Harmony is seen in the syzygys. It is seen in the RH. [Recall](#) (and [here](#)) the nearly integral values of the elliptically generated Ramanujan constants of the form $e^{\pi\sqrt{n}}$. We suppose mathematical complexity is derived from simplicity, but that may not be the case. This is the analytic illusion. By the same token, we used to think that the perceived world was generated from sense data. [Quine](#) began the deconstruction of this illusion. Much deconstruction still lies ahead. Numbers, like atoms, must be emergent entities. The same goes for logic. We haven't quite understood the measurement problem for numbers. Physicists speculate about pre-geometry. We need to speculate about the pre-numerical. Pre-geometry is usually thought to be a logical network of discrete entities. This may be too analytical. According to [Leopold Kronecker](#) (1823-91), 'God created the integers, all else is the work of

man.' We have to turn that around. Let us recall [Watkins](#), in this regard.

[3/12]

What does the Mandelbrot teach us of holism? It tells us about the microcosmic and relational nature of existence. This is the logical foundation of holism. In contrast to holism, there is atomism. Holism comes naturally; it is grounded in the shining present. Atomism we have to strive for. It is the end product of our analytic skills. It is based on the making of distinctions.

The ultimate distinction is between nothing and everything, between the void and the plenum. Buddhism is the religion of non-distinction. Buddhists identify the void with the plenum. It is nirvana. All problems are solved, all distinctions are dissolved. One could do a lot worse. Could we possibly do any better? The answer is a definite 'maybe'.

I am a bigger fan of the plenum than of the void. I say, 'Give the plenum a chance.' If there is going to be a plenum, it ought to be the best possible one, and so we have the Best Possible World (BPW). Why settle for less?

I make the case for the BPW. How do we get from atoms to the plenum? We consider distinction. The primal distinction is between nothing and everything. In numerical terms, this is the distinction between the null and the infinite. They are reciprocals: $0 = 1/\text{infinity}$. $\text{Infinity} = 1/0$. That is the mathematical proof of Buddhism. To arrive at the BPW we have to look at this distinction more carefully. We can go step by step in a temporal sequence. The logical starting point is unity. From the previous construction we see that unity is the half way point or the mediator between the null and the infinite. Unity is the numerical emblem of monotheism and the prophetic tradition. It describes the ultimate state of grace or apokatastasis/restitution wherein creator and creation are reunified; the theistic nirvana.

There is a dualism implicit in the unity. Under the operation of multiplication, unity is the dividing line between the null and the infinite. If we start with, say 1.000...0001, repeated multiplication will eventually take that number to infinity, whereas its infinitely close neighbor, 0.999...999 will be sucked into the void. The numerical unit becomes the mark of distinction between the plenum and the void. In the next breath we will be speaking of heaven and hell, but let us not go there.

We continue with the mathematical foray. It is the operation of multiplication, $x' = x*x$, that leaves us with three distinct elements: 0, 1 and infinity. Yes, this could be one version of the Trinity. The Trinity is the simplest way to defeat the dualism inherent in monotheism. Recall from high school algebra the parabolic function $y = x*x$ or x^2 . Its general form is $y = a*x^2 + b*x + c$. What can we do with that? About the only thing we can do is to simplify it by finding its two roots: $y = (x - r_1)*(x - r_2)$. Recall then that $r_{1/2} = (-b \pm \sqrt{b^2 - 4*a*c})/2*a$. This notorious 'quadratic formula' confronts us at once with three earthshaking 'realities': negative, irrational and imaginary numbers. The capitalist system is based on our acquiescence to the notion of $(+/-)\$$. Greek rationalism was wrecked upon the irrationality of $\sqrt{-2}$. Quantum uncertainty is founded on the fact that the 'commutator' of [position, momentum] = $\sqrt{-1}*(\text{Planck's Constant})$, which simply tells us that position and momentum cannot be determined simultaneously.

But this is not all. A fourth shaking of the earth comes from the quadratic. We generalize it to $z' = z^2 + C$, where $z = x + i*y$, with $i = \sqrt{-1}$, is a 'complex' number made up of real and imaginary parts. The single unit no longer serves as the boundary, under multiplication, between the finite and the infinite. The complex values of C lying on the new boundary in the complex plane define the Mandelbrot set, the most complicated object in mathematics.

[3/13]

I have not yet run across an explanation of the most basic fact about the Mb: how it manages to replicate itself. [Mandelbrot & self-similarity](#) (22,600 hits). Self-similarity is a defining property of fractals, but this hardly constitutes an explanation for the case of the Mb. In this case we are dealing with quasi-self-similarity. I note that the minibots or 'mu-atoms' occur at places where the filaments appear to intersect orthogonally, as with the real and imaginary axes intersecting the main body. They never occur at the branch points of the filaments where there exists only an infinite regression. One can get a feel for this property by seeing how the Julia set becomes disconnected near the apparent junctions.

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The Mandelbrot Revisited

[Please note that this discussion is a continuation from the [previous](#) page, and from an [earlier](#) page.]

The most obvious thing about the Mb is that it must be symmetric about the real axis. The next most obvious thing is that it is very asymmetric about the imaginary axis. It is intuitively obvious that there must be a filamentary process far enough out along the negative real axis, complemented by a channel on the positive side. One could then do worse than attempt to sketch the first few lemniscates.

One could note the connection between the Mandelbrot and Julia sets, and sketch a few of the Julia sets along the real axis. This would underscore the asymmetry along that axis. The general periodicity of the iterations could also be inferred with a minimum of calculation. (See [here](#) and [here](#).)

At some point our intuition about fractals would kick in. We could easily speculate that the fractality of the main body would involve replications of the bulb processes, and that each bulb, by simplicity, would be as close to circular as possible. We could next infer that there would be points of discontinuity, such as where bulb touches bulb or filament touches bulb. The only way to handle such points would be to resort to infinite regress.

Next would come the problem of connectedness. It would not be difficult to discover that there are just two basic kinds of Julia sets: connected and disconnected. We might then wonder if the Mb could be composed of both kinds of sets. We could also speculate as to how the Julia set undergoes its transition between these two very distinct phases, i.e. from solid to gas. The only possible places where this could occur would be at branching/connecting points, and so there would have to be infinitely many such points, or, more technically, the branching points would have to be 'dense' in the set.

The next inference is that the Mb would be on the borderline between being connected and disconnected. It is only regressively connected, i.e. you cannot define a disconnecting set, but that it is not 'pathwise' connected. This latter point has not been proven, but I suggest that it may readily be inferred by inspection and intuition.

If I'm correct in this line of speculation, the Mb presents us with a mathematical reality, most of whose truths are open to intuition, but not to analysis. Is this not a fundamental demonstration of Godel's theorem? I believe that this is a fundamental truth about our world in general. This is the whole point of emergent phenomena, downward causation, microcosms and Leibniz' Principle of Sufficient Reason. What analysis must leave incomplete, only God can complete. Each idea is very adequately represented here in what is at once both the most simply generated and the most complex acting of non-linear systems. How could the Mandelbrot be other than the *Imago Dei*, as posited by our beloved but fictional monk, Udo of Aachen? Here I gladly plant the flag of theism. Would anyone care to mount a challenge? If we can hold this beachhead on the motherland of analysis, to where can it retreat? Is this not the heart of materialism? Is it not the heart/cardioid of the matter?

At every juncture of reason we have only two choices: fall into an infinite regress of analysis, or look for the microcosmic mu-atom that is the Alpha and Omega of reason. We have dissolved the [Mandelbrot Mystery](#). We either analyze it to our death, or we crank it up a few notches, recognizing that there is ultimately only one Mystery.

What can we do for an encore? This could well mark the end of our sojourn into matter. Materialism goes out with hardly a whimper. It just gives up the ghost in its machine.

It would be nice to get some idea of how the Mb mug shot was taken. Alright, here we go.

The Matrix abhors a vacuum. The Matrix is strongly biased in favor of the plenum over the void. Given downward causation, the highest possible cause has priority. The vacuum in question here is the failure of analysis, even in principle, to grapple with the overwhelming complexity. That leaves an opening for emergence. Yes, this is an emergence in the gap of analysis.

Given the fact that analysis fails almost everywhere in nature, should not the *Imago Dei* be plastered almost everywhere? You know what they say about faces in public places? My answer is that it is and isn't. For instance, you, me and the dung beetle definitely partake of the *Imago*. On the other hand, seldom do we see recognizable BVM's in the clouds. Clouds are functional fractals. Their job is mainly to rain on the plain. Taking on the shape of a the *Pieta* would be far beyond their job description, and would very likely interfere therewith. Here we use the PSR for a null result. When it comes to clouds and the formation of raindrops, atomism does very well, thank you. This same functional reasoning covers virtually all of the fractals to be found in nature.

Why then is not the Mandelbrot just some version of [Cantorian Dust](#)? That is what the Julia set becomes outside of the Mb. The beauty of the Mb derives in no small measure from its borderline status between the connected and disconnected forms of fractality. This makes possible an extreme richness of texture. Upon this richness we need to impose the universal condition of quasi-self-similarity. We have your basic cardioid with its attendant infinite set of circles, each with a filamentary process making up its beaded necklace of mu-atoms. This is the least constrained of all fractal systems. It becomes the mother of all fractals. Its infinite collection of Julia sets is just a drop in that bucket.

The Mb is to mathematical fractals what the Matrix is to natural fractals. You, me and the dung beetle are the mu-atom [pearls](#) on Indra's necklace.

What stands out above all is the coherence of the Mb. It is a territorially based coherence, rather like an ecosystem. There are spheres of influence. Each mu-atom and each individual type of spiral has its sphere of influence. There is nothing that falls outside. Most every locus comes under the influence of multiple spheres. Every location may be uniquely identified. How are the potential conflicts and confusions mediated? Can we hope to reveal the hidden hand? Aren't there way too many cooks here? Is there a Darwinian survival of the fittest to fall back upon?

I submit that the Mandelbrot is forcing us to reexamine our conception of mathematical reality, just as the mind is forcing us to reexamine our conception of material reality. The results are bound to be related. In each case we must resurrect the notion of Pythagorean harmony, in partial contravention of the Platonic forms. To borrow political labels, the Pythagoreans are metaphysical populists, while the Platonists are the corresponding royalists. I come down on the side of hidden hand populism, with just a whiff of messianism.

In deference to the mind, I have railed against the idea of physical atomism. In deference to the Mandelbrot (Mb) and the Monster Group (MG), I rail against [logical atomism](#). Logical atomism cannot hope to explain these objects, any more than physical atoms can explain the mind.

Is it not true, however, that there exists an analytic proof for the existence of the MG, laid out in 15,000 pages of equations? We shall see.

The Mb may be likened to a language. No word of the language may be understood outside the context of the whole language, and no language may be understood outside of how it functions in the whole world. Logic and numbers can only be understood inside a linguistic context. The Mb may also be likened to a grammar. Despite everything we are taught in school, there are no rules of grammar. There are, for the most part, only uncodifiable guidelines. There are also uncodifiable universal generalizations which allow

every child potentially to become a fluent and intelligible speaker of every language, able to form intelligible constructions which she has never even heard before. I am sure to be guilty of more than a few such constructions, intelligible or not, on these pages. Intelligibility is not and cannot be idiosyncratic. *Pace* [Wittgenstein](#), there is no such beast as a private language.

How then did language evolve? The same way that the Mb evolved: in short, it didn't. The longer answer is that it evolved in [lemniscate](#) fashion through a process of the gradual refinement of its primal/cosmic core, i.e. the [Dialectic](#).

But wait, there is a perfectly analytic, finitely iterative procedure for separately calculating every point in the Mandelbrot. That is just the problem: how does this object of seemingly coherent beauty emerge from such a random process? Is the Mb a cosmic accident, or does it portend a deeper order? Fractals are supposed to be the exemplifiers of noise, disorder and chaos; and here we have the mother of all fractals, and yet it seems that its attributes are anything but. Is there not some explaining to do?

[3/15]

It is fair to say the Mb is only semi-connected or disconnected. There is no procedure, not even an infinite one, that would connect or disconnect it.

If the Mb were subject to downward determination, then it would be overdetermined, since it is also subject to an analytic determination. This is the same problem we have with mind & brain. At some point, the physics has to be overridden. Or is there a middle ground? There is if the downward factor could be built into the analytic process, as if there were something like the quantum/observer effect.

One problem is our modern proclivity to think of the integer 8 as synonymous with 8.0000.... On the other hand, the computers that carry out the calculations can scarcely attend to questions of ontology. An uncertain computation is not to be tolerated in computer land. There ought to be, however, some Godelian self-reference effect that requires an observer in the loop. Perhaps the Mb/mind is just that. The Mb could be a telos that is operating for the whole number system. In that role it would be complementary to Pi and MG. We have noted that Pi is embedded in the Mb. Is it not possible that the Mb is embedded in Pi? In addition to the canonical value of Pi, there would be an infinite number of small variations on that number occurring throughout the Mb. Could it be that the Mb records the emergence of Pi from within the Matrix. This appears to be the significance of the zodiacal procession of the quasi-circular bulbs leading from and returning to 'elephant gulch' in the cardioid, and culminating in the perfect circle on the negative real axis. The Mb is the primal context of Pi. Pi is its pearl of great price. It seems to be telling us that Pi should be [related](#) (also [here](#) and [here](#)) to Fibonacci's Golden Ratio, phi. This [page](#) describes how the dwell times of points in the cusps are related to pi. A simple explanation is given [here](#), relating the phenomenon to Euler's equation: $e^{i\pi} = -1$. Pi is the escape parameter for the Mb/Matrix.

[3/16]

If this is true about the escape parameter, this does shed a new light on the role of the Pi/X archetype. X leads us out of the Matrix into God's kingdom, which is what we approach now. Then the eschaton involves our return to the Matrix. This is hardly the orthodox view of the salvation economy. Does this then motivate us to reinstate the Millennium? We shall see. It is orthodox to suppose that Jesus was saving us from the world, but this Mb model suggests that he is saving us into the world. He then is our philosopher king. Pi indicates the perfection of the economy. It is a perfection, however, that is necessarily finite in time, being delimited by our eschatological return to the Matrix, cosmic womb or nirvana. That would tend to put our Srini2, Y2C, X2 event/factor more into the logical role of the anti-X within the cosmic dialectic. Or perhaps we should say that X is the anti-Matrix, while Y2C is the

synthesis. That might make more sense. This scenario is closer to Owen Barfield's three stages of [participation](#). It adumbrates the positive side of history, something that distinguishes theism from pantheism, but which the theists are usually quick to downplay.

The bootstrap and dialectic are ideas that we need to be reconsidering at every opportunity. And certainly more must be said about how the Mb comes under a teleological influence. It may go back to numerology, and the peculiar notion of the evolution of numbers. Just about now, the skeptics out there ought to be thinking that the Mb will be my tar baby, but I'm thinking 'briar patch'!

[3/28]

Pi could be the pre-spatial telos of the Mb, which, in turn, is the telos of the number system. However, none of the structure of the Mb is visible on just the real axis. We need to consider the holism of the Mb, and how that holism is reflected in numbers generally. We could look at the Mb as the primal numerical object: a zim-zum, etc.

[3/29]

It would be helpful to explain the branching process for the Mb. To what does it relate?

[3/30]

I may have missed something previously when I reported a dearth of professional interest in the Mb. The question of branching led me to the topic of Hubbard trees which play a significant role in the phenomenology and taxonomy of 'complex dynamics', and from there to 'experimental mathematics' ([here](#) and [here](#)). The Mb is a recurring structure in many types of 'complex' systems. 'Complex' here refers mainly to the presence of iota, but also to the sheer complexity. The Mb is the touchstone for an important and expanding branch of mathematics. No wonder and much wonder.

After Douady and Hubbard, [Robert Devaney](#) appears to be the primo professional focused on the Mandelbrot and its kin. There is some analysis mixed with much phenomenology, and most of the analysis comes directly from D & H. Let us not overlook [John Milnor](#). Then here it is that [Gregory Chaitin](#) makes his argument against Leibniz' PSR:

And here is where the concept of algorithmic information can make its surprising contribution to epistemology, to the philosophical discussion of the origins and limits of knowledge. What if we can find mathematical facts that are true for no reason, where would that leave our philosophy, what would it do to us?

Yes, what indeed?

[3/31]

I'm not sure what to make of these unreasonable or brute facts. How does this relate to the Mandelbrot? How might they be reconciled with holism? Are these atomic facts just swerving in the dark as some suppose of their physical counterparts?

Is this not just additional support for a constructivist view of math and physics? Are we not unnecessarily

falling victim to what Whitehead sees as our proclivity for misplaced concreteness? Are we not being frightened by our own shadow, i.e. by our own abstractions? Does not the Mb demonstrate the taming of randomness? There is ever only a pseudo-randomness, and it is ever only of our own making. The same may be said of the quantum when we factor in the observer principle.

Is not experimental math founded on construction and intuition? Gregory's use of absolutism is an ill-founded justification for construction. Kurt Godel's defeat of Hilbert's absolutist agenda was purely constructive. Now Gregory seems to be returning to absolutism via the back door. Our Platonist/absolutist proclivities die hard. It is our final idolatry.

The Mb exhibits aspects of the halting problem, relating to its bounded and unbounded orbits, given a finite cut-off.

We are still being thrown back on the question of how the vital/bootstrap/dialectic manages to infiltrate the computer logic, if that is what the Mb points to. There is here a stark contrast of mechanism and organicism. Computation cannot be an absolute. But neither are we looking for a god of the gaps. We can only settle for a holistic God. How do computation and mechanism take holism onboard? Where is the leverage?

I can only think that habituation trumps logic and idealization. The vital principle enters the system through this process. The only other consideration is numerology, and this probably amounts to the same thing. It is in the difference between 8 and 8.000.... Are we just talking ordinal vs. cardinal vs. nominal? Pi and the Mb become the *de facto* touchstones of computation. Without their tangibility and specificity, computation is mere abstraction.

The good news is that we evolve. The bad news is that so do numbers. The good news is that Pi and the Mb provide road maps for that mutual evolutionary path. This is how the world hangs together. It can do none other. This is the foundation of the BPW: ergo, the eschatological telos.

Yes, Gregory, Pi and the Mb are brute facts. They are the brute facts of existence and life. Any other facts are figments of our imaginations. We might just as well wonder that they can be computed at all. Small miracles in a bigger miracle, like $e^{i\pi} = -1$. If we can believe that tri-unity, we ought to be able to believe all the rest.

Teleology rules, in the depths of matter, and in the bowels of our machines, simply because it is the logical alpha and omega of all being. That is the most brute of all facts. We had best get used to it. We'll never get over or beyond it. Asking how teleology works is a bit like asking why $1 + 1 = 2$. It is the only way that being can be.

Does this make the job of Y2C any easier? Pi and the Mb can lead us to the water, but they cannot make us drink.

Facts: united they stand, divided they fall.

[4/1]

This is my day: a fool for God!

Looking back at the original [mention](#) of Mandelbrot on these pages, I notice there was a context of [functionalism](#). I take my [functionalism](#) in the spirit of Leibniz' PSR.

Functionalism is just relationalism from a teleological perspective. Things are functional because they are related, and they are related because they are functional. This could be the first law of holism. Numbers,

logic and computation are no exception. Functionality we take to be the epitome of mundane existence, in all its slimy, greasy glory. This seems just the opposite of Plato's supra-mundane habitat of numbers and forms. But in that exclusivity, Plato was abrogating the spirit of the Pythagorean harmony of being. Descartes followed Plato's *felix culpa*, but the mathematical physicists are trying to bring us back to Pythagoras.

Numbers exist to function, thus the UEM, the unreasonable effectiveness of mathematics. Numbers could not exist without the Telos. They cannot and do not exist in the splendid isolation of Plato's heaven.

Being the mother of fractals, the Mb is the logical venue for numbers to most freely display their functional organicity. And do they ever! Bless their little cardioids.

One glance at the Mandelbrot ought to cure the most cold hearted of us of our reductionist, deconstructionist, absolutist proclivities. That it has not yet done so, only indicates that the Mb lacks its proper champion. Can the Y2C/X2-event fail to fill that role? I've been looking high and low. Is there a better candidate for Exhibit A? Should it not suffice? [Mandelbrot & God](#) (36,900 hits). I'm not the only fool out here today! Imagine if we ever got our act together. Let the good times roll!

The Mb, how can it be? Nay! How could it fail to be? We must allow that explanatory burden to be shifted. The organicity of the Mb is the alpha and omega of numericity. We should be teaching our kids to appreciate the Mb before teaching them to add and subtract. What surer way to set our materialism on its head? It is the irreducible building block that has been sorely neglected by modernity. Where are those tie-dyed t-shirts of the '70's?

And how does the seemingly singular, solitary perfection of π/X emerge out of that Pandora's box? Somehow through the operation of the cardioid. What the X-bulb points to is the holistic perfection of the of the whole organic creation, without which, π/X would not exist. All is in harmony. Every hair is numbered. Why are we so slow to grasp this? When we use our analytic skill to calculate π to billions of digits, we are short-circuiting Creation. With the Mb, Creation bites back. Everything in its proper place and time. Our most strenuous efforts to thwart creation only play into its ever loving hands. Won't it be a marvel when we stop beating our heads against all fate? We realize that God's love can know no bounds.

The Mb is a hard act to follow....

Perfection and imperfection are all relative and all in the eye of the beholder. The perfect eye can only see perfection. All our eyes can and will be perfected in the Telos. They are already perfect in their context, it is the context that will shift.

God said to the Numbers, 'Be fruitful and multiply.' And Lo, the Mandelbrot! In point of fact, it was likely the Mb that taught the numbers their multiplication tables. It is the primordial/universal multiplication table.

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3/14/05

Foreseeing the Second Coming

The Second Coming must be a touchstone for any spiritually inspired vision of the world and its history. It is unavoidable even for non-Christians.

A spiritual vision of the world must be coherent and comprehensive. It must be a theory of everything. As such, it would be an understatement to say that it would constitute a revelation of biblical proportions, because it would necessarily transcend the Bible and every other previous revelation. It would have to be the seal of the prophets. And even that is not quite enough. The vision would also have to encompass all previous knowledge: spiritual, philosophical and scientific.

Virtually every tradition has its prophets, messiahs and avatars, past, present and future. Every one of them is strongly associated with the revealing of knowledge. I believe that it is not at all unfair or improper to include science among these traditions.

The next issue is whether we might not rather anticipate a partial revelation, something that falls short of a theory of everything. All I can do is give you my thinking on this matter.

It has been a long time since there has been a world-class prophet. There is a threshold that must be passed. I am only suggesting that at this late date we are in a situation of all or nothing, with respect to prophecy. For instance, neither the bible nor the Koran lend themselves to partial revision. Any emendation to those instruments would have to be perceived to be taking place in a apocalyptic or eschatological context. Buddhism and Hinduism are more flexible in this regard since they do not have a tradition of a closed canon.

One might contemplate a vision that would bring the prophetic, theistic tradition around to a more pantheist and mystical viewpoint. This is partly true of the vision being put forward on these pages. I further suggest, however, that there is a reason for the less flexible posture of the prophetic tradition with regard to its various canons. The simple reason is that the prophetic, theistic tradition has always been and is necessarily eschatological. This fact is not so easily rationalized, but it is perfectly evident historically. For there to be a partial vision with a global impact, it would have to successfully deconstruct or radically immanentize or psychologize the eschaton. By doing so, however, the vision either renders itself acosmic, which effectively leaves cosmology in the hands of the scientific materialists. This is exactly what the pantheists have been doing. But this sets us back to the Cartesian and gnostic vision of world divided between spirit and matter. The pantheists' can maintain their monism only by declaring matter to be a negative illusion, i.e. something opposing spirit. The very idea of Creation and Incarnation then become an anathema. At that point, any hope for a dialog with the theists runs aground.

The vision presented here purports to surmount this barrier by taking onboard pantheism's monism, universalism and immaterialism, while, at the same time, discarding the notion of an absolute or omnipotent deity. Does that bring me too far in the direction of pantheism for the theists to be able to follow. I believe not, but that remains, perhaps, the single biggest issue for the BPW vision. Theists fear letting go of their absolutism, because all they can see is a slippery slope into pantheism. Much of the challenge here is to show how that fear can be overcome; that the slope is not as slippery as most people think.

If that challenge can be met, then the BPW vision is on its way to something beyond just biblical proportions. However, its place in the pantheon of prophecy is, I suggest, best seen as being associated with the Second Coming. The next most logical association would be with the advent of the spirit of the truth as briefly described in John 16:12ff. This latter view was my original stance, but I now see that as

being something of a spiritual cop-out!

Of course, it is not terribly unusual for people to have and harbor solitary cosmic visions. I submit, however, that a solitary prophetic vision borders on the oxymoronic. If the BPW vision wishes to avoid being an oxymoron, then it must have legs. In fact, it is my recently raised estimation of the suitability of the Mandelbrot set to serve as one of these 'legs' that brings me around to this recapitulation of the prophetic gambit. Indeed, I presently see the Mb as a necessary and sufficient pedagogical segue from matter to spirit. That puts the Mandelbrot out in front. Next would come the anthropic principle, and then I propose we take a leap to Srinivasa Ramanujan. As if that were not a big enough leap, our next and final touchstone may just be the Incarnation. Permit me now to outline this sequence of pedagogical steps, as a partial test of their suitability.

The Mandelbrot set has been covered extensively on the the last two pages. In the last couple of weeks, my informal demonstration of it to two small groups that had not been previously exposed to it indicate that, when presented in a suitable context, it can be a powerful visual stimulus toward rethinking the nature of mathematics, and, more importantly, about the possibility of emergence and holism in the physical world, from a non-Darwinian perspective.

The next logical step would be to raise the issue of anthropics, which has been frequently mentioned here, and which is extensively and cogently treated in a theistic context on other websites. With some additional work on linking the Mb with anthropics, there could be a significant pedagogical synergy.

If needed, there are plenty of other matters to raise, all which cast doubt on the enterprise of scientific reductionism. These could be readily added to suit the occasion. The primary issue to be raised, in this regard, is, of course, the mind-body problem, but, in the present context, I'm thinking that Srinivasa presents us with an excellent case study to this end. At the same time, Srini maybe our best segue to the ultimate issue of incarnation. I'm thinking very pragmatically here about future 'evangelical' possibilities. I have in mind informal presentations to small lay groups. The aim would be to achieve a maximum impact in a single sitting. That limits us to about two hours, which would only provide about half an hour to each of four major topics.

The point raised by Srinivasa is the issue of genius. It may well be that Srinivasa is the greatest known exemplar of this attribute. When taken in the context of the Mb and anthropics, his genius adds very significantly to the pedagogical synergy. These points have been already been treated here. If there is an intelligence behind anthropics, Srini demonstrates the astonishing degree to which the human psyche can attune itself to that cosmic, mathematical intelligence. This evidence favors theism over pantheism with regard to the cosmic intelligence. This also provides an opportunity to introduce the real possibility of immaterialism. I need to elaborate on this latter point. This will definitely be stretching our thirty minute window. The most difficult segment remains.

Is incarnation really necessary? Yes, and for many reasons. The main point is that all of us are incarnations, and by 'us', I am referring to creatures generally, but mainly to humans. Jesus may simply be seen as the primary exemplar. That there is divinity in all of us is not controversial except for a materialist. That Jesus could have a special and astonishing genius for performing his central role in a salvation economy is made more plausible by the special case of Srinivasa.

Besides the materialists, the main objections to the special divinity of Jesus come from Islam and Buddhism.

Many religionists and non-religionists object to the participation of divinity in what is ultimately such a violent act. Such folk would prefer a more remote, dignified, impassionate deity. How is this not a reversion to human sacrifice? Have we not transcended that need? I believe that this objection has been more than adequately answered by many very articulate theologians. We need only to outline these long standing arguments. The genius of Michelangelo's *Pieta* provides the best single response. I appreciate Mel Gibson's genius, but I give precedence to the greater universality of the *Pieta*.

Islam has a special objection to the issue of idolatry. It is not clear, however, that their objection is not mainly technical, and so is shared in the Protestant convention of the empty cross. I see only a matter of degree. Among Buddhists, only the purist practitioners of Zen Buddhism can object to the nearly universal notion of the Avatar. There are matters of degree here, but not of kind.

Here it is that I put forward the least orthodox aspect of my theology. This is simply a reworking of the Trinity: mother, son, spirit. In this context the son is the creative logos, and this brings us back to the Mandelbrot. The further point is that the creative logos maximally pours itself into the Incarnation. Thus does the notion of the Death of God, take on a real significance. In the apokatastasis, or universal resurrection, Jesus becomes the first of equals as we all participate in the body of Christ, and we complete our universal participation in the entire Creation, by maximally recreating God, keeping in mind that this temporal process, can occur only in the context of eternity. That sentence was a mouthful! Can we meet the two-hour deadline, without throwing out the *Bambino*?

The situation does not call for perfection. If we can simply enable folks to imagine an idealization of the generic presentation, we can reawaken the possibility and potency of a cosmic Evangel. That potential is our passion, not to coin a phrase. This process will certainly be a collective effort, BUT, if it is ever to take on a global dimension, the notion of a Second Coming is too thoroughly embedded in the prophetic tradition too allow for even the semblance of coyness. Ooops! Speaking of which, I have overlooked the eschaton! The idea of a Y2C/X2-event logically implies the eschaton. It should only take a very few minutes of additional hand-waving to bring the eschaton to the fore. Most of the groundwork will have been laid.

By putting it out in front, a large expository burden is placed on the Mandelbrot. If we put so many eggs in that one basket, we'll have to watch it carefully. Debunkers will likely see it as the weakest link. I can only hope that it will become their tar-baby. Come to think of it, the Mandelbrot looks like nothing if not a tar-baby!

What is left besides some embellishment and the location of a suitable flagpole? I was sufficiently lazy to hope to dispense with the pressing of the flesh, in lieu of pushing a few buttons. Road trip, anyone?

4:42 - Arrivederci, il Papa....

[4/3]

Have four legs, will travel: BPW with the Mandelbrot, Anthropics, Srini and Jesus. This is not the only viable configuration, but we can hope for the best, and know that the best will suffice. We are certainly not here to impose a Second Coming, but, gosh, what better vocation can there be? The view is that the earthly Christ is an office. Is that not the meaning of Anointment? The first was meant to be an easy act to follow. Let's not make it any more difficult on ourselves than necessary. One might then wonder how the returning Christ relates to the risen Christ. The biblical statement of the Second Coming is a coming down from heaven in glory. The popular view is to take that quite literally. That, however, is hardly in keeping with the divine minimalism in all things other than Creation itself. There is still the Prime Directive of non-interference, which, in this case, is minimal interference. God is not here to hit us over the head, no matter how much we might wish to see that bestowed on our brothers and sisters. The Eschaton is about the continuity of Spirit. We can let our ouroboric nature take care of itself. It might also be noted that the Jewish concept of the Messiah was always something much more mundane. Impatience is seldom a virtue.

The Second Coming is a process. But, it is a process that will be given a human face, ultimately because it is our process. It is of the people, by the people and for the people. If you know a better way, now is the time to speak up.

It just occurs to me that we might want to adjust the sequence. What about Mb:Srini::Anthropics:JC/X2? It might flow better. The Srini genius is a logical segue from the Mb to anthropics. That underscores the Pythagorean harmony of Creation, recapitulating the Mb, and the point that the anthro in anthropics is no accident. How could we have learned to count without our fingers?! Yes, this is a definite improvement. It points toward our implicit involvement in the UEM. It is we who are the link between spirit and matter, via the UEM. Therein lies much of our co-creative role. The Mb is mind from number. Srini is number from mind. How does matter come into the picture? We now have Ouroboros, MDX/Z, AZO/X/QRP & Mb:S::An:X. There is some mnemonical/archetypal integration ahead of us.

The two foci of matter in the above are R&J. We might then wonder about the role of elliptics, and, perhaps, dialectics. What is the deep and abiding dialog between matter and spirit? How does matter finally yield to spirit? Everything speaks to this issue, as does the Mb. With the Mb there are the mu-atoms whose proliferation is suggestive. There are the space time symmetries that make matter possible. There is the 2/3/4-fold symmetry of the mu-atoms. There is the ubiquitous paradox of the *iota*. We have a temporary covenant with matter. Matter is a frozen logic. Let us not forget $e^{i\pi}$. Do we need an analog of the big bang? The MG is also present, along with QED. On the other hand, in a truly monistic system, the specificity of matter might emerge gradually, right along with the psyches, memory, space and time. In dealing with the sun, I spoke of heliotropism. Might it have some special association with the matrix. Keep in mind that there is no such thing as bare or unqualified matter. The question in the previous paragraph needs to be reframed. The Mb might say something about the relation between Z and R in terms of their analogs of the bulbs and mu-atoms. Z/R should have something to say about mind/body. In going from Z to the mu-atoms, we go from the plenum to the space of the atoms and egos. That space is rather stringy, we might add. The bulbs on the positive cusp may relate to both Alpha and Omega. The apparent symmetry needs to be broken in the interpretation, with the X-bulb/spear serving as the pivot of the story. One is reminded of *Hamlet's Mill*. What is the meaning of the singularity of the cusp? Is that our big bang?

[4/4]

The Mb is a cosmic Rosetta stone or mathematical fossil that will stimulate us to reconsider our temporal interpretation of the physical fossils, and, hopefully, we will begin to see them in a supra-temporal light. It may also be that the Mb provides and/or indicates a link between mind and matter. It does demonstrate how an external pattern can supervene on an otherwise closed mechanical process. If the Mb cusp is meant to be an analog of the big bang, that would help to provide additional linkage between the physics and the metaphysics, but then we'll need to grasp its metaphysical import.

[4/5]

Please bear with me while I try this experiment in technology: [The Second Coming](#).

This is the bare beginning of a power-point presentation. Forgive me, Lord.

[4/6]

Jack Sarfatti tells me that, with his iMac, he is unable to access p-pt file in its present 'mht' format. We'll need something more compatible. [Here](#) is the 'ppt' version of the above presentation, and here is a [power point viewer](#) from Microsoft. I don't know if this will help for an iMac. I may have to convert this to Adobe 'pdf' format. [Here](#) finally, for now, is the 'rft' version, lacking the ouroboric [graphic](#). When the

presentation is actually presentable, it will be at least several dozen 'slides'.

But there is a larger problem looming, now that I'm confronted with the ouroboros in all its serpentine glory. How am I to reconcile this animistic beast to theism? Funny how I have managed to dodge this bullet up to now. Is it back to the drawing boards? It's time for some heavy-duty rationalization.

I doubt that this beast is avoidable. It is also clearly reminiscent of the Taoist yin-yang symbol. It speaks to the Alpha and Omega, but also seems to be sliding into a cyclical/reincarnational view. The serpent is the symbol of the Devil in the Bible. It is also the symbol of healing as in apokatastasis. I am told by my Sufi guru, Bob Clark, that the primary and unique role that Islam assigns to Jesus is that of world healer.

It is odd then that this primal archetype seems to refer more to Jesus than to the Matrix, particularly in its logos-like pi and circularity, which is where we find X in the Mb. And we are just scraping the surface of the ultimate mystery that must underlie even the most coherent possible system of being. X supersedes Matrix, X emerges from Matrix. This is the profound paradox of eternal origination. There is an ultra dimension 'beyond space and time' (thank you, Jack), that eludes the dimensionality of our more mundane minds. This warns us not to take too literally any particular set of archetypes, leading us only to idolatry. Forewarned is fore-armed. That is the best I can do for now, folks.

[4/7]

I'm still working on *The Second Coming: for all us dummies*: (formats: [PDE](#), [MHT](#), [PPT](#), [RTE](#)). I may be working on this for some time, yet. [\[a\]](#) The most up to date version will usually be the [PDE](#) version.

[4/11]

Memo for a talk to be given by H.:

It has been my privilege to witness first hand the triumph of the human spirit over many very significant challenges and adversities. I see many more challenges ahead and yet I have every reason to maintain my faith in human nature and our continued ability to prevail.

My own participation in the events of history is nearing its conclusion, and so I come before you today in what may be a last role on that stage. Admittedly, this is something of a departure from what you may have come to expect from me, but I do ask you to bear with me nonetheless.

Over many years, I have observed with interest two dimensions of our humanity. When freed from our most immediate needs, again and again through history we turn our attention on the one hand to our objective understanding of the world, and, on the other hand, to our more subjective understanding of our relation to this world. These pursuits are among our highest callings and both have directed our historical progress.

The challenges of poverty and limited resources will continue to mount in the foreseeable future. All of us here have an abiding concern with these challenges. These are our immediate needs. Without wishing to distract you from that urgent task, I urge you not to neglect our responsibility to remain faithful to the higher pursuits I mentioned earlier.

I have noticed a significant dwindling in our expectations concerning fundamental developments in our understanding of ourselves and the world. Could we really be facing diminishing returns in these pursuits? Do I have any reason to counsel you otherwise?

Over the years I have had opportunities to delve into this question.

[4/12]

Memo (2nd draft of the above):

It is not infrequent that people in positions like those I have held are privy to information that we are expected to take to the grave with us. I did not, until very recently, expect to be personally and partially exempted. It is then with some trepidation that I come before you today, near the end of my sojourn here, to impart just a few words to you.

I was made aware some decades ago that there were solid reasons to believe that my adopted country would have a special role to play on the world stage. This was something beyond the very high expectations that so many oppressed peoples have held for my country, from its inception, as a guiding light to freedom.

There are two parts to the freedom equation: freedom from and freedom for. The first part of that equation has always been manifest to those seeking shelter on those shores from tyranny abroad. And so, we have been blessed by an unprecedented spectrum of talent that has found a safe harbor in my country, over the centuries. Yet, it is all too seldom that we have a real opportunity to reflect upon why we may have been called together in this unique fashion.

As all of you know so well, we face unprecedented challenges regarding the environment and our wisest use of every resource. We can expect very significant developments on this score, but there is more.

We know that the very foundation of freedom is the freedom to communicate. It cannot be an accident then that the same country that has served as the primary source of freedom, should also be at the focus of a global communications revolution that continues to expand apace.

If we were then to permit ourselves to speculate, we should wonder that, if there were some higher purpose in play within history, there might not be a significant piece of information to be imparted to the world from those shores.

Or, so I have heard, and so I have come to believe.

Furthermore, along with the freedom to communicate there is a responsibility to use our minds to their best advantage in order to use our freedom most wisely. Certainly we have been the guiding force behind the scientific revolution that continues to shake the world. Perhaps less appreciated in these circles, is the evangelical zeal that has also been empowered in no small part by this new-found freedom and technology. And where does that leave us? What more is there to communicate?

It is with that question that I must leave you today. Be assured, however, that this gathering and this seemingly foreshortened message will not go unnoticed or be forgotten. The members of this forum have some very special responsibilities with regard to all of the above and to that which is here foreshadowed.

God be with you.

[4/13]

Now that things have settled down again, permit me to try to **recap** some recent events, here for the 'public' record. This might help to explain something about the above memo for H. [\[a\]](#)

On my side, there were two precipitating factors: the Mandelbrot, and the usual 'spring is in the air' bit. One more thing was that Sam decided to attempt once again to launch a small, open ended discussion group. First we met with Gus R. to discuss the reopening of his Kennedy/Oswald investigation with the help a German documentary group. Significant new leads had been uncovered into the Cuban intel links between Lee-Harvey and Bobby. There was one high-level agent in particular who had contemporaneous contacts with both up until Dallas. This ought to be sensational, but there has been a lot of water under that bridge.

The three of us met with Dennis R. who recapped for us his investigations into the claims of various polar explorers, and of Ptolemy, and how these efforts put him at odds with significant portions of the academic community. The following week Sam included a producer from WYPR-FM. It was then that I invited myself into a discussion with Dennis concerning the merits of his evident atheism, and the discussion was 'frank'. The subject of the Mb came up, and I did not hide my surprise that mathematician Dennis had not heard of that object. By this time I was already launched into the previous page. This incident helped me to conclude that the Mb might, indeed, help to put this BPW pedagogical project over the top. It is a strong visual aid that is conveniently located at the crux of many of the archetypes. The use to which I could put it would be novel. At our next meeting I tried it out and met with some success. This then got me thinking about using it as part of a power point presentation as noted [above](#). Sensing something of a pedagogical breakthrough, I decided to get back to CF, with whom I had barely spoken since last summer, and he readily agreed to a meeting. In the meantime I was getting a positive response from Jack S. and some of his group, which was unusual.

Then came the meeting with C just this last Sunday. After a quick review of the presentation we talked shop. It seemed that there might be an opportunity to get a message through to H, who could then convey it to a significant group of folks in a few weeks. I was to do this in collaboration with Jack and Gordon, the latter of who was owed a favor by Adnan K, a friend of H. I was not to mention the particulars to Jack. Jack did not seem to get the point, and so I concocted the above memos, that later of which was sent to C, J, G, S & A. It took Jack awhile to suss out the particulars. It turned out that C and G were not on the same wavelength. G thought he was simply requesting a meeting with H. When I went back to C with this confusion, he supported G's version. That left my participation up in the air.

The next topic with C was his changing job status. His career is now at a point where there is very little that can be discussed about it. Needless to say, one might think that, especially now, he would have better things to do than stir up the muck in these waters. I would like to conclude that it was for some higher purpose. Last year at about this time, C & I were getting together again for the first time since just before and after 9/11. Eventually, after a couple of months it became very important for Gordon and me to meet. It turned out that neither of us had the faintest idea of why we were meeting, and it was a real blowout. This agenda-free meeting scenario is not uncommon with C, but that and one other miss-cue, was the end of our communication.

This time around, at least G and I were meeting in the same ballpark, but I was in right field and he was in left. And mercifully, it only took us a couple of days to reach an impasse, rather than a couple of months. Last year there was never even a specific target. This year the target as described to me was emphatic, and definitely over the top, relative to jumpstarting the BPW/EFG business, sufficient to convince me that my work was virtually over. So here we are back at square three. It could be that a plan proceeds, with me now spared the details.

That other miscue might be revealing. It involved finding a job for a mutual acquaintance, B. On Sunday I was given the definite impression that B has had a job all along, and they were having a bit of fun at my expense. End of story? Not when you are dealing with C. The pretense(?) of joblessness had been so elaborate and unremitting, and seemingly almost entirely for my benefit, that I am still left wondering, which is apparently where I am supposed to be. [4/15 - B takes strong exception to C's information concerning a job.]

At this point, I am wondering about a possible encore. This is the first time in our thirteen years that C has taken our little story over the top. Where can the story go next? Are we then to assume that this is the logical end of the story time? Your guess is as good as mine.

And there you have it.

Oh, one last loose string. I am informed by an independent(?) source that Adnan has a personal interest in the paranormal, and has, like Bigelow, been into the funding of it. G has only ever displayed a mercenary interest in the mechanical side of it, even more so than Hal and Jack. Another point is that Jack does seem to be displacing Hal on the political side. Does this mean that Hal is being moved up or out? As to the first point, several parts of the H & G story do not make sense. Assuming that it was not out of whole cloth, I proceeded in the memo on the only version of it that might make sense. (BTW, C's reaction: 'I don't know what this is but it certainly is well done!' Now I ask you, is this our tax dollars at work?! C had better bone up on his signatures intelligence.) But when you compare the stories of G & B, are we not left wondering whether many of these same players are quite aware of the charade of the mechanics, etc., even including Gordon. If so, my hat goes off to them. It would be way beyond my ability. It is on my high school record that I failed at playing a dead person in *Our Town*. Was that part of my *bone fides*?!

So where were we? Something about 'The Way Forward?'

[4/14]

Here we go again!

Memo for a meeting (of ???) to address the future of energy:

There are dire projections concerning our energy future. Demand continues to grow, supplies continue to dwindle, prices continue to rise as a result. There is a growing body of opinion suggesting that within the next very few years, certainly less than ten, the global production of carbon based fuels will reach its peak, and then decline thereafter.

There are alternatives to carbon. These range from wind power to fusion power. We must push ahead with these, much more seriously than we have in the past.

Even under the most optimistic scenarios, however, there will be drastic dislocations to the global economy, starting any day now, as a critical mass of people wake up to our very uncertain energy future.

What we wish to bring to your attention are two related perspectives on this imminent crisis, which, while treated separately in the past, we feel can be combined into an effective strategy for the future.

We are not saying that this scenario is ready for public consumption, but we are suggesting that it now deserves more serious attention from policy level people than it has received so far.

The first part of this bi-perspective is fairly straight forward. It includes the field of free or zero-point energy. It is likely that this source of energy is already being observed in the so-called 'cold-fusion' experiments, which are being aggressively pursued by an international network of professional scientists. Other more radical approaches are being investigated theoretically and experimentally on an ongoing basis, and that includes scientists in our own smaller network.

Those of us on these further shores of the energy crisis, as we push on the envelope of physics, find that we can hardly ignore the cosmological ramifications of our equations.

An obvious consequence of nearly any form of breakthrough physics is that it will make possible radical changes in the modes of space-based transport and communication. At present, our perceptions of interstellar communication are based entirely on conventional physics. When it comes to SETI investigations, we may be looking for signs of cosmic life in all the wrong places. Very likely, we are much less lost in space than the conventional wisdom would have us believe. The handling of the energy crisis, ought to provide ample motivation for us to put more of our intellect into rethinking our place in the cosmos.

Since the inception of science, scientists and theologians have been searching for a common ground. We have early indications that out of the energy emergency, there will emerge a much broader field of thought that will afford science and religion much more room to realign themselves in common cause. Will this positively impact the global sectarian strife? It is hard to believe that could be poised here on this watershed of history if it were not part of a cosmic plan.

[4/19]

There have been some further twists and turns in this latest political initiative. It all tends to confirm my long held suspicion that ufology is being used by cosmic and central intelligence as a cover for eschatology. The need for such a cover in the early political phase ought to be abundantly clear. I'm waiting to see if Jack agrees with this assessment.

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4/2/05

End Game?

(For background information look [here](#), etc.)

This page is going to be a departure from the past, at least in terms of its title. This is to signal what appears to be a new departure on the political front. There was certainly an intimation of this new departure at the end of the previous [blog page](#). This page appears to be a reversion back to the more politically explicit style of the original 'Aquarium' [website](#) which has just been reposted online here.

The only previous time that politics became a focus on this website was last spring and summer: starting on [5/1/04](#), picking up again on [5/23](#), [7/11](#), and finally fizzling out on [11/6](#). That was a longer run than I had remembered.

Was that a fire drill? In retrospect, yes. There has been significant water under the bridge since that short time ago.

In order to explain the present situation, and how it may be different, I will have to be more explicit about the names. I have already forgotten some of the pseudonyms that I used last year. This raises some protocol issues. I am deciding to revert back to the more explicit stance of the original website.

The information now is more sensitive. In the run-up last year, I believe it was, Ron instructed me to maintain established protocols at all costs, and I agree. Certainly he is!

Let's cut to the chase. Ron has informed me that he is 'in charge of' MASINT. Technically that would put him at the level of Deputy Secretary of the DNI. The other three sections are HUMINT, SIGINT and IMINT. That would put him at the level of a Presidential appointee. I would be skeptical about that. If I were he, as a career officer, I would want to stay below the level of political appointee. That would be for an outsider, like when my Dad took a leave from the HBS in 1952 to become eventually the Deputy to the Secretary of the Treasury in charge of tax policy, under Eisenhower. Keep in mind that in the intel business, inside knowledge is everything.

Already I might be causing a problem for Ron with his putative political boss, but, hey, I'm just following protocol. I don't think Ron would have told me that, if it were not quite deliberate. Ron is not given to casual bragging. That is not in his job description. His wife once told me that Ron had, perhaps in a fit of pique, told her that his job was more important than the President's. Recall in this context that W's aunt is a long-time friend of my older sister. If you have been attentive to my own ramblings, you will know that I can easily endorse that view of reality. Nay, I have to endorse it. Recall also that it was he who informed of my own place in the present scheme.

Here is a technical note. Recall the [incident](#) with Google and MSN. I complained to Ron about it. About a week later there was a partial, and only a partial, restoration of service. In the last few days the principals in the present initiative were experiencing significant disruptions of our email service. Very early on, I informed Ron that if I ever discovered that my communications were not being monitored, I would hold him in dereliction of duty. The point is that I am relying significantly on people who are better informed on such matters to monitor the traffic here to make sure that I am not speaking out of turn. Only if and when push came to shove would I be likely to be more proactive about protocols. The question before us is whether we have already come to that.

Another instigating factor here is an email purportedly from Ron that was forwarded to me yesterday:

Knights at large,

Normally I would not comment on an early draft so as not to dissuade others from offering independent contributions, but I think Jim captures the issues so well that additional contributions would be of little value. I think we all share Jim's view that Gordon is the only legitimate leader of the RAM. He served his time, independently derived the circuit, and developed a plan to build a technology, industry, and new world order. But Dr. K. will want to know why he has been singled out for the briefing, what evidence the Knights will provide, and what they will expect in return. These are issues that I think should be discussed only within the inner circle. Therefore I suggest the dialog terminate within this outer circle by 16:00 EST Saturday. Please forward any additional comments or suggestions to Jim and John before the deadline. Not discussed yet is how and where to bring this to fruition. I included on distribution those few individuals that I think have the intellectual and technical capacity to apply the circuit to make dumpsters fly. As the good Dr. Green pointed out, the demo may be key to acceptance by those outside the outer circle.

Lord of Oversight and Stewardship

I just about had Gordon convinced that this must be bogus, when Ron popped up on his other line to confirm his authorship! Well, knock me down and call me stupid! It's obviously high-time to look at the other side of this coin, before there commences the citizens' inquiry into the management of the DNI. Have I been provoked, or what?

The public principles this time around appear to be Gordon Novel, Jack Sarfatti and myself. Jack and I go back to around '97. His particulars are easily available on the [web](#) (9,000 hits). [I](#) (190,000 hits!) introduced Jack to Ron (only 232 hits!), early on. I also introduced Gordon Novel to Ron soon thereafter. But I had been hearing about Gordon from Ron, for several years before that.

[Gordon Novel](#) (1,680 hits): what more can we say? Gordon says that Jim Marrs is presently working on his biography. I hear that he grew up (presently 67 years) on the wrong side of the tracks in New Orleans, and fell in with an 'aryan' bunch. He is sometimes rumored to have been the 'umbrella man'. He says he heard about, but did not meet [Fred Lee Crisman](#) in N.O. He admits to having helped break up the Garrison investigation while under the purview of the White House. He was arrested by the FBI, not long thereafter, while installing an off-the-books electronic security system at the White House. His mentor for many years has been Ramsey Clark, for whom he was the principal investigator, particularly at Waco. Note that Ramsey is presently defending Saddam, another FOR. Speaking of which, Ron transferred to MASINT because he could find no WMD in Iraq up to thirty days before the invasion, according to his (unpublished?) NIE.

Anyway, Gordon has always been a speed freak, and that was how he fell in with DeLorean in Bonneville when Gordon was all of 15 and John 27. They pushed the speed mark above 400 by using nitro, early on. It was about 1989 that Gordon started investigating UFOs, another of his boyhood passions. Knowing Gordon, and knowing about the rest of the ufologists, it is no surprise that he left them all in his dust, literally.

That brings us right back to the above email.

Gordon says, and I think rightly so, that if the results of his investigations do not represent reality, then he has been the victim of the greatest hoax of all-time. According to one recent estimate, the UFO budget over the years approaches 100 billion: 10 for the 'research' and 90 for the cover & security.

For all his street smarts, doesn't Gordon see that the above email is way over the top? But who am I, 'Sonfish'(!), to point fingers? I ask you! We are all subject to the same FOR syndrome.

So here we are, three musketeer FORs: Gordon, Jack and Dan, I'll drink to that. We're all dressed up with no place to go now except possibly to visit Henry Kissinger who is due to make a presentation to a special meeting of the Bilderbergers. On Monday I was on a conference call with Gordon, Robert Shaheen(?),

and Leon Lespona(?). Robert, out of the four of us, sounded entirely sane. He was well known to the Agency, and now to Ron. He is also an associate of Adnan Kosiggi and Henry. He is the designated go-between. Ron has met Henry three times, but he did not say how recently.

Whassup?? Well, Henry has long been rumored to be MJ1. According to one story, it was he who turned the MJ national franchise over to the Bilderbergers.

How close does this put us to the point of no return? How do we know this isn't another fire drill? From Ron's perspective, it would have to be rather awkward to have to restart this operation, another year or two down the road. Here we are: new DNI, new MASINT, new four-year term of a tested administration, and, lest we forget, a new Pope. I remain convinced that 9/11 was a definite marker for this time line. Just now, that dust is beginning to settle. Can we afford to take our chances further down the road? None of us are getting younger, certainly not Henry.

If no one else, Ron has invested a lot of effort in this little project. I can surely attest to that. If he were going to blow this off, he certainly should have done it a year ago. You know what they say about carrying a joke too far.

Given that we have finally reached the jump-off point, here is my little prognostication.

But first, let us review the end game. There should be a bunch of internal links here, but I can't think of a good handle. The ufos portend the Millennium. Their appearance was triggered by the advent of nuclear weapons. This forced their hand, and brought on this minimalist abrogation of the Prime Directive. Ok, 'Herod' was the word I was looking for: [here](#), and don't ignore [here](#). I know I have said more than this, but maybe not here.

The ufos came to neutralize the bomb and the modern Herod. They needed a clandestine base on earth to work behind the scenes. The CIA was a likely spot. They would co-opt the agency into being their collaborator. The Millennium plot would be hatched there. Thus could the violation of the PD be minimized and hidden. All of this came at the inception of the new agency, as now comes this new phase with the DNI/MASINT.

The Cold War had to be resolved before the public phase could start in earnest. Note the '89-'91 time frame for Gordon and me. Then the Mideast had to be partially stabilized for this next phase.

The first assignment for MJ12 was to help obfuscate the origins of the visitors. An ultraterrestrial/metaphysical phenomena cloaked itself as an extraterrestrial/physical phenomenon. There are two levels to the 90B cover-up. First it is a psycho-social attack on witnesses until they have been marginalized to a fringe group. If you get beyond that level, you come to the physical level. Gordon was the first civilian allowed into that level, and he was fed a lot of info and disinfo. Jack is mainly working on that level, on the theoretical side. However, he also authored *Beyond Space and Time*, which got me started back in '75. He and I need to get our physical/metaphysical act together, as in a two-part book that is supposed to ready in a few months.

I can see a 2 1/2 stage disclosure. Henry's talk to the Bilderbergers comes in a few weeks. A few weeks after that, rumors get to the news media. Fingers will then point to Gordon as the culprit. He will not be able to produce physical evidence. The initial buzz quiets down, until Jack starts things up again, on a smaller scale, with his showmanship and fancy equations and inside stories. This will go on for awhile longer until Jack starts pointing at me. My 'man bites god' story starts a whole new round of speculation and rumors, leading here, among other places. Then something else, I'm not sure what, will blow the lid off of the bigger story, and the rest will be the end of history.

There you have it, rather highly abbreviated. The next couple of weeks should determine if the Henry initiative is really going forward. I am leaning toward attending the [Gaithersburg Expo](#) this weekend where, with a couple of drinks, I would be capable of spilling these guts. Big whoopee! Joe Stefula will

be my body-guard. Better watch out! He's an ex Air Force MP. Tomorrow I'll be escorting a visiting cousin whose mother is going to the hospital.

Have I left anything out? And what if this leakage gums up the works? Well, it's all about protocol. And, if this is real, nothing can get in its way now. It's all over, but the shouting.

[4/21]

Well, you'll have to admit, that was quite a mouthful yesterday. Meanwhile, of course, my sources have grown quiet. Can anything happen before the HK initiative is resolved? Jack and I may have to team up on Gordon and Ron. Jack will have to find room for God behind his equations. I may have to lecture him on the Mb. Those two have played their aces. If their plan A does not soon come to fruition, Jack and I need to be ready with a plan B. I will need some more assistance to bring Jack into alignment. Eschatology may be the key issue for Jack.

In the process, J & I need to smoke out G & R if their mission fails or goes quiet. What was Ron's motive? Why was he pushing these buttons? We will mainly go after Gordon. There is Al Kehs 27th annual Spring party on May 7. Ron and I have attended the last five of these. If he does not show up, it will not go over well.

Worst case scenario is that everyone just clams up. That would be difficult for Gordon. He would be our weak link. We might need to get Hal and Kit involved. That would not be easy with Jack in tow. I may need to take this little show on the road. We can press Gordon on whether he has a plan B.

The big issue would be if we can eventually press on Ron. He would have known that plan A was bogus. He must have another plan. Perhaps this faux HK deal was just intended to be his Avian swan song. Bye, bye Birdie! He'll then go hide behind John N. at DNI.

Here's another scenario. Ron has been working on Gordon's case ever since I first knew him in '91. He wanted to crack open that part of MJ12. He has already cracked open everything else. He wanted to go after Gordon's sources. It became a do or die thing. He may also need to smoke out HK. This may all be for internal reasons that the rest of us will never divine. We will not know the results. Ron will then take himself out of circulation, as above.

One problem here. What is to become of phenomenology? Will cracking MJ12 get rid of the phenomenology problem? Will all phenomena suddenly disappear? I would be very surprised. Will MASINT not still be responsible for phenomenology? Let's face it, Ron or his immediate subordinate will still be left with a big bag to hold. Phenomenology, as Ron has astutely recognized, has a very large public venue. It cannot be effectively monitored without maintaining a public presence. It was just the Aviary presence that would have enabled Ron to crack MJ12. Will there never be another MJ12-like entity? Ron is not in a position to dismantle the presence that will have to continue to feed MASINT. Believe it or not, phenomenology is bigger than Ron. In short, a swan song is the least likely bird song we might be hearing.

Heck, even if the phenomena went away, will God go away? Are Ron and MJ12 to render God's last judgment? Don't hold your breaths, all you junior aviators!

If I have learned anything about intel, this HK operation is not a serious inside job. It is pure performance. Ladies and gents, the Show will go on.

[4/22]

This will temporarily serve as a continuation of the discussion on *Synthesis of physics and metaphysics* from the last slide of [Dummies](#). [a] It is a fact that Ron has been pushing for a joint publication project since last year. Only since *Dummies*, do I feel ready to move on it.

There is the idea of the BPW as a Self-exciting circuit. Where can this fit into Jack's [picture](#)? Into his emergent gravity? How might this relate to the 'emergence' of the Mandelbrot, or to portals? The portals are like the Mb filaments. The vortexes are like the Mb critical points.

[5/2 -- This is now being taken up as the Physics-BPW [PDE](#) (0.2a).]

News flash: As of a couple of hours ago I am the proud owner of bestpossibleworld.com/.net/.org. So there, all you search engines, go stuff that in your algorithm! My cousin, Charles E. Hamilton, is the owner of chcs.com, my new webmasters, based in Seattle. By sometime tomorrow it should be accessible. My original Aquarium site was @clark.net, owned by Sam's cousin.

[4/24]

I have been at the X-conference for the last couple of days. It was confirmed that Ron is indeed reactivating the remote viewing program, as suggested in Jon Ronson's book. This is no small deal. Ron is widely reviled in the remote viewing community for having helped shut the government's program in the '90's, in which I played a small part. The rationale for this reactivation is stipulated as being related to the problems of loose nukes. If you are like me, you may not be totally reassured by this development.

It has been stipulated that the proper placement of one such item could wreak havoc on our economy, at the least. Every time I hear a distant rumble, this thought comes to mind.

There was an additional item. We are picking up signals out there. That is about all that I was told. So now we have three items, given in the same context: RV, nukes and signal. I asked Dick Farley to help connect these dots. I was unable to disambiguate his rambling response. We ended up discussing the distinctions between Kissinger's and Rice's versions of globalism, and to what degree this was similar to the socialist/capitalist distinction.

So it goes.

Perhaps I should pass this tidbit along to Jack and Gordon.

[4/27]

Jack, [\[a\]](#)

I certainly applaud your sincere efforts to save the soul of Steve Greer and his minions. However, when I last checked my horoscope, that was supposed to be my job. No?

The two highest priority souls on my list right now are yours and Gordon's. That is the list that was handed to me by Ron two weeks ago. No? We are supposed to be the three (public) horsemen of the eschaton. You have a better understanding of that function right now than does Gordon.

But Gordon does have a problem with you, and that is a significant part of why he is being our reluctant cowboy. In order to patch this up, you need to understand that physics is not in the driver's seat here. That might help Gordon to understand that technology is not in the driver's seat either.

It was Aristotle who put his 'Metaphysics' after his 'Physics'. I go last, I get the last laugh, I'm the fat lady

in this little horse opera. Gordon is slated to be the first out of the gate. You go second.

If I am missing any of my cues here, Ron will be sure to correct me in his own sweet time. Agreed?

If this rubber is not meant to be hitting the highway at this time, then, once again, knock me down and call me stupid. Until such time, it is my way and it is the highway.

The message I got yesterday from Joe Stefula, by way of Bill LaParl, was two-fold. MASINT has become so desperate about the loose nukes that we are making a major recall of the best and brightest psychics in the world, and doing so in the public light. Can you imagine what is the tolerance for error in that ball-game? Do you understand the meaning of ZERO?

At the very same time, and for the very first time, Ron is now admitting publicly, right here, that we are attending to uncorrelated signals from 'out there'. Jack, do you understand the meaning of cosmic trigger?

This is what the Eschaton Focus Group is about. Are you with us?

Dan

This was sent on Monday, and it did make a few waves in a small pond.

There have been some developments in the last few days coming out of the conferences that Jack and I attended over the weekend.

It now appears that it is Jack, rather than Gordon, who will be the first to meet with H.K., sometime in June.

I gave my little [presentation](#) to [Michael Heiser](#) at the X-conference. It seemed to fall well within his normal stride. The main issue between Michael and [Father Balducci](#) of Vatican/UFO fame, who also spoke at the conference, concerns good vs. bad ETs. This is a hot button, especially among abductees, as you might well imagine. The issue touches upon the nature of the pantheon, or what I would call the Zodiacal realm of the demigods.

Catholic orthodoxy tells us that the chief of the fallen angels was Satan, and that he and his minions all fell to Earth, and somehow, that was closely related to the subsequent fall of Adam and Eve. In fact, was it not Satan who appeared as the Serpent at the tree of knowledge. One point is that you can be bad, but if you don't eat the apple you are not being willfully bad, and so not evil, and so not in need of salvation. All the sinners in the cosmos are right here on Earth. This is the only planet of choice. It is only we humans who stand in need of salvation. I can go along with this, to a considerable extent.

Michael gave a public and private talk about this, but I'm still not sure what his take is.

My take brings us back to the apokatastasis. The fallen angels will be restored, and mainly by the Logos. Both Michael and Father B. get into trouble by falling under the anti-anthropic spell of Copernicus, Galileo and Bruno. Can it be possible there is no sin or satanic influence on Planet X? Exobiology is not a forte of the Vatican. It was only a few years ago that the Pope exonerated Galileo. With the BPW, Galileo is unceremoniously escorted back to the dog-house.

But now there is other pressing business. Madison Avenue meets the BestPossibleWorld.com via Google adWords. As of Monday, I am now the proud and nearly exclusive owner of **eschaton, eschatology, teleology, rationalism, cosmology, immaterialism, idealism, coherence, Leibniz, absolutism, relationalism**, and the list is growing as we speak. This could almost be fun! The intellectual establishment is about to experience a rude awakening. No? It may not take too long for some folks in academia to wonder what is going on.

I now need to create a '[landing page](#)' for those out there in Google land who pay attention to the right-hand column. Does academia have too many lefties?

Ok, we seem to have that part in hand. I'm looking forward to getting my first email from a click-through customer. How many weeks will I have to wait? As it is, I am busily clicking away on my own ads just to keep the Google mercenaries happy. There has got to be a better way to save the world! But this is almost as much fun as eight hours on the you know what. We aim to please!

The HK initiative is moving forward cautiously. I understand that a meeting is now set for June 16 in NYC. I do have a suit that I have only worn once. I wonder if I will get to wear it again? Perhaps Henry has already been saved.

What next? The main technical thing is for CHCS to bring up an onsite search function. On Friday there will be a meeting in DC with my webmaster, webartist, webshaman and webpsychologist. Don't you wish you could be there? There is a possible issue here about the word of God. I am no fundamentalist, but I do want to tread carefully in these waters.

Then what?

Maybe I need to do something about the cosmology diagrams on the old aquarium site. I thought I had already linked to them. [Here](#) is one link. You will see some diagrams mentioned down towards the bottom of the page. The Mandelbrot is our most recent cosmology diagram. Most convenient! Then there is [this](#), and [this](#).

[4/28]

I'm still struggling with father B. and Michael H. Yes, there are principalities, but Earth is the only planet that we could recognize as such. It would be more accurate to call it the only Principality of Choice. That would put us in Satan's principality, but I am not happy with that. I am reasonably confident that this is Jesus' Principality. We are the only BPW. The BPW necessarily includes free-will, and even free-willfulness! The other principalities are more or less deficient in that regard.

Now we have to deal with Satan. Am I correct in supposing that Satan is more of a Catholic, and perhaps fundamentalist, problem, than he is a protestant problem? I see nothing wrong with wanting to personify the miasma of banality that certainly does pollute the Earth's pneuma-sphere. However, it certainly does run against the grain of our newfound Mandelbrot cosmology. And does it not run smack into the spirit of Christianity? Deontology can seemingly benefit from the Devil, but the theology has always been a non-starter. You have to go back to Zoroaster to find a stark dualism.

Ultimately every creature is an agent of the Creator: humans, ETs and Hitler alike. There must and will be restitution. Jesus ministered to the Damned, and it weren't for nothing. Judgment day has not yet come. Let us not preempt the Creator.

Cousin Charles pointed out to me something interesting about the idea of the Only 'Planet' of Choice. Given the choice, would we choose to go anywhere other than to the BPW? Having made that first choice, would we then want to renounce that freedom to choose? So, BPW = OPC on several levels of meaning. What choice does the Creator have?? In what sense did Jesus choose to be crucified? Are we into S/M here? I doubt that the two perspectives are totally divorced. *Felix culpa*? We do approach the ultimate mystery of being. Even the very idea of 'best' is nonsensical outside the realm of subjective freedom, as is the idea of 'reason'. Subjectivity is nothing if not free. In its freedom comes its transcendent universality.

We are also struggling with potentiality and actuality. Could there have been no actuality, even no potentiality? Is there any reason to suppose that freedom, subjectivity, potentiality and actuality could ever be disentangled?

[4/29]

I met today with Judi, Eduardo, and Judi's student Thomas who hopefully will be the resident BPW artist. We plan to meet on a weekly basis to bring together the art and the concepts. He has already completed some preliminary sketches, including one sketch that is entitled *The Atomic Reincarnation of the Earth*. We'll post it here as soon as we can get to the internet.

Meanwhile back at the ranch, I have not heard back from Jack about his prospective meeting with HK. Coming up next weekend is a prospective meeting with Ron. I hope to get a better feeling from him as to whether there is a larger plan afoot, and whose plan is it anyway? Am I slated to attend the other meeting, or do I have to make my own path here, like 'gate crashing'?

Charles will be working on the navigation system here when he gets back to Seattle. And so far the Google AdWords campaign has been a dud, but still a useful experiment. I don't mind the free 'impressions', but Google is not happy. I may let it wither away for now. If Jack and HK get together, it would hit the internet rumor mill in a hurry, and I would hope to pick up some of the crumbs off that table. Now I'm attempting to return Gordon's call.

I have talked to Gordon. He will be sending some correspondence. I think Ron is trying to tell the three of us, including Jack, that no one of us has the crown jewels, but that if we can put our resources together, we'll come a lot closer. Why can't he just come out and say it? That allows me to be the mediator, which is significant in itself, and should be symptomatic. It might be tempting for two of us to gang up on the third, but that would not be productive.

So perhaps I should put this idea to J&G. Supposedly, G is under pressure from Kit about not being able to produce anything truly convincing, and so is J, probably. Neither one wants to admit it. Each is hoping that Ron or HK will pull their fat out of the fire. I doubt that will happen. That does not conform to the prime directive. There is a wall between them and us. We do need a *ménage a trois*.

At first Ron was pushing for this meeting, but now he and Kit seem to be backing off. I have no idea if this was a ploy or if something intervened. Why stir things up in the first place?

[4/30]

I have sent a message to Ron, Jack and Gordon. It is upbeat about moving quickly on the phenomenology front. I propose an early meeting of the four of us.

Here are the preliminary sketches of [Thomas J. Codrick](#). We'll meet again Wednesday.

Well, both of my correspondents are now up in the air about any meetings in NYC. I had to make some phone calls to track this down. The best bet then is to work on a book project with Jack. I might go out there week after next. In the meantime I need to work out where Ron is headed.

[5/1]

With the Henry initiative now in abeyance, the next step is to fall back to the book idea, with my going to SF week after next. I need to get back on that -- maybe work up some [slides](#) (see 0.2a &ff) for Jack.

[5/2]

I'm scheduled to visit Jack in SF on 5/25-28. Jack suggests sharing facing pages of a 120 pg book. On 5/22-24 I'll be with the family in Cleveland to see Orioles play and go to the Rock&Roll museum.

Try out this one: [The Just So Story of the Universe](#) (0.2b). Will Jack be able to live with this?

[5/5ff] See [Comments](#).

[5/9]

Jack,

The Omni is on California at Montgomery. It should be convenient.

Should we not be having dinner with your Dad at some point? Where would he like to go?

When Ron did not show up at Al Kehs' picnic, I made a house call. It was Erica's fifteenth birthday. Also Ron had slipped a disk while gardening and was laid up in bed.

He did point out that the Lone Ranger and Tonto never had a showdown.

I had my thinking cap on last night. Here are the gleanings:

It is pretty obvious that somebody was hunting for the Moon Child back there in the '50s. Jack Parsons and L Ron, as the story goes, were more proactive in their 'hunting'. Also, recall that the Dalai Lama was in this mix back about then, and he should be an expert in this regard.

Another point is that the Doty story emphasized three high level visitors. Does that not fit the supposedly apocryphal story of the three kings bearing gifts from afar? Way out, man!

This does steer our little story a bit away from the LR&T theme.

It appears that if you are not particularly anxious to do the passion bit, you are entitled to two stellar roles: Saul & John. Have you had experience playing two parts simultaneously?

Just a thought....

N.B., Ron cannot be blamed for any of this!

Dan

No harm in trying, right?

Should this be put into a story, or just played out as a California street drama? Kinda like the OC, but different. Who will get the copyrights and screen credits? What about the 3 Kings trademark? Is that already taken?

How do we soft-pedal the story? This genre has already been played out. The Grail Quests, too. Do it as a straight philosophical piece? That would not be Jack's style. He's the one who insists on jazzing up the story. What other way to go with this?

[5/10]

Sent: Tuesday, May 10, 2005 8:02 AM
To: 'Jack Sarfatti'
Subject: KGB virgin takes Jack out behind the woodshed....

Yes, Jack, the 25th, and I'll be departing when my job is finished. And apparently you also missed another message. This little misplacement provides me with yet another opportunity to basically ask you, politely, to pull your head out.

The Lone Ranger idea was just a test, and you fell for it.

With excruciating obviousness, it does not suffice.

There is only one thing that has ever gone on between you and me. It is a reprise of the Passion Play with you playing the role of the Philistine.

I know that you wanted the part of Caesar, but that is not to be. That is Ron's part, you dummy.

More specifically, you have been assigned the role of Saul/Paul.

You have spent the ten years of our acquaintance in avoidance and denial of what really ought to be obvious, certainly by this very late date.

On the other hand, Jack, I have been listening very carefully, biding my time. I have you now right where I want you: out behind the woodshed.

You can go crying to Ron, but it will avail you of naught. Your jig is up. Your ship has come in, and guess what? I'm it.

I know that you wanted a flying saucer, rather like Gordon, but this is going to be Ron's best offer to you, until you learn how to listen properly.

This time I am bringing proof. It is my message in the bottle, straight from God. It is the Mandelbrot set. The building block that the scientists rejected becomes the cornerstone of a whole new world. That is what I will be waking you up with. That is what I will be waking you up to: your whole new world...the one that you rejected as so much pot smoke back in '75. Thank you. You cannot now say that you have not been afforded every opportunity.

I read with some amusement your little correspondence below. Both you and Jake have good advice for the other.

What you evidently fail to grasp, however, is that Jake is deliberately couching a spiritual message to you in scientific jargon. I think it must be deliberate on his part, because it is too good a job to be a mere coincidence. Here, and two weeks from now, I am not using jargon. I am speaking to you directly.

Jake, and I have no idea who he is -- it could as well be Ron, is prophesying to you about our imminent meeting.

Since Santa Fe, the universe has been slapping you around pretty good, just to open up your way too thick, Philistine-like skull.

This is not about the physics, stupid. This is about your rendezvous with God. For your sake, I get to represent God. And, as it appears increasingly evident, I will be doing so for everyone else as well.

Jack, this does put you in the cat-bird seat. It is not exactly the seat you had in mind, but, hey, it is not to be sneezed at, and ultimately it is not in your repertoire to refuse to be lead support in the greatest story ever told. Now is it?

Are you going to go crying to Ron, or are you going to take it like a man? Mano a Mano!

Capische?

And, yes, I am expecting to have dinner with your Dad.

Sincerely yours,

Dan

-----Original Message-----

From: Jack Sarfatti [mailto:sarfatti@pacbell.net]

Sent: Monday, May 09, 2005 7:58 PM

To: Ron; Dan Smith

Subject: Fwd: Jack meets Olga & Marina from Moldova & Kiev at Jake's & Dan

Just in case I disappear fyi - but what a way to go! Three Muses and everyone a virgin! :-)

Dan, you coming on 25th or 26th? Remind me. Your original message is on my other laptop back in SF. I am in La Jolla. You are coming on Wed May 25 and leaving on Sat right?

Begin forwarded message:

> From: Jack Sarfatti <sarfatti@pacbell.net>

> Date: May 9, 2005 4:53:58 PM PDT

> To: d14947 <d14947@gmail.com>

> Cc: CLSF4@cs.com

> Subject: Re: Jack meets Olga & Marina from Moldova & Kiev at Jake's

>

> Olga and Marina and third Russian girl Nadia are coming tonite to me,

> Jagdish & Shawn at Csaba's.

>

> On May 9, 2005, at 2:44 PM, d14947 wrote:

>

>> The disinfo machine is in full cry.

>>

>> On 5/9/05, Jack Sarfatti <sarfatti@pacbell.net> wrote:

>>>

>>> Cool, but who the hell are you? Did you send the two 20's-something

>>> beauties Olga and Marina last night at Jakes On The Beach in Del Mar?

>>> More curious linguistic coincidences. Gavorita pa Ruski? Nimnoga?

>>> ;-)

Gee, it does sound kinda like an end game. It's gonna be show time with Jack. And what do I have to show besides the Mandelbrot, Ron and the three kings? For Jack that might be enough, but what about for the other folks? All I need is for Jack to facilitate a chain reaction *cum* skull session, 'Listen up folks, we need to know this.' When the heavies weigh-in, I'll need some backstopping from Ron.

It's just about postmodernism vs. coherence. The message is that simple.

I am thinking about taking this back to Sam's 'oil group' again. It is time to get down to business and to practice what I preach, and preach what I practice. I finally have to place my bets. Will there be a better

time to save the world? Do we really want to wait and see? What else are we waiting for?

[6/20]

Dear Blog,

Gosh, it has been a while, and what have we to show for it? Are we any nearer to the end?

First I'll have to collect my thoughts. The main news yesterday was that Gordon is to meet Jack in S.F. in about a week. It's not quite clear whether or not I have an invite to this gala event. Jack may have just wanted some hand holding. Before that I was informed by Bill that Gordon's material may have derived from the channeling of a Yogi in London in the early 1920's relative to the Hindu *vimanas*. Gordon may now be regrouping his forces. If Jack and Gordon gang up on my metaphysics, I'll need more input from Ron and/or Kit. Ron suggested he might help Kit out with Julian Nall, formerly the NIO for Science and Technology, with whom Kit once had an 'interesting' interaction. His name is listed in my old notes without any context. Need I hold my breath? Jack met with the glitterati in NYC, but no HK. The mailbox now languishes.

I've been catching up on the *4400* with some prodding from my son. It has definite possibilities. In yesterday's NYTimes is a review of [Robert Laughlin's](#) new (first) book: *A Different Universe*. It is a rather good treatise on anti-reductionism from the perspective of the quantum theory of solids. There are no fundamentals in his world, rather there is the omni-presence and universality of various phases of quantum criticality. Are our egos made of such stuff, analogically speaking? With the Riemann Hypothesis, we might imagine that the integers are a critical phenomenon with the long range order of the Mandelbrot.

My latest argument with Jack and Gordon took up the premise that any breakthrough in propulsion would, from a physical perspective, be concomitant to a comparable breakthrough in military technology, and so would necessitate a meta-universal hegemonic control system (MUHCS) so as to avoid a mutually assured destruction (MAD). Such a cosmic power would hardly be distinguishable from that of a God, and that would presumably include the power of Creation. Thus it might behoove us to consider our options from a more creaturely perspective.

[6/21]

Gordon is trying to recruit Jack into his 'Kismet' meeting plan. I am urging a more broad based approach, i.e. one that would include metaphysics.

[6/27]

Let us reflect back upon the zodiac and its role in Creation. In accord with the Mandelbrot model, each member of the pantheon produces a 'sub-creation', in accord with polytheism. There is, however, a singular creation associated with the primary bulb. This circular bulb and its attendant cardioid and straight line are the only perfect figures in the set. This is what I refer to as the BPW, as taken in the context of the Mb.

[6/28]

Yesterday I was failing to recall the latest PDF file: [On Being Focused](#). Evidently I have not properly integrated it with my core operating vision. Here is the coda of that piece:

- It is just thus that the creative energy of the Matrix and pantheon is focused through love into the BPW.
- This is my hypothesis and the governing principle of whatever coherence I possess.

Well, I think that was a bit of a stretch. I have some more explaining to do here, but this is the core problem, after all.

One missing connection is that between geometric perfection in the Mb and this notion of love. Both notions allude to the transcendental or infinite. Love and perfection are our connections to eternity. The BPW is what mediates between the finite and infinite. The transcendental is uniquely inherent in this one locus of Creation. This perfection is the eternal soul of the creation and is the essence of our *imago dei*. This also is suggestive of the apokatastasis. The creative focus is also seen on the positive axis or 'elephant ravine'. The ouroboric connection between the positive and negative axis is strongly suggested.

However, every part of the Mb is holographic, but this is a given. It is the symmetry of the Mb that also suggests its creative focus onto the 'BPW'. It was a big step in our alleged evolution to go from radial to lateral symmetry. That was for locomotion which then produced a fore and aft asymmetry, as with the Mb. The ouroboric form is a restoration of symmetry.

This focus should be viewed relationally. There cannot be coherence without a focus. Without coherence, the world is incomprehensible and so is unobservable. The self is about focus. This is what distinguishes theism from pantheism. This logic can be further explicated.

There can be no reality without the cyclic aspect, and all of the above is implicated therein. Pantheism cannot contain cycles? Their use is strictly illicit.

I then need to add this to the PDF. This could also be the title of the next page.

Pantheism stresses the role of illusion, but there can be no illusion without selves. The Buddha is the fundamental self. The eternal cycle of illusion is centered on the Buddha. There is nothing else that is comprehensible. In some sense the Buddha must create or maintain the Cycle, but strictly they would be inseparable. Pantheism has always been a source of inspiration for idealism.

A pure zodiacal cycle cannot exist without an observational asymmetry, which may be identified with Creation. There is no such thing as a pure cycle, other than as an abstraction. It is like perpetual motion. Atoms are not observable unless they are disturbed by photons.

Numbers exist only through the act of counting, which is also cyclic in nature, but it cannot be a pure cycle because it would be perpetual. There must be something like an escapement on a pendulum clock.

The NY Times today has a [feature article](#) on the paradoxes of time and time-travel. Implicitly it is pointing to the meta-physicality of time? Why should time be more metaphysical than space?

The intensity of the focus must be proportional to the complexity of the network it supports. Creation must have a meta-focus. Otherwise it loses coherence. It becomes epiphenomenal. What is the limit on the intensity?

Coherence is to be found in functional and aesthetic diversity. Creation will be optimized when the cosmic intelligence is focused upon it, not when there is random conflict. Vulnerability would lead to coalition formation. The stable/eternal state would be a single coalition. This is what we see with the Mb. There is a diverse coherence.

Based on the primordial tradition of ultra-terrestrials, there is communication between distinct creations and realms. There is separation mainly at the phenomenal level. It follows that cosmic intelligence and coherence transcends these realms. Out of this coherence comes a personal focus of creative love, and this results in the BPW, of which we are the nexus. This is based in part on the notion that we are the only planet of choice, i.e. focused on free will. This is the densest planet and the great attractor. The other creatures will arrive here to share in the universal salvation or apokatastasis entrusted to us. They may arrive by incarnation and other means. This is one reason why we need not be overly exercised about the population problem. We don't want to be a bottleneck in the salvation economy.

The notion of a singular Matrix need hardly be speculative. Potentiality is one of the least differentiable ideas. This is just where the identity of indiscernibles should be most applicable.

[6/29]

The Newtonian-Cartesian absolutist view of space-time is abstract and deist in the extreme, but once planted in our brains it is very hard to extricate. It implies an omniscient Creator, with the creatures being epiphenomenal. It works great for aiming artillery, but what else is it really good for? Machines are dumb. They must have rules. The cosmos obliges our mechanical penchant with its Platonic seeming physics. But physics can only be epiphenomenal to the relational system of things. Modern physics is an endless revision of the Newtonian hubris. There is no way to sneak vitalism in the back door, try though we do.

[6/30]

Signed an NDA for Gordon's RAM, and saw War of the Worlds with son and nephew. I was told another new RAMer is also an eschatologist. I guess we'll see about that.

And here is an email composed this morning in response to an inquiry from Sam concerning Robert **Laughlin's** *A Different Universe: Remaking Physics from the Bottom Down*, noted on 6/20: [\[a\]](#)

Yes, I did notice this book, and then explored Laughlin's website.

A phrase that springs to mind about Robert's treatment of emergence is 'damning with faint praise'.

The other message is: OK folks, you needn't worry your pretty little heads about emergence, because we scientists have it under control. We'll tell you what you need to know about it, when you need to know it.

As Robert admits, scientists despise philosophy and philosophers, with a passion. The outstanding divisive issue between science and philosophy since the inception of science has been precisely the issue of reductionism. Now, Robert assures us, scientists are finally getting religion!

Pardon us, if we are more than a little skeptical.

Much too little, much too late! The hand of holism has been writing on science's reductionist wall for the last three centuries. Scientists of much greater stature than Laughlin have deliberately been ignoring this Ghost at their mechanical Banquet, because they had the wisdom of Louis XIV, 'après nous, la deluge!'

If Robert really believes that science has its thumb in the flood gates of emergence and teleology, well, he should have a little chat with the person who is in charge of phenomenology at the Dept. of National Intelligence. He would then be directed to their consulting eschatologist. He would then realize that his key phrase, Bottom Down, makes no sense whatsoever, unless you have already stood the world on its

head. Voila la Deluge!

I'm afraid that all of this will make the Oil Peak look rather like a molehill.

[7/2]

What's a Creator to do after Creation, I mean way after? Do you eventually just leave it go?

An obvious option would be to recycle it, but this would be counter to the BPW hypothesis.

The last option is redemption. That's apokatastasis. That's the eschaton.

The only question is when. The only answer is, at the best possible time. Which is?

Which is when we have done just about everything we can possibly do down here. When we are physically prepared to leave the planet. When we are able to destroy the world, but before we actually do. When the secret of Creation can no longer be kept. In other words, right about now, folks.

The next question is whether it is possible for there to be a creator. This would seem difficult to deny, especially if we take mind seriously. Instead of a primordial material stuff, why could there not be a primordial mental stuff, i.e. Matrix, with at least as much self-organizing potential as this alleged material stuff?

The next question is how many creations. In an immaterial, monist, relational world, there is no rational alternative to the BPW hypothesis. Any network of being would be self-centered. There would be an organic functionality. Chaos, to exist, would be parasitic upon that organic network. At most, there would be a functional network of realms, much as we see with the Mandelbrot, with everything in its place. There is every indication that our world is spiritually the densest world, i.e. the center of spiritual gravity.

(The above material has been appended to [Being Focused](#).)

The final chore is the reconstruction of the scientific cosmology. Given immaterialism, we rationalize the manifest material image in terms of its contribution to our spiritual gravity. The depth of creation is measured by the compelling depth of the image. We are **mesmerized** by an image, to which we have unwittingly contributed to a very substantial degree. In the depth of physics we see our own logic reflected back to us in mathematical structures that we can more or less intuit.

Even starting from a materialist premise, the various futurist scenarios point toward an ultimate hegemony of mind over matter, as if to defeat the original premise. Why should we suppose that we invented the mind? What else could reside beyond the bounds of space and time, nature being the natural buffer between Creator and creatures?

Yesterday, Sam asked how I would deal with the sectarianism of the second coming. My suggestion is that we see it as the completion of the first coming, which would simply be its universalization.

Christianity has long prided itself on its exclusivity, and deemed universalism to be a heresy. That is one reason why it hews so closely to mystagoguery. By rationalizing the X-event along with its content, we will have universalized it. Will this in any way detract from the notion of a personal Savior. Hardly! It turns out that the Savior is also our personal Creator.

Will non-Christians be offended? Probably no less than traditional Christians. Sectarianism, even what we think of as organized religion, will be no longer. The spirit is eternal, it is just the politics that

changes. We can get through the politics. We never get through with the spirit. Once reason has been liberated from its analytic/materialist cage, it will all be over but the shouting.

What next? I have been instructed to stand down for the next few weeks, pending Kit's meeting w/ Julian. I'm not holding my breath for BJ to be born again. BJ and Hal have circled their wagons against any metaphysical interpretation of our Visitation, and in particular against the biblical redaction of it as being the previously apocryphal Three Wise Men.

Mainly I still need an interlocutor/debriefer. I admit that would not be as easy to arrange as it might seem.

-----Original Message-----

From: Dan Smith [mailto:dantsmith@comcast.net]
Sent: Saturday, July 02, 2005 4:19 PM
To: 'Jack Sarfatti'
Subject: RE: Quantum mechanics and the time travel paradox

Jack: << The religious implications are profound of course.>>

Well, then, you and I, at least, should be doing a podcast with RU Sirius to announce the imminent messianic event.

The BPW version of the Y2C ought to be sufficiently anti-authoritarian even for the likes of Goffman.

All we need is a little script. I can still hop on a plane, although I do believe that the phone company has facilities to patch through hi-fi.

Yes, no, maybe?

It might, however, take a few days to iron out the script, and who would get top billing, etc.

Just a thought.....

-----Original Message-----

From: Jack Sarfatti [mailto:sarfatti@pacbell.net]
Sent: Saturday, July 02, 2005 2:08 PM
To: Dan Smith
Subject: Re: Quantum mechanics and the time travel paradox

Dan, I already said that in 1973. Saul-Paul has it on tape with Hal Puthoff & Russell Targ near SRI. Saul-Paul Sirag wrote an opera based on it produced in Berkeley I think in 1974. The religious implications are profound of course. R. Gott has the idea in his Time Travel book ~30 years after I first suggested it.

On Jul 2, 2005, at 10:50 AM, Dan Smith wrote:

> According to the Best Possible World hypothesis, our whole world is just such a self-consistent, i.e. coherent, 'quantum' loop. This is just the least action principle extended to the cosmos.

> And, gee whiz, who was it who said, "I am the Alpha and the Omega"? Have we not all done our homework on the cosmic Ouroboros?

- > If not, feel free to consult, for example, page 13 of
- > <http://www.bestpossibleworld.com/TheSecondComing.pdf>
- > From: Jack Sarfatti [mailto:sarfatti@pacbell.net]
- > Subject: Re: Quantum mechanics and the time travel paradox
- > Thanks, I suggested this years ago. Not new. I think Deutsch has this, also Novikov, Thorne et-al.
- >
- > On Jul 2, 2005, at 4:37 AM, Gary S Bakkum / SSR wrote:
- > <http://arxiv.org/abs/quant-ph/0506141>
- > Quantum mechanics and the time travel paradox
- > Authors: David T. Pegg
- > Comments: 18 pages, 3 figures
- > Journal-ref: D. T. Pegg, Times' arrows, quantum measurement and superluminal behavior (eds. D. Mugnai, A. Ranfagni and L. S. Schulman) (Consiglio Nazionale Delle Ricerche, Roma, 2001) p. 113
- > The closed causal chains arising from backward time travel do not lead to paradoxes if they are self consistent. This raises the question as to how physics ensures that only self-consistent loops are possible. We show that, for one particular case at least, the condition of self consistency is ensured by the interference of quantum mechanical amplitudes associated with the loop. If this can be applied to all loops then we have a mechanism by which inconsistent loops eliminate themselves.

[7/10]

Last night I listened to Robert Merry on BookTalk: [Sands of Empire](#) (2005). Bob contrasts the optimistic and pessimistic views of history. On the one side are Hegel, Fukuyama and Freidman, on the other are Spengler, Huntington and now Merry. The one is the linear, globalist view, the other is the cyclical, cultural view.

From the POV of the BPW, they are both right and wrong. What they miss is the gnostic/prophetic/salvational view of history, the concealing and revealing Creator. Material 'progress' finally gives way to an eschatological spiritual rebirth or rapture.

[7/11]

On Saturday I met with a person contracting to review some related documents. In describing the BPWH, I was reminded that immaterialism is a particular sticking point. This affords an opportunity to review that subject.

There is still the jaw dropping reaction when I confess to a skepticism concerning stars. I have not learned how to soften that shock. How has the modern mind been so completely possessed by the idolatry of matter? That is a tough nut to crack. How came to western mind to be so contrary to the eastern mind on the matter of illusion? Ne'er the twain shall meet?

There must be a connection here with the dichotomy between theism and pantheism. How easily we forget that the nature of reality is a perennial metaphysical issue, but only, it seems, in the mind of the philosopher. There must also be a connection with egoism. Egoism demands a solid platform for the ego. Thus do share the dismay of the mariner stranded on the desert island, who wakes up one day to discover that his island is swimming away. There is the sense of disorientation bordering on the quality of a mental breakdown. The eastern mind, being more relational, is less susceptible to this manner of disorientation.

That egoism finds its justification in theism, should be perfectly logical. That theism is associated with absolutes and dichotomies of many varieties, is also perfectly natural. That we then, in modernism, proceed to manipulate these absolutes, while neglecting their origin, should be no surprise. The residual psychology of the absolute is our blind spot.

Mathematical Platonism is one of the last repositories of the modern absolute. The Mb and the MG have opposing implications in this regard, but perhaps less so when we include anthropics with the MG. It is hard for us to explain the teleology of either object, or how the two might relate. Then we need to find the logical connection to stars and dinosaurs. This is if the eyes of our interlocutors have not already become terminally glazed! Obviously we need an anti-glazing strategy.

We seem to be terminally committed to the mechanical manipulation of matter, as the basis of our reality, as well as to the great depth of time and space. The relativity and quantum theories, have only been like minor fender benders, in this larger context. Mounting a frontal assault on Newtonian absolutism, seems not to be effective. The self-coherence of science is impressive, superficially, at least. And we don't want to become ensnared in a 'god of the gaps' argument.

The mind-body problem is not something that troubles people outside of the philosophical arena. Anthropics is too readily countered with many-worlds. These anomalies resist concatenation in the imaginations of even the most thoughtful people. The problem of the Ptolemaic style complexification of modern cosmology does not weigh heavily on the modern mind. It does not count much against the more subjective sense of scientific coherence. Postmodernism has done very little to shake these foundations.

The problem of emergence and the non-reducibility of scientific knowledge counts for little against our collective commitment to the individual reality of atoms. Somehow, we must be equating atomic reality with egoic reality. The atoms are our bastion against all metaphysical assaults.

The interdependence of ontology and psychology is something we choose not to dwell upon.

The antipathy between theology and phenomenology, leaves the phenomenologists with nowhere to turn but to pantheism and paganism.

The ontological infrastructure of materialism has been most resilient to normal wear and tear. It is hard to imagine that it would be vulnerable to anything short of a major phenomenological shock. One might hope for a straw that would break its back, but there is very little evidence to support such a scenario. This observation counts against the possibility of a minimalist version of a messianic event.

The last option is to keep the R&D show on a steady advance. Perhaps this is the favored option. Gradually we get more folks on board, up until either the fundies and/or a reporter latch onto the game. Anything wrong with this picture? Might the ufologists catch the drift of it first? What about Jack and Gordon? That would depend on BJ and Owl. That sequence might turn this scenario into a domino scenario, which could be more dramatic.

I'm once again asking Jack to give his rationale for the cover-up of the alien presence, and his own role in the matter. This should be a major problem for him, despite his ability to deflect discussions.

[7/22]

There has been continuing correspondence with Sarfatti list, and new correspondence with the exopolitical list. I was introduced to this latter list by Ed Komarek, the same person who originally introduced me to Jack's list. It may have been Don Allen, a ufo BBS operator in Florida, who linked me with Ed in the early '90s.

The issue presently being pursued with four correspondents on these two lists is nature of our destiny. The fact of a destiny is undeniable to quite a range of folks, especially with those who are future oriented, of course.

With respect to the visitors the issue becomes how many destinies are there and how are they interlinked. Are they mutually supportive or mutually antagonistic? And how so? Would we not, at the least, expect there to be a cosmic ecosystem in this regard, i.e. a salvational economy on the cosmic scale?

[8/4]

There was on Monday a dinner meeting with BJ in DC. Here is an excerpt from a follow-up message I sent to him. There has been no reply:

Something I meant to ask you was whether anything was said to you concerning the alien agenda for coming here, and more specifically whether any non-technical information was delivered.

For instance, it is hard to imagine that they would give us advanced technology without any suggestion as to how we should use it. Or, perhaps, why it would be given to us and not to the Chinese, if that were the case.

It is also very hard to believe that the topic of God or life after death would not have been broached over the years of contact. If it had not been covered in the briefings, then, given your other interests, would it not have been your top priority question.

This is why I remain skeptical about a categorical statement portraying a purely 'nuts and bolts' exchange.

Rick Doty was adamant in speaking to me that the reason for the non-disclosure primarily had to do with the disturbing message that was conveyed to us in the contact. He refused to further characterize this message. You have held Rick's information in high regard, but now there is this singular discrepancy?

If no cogent answer is forthcoming, I will have to get back to Ron about it. Allegedly, this person has had conversations with several Presidents and DCIs on the topic of the visitation. It is hard to believe that the metaphysical issues never came up. His categorical statements concerning the purely 'nuts and bolts' aspect of the visitation just don't compute. Then he goes on to claim that everything to do with UFOs, other than this core story is simply delusional. Are we dealing with a deeply irrational individual, or is this story merely a construct, intentionally disinformational, or both? This will have to be straightened out before I can move forward. Or is this simply meant to be an obstacle to progress? I have sent a strongly worded note to Ron threatening to go outside with my questions and concerns about this particular matter. He is the one who 'owns' the clearances for the individual in question.

I'm supposed to meet with Ron tomorrow about BJ and his problem. BJ is alleged to be deeply disturbed about something to do with the visitation. It must have something to do with information that was

conveyed to us in some convincing fashion.

It is fair to say that an eschatological warning fits into the visitation scenario and its cover-up better than any other type of warning.

If this were the case, this would have been the primary purpose of the visit. There would have had to have been a reasonably imminent time-line, along with action items for us, including a suggested disclosure process. There would necessarily be a tie-in with the prophetic tradition, and so some messianic event would have been indicated for facilitation.

I would suggest that this scenario be the subject of the next Aquarium meeting. The meeting would be early in September. Who should be invited? Who not invited?

How many are aware of the eschatological version of the visit? Are there factions within this number? What is the politics?

What are the action items? Where are we on the time-line? What does the President know? How many Senators know? Chris Straub? How many other countries are involved? Where does this tie-in to 9/11?

[8/14]

It seems that there is more than one version of the bj/jn meeting. Naturally, one is a bit more provocative than the other. jb is probably not happy about being excluded from something. He may not realize that he is being diverted to something else having to do with cl. We might wonder about his being held in reserve up to this point. Did the meeting go as planned? Or was there a misstep by our guy? Is there a breakdown, as suggested. Perhaps there is a third version, even more provocative, that was disturbing. Early recovery may be optimistic, and then what? How critical is he? Why so anti-communicative? He is a major test subject. Difficult to replace. What is my input supposed to be? Something had been going on with s for a year prior. What about mp and dd?

Where is the action item in all of this? Who do I go after next? How many more prelims? Where is the chase? Who has the plan? I'd settle for a visible green light. Visible to whom? Message to jb? And to Jack. Then wait.

[8/26]

We have come to another impasse. BJ still refuses to cooperate, even after a direct request from P. This is a carryover from last summer. It is hard to see how this obstacle can be ignored going forward. It has become an major issue between us. One might wonder if this was the intention. The additional information about the meeting with JN that was indirectly relayed, was to the effect that he was in the loop. Still no clue as to what may come next, if anything. I don't see any advantage to pushing any more than I have already. This is nothing about individual control.

The bi-static radar or software defined radio, SDR, may provide an analogy as to how we receive cosmic signals. It is a collective effort with multiple inputs. The emphasis is on the coordination method. There must be various forms of triangulation. This is what we would do for the eschaton. There would be various checkpoints such as 9/11.

After talking to Joe, the plan is to go back to Bill and then to P with the second version of the meeting. If

they deny it, then I would be inclined to go to Jack for dissemination. That would be the most I could do. There would be as much detail as possible. Would this burn the bridge? That is possible. I can do this right here and now, just leaving out the names. All I need is A-F.

A is a high level intelligence officer. B is a former mid-level officer, who used to work for C. B asks A to arrange a meeting with C. A tells me that he will do so and expects that this favor will persuade B to be more forthcoming with me. B is chagrined when I pass this back to him.

The meeting takes place in July. Included are B, C and D who is a friend of A. In an email to A and me, B briefly describes the meeting. B does most of the talking, providing C with a recap of the information he has gathered, mainly over the last two decades, particularly in various briefings, with an emphasis on what he learned just in the last year. B also tells C that he has had face-to-face conversations on this topic with 5 DCI's, 3 Presidents and many General Officers. C then tells B to be more circumspect in the future. In a subsequent dinner with me, B reiterates his determination to provide me with no further information on this topic.

A then calls E and provides him with an additional piece of information about this meeting. The purpose of the meeting was for B to petition C that he be given greater access to inside information. C refused the request on the basis that his particular expertise was not presently needed. E passed this information to F, who, in turn, passed it to me. I then asked E if he had recently spoken with A, and he denied having done so. A did volunteer to me that B did not make a very good case to C about the visitation. B provided C only with his direct experience, without attempting to paint a broader picture. This approach would make sense, however, in the context of the subsequently revealed purpose of the meeting.

The above content has been sent privately to Jack and Bill. Wherein I state that, In my estimation, this is the most provocative, specific and possibly actionable piece of information that we presently possess concerning 'official' knowledge and involvement with UFOs.

In response, Jack evinces a conceptual grasp of the situation that may not be adequate to sustain his participation here. The bigger picture of the visitation continues to elude him, in part due to its failure to support his own scenario.

[8/27]

Jack was a bit more amenable on the phone last night. Now I need to check with Bill. People still want a meeting, but that depends on BJ, it would seem. He is holding out for a promotion, but what will he bring to that table? It is not the science or biology that is lacking. Why need he be such an ingrate? It is possible that he was partly read into the R&D show, and now is stalling for more time or info.

The core story is now being recirculated through Jack. We may have to strike while that iron is still warm. Ed is then a problem with good celestial humans and his bad grays. The CHs are the absentees. They left no infrastructure.

[9/4]

Ed K. has been keeping me posted on Bill Hamilton & Co. It claims, in effect, to be a second aviary. Their posting rate has ramped up considerably just in the last few weeks. The hypothesis is that there has been a split over disclosure on the inside. The story goes that there is a Committee of the Majority composed of some 32 international Masonic/illuminati types, of unknown ethnic persuasions. This is an umbrella group with some sway over various specialized subgroups, the first of these being MJ12 with scientific and technical expertise. Presumably there would be other subgroups in the political, economic

and religious areas. Where the Aviary might fit in is anyone's guess. Dan Burisch is supposed to be a conduit from the disclosure faction.

The story, allegedly from Dan, is that there are splitting timelines due to future trauma on Earth c. 2012. Denizens of the various timelines use time portals to come back and manipulate us according to a variety of agendas, including intervention in the genetic and prophetic areas. I still prefer the BPW, Mandelbrot parallel-worlds, Powers & Principalities cosmology with overlapping and non-linear timelines.

There are natural and artificial portals here. The artificial ones can be problematic. They could contribute to the 2012 debacle in which they suddenly expand to Earth dimension and there is the primary time split between the few lines leading to the Celestial Humans and the many lines leading to the 'underground' Deros/ETs that are dead ends. We have a potpourri of UFO legends, but this is much closer to the BPW scenario of geocentricity among parallel worlds, along with an eschatology, rather than to the original astronaut version of the ETs.

[9/11]

Jack states that by adding a non-linear term to QM, he will account for most paranormal phenomena. Those that cannot be so explained will be taken to be mental projections. That this can pass for physicalism ought to be an embarrassment.

The typical paranormal phenomenon exhibits intelligent control, i.e. mind over matter. That this single non-linear term can first account for mind and then for its control over matter is simply incredible.

In another area, the split remains between the old and new aviaries. Collins and Hamilton remain at each others throats. This does not bode well for progress on the disclosure front. Then BJ remains uncooperative. This lack of progress may spell the end of this year's initiative that began at the beginning of this page, back in April. The question then is what it might take to resume the process at a later date, and whether I should attempt a unilateral effort. Both Jack and BJ would need a concerted external push to produce any movement.

On the research front, I have not given much thought to reestablishing priorities. The marginal returns will be lower for the time being.

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4/20/05

Atoms

I had three days of discussion with Jack in San Francisco, which were helpful. I have a better idea of the central role of the strong anthropic principle vis a vis science. This is where Jack has shown the greatest flexibility. It is a point of leverage.

In a few days there will be a meeting with CF and two others on the topic of the briefings. I will press the point that the fact of the briefings presents a major counterintelligence vulnerability, which must have already been resolved, and so let's move on to the discuss the most likely resolution, i.e. that there is an unresolved problem about the visitors, probably relating to the 'disturbing' message. CF will strongly resist this shortcut. I hope there is not a stalemate. I speak of 9/11/08 as a deadline for disclosure. D-day could come this winter if we put our minds to it. We just have to arrange that the eschaton cart is firmly harnessed to the disclosure horse before the barn door is opened. That should be fairly easy if CF & BJ are the prime sources. They just don't want to have there necks out too far.

If the CI vulnerability could not be closed, each side of the cold war would have been exploiting it. Probably they did. The paranormal exists as a black hole in any intel organization. What would be the covert function of a ufo hoax? It is just a game of bored people like dungeons and dragons. No one can obtain the authority to stop it. Someone would have to enforce the rules. And what about the lights in the sky? Why would we now be abetting the game by extension? This would not end it. How much money might it consume? Some serious people would have to be seriously involved. I would like to see the analysis of these scenarios. Would CF have permission to dabble without some real motive?

While in SF I discussed with some folks about getting professional assistance with this website. It is much needed, and will not be cheap.

Back to the atoms. How do we get from the zodiac to atoms? Atoms are the end point of a long process of objectification.

Atoms are a logical necessity given disparate substances that are able to interact in a logical fashion. They are particularly important in biological processes. The question arises as to the mutuality of substantiality and atomism. From a relational and functional perspective, there must be interactions of many kinds. Atoms render these interactions local and reduce the need for programming.

Substantiality comes from the habituation of cycles. There is a mutuality of cycles and time. Linear time comes from the breaking of cycles. Atoms and the zodiac are the limit cycles. The problem of normativity is inherent in cyclic phenomena. Does this prove that the phases of the moon are mental? There is the problem of identity in difference.

[10/23]

The identity problem is exacerbated by the fact that there are no exact cycles even in the physical realm due to the linearity of time and other peripheral changes. The cycle has to be distinguished from the background, and this calls for normativity. It is this collective normativity that is integral to the anthropic principle. Counterfactuality is another form of normativity. This relates to the functional directness of our perceptions. The perception of absence points to the pleromic quality of reality. Even absence is functional. The manifest image is not gratuitous. The perceived and the perceiver cannot be finally distinguished, and this is made clear in the quantum atom. Atoms may not be ontologically distinct from letters. Note that we can see a sentence without seeing each letter.

Is electronic equivalence normative? It may be when we consider its purely mathematical basis. Mathematics is unavoidably normative. The relation between spin and statistics is part of the Anthropic Principle. This goes along with the Monster and the Mandelbrot. These are the essence of atoms.

We have the network of being. Now we are asking a question about the internal structure of that network. How are some of its nodes connected? The AZO/X/QRP archetypes are supposed to provide the overall structure. X is the nexus and the atom and zodiac/ouroboros have to reflect each other. Not sure how the math and zodiac connect.

[10/24]

I recall that Monstrous Moonshine was related to the Golay code and the Leech lattice. Coding theory might provide another connection between mind and atoms. Perhaps Godel's coding comes in here. I may have to read up on combinatorics.

I'm looking at the stability of atoms and the world and how that might arise from anthropics. It is not apparent that coding theory has any special philosophical significance. There is also the distinction between discrete and continuous mathematics. The twentieth century saw the ascendancy of discreteness in math and physics. The discreteness of the mind is hardly a given.

Meanwhile the meeting is shaping up. Will there be an innocuous reason given for starting an investigation so late in the game? Is it not too little and too late to impact the mythos? If it were a Soviet or a money making plot, it would have caved long ago. All the initial plotters would be long dead. If it was anti-Soviet, same deal. There are many people still keeping oaths. Is it to protect the technology? That is weak. What will CF say? How much will BJ cooperate. This cannot just be a history exercise. It does not look like damage control. What does the Schnabel book tell us? His *Dark White* is recommended. This is a skeptical view of abductions. Same as BJ. Jim states it is not an ET phenomenon. I can agree with that.

[10/25]

Dark White focuses on Bud Hopkins and Linda Napolitano. Jim Schnabel's debunking technique for crop-circles and abductions, for whatever it was worth, would not be effective against the core story. The main issue is going to be BJ's cooperation. How could it be obtained? How forthcoming will be CF on his investigation of the other briefings? How was he tasked or motivated? Are we beating a dead horse? Response to Collins' book? How is that justified?

I would argue that this is the government's first official step toward disclosure. How would CF know that the story was a hoax? If there were not already certainty about this, the proposed investigation would be sufficiently risky to require a high level of sanction. What could account for that certainty, and why did it take this long to arrive? If not certainty, then the establishment would want to leave bad enough alone. There does not seem to be any new degree of public concern about this issue.

Recall that it was alleged that BJ did not make much of a case for UFOs in the earlier meeting. It was mainly a personal account. What could he have been his intent? A second version makes more sense, and a third makes even more. It would be very difficult to prove a negative at this late date, especially w/o the aviary being aware.

The first order of business would be for SG and MP to question me, but before that I should question P. We do not have our signals straight for this meeting. Should I make an issue of that? I'll go through the motions only if we have a definite plan. His naiveté will have to be challenged early on. We both knew

this day would come. Why pretend to fool each other? I don't think it is useful to spend time lending weight to the N&B version of the core story. How many times has P told me that satisfying curiosity has no place here? That is not in the job description of Intel. This can only be a public relations effort. To which end? Can I in good faith be a party to any such? The whole point of my being here is to cut through the fog. I cannot suddenly suspend that trait. Can I afford to opt out of this political process? Who then will hold my coat? Can I be cut loose this late? Perhaps this is a test. If I'm expendable here, then I'm in the wrong place. I should have put my foot down sooner, but better late than never.

He would have to have some educated guesses about my place in the larger scheme. I sat through too many tiger meetings to be able to carry on in that mode. Keep silent as a protest. This feels to me like another tiger meeting. I see too clearly that we are going through the motions. I am nothing without my candor and my insights. This hits too close to home, for me to sit still. He's got my number. He'll call if he needs me. I don't need any more tigers. My tiger is dead. If and when it become necessary to address the eschaton, I'll be available. Seek ye the message. That will not drop out unbidden.

[10/26]

A note was sent this am to two participants, and this may allow me a bit of an opening tomorrow, i.e. let's drop the charade.

I find Maldecena's article 'The Illusion of Gravity' in this month's Sci Am to be provocative. This is the first I have seen of this principle as an 'explanation' of gravity, how did I get so far out of this loop? These ideas are definitely evocative of some thing I am trying to say about the illusion of space and time coming from Stan Tennen's bounding singularity. I'll be giving it some thought.

[11/08]

I'm waiting now for the interlocutor to come up with a list of briefees. Not sure if SR will be available next week. There were protestations from TF who had surveillance at the meeting. He complained about noisy and nosey fish.

What I wish to say to Jack is that he is the poster boy for Aspergers. In the age where we can push a button to blow up the world, why can't we save it the same way, or at least save ourselves?

Jack wants to build an escape machine, a transcendence machine that will solve all our problems with the push of a button. The Magi tell us that it will involve the whole person. It will require total commitment. It will require a new level of interpersonal communication and trust.

So why am I preaching to the Aspergers? Initially they/we are the most vulnerable. The problem of modernism lies with the scientists. Does this mean that we turn against technology? I am against transhumanism where technology is transformed from a means to an end in itself. There is a place for technology, but for too many of us it has become an idol. Time is running out for the ascendancy of the technicians and technocrats. My background in physics is not incidental to my migration into metaphysics. There underlying discipline is similar.

In this still premillennial regime there is a tendency to revert to tribalism in the forms of fascism and fanaticism. The main shift will be from Gesellschaft to Gemeinschaft, or from society to community. These communities need not be geographic. Each community will have an organic function within the whole. The early Christian eschatological communities are a good model. Ours will now be apokatastatic communities, which would be more oriented to the universalism of the latter.

[11/9]

I point out to Jack that his physics initiative does not make much sense against the background of the visitation.

Still need to see how the atom is linked to the ouroboros. How do we get from abstract logic to tangible atom? Is the only connection mediated by the cycles & logic? Atoms are the commonality of the various cycles. The logic of the atom is necessary for the mutual coherence of the different cycles. Can we hold this without completely reifying the atom? Can the atoms in our bodies have a different ontic degree from those in the stars? These are two very different and disjointed sets of appearances to be accounted. Sunburn does impact the body. Can we distinguish between photons and atoms?

[11/26]

On Monday will be the meeting with SR. It could be characterized as the first official disclosure event. In the meantime, there is no headway on the physics vs. metaphysics front. The few who favor immaterialism oppose theism. It is very hard to advocate a quasi-physical presence. It is neither here nor there. The story of an exchange program further obfuscates the issues. Focus on the briefing phenomenon, and hope to some bandwidth in that disclosure. Perhaps I can use that as leverage for the metaphysics. Will need to discuss that with the sources. That will meet with contention. Who am I to prevail against the strategy of the visitors? Patience will be the primary edge. This is all tied up with the handling of the eschaton. This might delay the public impact, but probably not change it. I'll need to find an inside source. But how could such a source be held up against the peripheral ones? What would the Y2C plan be?

The disposition of the physics and the technology may be critical here. The issue of mind and matter will then come to the fore. We need a quick determination of Jack's business. Will need access to briefed scientists. A successful technology would be much harder to conceal. What would be the global and longer range strategy? Any hegemony would be quickly squandered unless backed by massive force, incompatible with progress. It would mimic our problems in Iraq, and that might be a reason for that. It would be a quagmire for the visitors. What is their exit strategy, other than a quick conversion to the metaphysic? But how? A power shift is hard to implement without an application of power. Need instant access to media. Any power that survives the disclosure will take immediate steps to neutralize its potential opposition. Can there be a bully pulpit without a bully? Something like the Dalai Lama. Be a marginal figure. Testimonial. Indirect phenomena.

[12/14] [\[a\]](#)

The meeting with SR was last Thursday. It was mainly a theological discussion. The briefings issue did not come up. BJ was not even asked about this. CF stopped by to suggest a follow up meeting with RH. Yesterday that meeting was put on hold. BJ knows of eight people who have been briefed. There is a written message from CF stating that scientists, engineers, economists, etc. have been briefed. These names would be recipients of the 'hundred' briefings that he knows about. Either one of these lists could motivate a substantial question being put to Scott McClellan at the daily WHPB. Should we suppose that this eventuality is in the bag? We are just waiting for the right time.

Yesterday my interlocutor was asked about the linkage between disclosure and global politics. He pointed to the former Canadian Defense Minister as a possible example, but I was thinking about the Middle East and Far East. Online I suggested that the Middle East might be a collusion on the part of the theistic

interests to set up the Chinese Tongs, for example, in an international sting operation concerning what might be their special arrangement with the grays, as opposed to Ebens that presumably are more aligned with the former interests.

The [Serpo](#) story has been making a splash in UFO circles. It is said to be coordinated by people at the DIA. This could refer to MASINT. The orbital physics of the planet is said to be anomalous. The indigenous technology is also sketchy. This could point to a UTH over an ETH. Hopefully this story is part of the push for disclosure. Perhaps it would displace the R&D briefing show. That could be OK as long as it lends credence to the UTH.

What then would be the political development upon which we wait? Is it just a winding down of Iraq? Will the Tongs be allowed to save face with a private slapping of the wrist? That would be for the best. What about Israel and Iran? Will that subside before or after D-day? It would be a major event to see both Iran and N. Korea stand down. That could be arranged to coincide. It could also be used to provide some initial cover for the Scott scenario. I still think that one goes better with a briefing question. It is asked in a briefing, after all. Serpo is just over the top in the present context. It will come soon enough.

Another issue raised by this scenario of global politics is that many more people would have been informed. This would probably have occurred post-9/11. This does lend credence to including 9/11. This larger number would accelerate the time-line, making it less flexible. The Tongs could not fail to have found out. Are we concerned that they might fail to deliver NK at the appropriate time?

This way the Pow-t-Be can appear to be more pliable than they would really want to be on these issues. That gives them some extra bargaining power as we negotiate the NWO. The Bush apology might have been so timed. This might also relate to the imbalance in global trade. This is how the Tongs help.

But then how do folks know that the US will not try to steal the NWO? What sort of guarantee can be given. The trade deficit may also be used as leverage in that regard.

How likely that there could be another year's hiatus? That would put more pressure of the 2008 election. It would leave the escalated ME pot boiling for a long time.

It occurs that the Pakistan arms dealing was arranged as a guarantee of our good faith. That is why the Plame affair is so convoluted. Supposedly she stumbled on that operation. How would the neo-cons have put up with that? It was done mainly with Clinton. Iran and NK might wonder if the whole thing was a white elephant. Tomorrow's election may be the first solid piece of the new paradigm or the new conspiracy as the old dogs attempt to learn the new tricks, on the double.

If things are really going this well, and this many countries are already in the loop, then the longer we can postpone D-day, the better off we'll be. Perhaps this is the game plan. But then what about the X2-event?

How long can that be delayed? Then we come back to the impatience of the Islamist radicals. If they are in the loop, could they not blow the whistle? Perhaps not if they don't have the goods. It would then be up to the Visitors to enforce a deadline. What would be their criteria for the best time? What might they now be waiting for? Another terrorist act? No point in that. If in doubt, put it out. Also, the US would probably not want another country to take the initiative. Why not last year? What was the delay? Just waiting for the dust to settle in Iraq.

Also the environmental problems are another reason for being expeditious. Why did we have to mess with Iraq if Saddam was already in the loop? We needed to test our limits after 9/11. We are back in a more pliable state, and we are more fully engaged globally. We are tired of going it alone. We have discharged our 9/11 angst. Things are in better balance now that various issues have been addressed. Any other old business to be aired before D-day? All systems are go? Am I supposed to do something more constructive than jump the WH fence?

Why did the Anderson column come so early in this game? Was it premature? Was it meant to be a time

capsule? It marked the beginning of the final phase. When did 9/11 come on the radar? Was it always there? If the days of tribulation were not cut short, none would survive. But we are already out of the woods, politically. It would be hard to identify that period.

[12/15]

A logistic problem with a bigger loop is the provision of confirmatory evidence. However, as ufology demonstrates, personal experience can make up for much secondary evidence. So we would take a very pragmatic approach. As the network gets bigger it can become nearly self-sustaining. There develops an ad hoc secret society of world leaders.

The biggest development in this arrangement was the shift in focus to the US after 1947. Prior to that time there may not have been such a focus. The cold war provided the means for the US branch to consolidate its position on the global stage. The collapse of the Soviet system was then a mere formality. Prior to '47, there probably was a European focus, mainly between Britain and France.

How did Japan break in? That would have been part of the shift west that would ultimately include China. And before Europe? That would have been the various religious centers. This is where the grays would have been most effective. They would have a lot of leverage. The mythic entities may have mostly been just the shape shifting grays. Or perhaps they are just the latest hegemony for the end game with the Ebens. The hominid from would likely be the most prevalent in the other Mb worlds.

What was the role of HK in internationalizing MJ12? Was this part of his China initiative? That would have been in 1979.

We might wonder how much of the present dysfunction of the WH might be attributable to the problem of insiders vs. outsiders within the WH and the top echelons of the government.

I did ask about Rick's confusion as to whether the interview with the ET he saw was in person or on film. Why did he have so much trouble keeping the story straight? I was told that he had two stories, one for insiders and another for outsiders, but that partly as a result of the blogging effort here, there was increasing confusion as to which was which.

I had been pointing out that I could not believe that I would be the first person to investigate the briefing phenomenon. That pretext for the meeting with Stingray was summarily dropped. The consequence is that CF can no longer plead ignorance concerning the validity of the core story. And that does appear to be the case. The meeting was billed as a turning point, and it was, but the point turned wasn't the one expected. It was more than expected, but also it required an increase in credulity on my part, in order to read it as a semi-official endorsement of the R&D show. Perhaps the meeting with RH will now be seen as redundant, something I usually resist.

Would we be ready for a statement in the State of the Union? What things are left to do on this end? The networking here is in poor shape, but that is not likely to change short of an announcement. Would the SU be a better initial venue than the WHPB? That is debatable. An SU remark would have to be cryptic, and might only cause confusion. There would be no opportunity for second guessing on the response. There is an informal meeting this weekend for us to talk to TM concerning his activity as 'program manager'. Has any one seen a program to be managed? Where is Proxmire when we need him? Why does TM not return calls?

What about the two Georges not talking? Is it possible that GHW 41 is not cleared? Too gregarious? Or is this just a cover for a secret confab? Why do we need to know that he only talks to mom? Or is he angry about not being forewarned? Not a pleasant trap. As Clinton used to say, it is the crown jewel of the federal prison system. How will GW get along after D-day? Will that be worse? Worse than for Dan

Quayle? A lot of pols will not be happy. Dog catching looms large.

Would it not make things easier just to have me go into the closet? There's a thought! Maybe that's where I am. Why couldn't that work. That the X2 event could be posthumous is not a new idea. Why the website, anyway? I'm already in full stealth mode, without even trying. Could Rick not just pick up his marbles and go home? Would the ufologists go on strike? The main problem would be the Islamist activists. Can they not be bought off? What then about the larger loop? Relegate that to fiction? This is contrary to the whole networking of being. We would be back to square one. Too much water under this bridge. *Les jeux sont fait.*

We would be operating in UN mode. This would an interesting reform scenario. But how do we avoid a Vatican syndrome? How will the churches continue to function? There has to be some structure. We are not waving the black flag.

We could migrate to the alternate worlds, or will they be dissolved also? The barriers will be broken down. 3-D living will be increasingly optional, along with its accessories. Diversity and options will continue to be enhanced. Biology will be a big issue. We already see the glimmers of that. And where will all the atoms go?

I've just added a [concatenation](#) of all the pages on the website up through 12/3/05, donated by an anonymous volunteer. It is a 3 meg rtf file. It is strictly WYSIWYG. I'm sure you'll want to carry it around on your Ipod. Don't leave home without it!

I see no way to avoid a significant drama in the near term, nor how R&D will not be caught up in it almost from the start. Do I stick by the large loop theory. These folks would consider it very unfriendly not to have been given a heads up. The gains outweigh the possibility of premature disclosure, which did not happen. Why would not an Arabic newspaper pick up on this story? What would it have to lose? But what would they do with the X2 stuff? If just the technical side, it would only build up the US. There is a miraculous degree of self-containment. This is part of the teleology. There are Thom 'catastrophes' in the phase changes of the paradigm. Those are the X-events.

[12/16]

It should be high time for some resolution. We can't keep Charlie waiting forever, apropos of an R&D confab tomorrow.

We have a big choice. We can have a little chit-chat with Scott McClellan and/or a chit-chat with the Prez. And, honest Injun, I won't tell a soul, only my diary. In other words, we don't have to wait until March. That was meant only as the drop dead date.

We and the Prez need to talk a little Filawsofasi. It won't have to hurt too much. It's just that Rene Descartes made a little booboo. He tried to put asunder that which God has always kept joined together: mind and matter. Now the three Magi have come to set that aright, making the way straight for our little apocastatic rendezvous in the happy hunting ground. Any questions?

See how easy that was! No sweat, no broken heads. We could ask Scott and Gus's friend to sit in with us and then we'd all be prepared for the next day's WHPB. Q: Scott, you and I were both privileged to attended an informal briefing for the President yesterday. It had to do with some philosophical issues and with our so called 'Visitors'. Is it correct that the President will be addressing these issues in a public forum in the near future? A: There will be more information about that, soon; and that is all I can tell you for now.

A small step for a man, a big step for humankind.

Will my interlocutor resist taking this step? Yes, but who are we to stand in the way of progress? We are just the messengers. They don't shoot messengers any more, do they?

A few years ago it might have been possible for us to work through the chain of command. But perhaps even then, you were already too much the goldfish to be able to work the back channels. The R&D show was already untouchable back then. Now there is no other door, but the front door. But perhaps we could meet with John and your friend Porter first. We certainly don't want to leave them out. Anyone else at this late hour? George and I might both be more comfortable if his Auntie Nancy were there.

The WHPB Q&A should come ASAP after the SotU message.

I don't see any less obtrusive way to discharge our all too evident phenomenological responsibilities. Do you, Mr. Phenomenology?

How about them apples? Then more resistance. Do we have to go back and play briefing, briefing, who got the briefing with everybody? That could take a month of Sundays, and who's got that kind of time? No one will tell me that rock has not been turned over more than a few times already. Who are we waiting for? Godot? Known to be tardy, that one. So it's been 2K years. Is another one going to kill us? No, maybe just NYC. If those days had not been cut short, none would have survived. We could wait for the price of sweet crude to hit a hundred bucks, then no one would give a f*** about the end of the world.

Suppose there is another plan already in place. Perhaps the talk about the briefings was only meant to keep me on my toes, prepared for this other eventuality. Is this the only reasonable alternative explanation? How long could that bluff be maintained? Why not just say, look, it's going to be another couple of years? The Serpo stuff seems to be a 'get ready' signal. I wouldn't keep my mouth shut, and nobody would stand for it.

If, as RD says, the Serpo stuff has already been noted at the big house, there may be another plan not overseen by CF. They may want to avoid my shtick entirely. That would have to come out well down the pike. The jockeying would be getting rather intense. What can I do to help our team. Where is the aviary in all of this? Can the aviary be avoided? Not really. It's still the core story. They'll still have to start with that. But if Serpo is gratis the DIA, as it probably must be, then our team has a big foot in that door, anyway. All roads lead to Rome. It is difficult to avoid the obvious. All we have to do now is step up to the plate.

Suppose we do get the go ahead. Can there not be some last minute consultations with various folks in various fields? Would this go against administration protocol? Are they going to black-ball this?

Louise mentioned that [Peter Gersten](#) was on [CtoC](#) a couple of days ago. He seems rather into immaterialism, but not much theism. Most of his material is outsourced.

I don't see how the WH could maintain significant control in the disclosure process. Even MJ12 would have trouble. Where will people turn once they are sure that there is a problem? Unless the media have been carefully briefed, it will be very hard to establish authority in the absence of visitors. And even they would have their own difficulties. Has the path ahead been surveyed? How will the Telos kick in? People are waiting to be pulled, not pushed. Easy does it. This will be the most critical phase. If we're not ready by now, we never will be.

RC's Monzano escapade and my WH gambit were both on the pushy side, and they are both part of the historic protocol. What protocol was 9/11?

How big an issue can TM be? What is the tasking? More likely to be a distraction. Not returning calls. How could this relate to getting to the big house?

How many months till our next meeting? Briefing business has been dangling since September before last. It can't still be an issue since the meeting with SR. What about DIA, Serpo and WH? If it is all RD, then give us the info to smoke it out. He says he knows who the principals are. If this is a rogue op, what better time to confront it? The briefings have not gone away, but they are no longer just our problem. If more investigation is needed, who needs to authorize a priority tasking? Tom and I could finish that off in a few days, but now we need the names up front, and we need BJ to show good faith. If getting this issue resolved is not the program, then what is? But now I have to surmise that it must only be a formality at this point. If there are no major problems with the briefing data, then it is time to make it a public issue. Has he been instructed not to? Why was I deliberately misled about the SR meeting? Is he now trying to cover for a change of heart higher up? When this is so unresolved, why bring in Tom? That is my only real point of leverage tomorrow. So what if there is a problem between TM and MP? Why should that be my problem? They can get over it! This year's initiative has to get a commit or not. What exactly remains unresolved? Is it the Prez? Are we going to get another four years? Says who? What can be assumed about the depth of CF's data? Has he put his cards down? Am I going to hang around another four years? If these issues were unresolved for him, would we be talking to Tom? Tom surely is not going to resolve them. Is CF the only one who cares about this stuff? The Serpo stuff is only going to make the mess bigger. I need to know why the other meeting was a switcheroo. Do I bring that to Tom? Is he starting from scratch? When do I brief him? He would have a very steep learning curve. I got the impression that he knew nothing. I can harp on that. Should TW come by with all this up in the air? It might only get CF off the hook. Naively it would appear that we are now back on hold. Any reason to think differently? When was that meeting plan decided? How am I to interpret the result? What does it imply about the briefing issue? Is it dead or resolved?

The briefing problem has been taken off my plate. Should I not wonder about that? Will something replace it?

[12/17]

If RD's got his guy at the WH, then it looks like it's time for R&D to pay another call over there.

[1/11/06]

Tomorrow I meet Jack and AC in SF, and possible others.

People have stayed away allegedly because of my so-called religious agenda. This will be nothing compared to those who will be upset by the anti-religious agenda. The BPW hypothesis should be a no-brainer. Who would not want to live in the best possible world? There cannot be a BPW without a minimal cosmic coordinating creative intelligence (MCCCI). Who would want to live anywhere else?

I see this meeting as a final preparation for a disclosure event, which I still suppose will be a Q&A at the DWHPB sometime before the end of March. This will depend simply on CF releasing the names of the briefees, preferably into my custody.

While in SF, I want to go over the various scenarios for the events subsequent to disclosure. There will be two main tracks, the physical and the metaphysical tracks.

Most of the emphasis at first will be on the evidentiary problem related to the core story that was outlined in the briefings. In as much as significant evidence is not immediately forthcoming, attention will turn to the politics of the disclosure and non-disclosure. This politics will be seen to hinge upon the how and why of the visitation. The existence of the Yellow Book will be the focus of much speculation. Within that book, the focus will be on its alleged depiction of the x-event.

On the question of how a visitation was possible, attention will focus on Jack's, Hal's and various other physical explanations. These are likely to remain inconclusive. There will soon arise the ET/UT question, and so the Serpo material will come to the fore.

Much attention will be paid to the Aviary phenomenon. That focus will gradually shift toward CF and also to R&D. That is when the fur will really begin to fly. That is when everyone's crystal ball begins to get cloudy.

In SF I'll be rehearsing my lines for the R&D showtime. There will be some last minute networking opportunities to consider and discuss.

An issue that frequently arises concerns the negative encounters with ET/UT entities. These would especially include abductions and animal mutilations and also hostile interactions with the military. My response can only be multifaceted.

1. There may be rogue/demonic elements.
2. There may be competitive factors.
3. There may be survival issues involved.
4. There may be a psy-op aspect.
5. There may be psychological testing.

Whether some alien entities actually have a biological need for animal products, I don't know. I would suppose that there are hybridization issues, but that the biological aspects reported are likely to represent metaphysical processes primarily.

The BPWH is an optimally coherent distillation of many old and new ideas. I challenge anyone to find something better. On the theological side it emphasizes minimalism. On the messianic issue it posits an anti-savior, not in the sense of an 'anti-christ', but in the sense of an anti-hero. A Millennial regime is strongly indicated, and will be anticipated by many as an autocratic NWO, but that is not what is envisioned herein. The Millennium will likely be significantly less the apocryphal thousand years, but its duration will be largely be tailored to our needs and desires.

An issue that needs clarification is that of my motivation concerning the minimal messianism indicated herein. My basic claim is that I have acted responsibly in accord with the inputs and resources provided to me. To be less forthcoming would have been a dereliction. Here I stand. I can do none other. The thesis is pinned to this door.

Upon returning from SF, I go to CF and request some names. A protocol would be agreed upon as well as a way to release the initial data. If delays become significant, I would request that some public pressure be applied, particularly from people on the mailing lists. There would then be more discussion about arranging for the DWHPB. There would also be discussion about obtaining the cooperation of other members of the aviary. If not cooperation, why not?

Also there is some question as to why it was not until this late hour that anyone took seriously the messianic implications of the BPWH. Whose fault was that? Who was not doing their due diligence? Whoever said, 'surely thou jest'!

Will there finally be a messianic support group? What might be its rationale, if not simple agreement? There could be varying degrees of sympathy and plain old curiosity. There could be overlapping agendas and personal connections.

Two conceptual issues of great importance are the strong anthropic principle and non-reductionism. Both of these relate to the priority of the mental with respect to the physical.

[1/12/06]

Even just a SETI style of contact would easily constitute the most significant event in human history. It would reveal to us our place in the cosmic order and it would shed much light on our future prospects. Additionally, if there were any significant metaphysical implications in this contact, they would have to be viewed in the context of the spiritual traditions.

On the other hand, the pantheistic tradition posits an ongoing saga of intercourse with ultra-terrestrial entities. Further consideration would be needed to assess the significance of a given contact within that context. However, the physical presence of a UT would probably be rivaled only by that of the Buddha within the historical record.

If we add the anthropic and teleological aspects of contact, there would be theistic and eschatological implications that would require that a messianic scenario be considered.

Jack and the Nuts&Bolts contingent of ufology are very much opposed to any religious muddying of these waters. Thus are they specifically opposed to the prospect of an R&D style of disclosure. If the R&D process does move forward, the N&B folk will do what they can to overshadow that interpretation of any data that is forthcoming.

Any concession on their part to a purely physicalist interpretation is seen by the scientific folk as a capitulation to the reactionary forces. This puts the debunkers into a very tight corner. They cannot let a single anomalous phenomena slip through their net. By contrast, Jack takes nearly the opposite tack. He wishes to use dark energy and non-locality to explain virtually everything under the sun.

What Jack cannot explain is survival. Belief in the continuity of an aspect of the person is basic to every tradition. The only workaround is to appeal to the technology of a virtual reality. There will be pressure on the N&B folk to move in that direction to accommodate this universal impulse. A VR world is a big step toward the BPWH. People will find it quite strange that Jack can explain everything except survival.

It is quite amazing that it took Jack & Co. nearly a decade to realize that R&D was no joke. He did not understand that the BPW was a package deal. Is he now not willing to play an ancillary role?

[2/17]

"Dan's crazy file"

Once again I feel that I must appeal to your boundless patience while I indulge in my next favorite pastime, next that is to trying your patience. I'm sure you'll understand.

To quote Jack Anderson, 'Global affairs can sometimes hinge upon small items.' It is fair to say that we have judiciously put ourselves forward as such a hinge.

This week another small item has hogged the news over here: Dick Cheney shoots hunting partner.

Well, guess what I'm going to do with these two dots!

You do recall that prior to going to SF I did pen a 'threatening' email to Dick, somewhat under provocation from RD. Jack got upset about it.

Several things happened last week. On Wednesday I got an email from 'Zep T...':

<< I have a question for you if I may; Will you be updating the blog on your website? I note that the last

entry was the eleventh of January. I am looking forward to 'seeing' your thoughts on the site. Also, I find your opinion on the 'Serpo' saga very enlightening.>>

This is an unusually specific unsolicited request. The only previous such request came directly from CF a few months ago. Zep makes reference to the Serpo file, about which I mention on the site RD's information that it was being circulated in Dick's office.

On Thursday I call CF to see about our meeting him. I mentioned to you that he sounded quite negative. On Friday I purchase your ticket to DC. On Saturday Dick shoots his friend Harry. On Monday CF calls, sounding positively enthusiastic about meeting you.

I'm sorry, but do you see my problem here? It is a small world, is it not?

I have mentioned to you about how all six women in my life have been adversely affected by the forces that must be in play here, while directly with me it has been like water off the back of a duck. You are a sensitive. You have more or less volunteered to be the battle ground here. There is a struggle for your allegiance. You have allowed me the upper hand, but I know that I must hold on for dear life.

[3/27]

There is supposed to be a dinner meeting with CF this evening. It is billed as nothing more than a social event. Let's recap and pick up from a previous such meeting a few weeks ago. Recap: yes, Virginia, there is a phenomenology problem. Pickup: the core of the problem includes anomalous interactions with anomalous intelligences. Most scientists would agree that such phenomena, if taken seriously, would warrant a radical restructuring of our worldview. We are afforded the opportunity of rethinking, if not recreating, our world while adhering to certain boundary conditions. This recreation will probably include ample reevaluation of the past.

In order to initiate such a broad discussion one needs a triggering scenario, which optimally would include a prototype package solution. In this particular context, there seems to be little challenge for the BPW package at this time. Given the package, we need to road test it, and then create a triggering event. This latter, might be accomplished on the Sarfatti website with a minimal level of new input. The road testing might best be accomplished on a short notice and an ad hoc basis through personal connections. Such is my possible input for this evening. As I recall the last meeting, there was only a general expression of support, without any specifics offered.

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10/21/05

Theism & Pantheism

If we are going to take metaphysics seriously, there have ever only been two main flavors: theism and pantheism. The BPWH (Best Possible World hypothesis) is an attempt to combine these two incoherent systems into a single coherent worldview. It does this by adopting a minimalist and monist version of theism. Some precedence for this departure may be found in the theistic contingent (transplanted to Oxford) of the Cambridge idealists, with [C. S. Lewis](#) being a prominent one amongst these philosopher theologians. Another branch of theistic idealism is to be found in [Personalism](#). (see also [Theistic Idealism](#))

Speculative philosophy of all kinds has died out under the onslaught of the scientific worldview. Philosophers are relegated to discussing the crumbs that fall off the table of science. We are left with the spectacle of a handful of physicists trying to explain why modern physics is not entirely incompatible with pantheism. This is a reverse apologetics. What little remains of speculative philosophy is pursued under the cover of the history of philosophy, which allows very little room for innovation. It falls upon us amateurs to attempt to carry on a once great tradition. We labor in the neglected recesses of the Internet, waiting for God knows what.

The BPWH is an optimistic metaphysic, the most optimistic possible. Such optimism is the necessary basis for any rational, coherent system of thought. Reason may only be grounded in the Creation of a benign Creator, and only if that Creation is fully participatory on the part of all rational creatures. Thus is our Creator necessarily self-minimizing in deference to the optimal participation of the creatures. This is one aspect of the pantheism inherent in the BPW.

The essential optimism of the BPW creates a conundrum for its would-be evangelist. The struggle of ideas loses its sense of urgency, simply because the truth of the BPW is fated to prevail at its appointed time, seemingly regardless of any moral exercise of free will.

[4/5]

Previously on these pages I have only mentioned **personalism** in passing: [here](#), [here](#), [here](#), [here](#), [here](#), [here](#), [here](#) and [here](#). Also I often use 'self' interchangeably with 'person'. Let us also note that personalism and existentialism share many features. With respect to metaphysical theism, there is a broad and narrow path, or a Mahayana and Hinayana, to borrow and redefine these terms coming from Buddhism. The BPWH has both of these aspects, depending on how strictly one wishes to take the precepts. Where lies the truth? Somewhere between. Note also that the Z and X of the AZO/X/QRP archetypes are essentially personal constructs. Christianity, historically, is the repository of the personal aspect of theism. Note further, that this personalism is a logical extension of the tribal covenant of Yahweh. The universal personalism of the x-event could not have had any other historical launching pad.

A major problem confronting the BPWH is the borrowing of the historical lexicon of theism. Many of these words take on new and broader meanings in the context of the BPW, and this may cause confusion in the mind of the neophyte. We need to take steps to minimize this confusion.

Let me now return to the important conundrum of yesterday. Therein is used the term 'evangelist'. This conjures the image of the Bible pounding preacher, in the minds of most non-Christians. We could simply drop the term as being too loaded with provocative and divisive connotations. OK for now, but there are higher meanings contained in these words that are not captured by their substitutes. It will be a long process to be able to recover those original essences out of all the crud that has become attached to them.

In any case, why bother to proselytize, ooops, advocate the BPWH, when, by its own lights, it is fated to prevail regardless of any deliberate individual effort? We could ask the same thing about the Creator and Creation. If the BPW is a logical necessity, does not the Creator become superfluous? In general, personalism seems to come into direct conflict with the overwhelming nature of the cosmology. The personalism of the BPW is simply to be found in the definition of 'Best'. 'Best' is ineluctably normative. Norms entail perspectives, perspectives entail persons. The BPW of necessity assigns logical priority to the personal. The personal is an irreducible combination of reason and emotion. Both aspects are required to shape any given norm. The logical telos of reason and emotion is simply a cosmic agape or just plain love. Thus do we avoid the absolutism that has dogged theism from the git-go. Any person is essentially a social being, and this applies particularly to God. The separation of Creator and Creation is embedded in the primary illusion of historical time. The archetypal polytheistic Zodiac (see [AZO/X/QRP](#)) [a] expresses the society of the Godhead, as, of course, does the (dialectic) Trinity. We are simply extensions of the primal zodiac. We are the projections of God onto history, the logical focus of which was the incarnational x-event.

We are the aesthetic agents reifying the Norm that is the BPW. Collectively, statistically we have very little free will. In the middle reaches of social activity, there is much jockeying for position which is not subject to cosmic necessity in its individual details. In as much as one becomes an historical figure, that is tantamount to surrendering to the necessity of the Norm. Freedom is to be found more in our imagination and in some of our dream states.

We can envision a dialectic of pantheism and theism that will prevail upon the global discourse concerning our creaturely fate. The networking will need a social nexus of some kind, and here is that prototype, in as much as others may wish to avail themselves of such a touchstone.

[4/6]

A correspondent writes:

How does one advocate personalism from a pantheistic perspective?

In fact I acknowledge pantheism only to the extent of agreeing that everything which exists constitutes an all-inclusive unity. In other words, nothing exists outside of the Consciousness Continuum.

The fundamental principle of personalism is, in itself, **the experience of being**.

Kevin Schmiesing writes: 'It has been said of many schools of philosophy, from pragmatism to phenomenology, that it is impossible to arrive at a rigid definition of the school. Instead, the term pragmatist or phenomenologist represents an "approach," a "perspective," an "emphasis." The philosophical school of personalism is most exemplary of this problem. Personalism is not a philosophical system at all, insists André Ligneul, "it is more an attitude that branches out into nuanced perspectives, bound together by one central idea." On that one central idea, perhaps, all personalists might agree: personalism is, as one historian of the subject puts it, an "**affirmation of the absolute value of the human person**." A History of Personalism By Kevin Schmiesing:

http://www.acton.org/research/pubs/papers/history_personalism.html

And in all of history, nowhere is that point more strongly underscored than in the incarnational x-event.

But then we do have the caveat of the [apokatastasis](#), where there appears to be a subsumption of the individual identity. This is perhaps the most significant bone of contention between theism and pantheism. This is where the issue of romance arises.

We romance God. God romances us. What is unique to Christendom is chivalric or courtly love. Here we see the direct consequence of Platonism and incarnation. The lady is the savior of the knight. The

lady is just quasi accessible. The cult of Mary is reputed to have been inaugurated in part to serve as an antidote to the excesses of chivalry. But is there not actually a synergy between the two cults?

The present global impact of the Hollywood ethos is just the trickle down theory of Mariology. 9/11 was an obviously futile attempt to unseat Mary. Mary rules. Capitalism is only the temporary servant of Mary. Capitalists be forewarned. Know your territory. Know your limits! Understand the cultural significance of the public unveiling of the bride. Has any other symbol had a greater cultural impact, excepting the cross? Are not these two symbols synergistic? Two sides of the same coin?

There would be loose nukes to worry about, were it not for the cosmic protection afforded us Marianists. That protection has a time limit. Armageddon competes with Revelation. The powers-that-be are well aware of this fact. Herod was housebroken with a trick of the light. There are no obstructions to truth and justice. We have met the enemy and he is both us and ours. We have only now to talk Jack down from his beanstalk of paranoia. That may well be our final obstacle. Jack, meet Mary!

Oh yes, about that bone of contention. It's all about the **Hieros Gamos**, another feature unique to Christendom, and which I have frequently been misspelling herein as 'hierogamos'. To find the many references here to it, download [DanSmithBlog.rtf](#) and search on 'hiero'. [6/21 -- now it is possible to Google search on the BPW site.] Is that too onerous? Someday I'll have to correct the misspellings.

The Hieros Gamos or apokatastasis is our eschatological tender trap. Velvet hammer?? We lose ourselves to gain the Kingdom. How big is that loss? Just big enough to cause us to hesitate for the Millennium. We do want our Millennium, don't we? Back to romance.

A prime reference for romance may be found in the Dictionary of the History of Ideas (1973) under the heading of 'Love', an essay of c. 30pp by Denis de Rougemont.

Denis' first definition is, 'the generative principle of the Cosmos, hence the very being of God (creativity).' There is a mouthful. He goes on to posit love as the agent of the cosmic dialectic, and subsumes the problem of love into the problem of the one and the many, the perennial problem of all philosophies, see, e.g., [Are the souls different from God?](#)

Denis points out that Christianity is the one ethical system which can and does place no strictures on love, simply because its God is first and foremost, the God of love. Marriage was not a sacrament of the Church until well into the second millennium. In contrast, Greek ethics speaks frequently to the economics of marriage.

We have the oracular axis of [Delphi](#) and Jerusalem to contend with. Mary, the incarnatrix, is the key. The mother of God is no longer just a biological vessel. She is the ultimate Creatrix. She is the principle of reification, the vitalism of Creation. She is the Great Attractor. The Matrix is an end in herself. She is the primary pole in the dialectic with her divine Son. That is what gives life to the mere pedagogy of the Greek/Socratic dialectic. 'The generative principle is the very being of God.' The Delphic oracle was mere hot air, without the actuality of the word that was made flesh.

The second coming needs to recapitulate the dynamic of the Delphi/Jerusalem dialectic, in all its historical singularity. The Dome of the Rock is the Mother Church. The Delphic logos is the quickening seed. There are many dimensions to this dialog, mere words can hardly do it justice. We will soon all be living this dialog. That is our Hieros Gamos, our apokatastasis.

From Denis:

Finally, St. Paul's statement: "Husbands love your wives, even as Christ also loved the Church..." (Ephesians 5:25) raises marriage to the level of highest love (against the general opinion of the Greeks and of religious Asia) and makes matrimonial love in all its aspects - sexual, social and personal - a form of spiritual existence.

Is Paul anticipating chivalry and Mariology? And wherein does the Magdalene fit? In the hypostasis of love, Pandora's box had been opened in the most transcendental fashion. Not to be closed again.

The charism of love, however, remained dormant in Christendom until, quite abruptly and quite literally, it was given legs by the troubadours in the first part of the twelfth century. This was actually the outworking of a not so dormant gnostic heresy. The troubadours were merely its fifth column. The Church eventually tried to fight the fire of the gnostic passions with its own auto-da-fe. It lost the battle. Nay, it lost the war. Gnosis is simply the romancing of God. Science has done its very best to quench those same passions. Indeed, science was from its inception seen as the harnessing of the gnostic passion. Finally it failed to deliver, but it did produce the means of the final revelation: the unwired planet, the Ipod oracle.

Has romance been corrupted by the Capitalists, et al? It has simply found a convenient repository in which it bides its time. Wherein it eats away mainly at the patriarchal hypocrisy that has become Islam. They deny romance, and they get gigabytes of pornography piped in from the heavens. This fleshy revelation sets the stage for something more multi-dimensional and energizing. The visible crumbling of that culture is the opening in the global spiritual/intellectual gridlock. We chase that ambulance. Islam has its own Sufi gnosis. It will need to hang on to that thread for dear life. That thread is networked to the impending global gnosis. Denis points to strong historical links between the Sufis and Cathars.

Denis points to Manichaeism (Mani 210-276) as the progenitor of the later Gnosticism. His dualism bears much resemblance to that of the BPW. God was not omnipotent. The 'material' world is a mixture of the primal duality. The Manichaean duality tended toward good and evil, while that here is more like yin and yang. One sees traces of Zoroaster.

It is this same dialectic which prevents the apokatastasis from becoming a simple collapse or annihilation. With the dialectic there is a 'bounce' into other dimensions beyond space and time, but not beyond participatory perception. In those dimensions of eternity, temporal creation remains an ever present reality.

Correspondent:

Are the souls different from God?

Are our sensory organs different from us? Or are they essential components for the experience of being?

Broadly speaking, we might view the individual soul as a self-aware sense organ, feeding stimuli to the complete organism. As the individual is in fact part of the holistic Gestalt entity there is no separation of [God] and soul.

As I was saying to Gary, our bodies are accoutrements, cosmetic, dramatic accessories that we don for the duration.

There is ever only a network of being. All being is social being, from the Olympian Zodiac, on down.

We have eyes to see, but they are really just virtual windows on our souls, as the Sages understood.

Leibniz said that the monads have no windows. That is also true, because the relationalism of the network of optimal being is entirely internal, i.e. predicated on the holographic, bootstrapped essence of every being. Space and time are the primary illusions.

Those vibrating strings in your vision were an externalization of the pre-ordained internal harmonies. We are the orchestra tuning up before the Conductor arrives.

[4/20]

OK, here is another crazy file.

You have not been reading the paper. There is a major shuffle/purge going on at the White House.

This is also a reference back to RD and his insider information, which then connects to your light trick. That is why we are in the loop.

BJ refers to one tree, i.e. the Administration. CF refers to several old trees. He is relating the Admin. shakeup to an unraveling of the cover-up. This is not to say there is a direct causal relation, but that there could be some connections. This is what RD suggested when he said that Scooter Libby's replacement by Stephen Hadley in Cheney's office was chosen in part because of his UFO connections.

If a similar thing is going on now in the West Wing (Pres) in addition to the OEOB (VP), then it would seem that GWB is taking over the disclosure process, and that CF is involved in the selection/vetting process.

All of the above is based on the fact that we have a need to know. Knowing CF, this info is not gratuitous for us. BJ had obviously been primed by him.

We should have another chat about the political birds and bees, or is it the birds and fish?

We ought to sound RD out about this in some properly subtle fashion. Ideas??

It would probably be more accurate to say that the Pres was being better positioned relative to an anticipated disclosure.

This is against the background of an acquaintance of Jack's, UG(?), being invited to the WH. It was allegedly about Iran's nukes, but I suspect the consultation may have been broader. The above correspondent can confirm the identity. He was recently re-upped.

[5/4]

[Me:] In what ways are we influenced by VALIS?

[Jack:] <image of Michelangelo's 'Creation of Adam'>

Is VALIS capable of creating virtual realities?

Sure

Shant we assume that there is a meta-VALIS that exists across all amenable worlds?

Yes

What should we or can we know about the designs/plans that VALIS may have for the many worlds?

Do not seek VALIS, VALIS will find you.

In what sense do our minds/thoughts reflect the mind/thought of the meta-VALIS?

Man is in the Image of God.

And how will VALIS ensure that this technology is not abused?

It doesn't. If we do not get it then we all die in the kind of scenario attributed to Eric Pianka. Metric Engineering is our escape route to Other Virgin Worlds.

So VALIS is going to sit back while we go on a Universal Rampage?? It is often the case that people who are narrowly brilliant, are notably lacking in common sense.

It appears to me that Jack has finally got himself into a corner, after finally being cajoled into acknowledging the logical necessity of something like VALIS, given the presence of ETs.

There are only two ways to explain the ufo cover-up:

1. hostile ETs & conspiracy
2. disturbing message from otherwise benign ETs

The first option, held by most ufologists, simply does not stand up under scrutiny, once VALIS comes into the picture.

The second option & a little basic metaphysics => BPWH.

I almost got Jack into this corner about a year ago, but he had not volunteered VALIS back then. I don't think he or anyone else is going to now be able to deny the logic of VALIS, once it has been acknowledged.

Now the ET huggers are going to have to contend with the second option. They too have been playing the conspiracy card, and rather stupidly, at that.

What will Jack do now? That is difficult to predict, but we'll find out soon enough. I will not make it easy for him to slough this off. He must have sensed that this shoe was going to drop, sometime ago, and that he was building his castles in the sand.

In the meantime I have been reading [Colin Bennett's](#) 'Politics of the Imagination' (2002), a retrospective on the subversive life and times of Charles Fort.

The other read has been Roger Penrose's 'Road to Reality' (2004). It is a lengthy defense of traditional cosmology vis a vis the recent encroachments made therein by the string theorists, as outlined by Leonard Susskind's 'Cosmic Landscape' (2005). Therein, Lenny argues strenuously for the WAP.

Roger seems intent on a return to the Einsteinian vision of God not playing dice with the universe. He does this with concerted attacks on Copenhagen, Inflation, String Theory, and the 'many worlds' interpretation of QM.

Here is an earlier email [5/2] to Jack:

Jack,

Here are some preliminary suggestions for a foundation for a dialog.

As you have pointed out, the cosmologists are becoming a bit restive about having their subject dominated by the String Theorists.

This also means that the pendulum is likely to be swinging back from the extreme views of Susskind and Tegmark, to views more compatible with Penrose, Hawking, etc.

Speaking of Hawking, have you seen this?

http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=27721

<< God may play dice then, but only if the dice are loaded. If the universe depends on observables, it also depends on we the observers, so the dice had to somehow guarantee that we humans would emerge. Physicists call this idea the so-called "Weak Anthropic Principle" from the Greek "anthropos," which means "man" or "human." >>

He protests too much that this is based on the WAP. It sounds rather more like a FAP to me:

<< "The usual approach to the problem of initial conditions for inflation is to assume some initial configuration for the universe and evolve it forward in time," Hawking said. "This could be described as the 'bottom up' approach to cosmology."

The quantum nature of the cosmos, however, dictates the "top down" approach, Hawking claims, because the history of the universe depends on the mountain, the dice, the snowflakes and the snowballs. In other words, the universe "depends on the observables being measured.">>

Here is the original paper:

<http://arxiv.org/abs/hep-th?papernum=0602091>

This 'top-down' approach of Hawking may be compared with Laughlin's 'bottom-down' concerns with strong emergence.

Combining these two approaches with the VALIS idea provides a strongly teleological/FAP type of cosmology.

This presents an opportunity for you and me to get out in front of our more cautious academic brethren wrt to Cosmology, in addition to the physics component that you have already carried out.

There is then reason to consider the hidden variable, implicate, twistor space of Penrose and Bohm as being the medium for your VALIS/ODLRO ideas. That implicate order provides the basis for the 'invisible hand' of VALIS to operate on many levels in a robust fashion.

This raises the possibility that an 'MJ-12' type group may already be cooperating with such a cosmic intelligence in the process of mitigating the encroachment of hostile entities.

As I said, this is a rough and partial outline of some overlapping interests.

Dan

Jack summarily rejected this gambit:

No, Dan, you still don't get that all you really have in your BPW is WAP in disguise. Your argument is basically irrelevant and redundant. You are simply pointing out that we are here because we are here. That is, our pocket universe on Lenny's cosmic landscape permits a VALIS that we are part of. We also have time travel to the past that evades Penrose's Apocalyptic Collapse to singularity.

Rather than getting into a protracted discussion of WAP/SAP, I picked up on VALIS, leading to the latest

exchange. I don't yet have a direct route from VALIS back to SAP/FAP. One approach is the materialist one, simply to have VALIS interject itself into the universe creation process. What is needed is a path from VALIS to immaterialism. I can do this by appealing to VALIS' probable preference for virtual over physical worlds, but this is clumsy. Once VALIS gains control of the temporal dimension, the FAP is the default condition. The ouroboros is set up after the fact and history is rewritten, a la Hawking above.

The other way is to appeal to the Bohm/Wheeler/Penrose informationalist underpinning of space-time physics, a la [Gary Bekkum](#) (private communication). Informationalism is 'neutral monism' in modern garb. This is the preferable route, it being a stepping stone to immaterialism.

It would help if we could get VALIS implicated in strong emergence. This ought to be possible with the hidden variables, implicate order, invisible hand approach of David Bohm.

All of this pushes us more than half-way to an idealist, rational theism.

On another topic:

[xx:] Not yet. I imagine the R&D show will be addressed. 9/11 is the centerpiece of their remote viewing phenomenology topic. They have international contacts in all the right places.

[Me:] CF has a very significant and very ambiguous role in the ups and downs of psi-spy.

The R&D show sheds an unusual light on some of those issues and raises others, and it does point strongly to a connection with 9/11, and to a UFO/cosmic context, of course. He seems to have set up the game so that folks will not be able to finger him without opening up this Pandora's Box. I'm the visible proxy for Pandora.

If they want to do more than a rehash of already dated material, they cannot avoid these connections, IMO. It could be interesting. It would further complicate my already convoluted dealings with him.

A nibble from the media.

Gary,

Here is an analogy for you:

You and Jack are attempting to understand the cosmic computer by examining only the hardware and the machine code.

There is no harm in that, per se, but I am suggesting that we can also go up a few levels of abstraction and consider the source code, the flow chart and even the design specs for the Operating System. Is there any harm in this?

Why do you insist on approaching the problem from bottom, when you may much more easily work from the top down? Is that not how the programmer works? Is that not how our own thinking works? Should we not expect there to be significant structural similarities between our microcosmic computers and the cosmic computer?

I should add that, according to the principle of the Universal Computer, the actual hardware and coding schemes have no direct bearing on the input and output of the information of any given computer.

Dan

Jack,

<<Dan you can lay down and die in The Eschaton in your White Guilt with all the other Liberals with Mental Disorders if you wish. I just got off the phone with Michael Savage and we are going to FIGHT to the LAST MAN STANDING! We will not go willingly into The Ovens!>>

More power to you and Michael!

If you display in public the same mental processes that you present here, I think you will help to generate interest and concern about the source of your flagrant digressions.

This is similar to what happened when Bob C. 'jumped' the fence at the Monzano Weapons Facility. This 'little' incident is what brought the Aviary to the attention of some of the Big Shots inside the Beltway.

Be sure to name as many names as you can in regard to your sources. Especially be sure to mention Catfish/MASINT/Phenomenology.

I am well aware that many in this little audience may suppose that my own mental processes may have been similarly tampered with.

Apropos of which, we are receiving independent media interest reportedly vectored on the self-same target.

Might we suppose that this is a mere coinkydink? Or might we wonder if strings are being pulled?

Fight the good fight! Catch you on the flip-side, if I don't see you in the funny papers.

Your comrade in arms,

Dan

Ain't this fun?!

[5/5]

I'm reading Mark Bedau's '[Downward Causation and the Autonomy of Weak Emergence](#)'. It is a concerted attack on Strong Emergence. He employs some choice phraseology, which he won't let me copy over to here. Materialists are won't to distrust their fellows, for all the best materialist reasons.

Mark is a philosopher of science who is blithely ignorant of the observer problem, not to mention Quine, etc.

[5/7] [[a](#)]

The center piece is still RD. I think he will not fail to entertain. Obviously he entertained John and Mark.

A big issue for me is RD's connection to CF. CF, yesterday, declined to meet with RD. BJ has declined also to meet with CF, under CF's instructions.

With BJ's continued game playing, etc., he and CF are looking more connected. Either they are now hooking up, or they are now willing to be more visible about that.

I suspect there is a significant triangle of RKR. We are being given a view of that. This is as likely to be the public tip of the mj-12 iceberg as anything. These are the three main actors, and they cannot carry off the act in one place together, lest they be tripped up.

This is my working hypothesis. Also, I continue to suspect that we have RKR-Jack to a significant degree. Jack, at least, uses the J&D show as a way to insinuate himself into RKR. Finally we have the RKR&JCD show. This is where the action is, if it is anywhere.

I don't see any significant competition. This is the revived Aviary & Aquarium show, revived after many years and false starts.

MJ12<->RKR<->JCD is the complete formula. There is a two way street. We don't see the actual feedback, but it is there.

This is the picture that I take to the picnic. I don't intend to directly 'elicit' any info from CF, but I will try coming at this tripartite hypothesis indirectly from several angles and see how CF responds. This is hypothesis testing. Based on this results, it may be advisable for you to further test this hypothesis with RD.

If the [above] hypothesis seems to hold up this week, then what?

What are we supposed to do about it? If proactive, how so?

In the MRJ scheme, we can assume it also works as a triangle: mj12 <-> rkr <-> jcd -> mj12.

There is another triangle: you/contactees <-> 'magi' <-> mj12. This is what has shifted the dynamic and hopefully is forcing it to a new level.

RKR are not directly involved in the second triangle, and this is forcing them to be more forthcoming, lest they get left behind. But this has been part of the staging from the start.

The issue for us is, what is the next stage, and how do we expedite it.....

Ok, continuing this little monologue.....

What is the target for me to be aiming at in my various locutions?

Certainly my target is to get the BPWH to the threshold of public discussion.

With the proffered debriefing scheme, there was a definite path to the public through a Q&A @ the daily WHPB.

This offer was taken off the table at the point of the Frisco Fiasco.

On came CA, spearheading a contactee penetration of the Aviary/Aquarium.

<[CA:] It's not just the entities constantly morphing, the whole political arena morphs. You have to be a little free flowing Dan. You either sit firm like a rock in the ocean or you dive in and move with the water. And some of us have the ability to stir those waters from their deepest depths – unseen. I sometimes think I have a little more faith in the hand that moves us than you do. However, I'm happy to be your sounding board – that's my job isn't it? >

As I was saying, the game has been morphed, with the contactee element beginning to insert itself into

the Aviary/Aquarium dynamic.

Does this remove all initiative from the political A/A players?

What is the new direction for the A/A contingent? (12 step program??)

I guess we'll just have to stay tuned.

[5/20]

There was no meeting with RD last week. Ostensibly BJ was partially to blame. He expressed concerns about inadvertent disclosure. There was, at the same time, an intimation that RD's trip would have been covered by a cleared group. CF disputed this concern on the part of BJ, suggesting there might have been more personal issues. He noted that RD has been in nearly a full disclosure mode for some time, and furthermore he has no clearances. Note the apparent contradiction. [5/23: CF has since pointed out that the trip vouchers would probably have been from private, not USG sources.] I responded by suggesting that RD was being scripted, no doubt.

BJ had stated earlier that he was advised not to meet with us by CF. CF claimed that this was for 'security' reasons. By the same token, JS was given high marks for 'security'. This is a noteworthy remark. It suggests that the 'security' in question is something more along the lines of adhering to a script. JS and CF are the only players here with demonstrated performance skills. An informative set of non-meetings, it would seem. I was also told that the Cat had scratched out the eyes of Ocelot, q.v.

There is supposed to be a meet with CF soon. Issues: UG @ WH, plan approved by RH, clarification of the above. There is to be unspecified new business.

My perennial issue is revelation vs. disclosure and the timing thereof. If CF has taken on scheduling tasks (Ocelot), then it is mano a mano concerning the advisability of delaying a resolution of the R&D show, presuming that the theatrics with Iran, etc. are tied into this schedule. Where lies the greater risk, to delay or not to delay? Is the answer not obvious? How far are we to push the window of opportunity? Seems like we are still waiting on a signal. I hope we don't get our signals crossed.

Along these lines, it should be noted that besides a filming of RD, there was an inquiry about something closer to home, and even to 9/11. This is now on hold. JS reveals that he is to be featured in another media project. Will these be sufficient to tip the scales and break the glass ceiling? Based on past experience, there will need to be something to get us beyond the entertainment venue.

Serpo, in the meantime has gone quiet. It appears that this may have been due to the intervention of RD, although he appeared to be backing it. Probably the whole thing was scripted to begin with.

Bottom line, I have no visible lever, unless CA is in that equation, perhaps, semi-visibly.

I have recently finished reading three books, unusual of late.

Colin Bennett's *An American Demonology* and *Politics of the Imagination*. The first is a biography of Cpt. Ed J. Ruppelt's year in 1952 as the first and only USG ufologist. The second is a biography of Charles Fort. In both cases, Colin very nimbly takes us inside the psyche of the hero and of the times. Fort was the first of the postmoderns, Ruppelt was the last of the moderns. Between them they set the limits in which the R&D show struggles.

David Klinghoffer explains *Why the Jews Rejected Jesus*. An admirable job. If anything, he underrates

the messianic implications of his thesis: God's unfinished business. It certainly plays right into the BPWH. One might easily take offense at his characterization of Israel as the nation of priests, vis a vis the rest of us. A nation of God's witnesses might be more accurate. Curiously, David does not mention the vibrant Lubavitcher movement, bringing up only the sorry old case of Sabbatai Zevi. BTW, the Lubavitchers are a sect Hasidism which professes panentheism -> an apokatastatic eschaton?

Regarding the Lubavitchers, it is not clear how their messiah will convert the world. They follow the Kabbalah, but shy away from metaphysics and philosophy. The Sabbateans had very little impact outside of Judaism. The Hasidic movement developed in conjunction with the Sabbatean enthusiasm, both of these having roots in the mystical, kabalistic side of Judaism. Clearly there is a close connection between the mystical, gnostic, charismatic and messianic impulses. Panentheism embodies all of these to a degree. It also implies immaterialism, does it not?

A book I did not finish was Roger Penrose's *Road to Reality*. Roger delivers strong arguments against the various many-worlds and probabilistic views of physics that are used to support the Weak Anthropic Principle. It is notable that he has shied away from his previously strong support of a quantum explanation of consciousness.

[5/21]

Chez CF. Tentative invite. I go anyway. We have a chat on the back porch. Nice weather! Next step? Break the glass ceiling.

I need not assume any specific knowledge on his part, but play off his suspicions that R&D might not be a joke. Pleading ignorance is beside the point. If it is a joke, this might be an auspicious time to end it. Do we want a punch line?

Perhaps he can do nothing more without quitting the government. Can they put him away for threatening to leak classified material that could pertain to a Second Coming? I am prepared to offer a golden parachute. He will laugh, somewhat nervously.

Is there an alternative plan? Who has the script? What are we waiting for? What are the risks of action vs. inaction.

Does the world not need to be saved? Is he aware of a better plan or offer for its salvation?

He and I are the designated fall guys in this operation. When do we take the fall? If we go off on our own we don't get protection. Who could protect us anyway? Nutcase Oswalds would have already been programmed. But too late for them now. The cat is already out of the bag.

Is there anything else to be done at this point? What other unfinished business do we have? I'll bet that we have come a lot further with our end of the deal than anyone expected. Need we push our luck further? Are we not to the point of decreasing returns?

Back to [panentheism](#). (Hey, notice that site-search is now working on BPW. A few months ago it was not. I cannot give a direct link, because it works only within Google.)

The first declaration of my philosophy was at about age twelve when I claimed to be a transcendental pantheist. I note that this is just the definition of panentheism. I had not heard that term until I read Whitehead, which might not have been until after UMD in the late seventies.

According to Wiki, panentheism may be usefully associated with the Hellenistic/Christian Logos, herein also designated as AZO/X/QRP. In ancient cultures, panentheism was associated mainly with Goddess worship. (God is coming back, and She's pissed!)

Note the Wiki distinction between pan-entheism and panen-theism. BPWH leans toward the latter, IMO.

CF: unfinished business. (1) Debriefings: whither do they go? (2) RD still on the loose. Can we not do an expose? Who are his contacts in DC? Is there no gummint complicity implicit in the lack of exposure of him? Is the the entire UFO conspiracy case explained by the USAF wanting to save face over a petty thief?

Am I being backed into a corner by CF? Fifteen years in good faith and what is there to show for it? What has the R&D show contributed to the greater good?

It does not matter that CF has access to a smoking gun. He would have enough circumstantial evidence to more than justify a serious investigation into the source of the core story. Aside from that, he has admitted a "phenomenology problem".

If CF cannot blow the whistle on phenomenology, who ever will? Is this issue not worth the trouble? Why are we closing ranks on this? What about the religious people and the religious factors in all of this. Are there no tensions created thereby?

I'll have to choose my target carefully. Is it the core story or the phenomena? Just call it disclosure.

We seem to be back to a holding pattern, as in 2000. Who will be responsible for what comes next? Is nothing being done to confront the underlying dynamic?

The alternative to disclosure is revelation. That path goes through Jack. I have seen no movement there since day one. Jack is secure, amenable to scripting, and on the dole. If we can't leverage that, what will we ever do? Perhaps this has got to be the prime focus. I have requested assistance with Jack on numerous previous occasions. Nada!

CF tells Jack in no uncertain terms that there are aspects of my metaphysics that must be taken seriously, at least on a contingency basis. A corollary is that there may be no physical explanation for the phenomenology problem. Will this prevent Jack from shouting me down? CF will have to avow that due diligence has been taken on these issues. Or is there an appropriate venue from which Jack can be excluded, as suggested by BJ?

According to CF's best information there is no warrant for the exclusion of metaphysical speculations, such as mine, from the phenomenological arena. This is the simplest message for Jack.

[5/22]

Six hour **meeting** [a] yesterday. Mostly a rehash of old items, but with more innuendo. The mundane focus is to be an 'investigation' of RD, with several other affairs in play. Aviary involvement with Jupiter Technology, et alia, is still an issue and it may be linked with the RD investigation, if necessary. In its latest guise JT & Co. wish to emulate the 'success' of Blacklight Power. The latter was founded by four former CIA officers. The physics is alleged to be bogus. It might, however, be intended as a conduit for something non-physical. Neo-JT would like to re-present that image. To add to the confusion there is some overlap here with a resurrected version of a now defunct CIA venture capital front. This new venture is linked to the TIGER committee, which has several phenomenological aspects.

Then there is MD. He is beating the bushes in DC to launch a hunt for buried 'treasure' in a middle eastern location. The 'treasure' in question could range from WMDs to used stargates. The 'clues' come from a putatively transmundane source. In a couple of weeks, CF and I will meet with one of the participants, RH, previously referenced. Eschatological implications are expected.

As I attempt to put some sense into this 'information', another allegation surfaces, that CA attempted to obtain classified, off-topic info from CF at our earlier meeting. I was there, it didn't happen. I suspect that we are witnessing a calculated effort on the part of CF to make or break our still tentative inter-avian channels of communication. Communicate or perish, is the word.

A generic problem in this arena is that the participants often find themselves in situational performances where they do not understand the rationale, their own or of the others. Folks wonder as to the the puppet master of the soap opera. Mind bending is in force. Sounds like fun, but it can be disconcerting, and may easily implicate (trans)national security. Can chicken little ameliorate the confusion? I guess we'll try anything once. Or twice?

CF has agreed to lean on JS about our communication difficulties. This is supposed to be related to the above investigation. That connection remains a bit obscure, but I'll be happy to speculate if anyone is so inclined. To the best of CF's information there is no good reason to exclude metaphysical speculation from the phenomenological arena. This is meant to be a definitive statement on the subject.

Back to RD. Ever since Bob's EfD book last spring, RD has been more in the public eye. There is no indication that the public interest in him will diminish. The public now has a right to know the validity of his information. There is no way to fulfill that need without an independent, public and officially sanctioned investigation. I am not privy to the precise status of this alleged investigation at the present moment. It appears that I am being used as the stalking horse cum scapegoat for this nascent enterprise.

Any questions?

[5/25]

There has been little **fallout** [\[a\]](#) from the previous entry, nor have I pressed any of the points.

Thus do we have an apparently new disclosure front. This could be meant to either augment or replace the previous debriefing initiative that seems presently moribund. What does any of this have to do with the curtailment of Ocelot? Will this 'investigation' simply be dangled out in front for a few months, like the 'debriefings', only to disappear in its turn? This will depend on the ability of RD to remain in the public eye.

One point of the fallout hinges on the suggestion that these fringe tech firms are trafficking in alien technology:

And not always fringe technologies: but those that are known to be mainstream or nearly so, or moving in that sure and certain direction, and which share respect amongst thieves.

To my ear this sounds rather like 'honor amongst Promethean style thieves.' Thus would we have an additional and relatively benign rationale for nondisclosure: to wit, the insiders wish to maintain their private alien franchise for personal respect and gain. This is in addition to the apparent Christian wing of MJ-12 which wishes to sit upon the allegedly religiously disturbing message. These two interests effectively complement and compliment each other.

The suggestion on the part of BJ was that the new technology would lead to a further 'flattening' of the Earth, a la Tom Friedman who points to the flattening effect of the Internet. I don't see the connection

here unless it is along these lines:

I also personally give a very short shrift to claims that keys to a kingdom of the mind are granted by some sort of fiat to Grandiosity. I believe they are granted to us most often by Grace, and retained through discernment.

Now we're talking. Sounds like the 'mind-melding' of CA's instructors. This would definitely flatten things out, but in an organic and teleological fashion. This is where JS needs to tune-in. I need to tune into the possible role of fringe tech in the melding exercise. This is something that I have been attempting to discount. But one can see that there might be some benefit, even just on the placebo level, to using techno-alchemy in jump-starting the apokatastatic melding. Nothing like a high-tech magic carpet to help get our minds in alignment. If you can't fly the craft without the critters, then we will learn to mimic the mind-melding of the critters.

Disclosure of too dramatic a sort might serve to disrupt the nascent mind-melding that is already underway. That is one reason why we need to combine disclosure with revelation, each keeping the other in check as we progress on the BPW path.

[5/26]

If the above implications are correct, it may be that the privatization of disclosure is further along than previously suspected. This is a continuation of disclosure by rumor. It may also be that the organized religions are further along this path. Would these developments work to avoid the drama that has been expected in these quarters? This depends on the sophistication of the scientific establishment, i.e. can they finesse the messianic, paradigm shifting event? How far can mind-melding progress without disturbing the media? Can we fall far enough into postmodernism that we can avoid any global theatrics? How far can we go with RD before there is a demand for an investigation of his sources? As long as the back-channel disclosure is progressing apace, there will be less need for a public event. The RD gambit, however, is pushing the back-channel envelope. Perhaps it is necessary as a quasi-public, faux lightning rod. JL/MP do not seem to be aware of these machinations, or they are skeptical of them.

As it stands now, the scientific establishment is reduced to a merely pro-forma debunking of phenomena. They could easily pull back further in that regard, and this would send a signal to the community. In as much as they do not comply, they are increasing the risk of a public confrontation.

[5/28]

It may be necessary to have a technological component to the visitation in order to strengthen the cover and lengthen the preparation for disclosure. This would effectively siphon the drama from the revelation component. But there is still the problem of allowing the technical aspect get too far ahead of the spiritual and moral aspects.

The larger religious organization could use their inside knowledge to motivate the ecumenical movement, but the troublesome fundamentalist groups are much more fragmented, and they could not be involved short of a disclosure. That is where the drama will have to come.

What we don't know is the extent to which the gossip may have spread within the traditional organizations. What is more important is the rate of the spread, and to what degree it remains exponential, and how it plays off the role of aliens in the entertainment media. What impact does this have on the behavior of those involved? This would be very hard to measure.

In this context we need to understand the significance of the possible deactivation or replacement of the Ocelot. With the involvement of MD and RH (and possibly UG, although that was denied), there is the suggestion that the middle eastern politics is linked to disclosure. If this is the case, then there must be narrow set of contingencies. One way to interpret this is that the orchestration is being consolidated and managed by a human network. This later suggestion, however, does not fit with the allusion to off-world puppeteering. They are still looking for external input as to how things will or should progress. I have provided my fair share of that.

If Iraq, Iran and Korea can be resolved peaceably, and if the terrorists remain quiescent, can we then profitably invoke a further delay in disclosure? I would prefer not. The only thing to wait for would be the further connectedness of the world, but this must be considered in the light of the other measures that are deteriorating.

[6/18]

A week ago CF identified the Falcon as the custodian of the undisclosed Blue Book material. This individual is a retired military officer, now working at the Pentagon. A UFO investigator is presently attempting to reestablish communication with this person. Previously he has denied all involvement. One of the people who assisted Falcon in the relocation of the material is presently employed by CF. RD has also had access to this material.

An official acknowledgement of this repository might be slated in conjunction with the release of the filmed interview of RD. This release should be early next year. In the meantime more information is likely to be made available informally. An official announcement can hardly be avoided. It would be a major news event. If this information about Falcon is accurate, it would be very difficult to prevent this story from moving forward. Too many people have heard too many things about the Falcon. His identity can be inferred from information already published and circulated.

[6/26] [a]

Here is the skinny on the Falcon. Rick Doty has repeatedly told his fellow avians that [John Barry Hennessey](#) is the Falcon. When approached about this, Barry has made emphatic denials. There were rumors that there had been a falling out between Rick and Barry, so there was some thought that Rick was just yanking Barry's chain.

However, when CF mentioned Barry to me a couple of weeks ago, one could figure that there was more than just chain yanking going on here. A few years ago, CF had been very concerned about the identity of the Raven. I was even given the names of a couple of people to call, in the hopes of smoking out the Raven. That concern died down. Then Richard Helms died, and Rick started talking to Bob Collins in earnest, back in 2002. That material was put on Bob's website, and then in his book in 2005. Helms was identified as being Mr. R. The Falcon remained unnamed. That same year, Falcon also turned up in Greg Bishop's *Project Beta*, about the Bennewitz affair. This too was narrated mainly by Rick. It was stated at the end that Falcon was deceased. Well, maybe not quite!

Barry is a very serious actor. Early on, I had heard about the 1988 [meeting](#) when CF and BJ invited Colonels Hennessey and Weaver to the CIA to discuss Rick. There was discussion about why Rick had not been more severely reprimanded for allegedly filing false intelligence reports on his East German contacts. At one point Barry referred to Rick's failure to pass a polygraph test. BJ had the charts with him and confronted Barry with evidence that Rick had passed the test. At that point the Colonels stood up and left the meeting. [10/23/06 -- n.b. This version of the meeting has subsequently been rejected by CF, although I believe he was the original source. To be more precise. CF had gotten part of this from what

BJ claimed was a subsequent meeting between just himself and Barry. CF is of the opinion that this second meeting did not take place.] At other times Barry has referred to Rick as a petty thief. Also at that meeting Barry had denied any involvement with UFOs, but CF now reports that he was once the custodian of the still classified portions of the Blue Book material.

Barry is the head of security for all the Air Force's Special Access Programs. That is no mean responsibility. That such a person might ever have been involved with Rick's UFO rumor mongering, sheds new light on those rumors.

Part of the problem is that CF has determined that the fake MJ-12 documents circulated by Rick did actually contain some classified material. This classified material had previously been passed to the Russians. CF raised the possibility of having the FBI serve warrants on some of those involved.

Of course, there often is intense rivalry between competing intelligence organizations, but the serving of such a warrant would raise that to a unprecedented level. Hanging this dirty linen out in public has to be looked upon with some skepticism. Is this a clash of the Titans, or is this a choreographed dance step? I strongly suspect the latter. I am sure there have been intense ideological discussions on the merits of disclosure, but what I think we are seeing here is the outcome of those discussions.

Make no mistake, the outing of Barry as the Falcon may finally be the irreversible step in the disclosure process. If there is any truth to the allegation, it will send a strong signal to the other actors that the game is over. If there were not some significant truth to this, the outing would likely lead to considerable embarrassment and distraction from pressing problems. This step could not have been taken lightly. I certainly don't take it lightly, nor will others.

There will then be speculation about the purpose of the Barry & Rick operation. Was it strictly disinformational to deceive our enemies about conventional programs? If that were the case, the outing of Barry would be an act of treason, unless it could be construed as the mercy killing of an obsolete program. But CF is adamant that there is a real phenomenological problem of some kind. The outing of the B&R show will focus more attention on that problem, regardless of whether there had been any previous linkage between the problem and the show. The Blue Book connection is real. The manner of the outing seems designed to also focus more attention on the R&D show, eschaton and all. This is no way to phase out an obsolete CI program. It looks much more like a wakeup call on the disclosure front.

Joe Stefula has obtained additional alleged inside information in just the last few days. The metaphors that Joe picked up were 'sugar water' and 'fly-paper'. These metaphors refer not to disinformation *per se*, but rather to a security or containment operation. The focus here is not so much on deception, but upon the prevention of leaks. The primary security stratagem is to compartmentalize the project. The participants are not to make any attempts to look beyond their own cubicles, not even by surfing the web. The sugar water is planted on the web. The sites are closely monitored to determine if any of the participants come sniffing. The person of Rick Doty could serve as both the sugar water and the fly-paper. Naturally the sugar has to be recognizable and attractive. The more accurate the information, the sweeter the water. There are obvious trade-offs between containment and disclosure. In addition to the containment operation, there would need to be a backup acclimation program in the recognition that no containment system can be foolproof.

Some questions arise relative to Joe's information. Is the containment mainly to protect exotic technologies, or to prevent disturbing the social order? He was given the impression that the latter was the case. How can this outing be understood in this context? To what degree is it simply preemptive of imminent failure, or could it be something more forward leaning and forward thinking? That this information is being planted here, would hopefully be indicative more of the latter. In which case, most of the message would be in the medium. BPW, here we come, ready or not! Well, as ready as we can be under the circumstances.

[7/3]

It has been more than a [month](#) since CF noted an ongoing investigation of RD. It has been almost four weeks since CF pointed to JBH as a person of interest in connection with that investigation. The word today was to back off of JBH and focus more on RD and the Falcon. It is possible that JBH is the Falcon, in fact, it was noted that Phil Corso's Pentagon office was in close proximity to JBH's office. This could be indicative of their both having custodial responsibility for Blue Book related material. The point is, however, that CF, wisely, does not wish to traffic in opinions and rumors. That is my job!

At one point CF was extemporizing on what 'we' believe. I asked if he was expressing his opinion, and he said no, he was expressing my opinion! And so it goes.....

The *ad hominem* aspect of Falcon is not important in the larger scheme. The important thing is whether Falcon exists.

CF quoted BJ as saying he did not believe that RD could have produced the MJ-12 documents by himself. Nor is it reasonable to suppose that RD could have arranged for all of the 28 briefings related to the core story that CF & BJ know of. CF suggested that we could add the Corso and GN stories to that mix. Other Aviary stories also seem quite independent of RD, long predating his activity. It seems very likely then that something resembling Falcon exists. There can be more than one Falcon, and that could include the Raven, who also remains unidentified. RD was never more than a Master Sergeant. Even the most enterprising such individual could not account for what is known about the history of the story.

It could be that Falcon is just another rogue individual, as some suppose RD to be. It could be a military mole of some strange kind. If that were the case, there would have been a greater effort to root out that individual, greater than anything CF has suggested.

If Falcon is legitimate then the core story is a deliberate intelligence scheme, and CF is exposing an ongoing CI program. This is also unlikely to be the case.

Every day that this saga continues makes it more likely that what is hereby being exposed is an aspect of a larger truth, however slanted it may be.

I have lately been staying out of GN's movie initiative. CF suggested I take a more proactive stance, in that regard. He noted that GN's story would likely be a significant part of the core story. Is CF not thereby indicating his own complicity in its dissemination? I remain reluctant to reengage on that front, due to the personal politics. Even if there were a simple way to introduce important BPW elements into the core story, I would have to be more forceful in doing so than is comfortable for me.

Has there been any progress in a month and a half? Not much is visible. CF did encourage me to obtain input about Falcon from Bob Collins, RD and BJ.

We did not discuss the Bennewitz case. That case alone, argues strongly for the existence of a Falcon. RD could never have pulled that off on his own.

I asked about the previously mentioned espionage element of the MJ-12 documents. CF wanted to play that down. This would have been an excuse for investigating RD, but it does seem that such pretexts are no longer being touted. This is as good an indication as any that we are focusing in now on the phenomenological scenario.

If RD had been involved in a legitimate CI program that was now discontinued, there would not now be an excuse for the Air Force to withhold that information from the DNI. If it were a continuing effort of a conventional sort, CF would also have been alerted by now. No matter how you slice this saga, it increasingly evinces a phenomenological basis.

The recent SERPO story is another element of this saga that again pushes the lone hoaxer theory beyond its limits.

A useful comparison might be with the crop-circle phenomenon. It is hardly beyond reason to suggest that all the formations are hoaxed, and done so in a collective fashion. Could a similar explanation apply here?

The main point is that the circle making does not represent any obvious breach of or threat to national security. If that had been the case, I can hardly believe it would have been difficult for British Intelligence to have identified the hoaxers. In our case, by simply monitoring some of RD's frequent trips to DC, one would likely have discovered accomplices. CF has not suggested that even this simplest of stratagems has been pursued. This is a strange oversight, considering the potential for abuse in the case of the core story and its elaborations.

[7/4]

A possibly not so minor inconsistency in the information relayed by CF was his confidence that the still classified Blue Book material is not phenomenologically relevant. One might wonder at this certainty vs. the uncertainty of the custodianship of that material.

[8/3]

Jack,

The problem with you is that you have no respect for 'mere' words. You treat words with utter disrespect, all in deference to your Holy Grail, the mathematical formula for God.

One of my jobs here is to teach you to respect words, to curtail your trash-talking, garbage-mouth ways. No, I don't expect to teach old dogs new tricks, but I expect to use you as the blind foil that you are, all for the edification of a posterity that once again learns to respect the Logos.

I daresay, I do say, that the future of humanity hinges upon this lesson. The fate of humanity is written in the Logos. This fact has long been suspected by the phenomenologists at MASINT. You and I are their proxies in the Logos war, or didn't you know that? The manner and probability of our survival as a 'species' depends on whether or not we are accidental animals or are creatures of the Telos/Logos.

Between you and me, MASINT has every base covered. We are their two hounds in the hunt for the truth. That this hunt is being conducted in broad daylight on the Internet is all according to plan.

Be careful what you say, Jack, these walls have ears. Everything you say can and will be held against you for all eternity. If you are fated to be the eternal Clown/Trickster, then you have the right script.

This is rather like Doug's and Gordon's plot in 'Kingdoms Come'. You and I are the proxies for two conflicting visions for the future of humanity and for the world itself. The jury is Out There.

In belittling and mocking my singular theo/anthropo-centric vision, you belittle humanity. Finally you make a mockery only of yourself.

It all comes down to the nature and extent of the Logos. You wish to confine the Logos to mere formulas. I say that by doing so you are committing a crime against humanity, and you are riding roughshod over the obvious facts.

You don't understand the Logos because you don't even understand mathematics. To put it simply, Jack, you posture yourself as the anti-intellectual. You respect nothing except physical power. You

respect formulas only because you suppose that they are your magic key to unlocking the cosmic power.

If you are right about this, MASINT should have been the first to know, and possibly even take you seriously. But it does appear, Jack, that they are not taking you seriously. If they took you seriously, would they not have sworn you to secrecy and inducted you into a secret physics program that would be the 21st century's version of the Manhattan Project? Has that not been your publicly expressed desire from the beginning? Instead they leave you to twist slowly in the wind amongst all us Internet 'ignoramuses', preaching to the peanut gallery.

No, Jack, this game that you and I play, much at the continuing instigation of MASINT, makes sense only if the Logos transcends mere formulas. It makes sense only if the Logos has an anthropic focus. You are the proxy for the dumbed-down, anti-anthropic Logos; I am the proxy for the smart, anthropic Logos. The Logos is vastly smarter than you, Jack. It is even smarter than you can imagine. This battle is allowed to take place in public simply because you are known by the insiders to be nothing more than my foil. Thus am I Sunfish; thus are you no-fish. You want a billion dollars to prove that the Logos is stupid; all I need are my God-given wits to prove that the Logos is smart.

All of this is written in the Monster Group, which is the closest thing to the Holy Grail that mathematics has to offer. That is why I pay attention to the MG; that is why you continue to ignore it, even at the peril of your soul. The MG is the best token we have of the smartness of mathematics. How so? Primarily because the MG is the token of the holistic nature of mathematics. It is one of a growing number of objects that casts a very long shadow over the entire mathematical opus.

To see the holistic nature of reality, you must have peripheral vision. But no, Jack, you have the peripheral vision of a greyhound with blinders chasing the plastic bunny that is your dark-energy bazooka; the bazooka that MASINT apparently treats as a public joke.

The long-term trend in mathematics is toward the realization that all mathematical knowledge is interdependent. Every part of mathematics reflects the whole, in a perfectly holographic fashion. This is why mathematics requires genius, much more than it requires computation. The holistic nature of math cannot be codified in any kind of database, alien or otherwise. It is rather an aesthetic, rather like the aesthetic of music, which is why there is such a close connection between mathematical and musical genius. This connection has often been recognized in the search for extreme talents, even by the talent scouts in Redmond.

I am quite willing, Jack, to recognize this same combination of talents in you. That should make you wonder about imposing arbitrary limitations on the cosmic Logos. You are your own walking contradiction.

It should not surprise us one iota, that the holism found in mathematics, as exemplified in the Monster Group and its unlimited ramifications, even for physics, is also found in every other branch of knowledge, science and endeavor. One cannot truly appreciate the MG without understanding a very broad swath of mathematics. Nor can one begin to understand an electron without understanding almost every branch of physics and mathematics, and still the lowly electron remains a mystery wrapped in an enigma.

Holism is the signature of the smart Logos. Holism tells us that we cannot fly the craft just by formula, or just by wire. We can't fly the craft without the critter. There is a mind-machine meld that escapes even every mathematical description. The craft is a mere extension of the visitors' collective mindset. MASINT knows that we cannot play that game without becoming an integral part of the collective cosmic consciousness. This is the whole idea of the Federation. Jack wants to short-circuit this cosmic censorship against evil, amoral genius. MASINT knows better, Jack. They likely have already learned this lesson the hard way. I am merely showing you and others the smart way.

Dan

Follow-up on the **SERPO** [\[a\]](#) affair.

From the early stages of the transmission of this story last December, it was clear that two members of the Aviary were taking an active interest in it: namely, Rick Doty and Bob Collins. It has subsequently become known that the Aviary involvement was more extensive than first appeared.

I refer you to the exchange of emails between the members of the 'Team of 5' that has recently surfaced at [Reality Uncovered](#). The Team of 5 consisted of Victor Martinez, Bill Ryan, Rick Doty, Hal Puthoff and BJ. The emails are alleged to have been liberated from one of the team members, under the auspices of some folks at [ATS](#), some of whom subsequently migrated to RU.

Early after the dissemination of the first installments of the SERPO material, Rick Doty informed his teammates that he had been informed that the original Anonymous SERPO source was JG. Victor and Bill were not informed, however, that JG was already well known to the three other team members, all with the Aviary.

Rick Doty reported that the identity of Anonymous was ascertained by him in consultation with two DIA employees. CF informs me that Rick, Hal and BJ have had a long term connection with Paul Murad, JG, and another unnamed DIA employee, who might have been Rick's second consultee.

JG is well known inside the Beltway for his distinguished service at the CIA, SSCI, NRC, DIA, BAES, and now also including Homeland Security. A more solid-gold resume would be hard to come by in that town. What also shows up on his resume is his continuing tenure on the [TIGER](#) Committee. That committee provides the nexus for his interactions with Hal and BJ. There is also a close association between that committee and and CF's MASINT committee. It is a small world that we are dealing with here.

The latest word from CF is that he is confident that JG was not the Anonymous SERPO source. End of story? Well, perhaps not.

An intermediary (***) has passed along a somewhat different slant on these proceedings.

Let me be clear for *** that I am not implying any potential truth in the Serpo story. But behind any story there are motivations, players, facts, and fantasies. Those can all add up to just a nice entertaining story. But this story also has a rather dark side with a set of motivations, players, and possibly facts that are rather disturbing. As such some of us are forced to ask some questions and try to get some answers.

The deliberate and extended implication of JG in this story raises the political ante by a significant margin.

I have always been led to believe that there was something very disturbing going on behind the Aviary antics, but now, even after all these years, it is indeed sobering to see it stated so unambiguously.

(But here is the final irony. There is nothing more disturbing in this whole bag of tricks than Chicken Little's eschaton. It is then a bald fact that CF needs only look in his own backyard for a thousand pages of a potentially very disturbing set of Q&As. One might even surmise that this is indeed his implication.)

[9/2]

But let us proceed in a more linear fashion with the above expressed concern.

We have to wonder if it is not the case that the person who here refers to the disturbing, dark side of the visitation rumor mill has not previously raised these concerns with other government officials who would

have the investigative resources to expeditiously resolve the counterintelligence issues raised here.

But can we assume that this is a counterintelligence matter? What else might it be?

<<As such some of us are forced to ask some questions and try to get some answers.>>

Who are the 'some of us', and why are they 'forced' to ask questions? Notice that the concern expressed above is not focused on the content of the stories, per se. It is instead focused on the machinations associated with the dissemination of the stories.

It is hardly controvertible that the rumor mongering herein has extended to the highest levels of the government. Furthermore, is there any question that this general topic, i.e. the phenomenology of contact, is uniquely susceptible to every nightmare associated with the problem of false flagging? The entire history of human interest in the paranormal is rife with political intrigue of the darkest sorts. As a starter, just consider the history of cults. The history of UFOs can easily be seen as uniquely potent, modern extension to the history of cults. The cult phenomenon itself may be seen as a manifestation of the perennial fascination with eschatology. No historian of these matters would seriously contend that the present global concern with eschatology has ever been matched. This is simply an explosive brew of psycho-social concerns that can and are being exploited on all sides, at all levels.

And it so happens that our very own homeboy, Richard C. Doty, has, for the past thirty years, consistently been at the center of the most virulent, and 'best' connected of all these rumor mills. Are you telling me, then, that Rick has not been a person of great interest to the large number of people who either aim to exploit or inhibit these vulnerabilities?

What's a body to do? The answer ought to be excruciatingly obvious: GO TO THE SOURCE.

Everybody and their uncle on this global stage would naturally want to go to the source, for any number of legitimate and illegitimate reasons. If I were in charge of the counterintelligence aspects of phenomenology, that would certainly be my number one priority. If the US intelligence community cannot handle Rick, then I would be flabbergasted. I once told CF that I would hold him personally liable if I were ever to discover that he was not having all of my communications monitored. In response he asked how many agencies I would like to participate. I said, 'The more, the merrier'. If that has not been the case with Rick, then we all know whom to hold personally liable.

Rick, we may be confident, is a target of many opportunities. You have heard about the intrigue of the casbah. Rick is, uniquely in this global arena, a one-man casbah. Have I made this point sufficiently clear?

It has already been rumored elsewhere and stated to me personally, by a usually cautious source, that the dissemination of the SERPO material is/was a DIA operation.

What would be the motivation of the DIA? How might it possibly be viewed as a legitimate operation? Why would the operation be made quite so transparent?

Can there be any argument that this alleged DIA operation could be viewed as legitimate only if the information being purveyed bears some semblance to some very provocative truth? Admittedly, this is a loaded statement. It does bear scrutiny, and similar such statements have been scrutinized herein. Hold those questions in abeyance for the nonce.

Where does all of this leave us with respect to the alleged matter of some people being forced to address the disturbing dark side of the SERPO saga? I humbly submit we now require a more nuanced interpretation. Based on the above considerations, we can only surmise that the counterintelligence aspects of the rumored visitation phenomenon have long since been addressed by the appropriate specialists. The BPW blog is a very unlikely venue for such matters. On the other hand, this blog would

be a very likely place to address the issues of content, i.e. the possibly dark and disturbing motivation underlying the visitors' alleged foray into the inner sanctums of the global power structure. Thus my parenthetical remark of yesterday.

Any questions?

Well, there has been some additional input from a usually reliable source.

For the time being, I am being asked to focus on the ad hominem aspect of the above saga. In particular, let us bracket the entire issue of government involvement. And what is any government, other than an ad hoc assortment of individuals?

This latest caveat does put me in a personally awkward place between two principals, and between more than a few principles. But whoever said that the war in heaven would not get messy and personal? This story is going to be one-sided until such time as I am able to garner a response from the other side.

I am told that there are two ways to interpret the information that we have to-date, concerning the SERPO saga:

1. BJ has gone totally bonkers, or
2. There is a rogue operation that has garnered access to highly sensitive venues, and so constitutes a significant threat to national security.

Wonderful choice!

Just one bizarre piece of this story is that one of these principles recently received an email purportedly from Col Richard Weaver (of MOGUL interest) claiming to also be Gene Loscowski (of SERPO interest), who subsequently referred to himself as 'her'. That bit of confusion should be sufficient to warn away the feint of heart.

Then the story gets better.

There is the matter of the two alleged DIA employees consulted by Rick Doty. The ones who supposedly helped to identify JG as the original Anonymous. My source was given their names and made a concerted effort to track them down, as mentioned previously. There are simply no individuals, who may in any way be associated with those names, who have had any dealings with the DIA. Nonetheless, the other principal, P2, continues to elaborate upon the original story, claiming that those individuals have continuing access to such sites as Area 51. Thus does P1 come to the above two possible conclusions.

The political bottom line here is that Rick Doty is no longer the sole scapegoat for the entire SERPO/visitation saga. He is hereby joined by an officially acknowledged co-conspirator, P2.

So what? Rick Doty's only official employer is the New Mexico State Police. He could simply be the most notorious rent(subvert?)-a-cop of all time. The case with P2 is rather less sanguine. P1 readily admits that he is the sole proprietor for P2's complement of highly sensitive security clearances. I continue to question P1's rationale for aiding and abetting an individual who is either:

1. totally bonkers, or
2. a major threat to national security.

P1 has not, to my mind, provided an adequate excuse for his legal responsibility toward P2 that now could legally qualify himself as co-conspirator #3, CC3.

What should I do as this point, other than call 1-800-TIPS and turn them all in?

I ask you!!

Let me remind you, however, that I did feel compelled to make a house call at the FBI's Baltimore office to alert them to the suspicious activities of P1, on and about 9/11. Look where that has gotten us!

[9/3]

Yesterday the following exchange occurred:

Dan,

You must not have enjoyed your soup this afternoon. Again you have taken a mean and unfair approach. While I continue to impress upon you my full support for [P2]'s interests and actions, you continue to lump him in with Rick. [P2] has not fabricated any documents, sources, or visitors. He has asked question regarding Rick's stories and he has attempted to get answers. Occasionally he errs in his recollections of long past events. We all do.

One of my analytical methods is to form a complete set of hypotheses. Sometimes I share these with you. You need to keep in mind that they are not of equal probability. The 99% hypothesis is that Rick fabricated the entire story. By demonstrating interest in the story, [P2] may have inadvertently generated plausibility. I often appear to support a story that clearly is incorrect in order to gain additional information from which to derive a more definitive conclusion.

I really wish you would be more consistent in expressing support for [P2]'s efforts to gather information.

[P1]

Me:

Well, how can I do that in public without raising Rick's suspicion about yours and [P2]'s motives??

P1:

You can express support for [P2]'s efforts to gather information in a way that suggests you are open to the idea that Rick's story is real.

Wonderful!

I should also add to the above, by way of clarification, that BJ/P2 has consistently described the SERPO story as a hoax.

I am not quite so sure about that, but that is a longer story. The point is that I can continue to be open to aspects of SERPO without prompting from P1.

Enough about SERPO for the moment. It would be timely, however, to recap the BPW data and approach to the core/visitation story.

On my last visit, chez CF, I was told that he was in possession of one part of a three part letter in which BJ detailed his version of the core story. CF does not know the identity of the other two alleged recipients. CF stated that he helped BJ in compiling an earlier version of this story. I did not request and he did not offer to show me the letter. I asked him for his opinion of BJ's version. He said that he had independent verification of some of the phenomenological aspects of the story, as opposed to his

skepticism on the biological aspects upon which BJ had been briefed and which was the focus of his own summary version.

To this extent did CF contradict his many earlier statements about his lack of credence in any aspect of the core story.

In the interest completeness, I feel compelled to include the following email from one of the principals, admittedly removed from its already convoluted context: (I believe that this was sent just before the above meeting)

1. The term "CORE STORY" has three separate meanings: The first was, that which I told you...but which I never told CF, and you never told CF the details of what I told you...which was invented by three persons (I was one of them) in a Denny's Restaurant in San Jose, California on the 15 of July 1986, immediately after new and veridical data had been received directly by two of us from the Director of Security of Lawrence Livermore Laboratory. The second, is the hijacked term "Core Story" (which is the one CF is thinking about) which he got from Bob Collins shortly before you had the reported conversation. There is as much difference between the elements of the "Core Story" I told you, and the one Collins told CF as there is between ... well, night and day. I have serious problems believing Collin's Core Story too, as much as I do in believing SERPO...both of which are grounded in fantasy, are phantasmagorical to the extreme...and possess zero data or circumstantial testimony from credible government sources. The Core Story I told you is well supported in both. Hence, there is no relationship between the context CF was inside of looking out, and yours from the outside looking in. That is the problem with lack of detail: it must needs lead to lack of context. (I can't take the time to discuss the third "Core Story" which CF may have also been referring to...just ask him to define for you..."CF, what are the key elements of the "Core Story.?"

2. I know what CF means by "Phenomenology" in detail...having discussed that single term with him for many years and many hours, and I have a decent Idea of what you mean by the term, having discussed it with you for several years and several hours. They are not even close in context to each other: thus, you were each talking about different phenomenology.

3. "Opined." CF, as we both know, opines about many things, and well...changes his opinion as a function of each piece of new data. The half-life of his "opine" can be several milliseconds. Thus: the context itself of his "opine-ing" is meaningless.

I could go on and on...but in short: sound bites do not a rationale` make...when they contain words with self-referent meanings across many years, many people, changing contexts, and new information.

I stand behind every word and nuance of what I said.

No one is telling a lie. (at least...to the extent you are telling the truth with the phrase: "...those were his exact words.")

I disagree with several of the opinions and 'data' given here. But you see that it is no mean task to thread one's way through this thicket of contradictions. Should I not have thrown in the towel long ago? Easier said than done, in my case.

The political bottom line here is a continuing, very belated and rather public investigation of Rick Doty's involvement in the UFO arena, the latest aspect of which is his involvement in the SERPO saga.

Notice though that there is what seems to be a shell game on the side here. It seems that the consistent and emphatic denials about SERPO are being used as a cover for some belated and nuanced admissions relative to core story. Just a little slight of hand.

In public Rick is getting his wrist slapped over SERPO, but more privately, his much more significant core

story is being provided with some very convoluted but unmistakable admissions. When attempting a downfield tackle, watch the feet, not the shoulders. That is my homespun advice to any intrepid observers. SERPO is at least a smokescreen for some behind the scenes reshuffling of the deck.

[9/4]

Allow me to continue with a recap of the 'visitation' situation.

Here is what we know:

1. 28 government officials are known to have been given official-seeming briefings about the visitation. Those individuals are allegedly in the process of being debriefed. Their names are known to CF and BJ.
2. CF & BJ collaborated in a preliminary compilation of some of this data. A more complete version has been distributed in segmented fashion by BJ to CF and at least two other individuals.
3. CF is now on record here as not objecting to his being characterized as having independent validation for some aspects of the visitation story.
4. CF independently acknowledges a 'serious phenomenological problem' in this context.
5. Rick Doty has been investigated on numerous occasions by the FBI concerning his alleged trafficking in allegedly classified government documents.
6. Some of those ostensibly faked documents contained real information that had been illegally passed to Soviet agents, this per CF.
7. Col. JBH has been named repeatedly as being a potential material witness to the possibly subversive activities of Rick Doty.
8. JG is the highest level US official to have been implicated by other members of the Aviary as an information conduit. This only very recently and in the SERPO context.
9. James Woolsey is the highest level US official to be acknowledged as an Aviary confidant.
10. CF acknowledged a few months ago his participation in a renewed investigation of Rick Doty's activities and contacts.
11. CF admits here for the first time that he is duty bound to investigate a dark and disturbing side of the continuing SERPO/visitation saga.

Summing up:

1. The visitation story has been and is being exploited in a dark and disturbing manner that has implications for national security.
2. CF is not the only US government official to be aware of and concerned by this problem.
3. The BPW site continues to serve as the primary public outlet for the details of that concern.

Would it be merely self-serving on my part to point to this last item, #S3, as possibly being a significant fact amongst the others?

I believe that I can state without fear of contradiction that if the BPW medium is intended to be taken as an integral part of the message that is often alleged to be associated with the visitation, then that one fact is the most significant fact amongst all the others.

What else could the R&D show be about if it is not about the message? I ask you.

Is the R&D show just another accident of history? The whole point of the visitation is that human history has a cosmic context; that, indeed, it is an integral part of a universal teleology. This site remains the only attempt to explain the visitation that has even a semi-official sanction.

What may reasonably be inferred from the implied official sanction being afforded to the BPWH? This

sanction is either part of the problem or part of the solution.

Problem:

- The BPWH is intended as further disinformation in conjunction with all the other disinformation that may be associated with the alleged visitation.

Solution:

- The BPWH is the best known public explanation for the now officially acknowledged visitation phenomenon.

In either case, the many government officials who have been made aware over the years of the long continuing R&D show are privy to and complicit in the BPW problem/solution aspect of the alleged visitation phenomenon.

The degree and scope of that official complicity continues to be extended and acknowledged, through the auspices of this website, by CF on a frequent basis.

In either case, there ought to be more than a sufficient number of actionable items provided herein to easily justify at least one high-level, public inquiry into these matters.

Furthermore, it is my continuing suggestion that this site is a proper locus for such inquiry. It appears that this suggestion is being treated seriously.

I am sure that there have been and will be objections to the apparent complicity of government agents and representatives in the metaphysical agenda presented herein. It is doubtful that such complicity is undertaken lightly. Probably it is viewed as an ad hoc arrangement that is considered to be the lesser of many possible errors of commission that must be assessed in the very peculiar circumstances described at great length in these pages.

[9/5]

Acclimation.

It is widely considered that there has been a concerted process of acclimation to an alien presence underway probably at least since Orson Welles' War of the Worlds broadcast in 1938. There has not been a time in history when alien beings have not been featured in nearly all cultures. However, there is ample evidence that the Aviary has contributed, directly and otherwise, more than its fair share to the Hollywood portrayals of government complicity in that presence.

It is the contention here that the R&D show is where all that 'rubber' meets the road. This site continues to be the primary locus for the official acknowledgment of that complicity. This is the big 'ratchet'. Once this gear is turned, it does not get unturned.

Yes, this blog is the weather cock for government disclosure. It is sufficiently detailed to record even the smallest eddies in that current. Yes, there are the frequent partial retractions and amendments in the short term, but, on a monthly scale, I challenge you to find where this ratchet has ever slipped a gear. Hollywood and the rumor mills are all over the lot, ebbing and flowing, flowering and wilting. But not so here. When the water goes under the R&D/BPW disclosure bridge, it doesn't come back.

It is very important to maintain such a channel of information. It takes a long time to calibrate and stabilize it. It would not be easy to reinvent this conduit. There can only be one at time, for a time. Such

a channel is not established on a whim. Is it not credible to suppose that this medium is also intended to be part of the message? It would be incredible for it not to be so.

The Hollywood version of visitation is a great mish-mash of good and bad news. Here, too, there is good and bad news, but it is fit together in a nearly seamless, coherent fashion. The good and bad all depends on one's point of view. To stay on the positive side of these phenomena, we must move forward. We are the donkey. God holds the carrot and the stick. It behooves us to pay attention and follow the bouncing ball.

[9/8]

Here I am in Salt Lake City while my wife attends a meeting about the future of libraries. SLC [a] is home to one of the most highly acclaimed public libraries in the world. Distinguished speakers include Joe Firmage, a name familiar to ufologists. CF had been asking me to track down Joe in connection with our Hollywood initiative involving Gordon Novel, Jack Sarfatti and Doug Ivanovich. Joe and Doug had worked together a few years ago. I asked CF if he wanted my wife to convey any message to Joe, but I have not heard back.

CF is suggesting a second annual Aquarium meeting for next week. The entertainment will be some Richard Weaver/Gene Loscowski impersonators, following-up on the item from 9/2, above.

On Wednesday and Thursday there was some back and forth between some of us Aquanauts concerning the reliability of our memories. This topic arose in conjunction with the alleged involvement of JG in the SERPO saga. I excerpt two of those messages:

This from CF to BJ:

I really appreciate your response. Part of the problem is that Dan imposes a dimensional shift in his reporting of my conversations. Indeed I did raise the issue of you having some form of false memory syndrome and then did a superficial review with some of our mutual friends to reject this hypothesis. As you know, my analytical approach is to include as wide a range of initial hypotheses as possible, eliminate those that can be treated superficially or linearly, and then focus on those that require more complex parallel analyses. Dan shifted the focus from the complex possibilities to the superficial impossibilities. For example it is just as clear that you are not suffering from some sort of false memory syndrome as it is that a delegation of Americans did not visit a distant planet.

Then me responding:

[BJ] et alia,

Wonderful! If we combine [DF]'s point of a nearly universal memory glitch syndrome (UMGS) with [CF]'s statement about the probability of interdimensional travel, then we have a near certainty that some reasonable facsimile of SERPO is true. I agree.

[DF]: << Having said that, I still believe that you [BJ], [CF] and Dan hold all the answers to all cosmic secrets, however vehemently you deny it, and I don't own a dog ;-)>>

I second this with the caveat that we include [DF] in that mix.

This same statement could also be applied appropriately to virtually any combination of four people on this planet. The main difference is that we have callings, obligations and opportunities on the cosmic stage that are simply unsurpassed. That fact brings our universal potentials more to the surface.

No other functioning group is in such a position. That entails an additional collective responsibility.

Is this not true?

Am I holding my breath waiting for a cogent response? No.

In the meantime there has also been some back and forth between me, DF (Damselish) and some folks at RU concerning the FBI's possible involvement in the SERPO saga.

I am experiencing my own UMGS about this matter, but now that DF has administered some RMT (recovered memory treatment) it is slowly coming back to me.

Here is another thing that I may still be confused about:

Some months ago (a year ago?) Joe Stefula told me that he had alerted the FBI to some new and allegedly classified material that had surfaced. Actually, Joe had asked me to take up this matter with the Baltimore office of the FBI, to follow up on my two previous visits there. I had begged off of this task, and Joe went ahead with it himself. I'm thinking that this may have been in reference to some of the documents contained in Bob Collin's EfD book. These were documents allegedly provided by Rick Doty. I was told later that the FBI had contacted RMC and BJ about this matter. They knew better than to go after Rick for the umpteenth time. These may have been some of the same documents referred to by CF, as mentioned above. I don't recall now that any of this directly involved SERPO, beyond the indirect linkage stated by CF in the 9/1 entry. Also recall the 6/26 entry wherein CF was threatening to ask the FBI to serve warrants on people involved in the circulation of the MJ-12 documents, as being possible material witnesses to treasonable activity. I have not been further informed about the status of that threat. [10/23/06 -- n.b. CF has since stated that this info from BJ about the FBI is not accurate. **RMC** [\[a\]](#) confirms today that neither was he so visited.]

I hope that this helps to clarify some things that have been weighing on some people's mind's, or so I'm told.

Still not having exhausted the spare time that weighs so heavily upon me, I return to the topic of the Dick&Gene she-male impersonators promised for next week. I thought that I had mentioned on these pages about the last 'aquarium' meeting. I did mention it in several emails posted to several lists, I believe. There are a lot of emails out there that ought to be collected by someone who has even more spare time than myself, as if that were possible.

In anticipation of the meeting promised for next week, it would not hurt to recall the previous such affair. I was not happy with that meeting. It turned out to be another one of CF's signature bait and switch events. There have been more of these than I care to recall, especially not in semi-public. These may be partly to blame for my UMGS problem, them and a stroke brought on by them, at least in part, no doubt. Will I get medical care in the event of further job related debilitations? I believe that BJ has already offered free consultations. I don't know the full extent of that consultative coverage.

Joe Firmage gave a thirty minute talk this afternoon on his [Digital Universe](#). I suspect he is too much caught up in the management of that nascent enterprise to be able to become meaningfully re-involved in a cosmic Hollywood initiative.

So there we were at the [Clarendon Grill](#), sometime last fall, I believe it was. There had been an attempt to have a meeting that summer, but I had been run off the road on the way there. This time it was Tom Morgan who had the car problems. Present were CF, me, Mark Pesses, Bruce Maccabee, Stingray, Angelfish and nearly a dozen of CF's coworkers. Everyone was given a fish name label upon entering. It turned out later that at nearby tables happened to be at least two individuals who immediately reported

back to BJ. Shades of Banquo at the banquet! I had been told to have a short presentation prepared. I did not, but it hardly seemed to matter. None of the suits seemed have any idea why they were there. It may have been their normal lunch table. In my projected voice I did make known my disappointment with the lack of any visible agenda. I later apologized individually to the working stiffs who were unwittingly roped into the proceedings. CF told me that was a good move because some of them might subsequently be assigned to assist TM in unspecified aquarium duties. The observers reported to BJ that his name was brought up several times during the lunch. I'm trying to recall what the connection was, but there are too many for me to be able to keep them all separate.

You see that there is a sterling foundation on which to build for next week.

[9/9]

This from CF yesterday to us other three fish:

I just wanted to let you know that during the past few days I have been involved in several e-mail exchanges with Rick Doty. In those exchanges, Rick has claimed not to have accessed SANDIA, LLNL or sensitive military installations since his retirement from USAF. He also has claimed to have no involvement with UFOs since January 2006, no knowledge of the source of the names of DIA employees linked to SERPO or the identification of [JG] as Mr. Anonymous. These claims appear to conflict with what most of us generally perceive as reality. Nevertheless I have no strong evidence that counters his claims. I would appreciate photos or other evidence that I could share with Rick that might seem to counter his claims. I certainly want to extend to Rick an opportunity to demonstrate he is not involved with SERPO or UFO stories as he claims. But if true, then who was it that escorted [xxx] into sensitive military facilities? Since I first heard of Rick Doty there have been perplexing stories of multiple Doty's. Perhaps his dimensionally shifted twin is the culprit, but I would not know how to differentiate between such otherwise identical Dotys. Any suggestions?

DF and I believe that we do have access to such information.

One sticking point is that CF is subsequently demanding photos. I have pointed out to him that any unauthorized photos taken on a military base would subject the photographer to arrest.

I have stated that we ought to be able to obtain a sufficiently detailed description of the secure vault that was accessed by Rick to enable the interested parties to confirm that this did happen. This entails negotiation with a third party who was present. That may take a few more days.

[9/10]

Yesterday CF sent the following:

Please provide any photos that document Doty accessing secure military facilities and I will forward them to his supervisor for positive identification. I do not want photos of Doty attending UFO conferences, standing outside military facilities, or doing any of the activities common to UFO investigators.

I respond today:

I have returned from Salt Lake City, and [DF] and I have had a further discussion.

You are presenting us with a moving target. Rick told you that he has not been involved with UFO matters since January. We have direct access to hours of videotape that contradict Rick's testimony to you.

We all know then that Rick Doty is lying to you, the intelligence officer who is in charge of the counterintelligence aspects of phenomenology.

You do not dispute the fact that Rick Doty took the reporters onto Kirtland AFB. We have the word of those two reporters that Rick, at the very least, escorted them inside of what appeared to be a secure vault at that base. Does not the preponderance of the evidence favor the testimony of the reporters over that of Rick Doty to you?

This must tell you then that you have on your hands the distinct possibility of a major and politically very sensitive breach of national security.

You raised this issue to us. We have returned the ball to your court. What do you now propose to do about it?

With the following addenda:

The larger issue here is whether Rick is a lone actor in his promotion of government involvement in the UFO phenomenon.

In this regard, it is interesting that Gordon Novel has very recently weighed-in to support the SERPO story. He has claimed to be doing so to a significant degree under your aegis.

As you well know, I have a vast amount of evidence to support Gordon's claim that you have aided and abetted him on many occasions in his quest to demonstrate government involvement with UFOs.

My suggestion then, [CF], is that if you wish to get to the source of the rumors suggesting government involvement with UFOs an obvious starting point would be with your decade long involvement with Gordon Novel on this topic.

Since I was the one who introduced you to Gordon, c. 1994, I would be a material witness to this decade long saga. As you should well imagine, I am more than willing to offer my testimony with or without benefit of any subpoena.

Then DF responds to something earlier from BJ:

Hold up [BJ].....[CF] stated that Rick told him that he has had NO involvement in the UFO arena since January of this year. You and I both know that is not true. He also informed [CF] that he had not accessed Kirtland AFB since his retirement. He was showing visitors around that base this past March. Now, what exactly are you suggesting here? Either [CF] is lying or Rick is lying – which is it? There is precious little context discrepancy here [BJ].

[9/11]

That was yesterday.

This morning there was a lengthy and somewhat convoluted convo with CF.

It does appear that, once again, Rick is being let off the hook, at least partially. Even if Rick had escorted a reporter into a vault at a military base, it would be very difficult to prove that the vault in question was actually meant to be secure at the time of entry. Vaults are periodically made 'sterile', and it would be difficult to demonstrate that this was not the case in this instance.

Does this mean that Rick is off the hook again? Well, not exactly.

This is not the main issue here. I am being led to think that the main issue here is coming back to the alleged DIA contacts, which may or may not be mainly a Rick problem.

'Fishing' (phishing?) is the word of the day. The two names, that may never have been given except by Rick to BJ to CF, might have been part of someone else's fishing exercise, possibly unbeknownst to the named individuals. This is a very common intelligence trick: you shake the tree and see what falls out. This a very specific kind of shaking, i.e. fishing. The two names came up in connection with the alleged outing of JG. We were told by CF that the names were not showing in any of the obvious places. I had then ass/u/me/d that they were fictitious names.

Well, either they were fictitious or not. This would not be a continuing saga if they were, assuming furthermore that I am getting a straight story. So, following the bouncing ball, they are not. What then are they?

Now we enter Dan's crazy/spin zone. There must be something about those names that is raising eyebrows. What is that something, and, perhaps even more significantly, why do you and I have a need to know about it?

The names are not nothing. They are something sensitive. That sensitivity must relate to phenomenology, otherwise we would not be in this loop, or all of this is just more disinfo being piled higher and deeper.

At present, this is being presented as a possible fishing problem. Some third party wants to shake down more information about those two individuals. This other party at least knows that they are persons of (phenomenological?) interest.

If this were an actual CI exercise, we would not be here, now would we?? So what is going on? Something for sure is getting piled higher and deeper. This probably is about national security, but not in any conventional understanding of that phrase.

[9/15]

My understanding is that the reporter in question is now stating that Rick did not take him to a secure location within a military base this past year, as previously stated here.

Meanwhile CF has contacted Rick's supervisor in the NMSP concerning threats made to Shawwna. CF has made some of his correspondence with Rick available to someone at the RU forum asking him to withhold any posting of it for another couple of days while Rick is allegedly dealing with a personal matter. This correspondence indicates that Rick is refusing to cooperate, and instead is making threats against CF.

It is my understanding that Rick has been put on administrative leave for some weeks as a result of the earlier threats which are posted on RU. It is my further understanding that BJ remains supportive/defensive of Rick's role in the SERPO affair, while he personally supposes that SERPO is largely a piece of disinformation. TBMK, BJ also remains open to aspects of the core story, as does CF to somewhat different aspects. It remains unclear as to what if any is the overlap of the respective aspects. CF does discount the biological aspects presented by BJ.

Let us suppose that there are no major developments in this story over the weekend. Where will that leave us?

Will any new light have been shed on SERPO or the core story? It does appear that Rick's personal stability has effectively been called into question. This can only detract from whatever remaining credibility he may previously have had. At this late date, it would be very difficult to simply factor out Rick's very significant contributions to the core story. If Rick is permanently sidelined and BJ's and RC's credibilities are correspondingly impugned in the process, this then leaves the fate of that story largely in the hands of CF.

Might one speculate that this outcome was an intended consequence of the SERPO affair? That would be a stretch, but hardly beyond reason.

[9/16]

Ed Komarek called last night. Since his run-in with Michael S. at the Hawaii Exopolitics meeting last June he has been in contact with someone purporting to be a former NSA person who was allegedly involved in a continuation of the visitor phenomenon as outlined in Collin's EfD. This person turns out to be another hoaxer. Now Ed claims to be working with some folks at RU who are looking at the possible Hollywood connections of his case and the Serpo case.

There had been a long-term aviary involvement with Steven Segal. Both CF and John Alexander were directly involved in the writing and/or reviewing of scripts. Joe Firmage, et al. have been involved with Doug Ivanovich as mentioned above (9/8). Kerry Cassidy also has a script in the works, we understand.

It has long been contended that if there is a disclosure process, then clearly the entertainment media have been involved in it, rather to the exclusion of the news media. This would be a sensible stratagem.

It is possible to analyze the recent Aviary politics in the light of this process. It is possible, for me at least, to speculate that the recent Serpo initiative, was actually a counter-initiative to EfD. Rick & Co. were taken by surprise and attempted to horn in on it. Ultimately they were thwarted and exposed. Rick did not take this kindly, and ended up being suspended from his NMSP duties. This is a possible next-level interpretation of the confrontation between Rick and CF. One might further suppose that this public confrontation will bring CF's connection with SF under greater scrutiny. How will that be handled, one might wonder?

[9/18]

Rick has until Wednesday to respond positively to CF's request for cooperation before he lodges a formal complaint with the NMSP. He remains doubtful that Rick will respond. Rick is between a rock and a hard place. It is no small matter for an officer of the law to suborn testimony to a federal agent, i.e. BJ who is working under various federal code-name clearances, overseen by CF. On the other hand, if Rick has any real sources, these should have been reported immediately to the NMSP on the clear suspicion that they were trafficking in sensitive information. Rick is not a journalist. He is an officer of the law. He has none of the lenience usually granted to the former. CF avers that the local police are deputized to investigate matters pertaining to national security, in lieu of the FBI who have long-since tired of investigating officer Doty.

But then there was something else. CF expects that Rick will respond more forthrightly to an internal inquiry. How do we know that? Someone please tell me! Or has my memory failed again? Not so funny. Am I supposed to be making book? What exactly is my role and your role? Suppose Rick did come up with a real name? Or not. End of story?

[9/20]

Later today I'm expecting to receive from CF his correspondence with Rick, concerning Rick's involvement in the SERPO circus earlier this year. I will post that to a temporary page here, just to allow the interested parties time to transfer it to their own locations. I don't expect there to be any attempt to conceal the identity of CF in that correspondence.

There is no point for DF and me to involve ourselves in this controversy any more than we are already implicated through an association with CF. DF continues to be more the skeptic relative to the core story than am I.

Where we go from here is the question of the day. That depends in good measure upon the outcome of any further investigation involving Rick's alleged DIA sources. I understand that a third name has surfaced in that connection. CF has terminated his correspondence with Rick at this point. The only ongoing investigation would be internal to the NMSP, presumably with some feedback to us. If there were any actual involvement of the DIA beyond what is already known, I don't know if that information would be conveyed to us.

That Paul Murad of the DIA may have communicated with Rick about SERPO is quite possible, but whether he was the source of any possibly sensitive information about other DIA personnel is quite another matter. That issue could use some clarification.

It will probably take a few days for the dust to settle, before we can see the way forward, if there is such a way.

I was reminded yesterday of accusations that Rick and Victor had made against one of the RU people, highly improbable accusations involving national security. CF dismisses these out of hand. We can expect a sharp response.

[9/21]

We are being treated to the spectacle of an aviary meltdown, as CF goes after Rick in a rather public fashion. Given that there are (at least) two sides, which is which?

Ostensibly Rick has been on the side of disclosure these many years, he being the chirpiest of the birds. CF has his own methods of apparent disclosure, so which is which? It could be that Rick is actually on the cleanup-up crew for the inadvertent disclosure. This may have been the case with Serpo, where Rick may have shown up shortly after the fact. Even if he were the primary perpetrator of Serpo, it still could have been intended as further disinformation. In any case, we are now witnessing a clash of the Titans, after all these years of mutual neglect. The fact that this is being done in semi-public on the side of CF does argue for his being on the side of the angels, but let us not rush to judgment with such preliminary information about such a complex situation. But if this were the case it would signal a major changing of the guard or shift in policy.

Might it merely signal that the cleanup process is deemed complete? Possibly, but that is not the kind of vibration that I am picking up. That would leave me as the final mess in the operation. Had I been in charge of such, I think I might have picked some other fish to be the tail-end, i.e. eschaton/caboose, on this little choo-choo train. If there is a gas-leak, don't go hunting for it with a lighter. Plus, quite frankly, I don't think I would have left that 9/11 flag flapping in the breeze. Someone is surely thumbing their nose.

[9/27]

You were correct that my interest is not specifically in Doty. My interest in temporarily removing Doty from the plot is to test whether another actor will fill the role. Dan had commented several months back that the story might have created Doty rather than the other way around. Indeed your viral hypothesis may benefit from some refinement. Individuals that are infected do not simply become part of a larger sickness pool, but rather they fill specific and unique niches. But how unique are these roles and what

determines their specifics? With Doty temporarily removed, will someone fill in as simply another of the mythical and indistinguishable Dotys? Or will that someone fill in with unique characteristics clearly distinguishable from Doty? Will that someone move the story forward to the next chapter?

Yes, this is a question that may be of more than academic interest.

[10/5]

I am having difficulty making sense of some recent aviary/aquarium related **developments** [a]. I can keep my mouth shut or I can speculate. My rule of thumb these many years: if in doubt, put it out.

Coming to the fore in the last few weeks is a contention between CF and TF. I understand that they will be meeting today. The underlying issue appears to be CF's increasingly proactive role relative to the aviary. It would be difficult for me not to see this from an aquarium perspective, and thus the new (self-?) designation for a frequent fellow traveler.

I speculate that the underlying issue involves disclosure, but that can cover many possibilities. It would be very difficult to ascertain who is on which side. The complicating factor is the problem of containment. Apparent acts of disclosure, may simply be exercises in creative containment.

The two recent episodes of 'disclosure' on the part of the Aviary are RC's EfD book and the SERPO affair. Both of these very significantly involve a single actor, RD. RD is the spokesperson for the traditional aviary. The reactivation of the aquarium, i.e. the R&D show, in 2004 was coincidental with the publication of EfD, based on information from RD. Late in '05 came the the first SERPO installment. Late this spring came the (counter-?) revelations concerning RD's involvement in the dissemination of that material. These revelations led to escalating exchanges between between the pro and con sides resulting in RD's temporary suspension from his constabulary duties.

Over the last several months CF has demonstrated an increasingly proactive interest in this saga, particularly in the question of whether RD may have revealed or attempted to obtain any classified information, i.e. the alleged names of government officials. In the process of that investigation, which now seems to have been concluded negatively, CF raised a concern about TF's cooperation. Today's meeting ought to be an indication that this secondary issue is being favorably resolved.

While all of this has been going on, there has been some escalation in GN's activity relative to his RAM project, another matter in which CF is participating, and in which I have become involved to a degree. Interestingly, here again, there appears to be some contention between CF and TF, but with a reversal of their roles, to the effect that TF is being obstructive. Setting these two dramas side by side gives the impression of two experienced beltway warriors carrying on a battle by proxy, with GN and RD being their respective proxies. And me? Obviously I am struggling to stay above the fray.

In the thick of the battle, it does appear to be a conspiracy of dunces to bring about MAD. But I doubt that either side wants a MAD outcome. The A/A has had its uses over many decades, at the very least it is an instrument that should at least be kept in mothballs, if nothing else. Another more speculative treatment would suggest a shift in management relative to the CF/TF axis, with CF representing the new guard or Aq/Av, i.e. metaphys/phys. However, the GN/RD duality evinces very little of this latter polarity. The main contention between these two is the question of whether or not there exists a RAM, i.e. reverse-engineered alien machine, a detail that pales in significance relative to the alleged concerted visitation itself.

After meeting with TF, CF continues to push for continued disclosure of all information pertinent to the

intersection between RD and UFOs. CF urges that I meet with TF to further this cause. I have a call into TF requesting such a dialog, and hope to be able to report on it here if and when it transpires.

In the past, TF has refused to report directly on hearsay information relative to the alleged government involvement with the UFO phenomenon. This reticence is stated as a desire to protect sources. Now that RD has been singled out as a problematic source, there is an opportunity here to attempt to clarify the allegations concerning government involvement by attempting to segregate out, to a greater extent than was done in EfD, those allegations that have surfaced primarily through the auspices of RD. Since RD is the primary known source for all such allegations, this would be a significant step toward resolving this complex issue.

In the past, TF has confided that he is personally against disclosure. This may seem difficult to reconcile with his considerable history of activism in this arena. His personal position on this matter is due for clarification following the SERPO episode. His view has been that there was ample justification for the alleged policy of non-disclosure, though he has never specified what that is.

It would have to be considered a useful step to provide, for the first time, a semi-official channel for disclosure. TF and RD would be the first subjects to be volunteered for this process. The fact of two individuals who have previously collaborated setting the example for coming forward under the semi-official auspices of CF, would set a significant precedent. The alternative would be to set up a Congressional investigatory body. Any others who feel they might have something to contribute are invited to watch this process, and make their own decisions. In the meantime there would be an ad hoc panel of skeptics to vet the testimony as presented. I don't see that there is anything to lose in this attempt at candor.

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4/4/06

Rather Good

<http://bak.spc.org/everything/e/hard/texts2/kaplan.html#top>

xxx,

Yes, rather good. It deserves to be circulated to these lists.

This is postmodernism at its best.

At its best, however, PM is unable, by its own internal logic, to effectively criticize the scientific worldview. The only way to criticize one construction is to offer another more inclusive construction.

If that other, more inclusive, construction is not essentially Leibnizian, then we have not the foggiest notion of what it could be.

Yes, the mind abhors a vacuum. And so does a mindful nature. Science attempts to fill that vacuum with atoms swerving in the dark. Was any more preposterous hypothesis ever put forward? Has any hypothesis ever been more slavishly idolized by every would-be master of this universe?

Dan

Then there is.....

Alexander Batthyany and Avshalom Elitzur (eds.), *Mind and Its Place in the World: Non-Reductionist Approaches to the Ontology of Consciousness*, Ontos, 2006, 323pp., \$94.00, ISBN 3937202986. [Reviewed by William Seager, University of Toronto at Scarborough](#)

[10/15]

Dan:

Might be a good idea for you to e-mail a brief CV of you[r] own to [...] They don't know who you are or how you fit into the meeting vetting process on RP's behalf.

Mr. **Smith** [\[a\]](#) goes to Washington:

1975. reads Jack Sarfatti's *Beyond Space and Time*, begins learning about anthropics, and going on to metaphysics.

1977. a Sophia encounter

1978. 2nd masters in physics, from Univ. of Md.

In between: freelance computer programmer in and around Baltimore.

1991. Phenomenological interlude seeming to result in connecting with CF/RP in DC. First time that CF

has heard of eschatology.

c. 1995. meets with Chris Straub of the SSCI. Introduces Gordon to CF.

1998. almost introduced to James Woolsey by CF. Glass ceiling effect?

In between: interesting interaction with CF on and about 9/11/01, as reported to FBI. Very little contact otherwise.

2004. resumption of R&D show.

2006. interactions focusing on RD, GN and one other avian.

To learn about the end of physics, Google on Peter Woit and Lee Smolin.

[10/16]

The end of physics hypothesis has gone mainstream, just in the past few months. The next intellectual shock will come when this fact is linked to another idea coming out of physics, this from Robert Laughlin of Stanford University: <http://large.stanford.edu/rbl/books/b01jan02/index.htm>. As stated in Wikipedia: this book is an argument against the overuse of [reductionism](#) in fields such as [string theory](#), and emphasizes that the future of physics research is in the study of [emergence](#). But I wouldn't hold my breath. This is where some sort of external political intervention will be required to jumpstart the necessary linkage of ideas.

'Consciousness Makes a Difference: A Reluctant Dualist's Confession' -- Avshalom C. Elitzur. In this [introduction](#) to his book, mentioned above Avshalom claims a to have an irrefutable argument for interactive dualism and against materialism.

[10/17]

Avshalom avers that the mind/body problem is real, otherwise it would not be so baffling. There is no other problem in the world that is anything like it, nor even approximating its conceptual impenetrability. If it can be argued to be a pseudo-problem, then there are no genuine problems in the world. If it is a real problem, then we can be reasonably assured that our understanding of the world will require an alternative to materialism/physicalism. Dualism being incoherent, this leaves idealism as our only path to coherence. Why is holism such a bugaboo to the modern mind? It has to do with all our compartments. What will we do without them? It is all about the tragedy of the commons.

[10/23]

The following was sent out on 10/19:

Chris,

The message? I recognize that the interpretation you give below has become the standard view/version of the message and its disturbing nature.

This version, however, only partially resembles the version to which I happen to subscribe. It is based upon the modern scientific worldview and states that the visitors are from 'Planet X'. In my (postmodern) version the visitors are from 'Dimension X'. The visitors do not come in space ships; they come through portals that may sometimes appear as flying saucers.

So, yes, I am a radical immaterialist or idealist. We are residing in a virtual reality, an actual (dream-like) creation in which all sentient creatures participate along with whatever additional cosmic intelligence there may be, which may be viewed as God-like. What we so blithely think of as reality is actually the construct of a cosmic conspiracy in which we are the unwitting, now about to become witting, co-conspirators.

In other words, the world is indeed a stage. Deep space and deep time are merely the phenomenological appendages of any sentient existence that is designed to function in a pseudo-independent fashion, i.e. independent of the Creator. This is merely a slight restatement of what is commonly referred to as the Strong Anthropic Principle (SAP). Phenomenal nature is the veil that necessarily conceals a self-revealing God.

So, yes, the Creationists are right about the origin of the world, but wrong about its substance, because they are dualistic (mind/spirit vs. matter). There are two great spiritual traditions: theism and pantheism. The theists are right about there being a Creator, but wrong about there being any real distinction between the Creator and Creation. That distinction is only an illusion (Matrix-like) meant for the temporary benefit of us creatures. The pantheists are right about their metaphysical monism, but then they mistakenly throw out God along with the dualistic bathwater. Wrong move. Panentheism (Whitehead) was a partially restorative effort.

All of these issues have sailed right over the heads of virtually every ufologist. The Buck Rogers mindset of the ufologists has greatly muddled these phenomenological waters, and so they have been the unwitting co-conspirators in this sixty-year cover-up. Not to say that their confusion hasn't been aided and abetted with strategically planted bits of disinformation. The Serpo story is a case in point. It was designed to partially disguise the actual interdimensional nature of our ongoing cosmic intercourse.

Disclosure, then, is actually our awakening to the illusory nature of our 'reality'. It is the parting of the veil of nature. It is simply the final revelation/apocalypse that is the historical basis of the theistic tradition, i.e. the self-revealing, self-concealing God.

That is, what I claim to be, the message behind the visitation. The three main visitors (EBE1,2,3) may be viewed then as the actual fulfillment of what used to be merely the apocryphal Biblical story of the Three Magi (as in Majestic, etc. and bearing gifts from afar). They were here to help prepare us for our inevitable awakening.

How do I know this? Mainly because of a very well-directed nudge from 'Sophia' about thirty years ago, and some help from Jack Sarfatti's 'Space-Time & Beyond' (1975), etc. How do I intend to prove it? Simply by continuing to provide an intellectually/spiritually coherent focus for an ongoing (accelerating?) process of disclosure.

Dan

On 10/18 the topic of **Korea** [a] was raised. This requires a little recap.

Let us recall the 'axis of evil'. In that case Iran and Korea were linked. UG has recently confirmed that he was called to DC last spring to brief GWB on Iran. Now we have the other end of that axis. We know that the Shiites are strong on their millennialism. Ahmadinejad is widely seen as a Y2X contender. On the other hand, China, whose proxy is NK, is extremely nervous about the millennial likes of the Falun Gong and the Moonies, while us Westerners simply yawn. Is it possible the the axis has two poles relative to Y2X. Who is Iran's sponsor? Is it the Y2X friendly faction of the 'Illuminati'/Sufis, putting the squeeze on GWB and CF?

If someone were to ask my opinion, that is certainly where my biases would lead me. Then what?

If there is a next step it is to Hollywood. I'm ready to fly there on a moment's notice. DI is the man on the spot. He seemed favorable to the BPWH on Friday. Has he since been read the riot act? Is he inside or outside the circle of aquarium untouchability? Will GN help or hinder the Y2X initiative?

Yes, it would seem that Hollywood would be the best place to play out this hostage crisis. It would be a remake of the 1980 hostage crisis. The [dailies](#) could be posted right here. This could be interesting. So maybe there could be at least a virtual drama.

All we need now is a serviceable treatment for this updated version of *Kingdoms Come*. And what will be the update on the 1/21/1981 political denouement?

[10/24]

Synchronicity [a] control: on 10/14 I mentioned a review of *Mind and Its Place in the World*. One of the contributors is Peter Lloyd. Peter sent two emails on 10/21 referencing this website. I don't recall who sent the reference to the book, but Peter had recently met with Jack in Paris. Peter currently resides in Malta. A collaborator of Peter's is Susan Waitt who has been contributing on Jack's list for some time. It was Susan who sent the BPW link to Peter.

Active idealists constitute a small world. That Peter and I had not run into each other earlier, indicates that our individual radars are not what they could be. Jack is our mutual radar man in this and many other respects.

Having said this and recognizing Peter's perspicuity in tracking me down, I will move on to an instant critique. But first the links:

[Peter B Lloyd home page](#).

[Consciousness and Berkeley's Metaphysics](#) (1999).

[Paranormal Phenomena and Berkeley's Metaphysics](#) (1999).

And next some politics. In his comment on the second book, Peter mentions Dale Graff as having been an inspiration for that book. Peter may not know that Dale is a member of the Aviary. If the Aviary were a positively functioning group, Peter and I might have been linked up long ago, but alack-alas. Dysfunction rules.

I regret to say that our own CF is the source of much of that dysfunction, and it is no surprise that other avians look cynically upon anyone so associated. I have to trust that there is a method in this madness. It is about the timing and the nature of disclosure. CF has been functioning apparently as an obstacle thereto. What I continue to suspect and hope is that CF is operating from the larger, shall we say 'cosmic' playbook, a playbook not accessible to the other birds. They do not realize the magnitude of this drama, and are being deliberately kept in the dark. If I'm wrong, at least I am making one big mistake, and not just a lot of little ones. The reason for the long and continuing 'delay' is simply because of the eschatological enormity of what is to be disclosed, a perspective that is lost upon the other avians.

And this also constitutes a critique of Peter and every other idealist out there. This is where the physics comes in. With that comes the anthropics. With the anthropics comes God, or some reasonable facsimile thereto. As noted previously, western idealists tend to follow their eastern colleagues into pantheism at the expense of theism, except for those who come to idealism through their religion. Recall that I came to the 'religion' at least in part through the metaphysics/anthropics, with a nudge from Sophia.

Idealists, pantheists and even theistically oriented idealists all suffer from an acosmic blind-spot. This can only be corrected with a strong dose of anthropics, a topic and body of evidence that they uniformly eschew.

To put it simply, disclosure now becomes a piece of cosmic Revelation/Apocalypse/Apokatastasis. Creation is nothing without the attendant veil of Nature. The rending of that veil on a cultural/global scale can only have an eschatological function. This is the cracking of our cosmic eggshell. It is utterly irreversible. The cover-up has simply been a piece of Creation. The Great Revealer has been the Great Concealer. Don't blame the CIA or the (anti-)Illuminati. They were just accessories to our enforced ignorance.

Y2X is the Great Party Pooper. Well, that does depend on one's view of Apokatastasis. Space and time are a piece of Creation. Infinite time and space would simply constitute another barrier between the Creator and the creation. The best possible world is necessarily finite in every quantitative sense, but not qualitatively. Quantitative infinities are simply our usually misguided projections of God's qualitative infinity. Infinite love militates against the former infinity. That we have such difficulty comprehending that seeming paradox is owed largely to our materialistic misapprehensions. If one piece of candy is good, then a infinite amount of candy would be the best. Sorry 'bout that! All good things must end. The only thing that does not end is goodness itself. The good too often obscures our vision of the Goodness. Goodness is truly beyond all space and time. Restoration of the cosmic ouroboros is the Telos. There is only one such, although it may have infinite 'dimensionality' as well as functionality. The Mandelbrot is the best quantitative metaphor that we have for the qualitative infinity that is God.

[10/25] [\[a\]](#)

If my speculation about a 9/11 conspiracy is correct, then there already exists a monotheist/eschaton conspiracy. RS and BJ right now appear to be working overtime to break up this conspiracy, while CF is backing off. But who is playing the China card? What dog does China have in the Messiah plot? NK? Is their only agenda now to become the new Amerika, after the Xians, Moslems and Jews have killed each other off in their mutual Armageddon. What does NK bring to that table? Does the Armageddon pot need any more stirring.? Any external, pagan intervention would be a pretext for the messianic plotters to pull together more.

It is more likely that the Xians would be using the China card to add further weight to their Y2X scenario vs. Islam's [Mahdi](#). But I don't think that is a real issue. Moslems already realize that the Mahdi is a piece of Y2X; it's in their scripture. China would certainly sense this. They simply don't want to be left out of the fun. NK is a useful bargaining chip to that end. Yes, China may only be playing for extra time. Just a few more years, perhaps. China might have actually engineered 9/11. That would have been the smart thing for them to do. But then we would have tried harder to stop it. No?

9/11 could have been to everyone's advantage as a surrogate for Armageddon, with Iraq as the main result. With the clash of cultures, we are seeing a brief reprise of the Cold War, for the purpose of last minute adjustments and realignments in the global Intel. By now, all the major players in the messiah plot have to be on board. There can be no major holdouts. Isn't everybody more than ready for a new bit of fun?

[10/26]

[Xxx,](#)

[I have to go with the only thing that makes sense to me, which is the BPWH.](#)

CF has been something extra. I would actually be able to survive without CF, but not without the BPWH.

I believe that we are created in the image of the Creator, and the primary result is that we will be able to reason about Creation when the time has come for us to do that.

You and I both know that the scientific-materialist paradigm is on its last legs. A new paradigm is about to be born that will include the paranormal. The paradigm will shift [actually be 'inverted'] in the nearly foreseeable future. As always in the past, there will be a personal paradigm shifter. This will be an historically unprecedented event that seems most likely to fulfill the most general expectations concerning the advent of the Mahdi, Maitreya, and Messiah.

Knowing what I know, having the connections and resources that I have, it would be extremely irresponsible for me not to remain open to this possibility, and indeed, not to actively pursue that possibility at every opportunity.

If you were to use your connections and resources to thwart such an obvious and cosmic opportunity, I would imagine that your future existence, in whatever form, would be even more unbearable than that of Adolph Hitler's. But, hey, I've been wrong before.

Dan

RS claims to have spoken with DI about these matters. It could be he who passed along a cease and desist order, or several others. All is fair in love, war and messianics. We are not expecting anyone to roll over and play dead. Que sera. It is only marginally in our hands. Obstructions can be transformed into facilitations in the blink of an eye. Where there is a cosmic will, there surely is a way.

We were reminded yesterday of an accusation made against DF of a very peculiar sort, from an equally unlikely source. 'Bizarre' might be more accurate. I happen to have been an observer on the alleged occasion as mentioned here previously, I believe. It goes to show the unlikely extent to which folks go in attempting to keep their options open in these environs. I would suggest that we are kidding ourselves in this regard. Les jeux sont fait.

And the walls do have ears, and opportunities are often coincidental. Whenever a bit of information is ejected from the black hole south of Baltimore, I do try to pay attention, hashing it out here. I was having difficulty rationalizing this last reported incident, and somebody took pity on my rapidly diminishing cranial capacity.

There might have been a drug deal in **El Paso** [a] that went sour/south. This was not a government operation, but it did impinge upon the consciousness of one of us. We don't need to know this, except as a cover story for a bigger drug deal, going down as we speak. The bigger drug deal is the Aquarium deal, of course. And, yes, there are concerns about foreign intervention in an allegedly domestic operation, as if our own put-upon DF did not have enough other things to contend with. The only domestic thing about the Aquarium is the vino that is sometimes imbibed in its pursuance.

So, yes, there was to have been a meeting with RD that was puthoff, allegedly due to indiscrete inquiries about a parking lot shootout, nearly south of the border. I'll believe anything, once. But this is now just a cover for a much bigger drug operation that we all know and love. We speak of the viral memes being disseminated by Typhoid Rick, and the 'antidote' being disseminated by.....whom?

I'm not making this up. This is what I was being told a few minutes ago, by you know who. Ok, so Rick is the particle and I am the antiparticle? I don't know how else to interpret what I was just told. Or is it the other way around? This was supposed to have been for the benefit of Gary, who was raising this old (drug inquiry??) incident for reasons better known only to himself. Can't you just see all of this being

explained in some official report? Not. Make of it what Gary will. The only way to kill off the rapidly spreading pandemic of conspiracy mongering is to point to an Uber-Conspiracy. This does seem to be the function of the Aquarium vs. the Aviary. And we are just being reminded that this is kosher and government inspected. If there are any complaints they may be taken to the FBI, which has been thoroughly inoculated against these shenanigans for many a decade already. And, yes, the SSCI was briefed on all of this, way back in c. 1995. So why the shootout? Well, that may have been for internal consumption only, to keep us all on our toes, even when things seem slack. It is only meant to add a bit of spice to what should be old news to the interested parties. Reminders can be useful.

[10/27]

Sent: Friday, October 27, 2006 1:50 PM
To: dantsmith@comcast.net
Subject: Re: Check out Culture CampaignR

Mr Dan,

Before I reply to your last email, would you clarify these comments you made in our last phone conversation:

"I am A-48, I am RAM"

"xxx knew of the attack of 9/11 before it happened"

In addition

"If you were to use your connections and resources to thwart such an obvious and cosmic opportunity, I would imagine that your future existence, in what ever form, would be even more unbearable than that of Adolph Hitler's."

Thank you,

Xxx

Xxx,

You got me there. Since I don't know or have forgotten what A-48 is, I have no idea what I might have meant by such a statement.

As far as RAM-Star goes, there is a rumor that CF was chairman and that he abdicated and left me in charge. I doubt that you will be able to find a paper trail on that.

There is speculation on the BPW site about various of the Aviary/aquarium actors. I believe there may be some speculation that might be interpreted in the manner you suggest. If you would like me to speculate further about that, try giving me a call at: -----.

As to the final quote, how might we best unpack that statement?

Here is one suggestion for you:

Adolph Hitler is often cited as the best example of pure evil in human form. He bears personal responsibility for the tortured deaths of millions. It is my belief, however, that he did play out a necessary functional role within the context of our best possible world history. I am prepared to offer some speculation about the deeper meaning of that role. Nonetheless, it will remain a stain upon his soul, for as long as that soul may exist.

Something similar might be said for Pontius Pilate. The sin of the crucifixion, like the sin of eating the apple, may be referred to as a 'felicitous sin'. It could be argued that Pilate facilitated our salvation by expediting Jesus' death. Nonetheless, I don't know of anybody who would want to trade places with Pontius or Judas. How would one go about removing such an albatross from around one's neck? Only with a lot of help in high places.

That brings us back to the present. Many agree that humankind has never been more in need of salvation than now. There is a great deal of uncertainty as to what form that salvation could take. Many people pray for the imminence of that eventuality. Many people also act in creative ways toward expediting that eventuality. I place myself amongst the latter souls.

You, however, suggest that I am pushing this line of endeavor beyond the pale, that I am storming Heaven's Gate. The worst case scenario is that such an endeavor could land one in the boots of the Anti-Christ. That is a risk that I am willing to take on behalf of a possible greater good. Nothing ventured, nothing gained.

You claim to be certain that I am misguided in this effort. I find such certainty about such complex matters to be problematic to the point of possibly constituting an evil in itself. Do you claim to know enough about God's plan of salvation to be able to rule out the possibility that angels and/or aliens might have been enlisted in expediting such an Advent relative to the Powers-that-Be? The idea would be to enlist an advance party to neutralize the potential opposition. That, at least, is a significant part of the BPWH.

I understand that you have significant contacts with significant players on the world stage. You might end up playing a critical role on one side or the other of this issue. One could say that you have spent much of your life in the pursuit of being in just such a place at just such a time. I doubt that it is an accident.

I am simply pointing out to you that you have for better or worse been put on the spot. Whatever decision you now make, could be decisive on an historical scale. It is not inconceivable that this scale is absolutely unprecedented; that is how I choose to conceive it.

Dan

Gary [Bekkum](#) [a] passed along two links:

- <http://sentientdevelopments.blogspot.com/>
- <http://ieet.org/index.php/IEET/more/dvorsky20061024/>

Here is George Dvorsky:

" Relatedly, Buddhist atomists like Dharmakirti argued that the only thing that exists are Buddhist atoms (described as being point-sized, durationless, and made of energy) and states of consciousness. Similarly, Gottfried Leibniz and A. N. Whitehead believed that systems ordinarily considered to be physical were constructed in some sense from more basic mental entities - what are now referred to in process philosophy as 'Whitehead occasions.' "

Yes, Leibniz referred to his atoms of consciousness as monads. Nowadays we can simply speak of information. Such is neutral monism. This is also postmodern pantheism. Must it be Godless?

There is the problem of [associationism](#):

This theory posits that all consciousness is the result of the combination, in accordance with the law of association, of certain simple and ultimate elements derived from sense experiences.

But then from <https://tspace.library.utoronto.ca/citd/holtorf/3.7.html>:

If this is right, every part of this study would be perceived at first in the context of the totality of the personality and all recollections of the reader. Single parts would on subsequent conscious reflection become dissociated from this totality. However, associative connections such as those expressed through the hypertext-links on every page would then recreate an 'undivided unity of perception'. Seen in this light, the complexity of my work could not be reduced to a few elementary ideas, but would best be appreciated by linking it to an even greater complexity of ideas and recollections in the mind of the reader—which is, as Bergson argued, what happens automatically.

Ergo, God must exist as the ultimate Ideator of all irreducible ideas, this by including the principle of *esse est percipi*, and then *voila* you have the basis of the BPWH.

How do pantheists and informationlists manage to avoid their reckoning with the God concept? It beats the heck out of me? Let's get real, boys and girls!

[10/28]

I am now reading [Informationalism](#) (2004) by Damon Woolsey. Damon casts this as a version of 'neutral monism', a moniker coined by Bertrand Russell, later providing a logical basis for Whitehead's 'process philosophy'. The modern reemergence of informationalism is attributed to John Wheeler. It was given a special impetus in its application to black holes by Hawking, Bekenstein, etc.

Physical objects need not consist of actual substance, only mathematical descriptions. Indeed, I hardly find it necessary to argue against materialism at all; physicists have done all the hard work for me. There is still the matter of why there seems to be real concrete physical stuff, consisting of what philosophers call substance, but as we shall soon see, appearances can be deceiving.

Yes, indeedy.

[10/30]

Informationalism [a], in its ontological sense, remains the most prevalent alternative to physicalism among the intellectually and technically inclined, even probably unwittingly amongst many who have never actually encountered the term. A good place to start is with the Wikipedia's [information](#).

Claude Shannon provided the only quantitative measure of information: for a binary message of length N , it is simply 2^N . However,

It is important to recognise the limitations of Shannon's work from the perspective of human meaning. When referring to the meaning content of a message Shannon noted "*Frequently the messages have meaning... these semantic aspects of communication are irrelevant to the engineering problem.*"

Here is the rub. We blithely think that information is something scientific and quantitative. Claude cautions us. The only actual definition of information is so narrowly construed as to be irrelevant to any ordinary, especially philosophical, discourse.

In ordinary discourse we are concerned only with the semantic aspect of [information](#). When we say that we live in the Information Age, we confuse that with the Digital Age and so, very naively, we think we know what we are talking about, when in point of fact we know virtually nothing of the kind. A very brief perusal of this last article will easily demonstrate what a muddle is this topic, from any formal or philosophical sense. In short, 'information science' is simply an oxymoron from the git-go:

Information is notoriously a polymorphic phenomenon and a polysemantic concept so, as an explicandum, it can be associated with several explanations, depending on the level of abstraction

adopted and the cluster of requirements and desiderata orientating a theory. The reader may wish to keep this in mind while reading this entry, where some schematic simplifications and interpretative decisions will be inevitable. Claude E. Shannon, for one, was very cautious: "The word 'information' has been given different meanings by various writers in the general field of information theory. It is likely that at least a number of these will prove sufficiently useful in certain applications to deserve further study and permanent recognition. *It is hardly to be expected that a single concept of information would satisfactorily account for the numerous possible applications of this general field.* (italics added)" (Shannon [1993], p. 180).

There simply does not even exist a philosophy of information that could deserve the appellation of 'informationalism'. On the other hand, most of modern philosophy deals exclusively with the problem of semantics. And we all know what a muddle that is.

Information is essentially a subjective matter, yet amazing levels of intersubjective communication are possible. There are indeed great communicators, whose communications are able to move people to sacrifice their lives in the context of the meanings contained therein and over time periods measured in millennia. The relative ease of communication and translation does point to a commonality of mind that transcends any quantitative or objectifiable measure. It is natural then to posit an overriding mental subject, of which our individual subjectivities are reflections. Religion is simply the binding of humans together in webs of meaning. The positing of a transcendent being is a perfectly natural reflection of the otherwise inexplicable effectiveness of human discourse. Once again the burden falls on those who would deny the obvious. The failure of the scientific method to have any significant impact in the realm of semantics, should alert us to the irreducibility of the mind, well apart from the even more intractable problems of consciousness. Semantic holism is just an aspect of the unity of the mind, pointing directly to a collective unity of all minds. I doubt that there can be any stronger or more prevalent indicator of something on the nature of a cosmic intelligence.

In this same vein we should reexamine the Anthropic Principle. This Principle manifests the necessarily subjective side of physics, a point that was first raised in the context of the quantum measurement problem. Measurement is ultimately a semantic problem. There can be no measurement without meaning and interpretation, i.e. observation. Can there be observation without observers? More technically we have the registration or recording problem. Can there be physics without physicists? Seemingly the universe can get on just fine without the intervention any life forms at all. But explain to us then the ontic status of unobservable universes? Is that the same status as the 'dark side' of the moon?

One is tempted to dismiss such abstract concerns until one begins to appreciate the very abstract nature of physics itself. From whence comes all that mathematics? Can mathematics be said to exist in the absence of mathematicians? Why do otherwise sober physicists find it so tempting to conceive of a Pythagorean God? If mathematical physics did not exist, we would pay no more attention to the ontic status of mathematics than we do to the ontic status of tennis. Is the semantics of mathematics and logic so very different from linguistic semantics? Are the two fields not mutually dependent? I would certainly hesitate to draw a bright line. As in every branch of knowledge there is the endemic and perfectly intractable problem of foundations. Everything is supported by everything else. No wonder that the ouroboros should be the mascot of every metaphysician. It is certainly the icon of the BPW.

It is not at all difficult to wax poetic about the holistic nature of mathematics, as I have in these pages. Take any significant theorem of mathematics and you will be amazed at the breadth and complexity of its proof structure. I remind you simply of the 15,000 pages constituting the derivation of the theory of exceptional groups, of which no one mathematician has a full grasp. Seemingly every field of mathematics was required to support the long sought proof of Fermat's Last Theorem. Holism is rampant in mathematics. Is it not also rampant in physics and everywhere else? From this perspective, the Anthropic Principle is perfectly natural. It should hardly be remarkable. It is all one 'semantic web'. What else could contain such a superstructure other than some cosmic subject? It beats the heck out of me.

[10/31]

On the philosophical side, I wish next to address the problems of perception and of the continuity of mind, as in the question of survival. Both of these issues gain and lend support in the context of the Semantic Web, i.e. Network of Being. But there are two more pressing political matters that need to be addressed first. There is also some recent correspondence which bears posting.

I notice, however, there is a review in the New York Times today of *Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong* by Marc Hauser (2006). Here is prime example of how a reductive science, e.g. molecular genetics, struggles to explain a very significant piece of the Semantic Web, i.e. morality. Anybody can tell a Just-So story, but that is hardly science. Just-So story telling is, however, a legitimate piece of the coherentism that is the foundation of the BPW. If the scientists are not careful, they will be skewered on their own petard. They can just think of me as Cupid. Later.....

(Remind me to discuss this interesting paper: Jon Barwise -- [Information and Impossibilities](#) (1997).)

This was from yesterday:

Dearest Jack,

It has been awhile since you and I have had the pleasure of discoursing, but as usual we have the God question before us.

You pride yourself on your pragmatism, and perhaps in the past I have not appreciated nor exploited this proclivity of yours to its fullest extent.

So may we wax a wee bit pragmatic about the God question? There are two pragmatic issues that stand out:

Where lies the burden of proof for the (non)/existence of God?

Given the positive likelihood of that existence, who will then deign to represent said entity?

Since there already exists a vast, proven proclivity for a deep felt belief in a cosmic intelligence, pragmatically speaking, the burden of proof in the intellectual arena lies with those who choose to deny this most distinctively human of all our traits.

Virtually no one doubts that modern scientific materialism and pure physicalism have had their heyday. Postmodern eclecticism is upon us, with a vengeance. Everything is once again possible and tolerable amongst the intelligentsia. The God question is easily the most significant of all these resurrected possibilities and topics of intellectual discourse. There is not much point in discussing any lesser issue, until we are able to properly dispose of this one.

The intellectual burden has shifted and is still shifting back into the laps of the God deniers. Nolo contendere?

Thus the only truly practical question before us is who will now deign to represent said entity?

But here again, there hardly is an issue on the pragmatic side. If there were an issue, it seems to have been settled in a nicely political fashion. The simple fact is that there is no visible competition. Must I apologize for this fact? Should we not rather thank goodness, and get on with what little remains of the representational job at hand?

There are only two things that needed to be done: Link revelation with disclosure. Link the putative Visitation with the cosmic agency of said revelation.

These have already been accomplished herein.

If there is to be a human agent of disclosure/revelation, this is exactly where you would expect to find

any such, already politically linked to the putative Source.

I simply defy anyone within the sound of my voice to come up with a better scenario for revelation/disclosure than the one given here, which is an integral part of the Best Possible World Hypothesis. Simply by definition, there can be none better than the best of what we may collectively imagine. If I have done only a passable job of representing and initiating our collective/cosmic imagination in these regards, then it is a *fait accompli*. You need hear nothing more from me in this case. The ball is in your court. Get on with the game of Cosmic Pokatok or Apokatastasis.

Dan

There are two upcoming meetings of note: one with BJ this Hallowed Eve, and then with [Eduardo](#) and CF & Co. tomorrow. The latter is being billed now as the second annual 'Aquarium meeting', but note that several very significant fish will be absent from this administrative-type meeting. This is not a board meeting, in other words. And as before, any absent souls are invited to send their proxies, in whatever form is most appropriate. Some might think it would have been more convenient to try to combine these two meetings today, but besides a logistical problem, there was also the semantic problem of meeting with a 'witch doctor' on Halloween. The water-cooler commentators would have had a field-day, bless their hearts!

But listen up, now. Here is the word from on high. BJ has concerns about the professionalism of CF relative to these sorts of shenanigans. It may be BJ, though, who is having a problem with the semantic web. BJ equates professionalism with compartmentalism, we are told. This is well and good with well-defined problems, but when dealing with something such as threat assessment in its fullest meaning, compartmentalizing is liable to lead to tunnel vision. There are risks of muddying the water, but there may also be benefits that are deemed worth the risks. Crystal balls do tend to be cloudy, but they may still suffice. Where were the crystal balls on 9/11, you may ask? That is a question that more than a few of us have attempted to divine. I can certainly tell you where one of them was.

And how about them threats? I'm not overly concerned in the long-run. But could there be something worse than 9/11? Would it come from that same general direction? An outstanding threat is that of a paradigm shift. The makeup of the meeting itself, and the fact of its being noted here might well be taken as a sign of these paradigmatically unsettled times. It is my suspicion that threats of the kind being considered may be intended, humanly or otherwise, as inducements to sticking with the cosmic plan. This is not a poker game that I would voluntarily choose. Fatalism has its role, but this does not preclude every reasonable precaution. At the point of its matriculation or hatching out of our cosmic shell, humanity is at its most vulnerable, as our visitors of all stripes would be well aware. It behooves us to beware that we are all persons possessed. Possessed of what or for what is the issue at hand. What exorcism is desirable?

What we may be looking for is cooptation. That is the radical alternative. That is the paradigm shift/inversion. Damned if we do, damned if we don't. It's easy enough to see the stick here, but where oh where is the carrot?

The world is getting to be more dangerous, in that there are more things to go wrong, and more disgruntled and misguided people around to make sure that they do. We decry the excesses of fundamentalism/fanaticism, but that is one of the strongest inhibitions we have against further corrosion of the social fabric. Literalism of any kind is the first victim of changing concepts. The literalists are then the most threatened, and the first to act out. Terrorism may be seen as a logical reaction to the disruptive threat of the Internet. The fact that terrorists have to resort to the Internet does not argue against this idea.

Then there are the economic threats. Peak Oil being the most obvious of these, not to mention Peak Debt, etc. Do our creditors plot against us? Debtors and creditors have to be cautious with each other. When will that caution vanish? When will patience end and panic set in? Is Armageddon not avoidable? This simply describes the mental state of the panicked paranoid. What can be the checks on panic? If there is

any external intervention to this end, we would immediately become enslaved to that externality, at the expense of any further internal development. Fireside chats with God. How does that sound? It is all in the bedside manner. Where is the model? What will happen with the people staying home and not going to Wal-Mart? Those will be interesting days.

The centrifugal forces are extreme. Will the center hold? What center? Haven't I been saying that we need a center? That is what the semantic network is about. To be is to relate. There has to be a relational center of gravity. That is what YX1 and YX2 must be about. I'm still here typing because the meeting with BJ is off. I hope that is not an omen. It may be beneficial not to make two trips in two days, and hopefully I will feel better tomorrow.

[11/3] [a]

The lunch meeting on Wednesday was scaled back to CF, myself, Eduardo, AF and Mark P. I was told that about an hour before the scheduled lunch, there was a spate of talking amongst the prospective office guests, who then decided to go elsewhere. The day before, I was told that elements of the BPW site had been circulated in the office. We can only speculate as to whether this reaction was a reflection of the ongoing tension between the Aviary and Aquarium.

In the meantime, Gary [Bekkum](#) continues to report on a re-substantiated(?) FBI visit presumably to BJ, although CF had claimed recently that the report by BJ was suspect. Just further indication of the poor state of communications hereabouts.

The confrontation between the Aviary and Aquarium also includes PM [DIA] and GN, on opposite sides, not to mention RD who may already be resurfacing in a new Serpo context. The ultimate concern may be with DI in connection with the 'KC' treatment. In this latter connection, have I reported on the breakdown in communication between myself and RS concerning the BPW version of Y2X? Before that breakdown, RS had told me that DI had been gotten to, in this connection and wrt GN. I have never heard back from DI. RS is close with the Roil Family, and one can only imagine their take on these shenanigans. Laurence R has also been resurrected in these regards.

So what about the threat assessment? Well, Eduardo is returning to Ecuador to vote on the 20th. The leftist contender, Rafael Correa, would place his country squarely on the Chavez/Morales axis. The two of us later mainly discussed the more etheric connections. There was mention of the connection between the Mayan and Toltec calendars. He described their flood story: very similar to that from the Middle East. In their case, the Serpent is the agent of the Flood. There was mention of the tribal warriors now returning from the Sun. He and his brothers will be working on a video that might parallel some features of the 'KC' treatment. We talked about the pyramid symbolism, common with many cultures, including the Masonic symbol. The eye is the portal of the travelers, and reminiscent of the tail biting ouroboros. It is also the cosmic intelligence, which is the grail destination of every quest. The flood is the outpouring of knowledge and the upwelling of the collective unconscious. At the same time my spouse dreamt of my being washed over the railing of a boat by a wave. Who has their finger in the dike? Is this the Aviary vs. the Aquarium? The seals on the back of the Dollar: bird, olive branch, mountain, ark, serpent(?), etc., do seem to point to the aftermath of a flood and the return of the bird tribes. Eduardo also recalled my showing of the Mandelbrot some time ago.

[11/4]

I'd like to get back to George [Dvorsky](#). His blog is most informative, an excellent example of [transhumanism](#) in the raw. Dvorsky's blog links to a useful article in [US News](#): Is There Room for the Soul? New challenges to our most cherished beliefs about self and the human spirit By Jay Tolson Posted

Sunday, October 15, 2006. Restated, transhumanism attempts to graft an artificial telos to a materialistic world, which is, of course, blatantly self-contradictory. But just try to find a transhumanist who has more than a superficial grasp of ontology. Those few who do are lead into the labyrinth of a Matrix, never to escape its soul-negating paradoxes.

Tolson, as does the BPWH, blames the mind-body problem on the dualistic Platonic cosmology, especially as reformulated by Descartes. The answer is Buddhism. Are we surprised? Which is to say that the answer to bad cosmology is no cosmology or [acosmism](#). But that is not quite right. According to the BPWH it is mainly the quantitative or scientific/objective aspect of cosmology that is illusory, while the subjective side is what finally is real, just inverting the modernist paradigm. Buddhism posits both sides to be illusory. Buddhism places its absolute Brahmin beyond all subjectivity. This is similar to the *via negativa* so prominent in Islam. That negativity can be overcome only by a positive trinitarian or sephirothic plurality of some kind. Thus can gnosis transcend mysticism and theism transcend pantheism. Only thus is communion possible. The subjectless object is an empty abstraction, a false projection of a misguided mind, the epitome of all illusions. It is designed to exercise social control by truncating human inquiry and discourse. If the BPWH is correct, then x'ianity is the closest approximation thereto. It is this impulse toward rationality that made science possible. Science however became, quite logically, too much of a good thing, and in the process it sowed the technical and intellectual seeds of its own transcendence, thus perhaps the BPWH & Internet. Is there a more rational denouement?

[11/5]

Yes, Jay's article provides a very useful summary of the core issues between Searle and Dennett: what is the meaning of meaning? Is there a difference between semantics and syntax? Searle posits there is no objectivity to meaning; it is purely a matter of intersubjectivity. Syntax is purely objective. Semantics is nothing without a cosmic subject.

Just the opposite tack is taken with [Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong](#) by Marc Hauser (2006). It is [reviewed](#) in the NY Times on 10/31. The unstated assumption in the book is that innate = genetic. It is about nature vs. nurture and argues only against the view that morality is something that is taught or acculturated. I am not aware that anyone besides the behaviorists has held such a simplistic view. It borders on the obtuse, that such a straw-man argument is even presented, and then allowed to go uncriticized. This has, however, been the nearly unstated assumption of sociobiology since its inception by Edward O. Wilson in 1975. The problems of reductionism are patently ignored throughout its history. Originally it was put forward as an attack on behaviorism, an idea that had been found logically faulty many years previously. Having very successfully beaten the dead-horse of behaviorism, it was soon retargeted upon the almost dead-horse of theology. Only a very ill-defined group of anti-analytical, anti-reductionist philosophers take exception to its thesis. Theologians have been eschewing logic for centuries, with neo-Thomism and process theology as the only even partial exceptions still extant, both being decidedly acosmic. Theology has long since abdicated all reason to the scientific enterprise. The only political obstacle to science is fundamentalism which is notably a-theological. There simply is no contest from that quarter either. Due to the absence of any rational competition, science has grown flabby in its intellect. And now, in its very fragmentary state, it cannot even conceive of a global or coherent attack.

[11/6]

Back to Marc's *Moral Minds*. Nicholas Wade points out.....

Dr. Hauser argues that the moral grammar operates in much the same way as the universal grammar proposed by the linguist Noam Chomsky as the innate neural machinery for language. The universal

grammar is a system of rules for generating syntax and vocabulary but does not specify any particular language. That is supplied by the culture in which a child grows up.

As with language, these rules of 'grammar' have never been codified. It is fair to say that no one has even attempted to codify them. Moral behavior: you know it when you see it. You may not always agree with the particular behavior exhibited, but can there be any real disagreement as to an underlying intent? You speak French, I speak English, but neither of us can accuse the other of not being linguistically competent.

Since morality and conversational coherence cannot be codified, they can only be perceived directly, they cannot be analyzed in any compelling fashion. Direct perception is the radical thesis underlying any non-analytic ontology. It is only the supervening illusion space and time that allows us the occasional illusion of analysis.

The digital processing of images and sounds, does help to maintain the illusion of sense data, but nary is the philosopher who would defend such today. There simply do not exist any ontological reductionists anymore. There are not even any representationalists amongst the epistemologists. But neither are there any coherentists, simply because there is no place for them to go, except ultimately to the confessional, and that is not going to happen in a modern secular environment. The theologians cannot go there either, because such a paradigm shift would set them on the path to the Spirit of Truth, and that should be fodder for analyst's couch and then professional ridicule and worse. Postmodernism has to maintain rigid political boundaries on thought, since there are no longer any rational boundaries. Most of all, the thought police have been well internalized over the centuries of modernism. It takes a Sophia to free the thought of an individual. It will likely take the three Magi to free the thought of any collective.

The only perception possible in a non-local, non-localizable world is direct perception. Then the only perception possible is that with a cosmic Telos. There is no logical middle ground between pluralism and monism.

But wait:

Dr. Hauser believes that the moral grammar may have evolved through the evolutionary mechanism known as group selection. A group bound by altruism toward its members and rigorous discouragement of cheaters would be more likely to prevail over a less cohesive society, so genes for moral grammar would become more common.

Many evolutionary biologists frown on the idea of group selection, noting that genes cannot become more frequent unless they benefit the individual who carries them, and a person who contributes altruistically to people not related to him will reduce his own fitness and leave fewer offspring.

Aye, there's the rub. Notice the *leger de main*. The *reductio* of Darwinian selection is avoided by the invocation of of an indemonstrable 'group selection'. The molecular geneticists will have none of it. What is left of reductionism is an empty shell game. There simply is no pea. Every one passes the buck of coherence. What is left but a circle jerk, speaking of our beloved ouroboros? Coherence does come piecemeal. It is all or nothing. Can mathematical coherence distinguished from linguistic coherence? Not in the end, and not in the beginning.

But there is a gentleman's agreement between the specialists: you don't piss in my soup; I don't piss in yours. Thus is the larger Truth held hostage to a thousand professional compromises. Thus is Gulliver ensnared by the Lilliputians. How do we break the grid lock of reductionism? How else but by the minimal intervention of the Telos? How else but by a second Advent and a new Pentecost? Speaking of [which](#).

Can we get to the bottom of the problem of [analysis](#)? I have spoken much of Quine, but little of Kripke. How do they relate? One's arguments are the obverse of the other's. Saul Kripke is said to have made metaphysics respectable again with the [publication](#) of his *Naming and Necessity* (1980/1970). Saul is

perhaps best known for his 'causal theory of reference', outlined therein. What does the CTR say about reductionism? A name might be reducible to a single act of baptism, but to what might that act be reduced. Baptism is one of the most elaborate acts around. And, furthermore, it is merely a significant component of the semantic web. Was he such a genius that he cannot now be criticized/exorcized? The reduction of that web to one of its strands, was an act of unpardonable hubris, and I ought to know of such. It was a lifeline tossed to the drowning analysts. They cling to it for dear life. The illusion of a physical causality excuses their surrender of descriptivism, the last bastion of analysis, a sensory data version of epistemology. Notice that it even seems to bring a kind of communalism to the project of episteme. Shades of group selection? So much for the idolatry of the solitary Genius. Idolatry is the end of thought. Professionalism is just that. The BPW is the death of prophecy and the beginning of thought. Is that just slightly pretentious? Well, thought has to begin somewhere, and where else can it begin, other than with its own end?

Note further that physicists gave up on causality centuries ago. Causality is partially resurrected only in the context of the quantum observer paradoxes. We are left with a web of mathematical abstractions.

It is the CTR which gives rise to the paradoxes of modal realism. And who am I, adherent to the BPWH, to cast such a stone? I am a conceptualist concerning modality, not a realist. Free will is only locally valid. It applies to God only in the 'hood.

Perhaps this is truly the end of analysis ([Kripkenstein](#)):

Kripke finds in Wittgenstein all the difficulties that beset analytic philosophy, especially those that shake the very possibility of certain knowledge. He restores certainty by declaring that common sense is the guide to philosophy. He ascribes to Wittgenstein this idea, without denying that G. E. Moore had advocated it too, but without subscribing to Wittgenstein's rejection of all philosophy as nonsense. Kripke adds to Moore's view an answer to the most obvious criticism of common-sense philosophy that Bertrand Russell has so eloquently expressed in his *Skeptical Essays*: common sense and science diverge. Kripke recognizes this, and even gives an example: common sense asserts and science denies that the whale is a fish. He says this difference is marginal. He does not address the more serious differences between science and common sense, nor the criticism that there are different kinds of common sense, and that most extant common sense is imbued with ***magic***.

Has there ever been, need there ever be, a more succinct statement of the end/telos of formal philosophy? Common sense is communal sense, neighborhood, neighborly sense. Can this 'hood be logically restricted to anything less than the cosmos? There can be no common sense without a direct perception of that commonality. The semantic web is unavoidable. (See also [sense and reference](#).)

There simply exist no rules for [naming](#). What's in a name? We only know one when we perceive one. See also [semantic externalism](#):

Externalism is generally thought to be a necessary consequence of any causal theory of reference; since the causal history of a term is not internal, the involvement of that history in determining the term's referent is enough to satisfy the externalist thesis. However, Putnam and many subsequent externalists have maintained that not only reference, but sense as well is determined, at least in part, by external factors.

But then consider B Russell's [omphalos hypothesis](#):

There is no logical impossibility in the hypothesis that the world sprang into being five minutes ago, exactly as it then was, with a population that "remembered" a wholly unreal past. There is no logically necessary connection between events at different times; therefore nothing that is happening now or will happen in the future can disprove the hypothesis that the world began five minutes ago.

N.B. that the BPWH embraces a moderate version of the OH. Some such a version is a logical extension of the semantic web. Did Adam and Eve have navels? Probably, yes, they being the substantial representatives of an indefinite reproductive [cycle](#).

Another important reference here is Chalmers' '[Sense and Intension](#)'. Well, sorry, I'm not able to get the sense of this lengthy paper. The most I can say is that all of these issues remain muddled. Opinions wax and wane over these fundamental issues. Fashion rules. There is no discernible foundation for ontology or epistemology. Rules don't rule. Semantic intuition is the final judge of the basic issues. If there is an external foundation it will remain unknowable. Rorty is perhaps the best known of the anti-foundationalists, pragmatist and story teller that he is. He views philosophy from the perspective of interwoven narratives. Metanarrative? Not hardly!

[Elsewhere:](#)

Rorty encapsulates the essential goal of postanalytic philosophy in that it is not intrinsically opposed to analytic philosophy or its methods, but only to its ultimate aspirations. Postanalytic philosophy may also be known as postphilosophy, a term used by Rorty to emphasize the fact that philosophy no longer serves the role it used to in society and that this role has been replaced by other media.

[11/7]

Rorty suggests that we should see knowledge as a matter of social practice rather than as an attempt to mirror nature. This reading, however, fails to do justice to the unreasonable effectiveness of the mind in its mastery of nature, an effectiveness which may be taken as an extension of the Anthropic Principle. How could the philosophers be so dense about this crucial factor? It's simple a matter of professional myopia as usual. Never underestimate the power of social and professional solidarity. It is a real force that must be treated with caution, but cannot be ignored.

Is the BPWH sufficiently cautious? It does the only thing it can do: follows the coherence to a logical conclusion. Does it not put too much stock in the appearance of coherence? My only point is that there are no partial measures that suffice when dealing with the matter of coherence. Coherence is all or nothing. Show me a piece of coherence and I'll show you a curiosity, or I will attempt to make something of it. Coherence is either fortuitous or it is global.

Can there not be a local coherence? Coherence in the 'hood? There can be, but without a context it remains a piece of flotsam. Without a teleology, there can be no rhyme or reason. There is a holistic imperative in any bit of reason. There cannot be a microcosm without a cosmos. Does mathematics provide an example? Can there be numbers without a number system? This is rather like the argument between the realists and the constructivists in mathematics. I will use the Wiki [article](#) as a starting point. Or not.

As a possible example of isolated coherence, consider the game of tic-tac-toe. It is a finite, self-contained (meaningful?) system of action. A computer could be programmed to engage in an exhaustive acting-out of the game. There is a rub. One may easily imagine the implausible but possible circumstance of accidental tic-tac-toe. One could take most any sufficiently complex natural process and, with suitable definitions, overlay the functional equivalent of a tic-tac-toe game upon it. I suggest that this possibility constitutes a counter-example to the idea of isolated meaning or coherence. The idea of subjectless coherence is incoherent. In any ideal system, there is the presumption of a universal subject. A purely natural proxy of such a system violates that presumption. Unobserved or unobservable coherence is oxymoronic, and so is accidental or a posteriori coherence. Coherence is empty without a coheree. And, as with Wigner's Friend, there is implied thereby a transcendental telos. This may only be an elaboration of Quine's thesis of linguistic holism. It does suggest that epistemology and ontology are two sides of the same coin.

Speaking of overlays, consider [this](#): (Hans Moravec, 1998)

Perhaps the most unsettling implication of this train of thought is that anything can be interpreted as

possessing any abstract property, including consciousness and intelligence. Given the right playbook, the thermal jostling of the atoms in a rock can be seen as the operation of a complex, self-aware mind. How strange. Common sense screams that people have minds and rocks don't. [...] Is a ventriloquist's dummy a lump of wood, a human simulacrum, or a personality sharing some of the ventriloquist's body and mind? Is a video game a box of silicon bits, an electronic circuit flipping its own switches, a computer following a long list of instructions, or a large three-dimensional world inhabited by the Mario Brothers and their mushroom adversaries? Sometimes we exploit offbeat interpretations: an encrypted message is meaningless gibberish except when viewed through a deliberately obscure decoding. Humans have always used a modest multiplicity of interpretations, but computers widen the horizons. The first electronic computer was developed by Alan Turing to find "interesting" interpretations of wartime messages radioed by Germany to its U-boats. As our thoughts become more powerful, our repertoire of useful interpretations will grow. We can see levers and springs in animal limbs, and beauty in the aurora: our "mind children" may be able to spot fully functioning intelligences in the complex chemical goings on of plants, the dynamics of interstellar clouds, or the reverberations of cosmic radiation. No particular interpretation is ruled out, but the space of all of them is exponentially larger than the size of individual ones, and we may never encounter more than an infinitesimal fraction. The rock-minds may be forever lost to us in the bogglingly vast sea of mindlessly chaotic rock-interpretations. Yet those rock-minds make complete sense to themselves, and to them it is we who are lost in meaningless chaos. Our own nature, in fact, is defined by the tiny fraction of possible interpretations we can make, and the astronomical number we can't.

Another example of isolated coherence would be an isolated subject. This seems related to the private language [problem](#) first posed by Wittgenstein. Kripke relates this problem to Hume's skepticism concerning unique causation. There can only exist intersubjective patterns of communally reinforced behavior. In the final analysis, the sun will rise tomorrow, not by law, but only by tendency. Rules are only a human rationalization of the generally cyclical nature of a temporally oriented world suitable for habitation.

Does this then reduce the problem of meaning to mere convention? It passes the buck of individual intelligence to collective intelligence. But wait! What is to block the infinite regress? Nothing, says I. And right there you have the whole shooting match of the BPWH. At least subconsciously, we suspect there cannot be a finite end to the chain of being and meaning. Cannot meaning bite its own tail, like the ouroboros? Can there not be self-reference? That is the only reference there can be, to an interminable self. No lesser construct will suffice.

Am I not just cribbing from the Ontological Argument? This may be the obverse of that. Meaning is either an illusion or not. Matter is illusory relative to meaning. Meaning is illusory relative to what? Meaning is illusory relative to felt meaning, i.e. to (some) 'gut feelings'.

Try a google on 'Wigner's friend regress'.

And we interrupt this program to bring you a message from (to?) our sponsor:

[CF],

I tried to call you at your new number, but there was no answer and no answering machine.

I have just spoken briefly with [RS]. He said that he had already sent you some additional pricing information this morning relative to your request below.

Furthermore, he questioned the reason for my calling him at all. He stated that he did not want to talk to me until I had offered a proper apology for my prior transgressions.

So, allow me take this opportunity to recap the situation between [RS] and myself, at least as I understand it.

Last week [RS] and I had a phone conversation concerning our respective views on the Second Coming. This was partly in reference to the [DI]/[GN] treatment of *Kingdoms Come*.

The upshot of that conversation was that [RS] did not wish to discuss with me his views on that topic, besides his stating that he adhered to a literal, scriptural view of that prospective eventuality. This was in response to my attempt to explain to him my own take on the possible relevance of the Aviary/Aquarium/BPWH to such an eventuality. This scenario is succinctly captured in the putative equivalence of the Magi/Eben interventions in human affairs, as described in numerous communications and blog entries.

As you well know, I feel a personal obligation to move forward with the Magi/Eben scenario as best I can. Based on my admittedly sketchy information, it is not difficult for me to surmise that [RS] is the primary and proximate proxy for all those who might wish to oppose such a Magi/Eben gambit relative to a Second Coming scenario.

If there is any substance to the 'Core Story', then there is some level of historical seriousness to the speculations just outlined. If that is indeed the case then there is likely to be an historical linkage between the above proximate duality and the traditional duality seen between the Christ and the anti-Christ. Which way this polarity might be projected upon this present company is moot relative to the conclusion that we here are quite possibly engaged in a passion play with a moral scope of cosmic dimensions.

This is the information that I meant to convey to [RS]. If I failed to properly convey this information, then I surely apologize for that failure, and I trust that this explanation will make amends for that failure.

Dan

Back to the observation/regression [problem](#):

Does this mean that up until the transferred potential is received that the 2nd twin is collapsing the combined wave-function of the 1st twin and the radioactive atom instant by instant based on her knowledge of what she has not yet seen transpire on her own EEG? No physical influence has passed either inwards or outwards across the walls of the chamber and it has never been opened. Only a non-classical quantum jump was made between the two twins in the form of a transferred potential. What meaning can we now ascribe to the terms observer, observation, measurement, consciousness and knowledge in a situation such as this?

Good questions, but a faulty premise. I would submit that the quantum problem is the result rather than the cause of the observer problem. This reversal should be seen as a corollary of the logical reversal of the usual mind-brain problem in the context of immaterialism. Wigner's paradox, especially as specified here, demands that we take a collective/Jungian view of the mind.

But what I think we should really be interested in is the epistemic horizon problem, but I am having a problem locating a statement of this problem. It is generally treated only as a physics problem. Now I see what my [problem](#) is:

If one's mental horizons are allowed to expand too far, there will be serious consequences. If not contained, this cognitive process can become quite disabling. Fortunately, modern medicines and other forms of treatment enable increasing numbers of us to avoid the worst of these consequences. The mind's tendency to expand its horizon of meaning can be kept in check. Our sensitivity to semantic and phonological relationships does not have to become so acute that we can no longer focus on the problems of everyday life.

On the other hand, there is the problem of existential alienation when one's horizon of meaning is arbitrarily circumscribed. Does this not contribute to Sartre's *Nausea*? Thus it seems that we choose between paranoia and nausea. The only non-arbitrary, *natural* (sic) horizon of meaning is just the Telos.

Thus do we see that the Telos provides the only vantage point for reflective equilibrium for creatures burdened with the power of ratiocination. In that one stroke is the enterprise of Science rendered ultimately Sisyphean. Which is not at all to say that Science has not had an absolutely essential role to play in the historical development that carries humanity from its premodern to its postmodern posture.

The Telos has a role in human thought that is similar to the point at infinity or vanishing point in drawings. It need not have an explicit presence, nonetheless it serves to render coherent the entire work of art. We may choose to ignore it, all the while taking advantage of its local supervenience in the tangible realms of immediate interest. This point at infinity comes into consciousness only when we stop to reflect upon the coherence of the larger picture. The scientific view of the world compares with the teleological view, rather as a pre-perspectival drawing compares with a perspectival drawing. A pre-perspectival drawing and the scientific view present a subjectless perspective. The perspectival view, however, explicitly acknowledges the presence of the subject. The scientific response is atoms swerving in the dark: castles in the sand.

Presently I'm reading [Graham Hancock's *Supernatural: Meetings With the Ancient Teachers of Mankind*](#) (2005). Not a bad read.

[11/9]

Any attempt to formalize or in any other way to restrict the scope of meaning leads to an artificial horizon of thought. The act of human genius is simply the refusal to accept artificial horizons. The act of human spirituality is to recognize the necessary natural horizon of the ouroboric Telos. Without that cosmic object, there can be no cosmic subject, and vice-versa. Both are captured in the dialectic/trinitarian/etc scheme of love. Use or lose it, and we'd sure look funny without it.

A case in point is [Godel's Incompleteness Theorem](#):

Later, Roger Penrose entered the fray, providing somewhat novel anti-mechanist arguments in his books, *The Emperor's New Mind* (1989) [ENM] and *Shadows of the Mind* (1994) [SM]. These books have proved highly controversial. Martin Davis responded to ENM in his paper "Is Mathematical Insight Algorithmic?", where he argues that Penrose ignores the issue of consistency. Solomon Feferman gives a critical examination of SM in his paper "[Penrose's Gödelian argument](#)".

In that paper, Feferman concedes that mathematics requires a non-algorithmic understanding, while declining to accede to Penrose that mathematical reasoning cannot even be represented in algorithmic terms. One may also say that mathematical understanding, which is necessary for mathematical reasoning, is necessarily informal or supra-formal.

To put this yet another way, there seems no way to strongly distinguish mathematical sense from common sense. Common sense is notoriously non-circumscribable. Nor is there any way to circumscribe one mathematical specialty from any of the others. There is also a general consensus that proficiency in mathematics requires an aesthetic sensibility. Is this not true of any mental proficiency? There is simply no fine distinction between art and any other mental activity.

This brings us right back to tic-tac-toe. This game is not a game at all if it is not embedded/embodyed in a social context. Seashells by the seashore engage in tic-tac-toe-like behavior on a sporadic basis, but we are reasonably sure that nothing is thereby signified.

[11/10]

A final question. I have given the answer already, but it is worth repeating. Can there exist two or more

uncorrelated semantic webs? The answer is that Nature abhors a vacuum. What is the vacuum that could separate these two webs? It would be a magical vacuum, indeed! There can only be one Cosmos. So much for atoms, monads, strict polytheism, the Many Worlds Interpretation of QM, modal realism, etc., etc.

Leibniz posited his monads as not having windows. Could he actually have been that stupid, or is he being misinterpreted?? My hero!

All intelligible roads (and *ex hypothesis* there can be none other) lead to the Singular Semantic Web of the Best Possible World Hypothesis.

"Give me a lever long enough, and a fulcrum strong enough, and single-handed I can move the world." - Archimedes. We have the fulcrum, but we're not quite sure where the lever is. I'm suggesting it is the wired Hollywood. Could Archimedes have conceived of Tinsel Town? Tomorrow is 11/11/06. Do we really want to wait 'til 11/11/11??

[11/11]

From someone we know.....

Artist: Snow Patrol Lyrics
Song: Run Lyrics

I'll sing it one last time for you
Then we really have to go
You've been the only thing that's right
In all I've done

And I can barely look at you
But every single time I do
I know we'll make it anywhere
Away from here

Light up, light up
As if you have a choice
Even if you cannot hear my voice
I'll be right beside you dear

Louder louder
And we'll run for our lives
I can hardly speak I understand
Why you can't raise your voice to say

To think I might not see those eyes
Makes it so hard not to cry
And as we say our long goodbye
I nearly do

Light up...

Slower slower
We don't have time for that
All I want is to find an easier way
To get out of our little heads

Have heart my dear
We're bound to be afraid

Even if it's just for a few days
Making up for all this mess

[11/17]

Back to Graham [Hancock](#), who may be something more than just a good read.

He raises some issues that I have not properly dealt with. In [Supernatural](#) he explores the history of shamanism, particularly as it relates to the prehistoric cave paintings found around the world. In his other books, Graham speaks of a lost civilization. This is an idea that I have considered in the context of [Hamlet's Mill](#). In a nutshell, the idea of an ancient civilization is just the flip-side of our [Kingdoms Come](#), if you will. It is the Alpha reflecting the Omega in ouroboric fashion. The shamanic mindset is the repository and the harbinger of the Alpha/Omega teleology.

What then do we say of Jack S and GN? What is the technology of teleology? I suppose it is a kind of Transhumanism, but with a human face. Here we need also consider the Mandelbrot cosmology. Each sub-world is a mindset, and that includes especially our own Earth. Our world has the thickest walls. Our minds are the most set in their ways, the most mesmerized by the 'ordinary'. Our thick skin is technologically reinforced. Technology has helped to get us into this hole; can it get us out? The Internet is the primary technical shadow of the Telos. The various EEGs and CAT scans will surely help us to redirect our consciousnesses in some coordinated fashion. I have to be more skeptical about the role of conventional physics, or any logical extension thereof, in our passage between worlds. Nor would I advocate a global popping of LSD pills as an eschatological aid. The eschaton will be primarily a culturally and rationally mediated mind shift. It cannot be short-circuited with other than disastrous results.

The artificial enhancement of natural portals or star-gates is where the action will be, or may already be. This stratagem I have already discussed. Or it might be better to think of this as the stabilization of relatively spontaneous shamanic processes. This was done traditionally with tribal ceremonies. This would have to be done in cooperation with groups of helpful entities, which could include the dear departed. There must be general limits on the unilateral invasion or interference in other spaces, as an extension of the Prime Directive. The eschaton has arrived when the entire Earth functions as a portal. The veil is then lifted. It would be naive to suppose that human competition will not extend to these endeavors and realms. Precautions and restraints will be needed.

[11/18]

A basic problem is to explain the seemingly physical interactions of non-physical beings. Simple materialization presents a serious problem for physics. The proto-typical trace phenomenon is the 'fairy ring', the precursor of the modern crop-circle phenomenon. Another such are the radar traces of UFOs. How might these differ from the phenomenon of stigmata?

[11/19]

The conveyance of information from one 'dimension' to another also implies a physical interaction between the two. This could happen on a quantum level without violating the conservation of energy.

In chapter 19 of *Supernatural*, Hancock attempts to enlist DNA as the repository for the shamanic mythos. This is an ill-conceived gesture toward scientism. In just a few pages his thesis degenerates from

the sublime to the ridiculous. Graham has the choice of following Jung or following Crick. He falls from the supernatural to the super-technical. Our mythos has been coded into our 'junk DNA' since time immemorial by interdimensional genetic engineers, just waiting for us to discover LSD to unlock the code. No, sorry, our DNA was FedExed via conventional rocket ship. We segue from Lucy in the Sky to Buck Rogers.

[11/20]

In chapter 23, Hancock finally comes out against a reductionist view of the shamanist phenomenology, positing rather an ontology of other dimensions of existence, i.e. the 'supernatural'. The issue posed by the ufologists is whether our intercourse with these other dimensions is purely ideational. They would strongly argue against this. And so, it would seem, does Graham in his describing the Fatima and other such encounters. In such situations there would have to be physical portals or even a more robust overlapping or interpenetration of the dimensions.

I, more or less, equate the supernatural with the Telos. Not quite. There are the other worlds or dimensions as represented by the other, off axis, 'bulbs' in the Mandelbrot scheme, but the central cardioid would then represent an ultra-dimensional Telos. Something like Serpo would be one of the other, presumably 'lesser'... less 'dense', less populated, etc., worlds. I have not attempted to describe the divine Telos, leaving that to the mystical encounters with the God-head.

At some point there must be a collision between the teleological and the evolutionary accounts of the world. Give teleology an inch and it will take a mile. Let teleology get its foot in the door of reality, and it will take over the whole cosmos. There is no rational compromise between teleology and materialism, short of immaterialism.

But then in the last ten pages, Graham reverts to his buck-passing scheme. Rather than positing a Telos, he enlists an earlier evolving, extraterrestrial species with having been our genetic engineers. He refuses to choose between the genetic engineering and the ontological hypotheses. Thus does he avoid facing the immaterialist consequences of the latter worldview. He simply cannot face it, and so he persists in his waffling up until the end. The narrative account is strangely discontinued at the beginning of what was billed to be Hancock's definitive psychedelic trip.

There will be no point in another waffling account of shamanism. There will be no point in attempting another preamble to immaterialism, such as this one. This one is definitive. The next stop on this path can only be at the BPWH.

In Appendix I, Graham details the last fifteen years of controversy surrounding the 'neuropsychological', i.e. shamanistic, theory of cave art. He fails to understand the vehemence of the opposition facing the shamanistic theory. He fails to do so, because he fails to comprehend the magnitude of the ontological stakes. It is tantamount to the landing of a UFO on the White House lawn. The slope from cave art to alien abductions is a slippery one, indeed!

Further related material comes from Rick [Strassman](#). He too is compelled to ascribe ontological status to the entities encountered by half of the volunteers in his, the first and last, legally sanctioned experimentation with psychedelics in this generation in the US. Circumstances and politics contributed to its discontinuation. I recommend this [chapter](#) from his book.

We do seem to have two types of portals into the other dimensions: 'physical' and 'mental'. This sounds like a capitulation to dualism. How can we bridge this gap? This is THE fundamental issue, certainly in the context of eschatology, which is our primary context.

One may distinguish two types of psychedelic experience: dream-like and waking. The usual experience

is the former, when one becomes unconscious of one's normal surroundings. In the latter type, the psychedelic effects seem to intrude, more or less spontaneously, into one's normal surroundings. The next step toward 'physicality' is then the *folie a deux*. I am not aware of such experiences being other than purely spontaneous. A relatively rare exception is in the case of coordinated lucid dreaming, but then we have reverted to a quasi-dreamscape. Another exception is in the case of a poltergeist phenomena, even such as at a spoon-bending party. Collective hypnosis (C/H) is not difficult to achieve, but the results are difficult to verify intersubjectively.

The collective hypnotic model is perhaps our most robust model for understanding the intersection of otherwise independent realities, given that our normal 'reality' is only one such. Under (collective?) sensory deprivation or disruption we become open to other domains of intersubjective phenomena. Waking alien encounters may then be deliberate intrusions into the communal trance state that we call the Earth. Space travel is one well-documented means of weakening those inter-subjective bonds. Just ask BJ, who was responsible for debriefing the astronauts.

In the C/H model, 'spiritual density' and physical 'regularity' could readily be related to population density taken for the whole world. I have discussed this model previously, but I have not yet found the links. Indeed, I find no variation of 'hypnosis' on the website. I will have to make amends. I am more than a little surprised by this unexpected omission.

What I do find on the website is 'mesmerized', e.g. see [aa](#), [bb](#), [cc](#), [dd](#), [ee](#). The [pokatok](#) model for Creation is another version of the C/H model. The Hindu concept of [maya](#) is closely related to the C/H model, which exists without all of the negative connotations of the former.

While we are recapping, I would suggest that the alien reproduction phenomenon, as reported particularly by many female abductees, may provide some insights into the phenomenological origins of biological reproduction [cycles](#), in general.

[11/21]

The CHM is, per force, a corollary of the BPWH. Breaking that hypnotic hold is the task of the Y2X.

The reproductive cycle is simply the mother of all cycles. It is inherent in the ouroboric 'cycle', with the proviso that the latter is actually a singular circuit. We could say that some form of biological cycle is the conceptual prototype of the ouroboros.

[11/22]

Here we are at Deep Creek Lake with a password protected 4K dialup jobbie. I won't try to update the blog 'til we get back to Baltimore. In the meantime I can use this as a scratch pad for emails.

There is an ongoing discussion with TF concerning the reality of contact. He argues with Dawkins that religions are the result of viral memes that are self replicating.

We might ask about the context of this discussion. I labor under the impression that there is a serious phenomenological problem. This is what I have been told by CF. In contrast, TF claims there is a serious viral meme phenomenon. The remedy, Rx, is vastly different in these two cases.

I wonder if TF will be willing to engage in this hopefully developing discussion?

If TF is not willing, then I guess it will be a one sided discussion.

If this is not a matter of national security, then I will stand corrected.

This discussion continues without benefit of TF. *C'est dommage.*

Then we have to wonder if CF will contribute.

I maintain that Hancock and Strassman have effectively demonstrated that the only rational explanation of shamanism and the prehistoric cave paintings is an actual contact with alien intelligences.

[11/23]

Where do 'we' sit wrt phenomenology in general and contact in particular? 'We' includes especially the Aviary. There are now only two skeptics in the Aviary: TF and CF. TF has come to his skepticism only within the last few years. This only after lending his imprimatur to the opus that became Collins' EfD book, which endorsement is still on display there. He continues to be a public supporter of Rick Doty and all his many tales. This latter continuing support seems now strangely at odds with his turnabout on the Core Story and on the premise of contact in general. What is the rationale? What is the explanation for TF's public pronouncements?

It does seem that TF is severely conflicted. How much of this conflict is personal, and how much is political? CF tries to make out that TF is psychologically unstable and veridically challenged. I kid you not about this. Of course, according to CF, CF is the only sane and truthful person in the world. Nonetheless, in the case of TF, CF has been unstinting and especially detailed in his unfavorable diagnosis. Even so, this position of CF relative to TF is likely to be strongly colored by political exigencies. This is not to say that CF is anything like your normal political denizen of the Beltway. If he were even slightly normal he would long ago have foresworn all avian/aquarium associations. But this has certainly not happened, nor does it even seem to be in the offing.

What is going on here? Is there not some kind of avian evolution? The birds have always been players. There has always been an unofficial sanction for these birdgames. The quasi-official side of the aviary has tracked increasingly with the career track of CF. This track has occasionally been reputed to be stellar, but those imputations remain unverifiable. Nonetheless, the original sanction has and will only gain in it's quasi-official status, rather like an increasingly established public right of access into the bowels of MJ-12, all in the interest of acclimation to Kingdoms Come (NWO?).

In this context, TF becomes the lead trickster. The prime shape-shifter. That is about as close as I can come to a rationale for the recent gyrations in this perennial soap opera.

[11/24]

I am still of the opinion that the logical outlet for for this soap opera is tinseltown. But at this point GN has a death grip on the A/A access to TT, with the possible exception of J&VA. I had been assigned to baby-sit for GN, but in a weak moment I fronted a modicum of cash, which sum spoilt my role as *parentis in locus*. CF is now back again holding that bag. Sorry 'bout that.

Meanwhile the ufology crowd remains deathly afraid of the shamanistic perspective on their bailiwick. They refuse to accept any mentalistic, paranormal, non-technological, tricksterish interpretation of their beloved nuts & bolts spaceships. They are wont to ignore odd and inconvenient socio-political details

such as CF supplementing his meager scholarship funds with vampire performances.

This is exactly how modern society manages to ignore the postmodernists. There is no rhyme or reason beyond the atoms swerving in the dark. Well, there are plenty of rhymes in the fundamentalist scriptures, but precious little reason. The semantic vacuum left by materialism is easily filled by the bible pounders, the more shrill, the better. There is no competition.

The A/A microcosm is left with a heavy social burden to bear. Almost by definition, there can be no competition. The US, amongst all nations, does retain its manifest (masonic?) destiny amongst the stars. Poor little Pelican is left holding that bag, as well: the hopes and fears of all the years, in the hands of a vampire impersonator! Pelican is the albatross around the necks of the ufologists. All ufo roads lead to Area 51. DIA/MASINT is the PR office for Area 51, viz. especially Serpo, which may be about to resurface after a less than stellar debut. RD/Falcon is probably back in that mix, contra his probationary NMSHP status, but now on an even shorter leash than before. TF is the wild card in the A/A deck. Just imagine typhoid Mary with an MD and an NMRI. Wisely, perhaps, he refuses to debate the merits of mimetics vs. shamanism. He can easily hide behind his exclusive access to the NAS/NRC Tiger Committee. CF refuses to level the playing field by even so much as allowing SF a parking coupon for the NAS. I remain the demented uncle in the attic. And TF still sees fit to complain about these paltry and obscure scribblings.

[11/25]

In Oakland yesterday I picked up two books: *Mysteries of the Middle Ages - The rise of feminism, science and art from the cults of Catholic Europe* - by Thomas Cahill (2006), *The Left Hand of God - Taking back our country from the religious right* - by Michael Lerner (2006).

These two books may be seen as cautionary addendas to Hancock's *Supernatural*. They outline the very hard historical lesson that we had to learn in the process of our being weaned from the cosmic tit. This is the lesson very conveniently forgotten by our New Ager cousins.

This very same lesson now needs to be learned by the nuts & bolts (physicalist/materialist/ufology) crowd. Shamans had us feeding off the Big Tit for the millennia that it took us to learn our ABCs. With the alphabet came monotheism and/or pantheism. It was the jealous paternalistic God who severed our cord to the cosmic/pantheist Mother and her Zodiacal/Mandelbrot, often fratricidal, brood.

It required the incarnation of the favored Son, to bring the mariological Mother in the ecclesiastical back door. And so Sophia tamed the patriarchal excesses of the Hebraic/Islamic/Fundamentalists. Sophia/Orpheus, in the guise of Scientia, finally left us the cosmic, existentialist Orphans, having to reckon with the absurdity of life in a meaningless Universe.

This brings us to the cosmic precipice that we now face. Modernism has brought us to this existential brink. There is a tremendous undertow that pulls us back into the premodern tribalism/shamanism/totemism. It is our Islamic brethren who, never having experienced the modern, except in the most vicarious, insubstantial fashion, are most susceptible to this undercurrent. It is they who most ardently raise the black flag of an eschatological nihilism, followed not too distantly by their Christian, unwittingly co-conspiring, fundamentalist cousins.

This brings us back to the A/A microcosm. The fundamentalist branch is presently being represented by TF & RS. There is an older Xian contingent going back to DG, EK and JM, the latter two coming out of Kirtland AFB, then EK connecting with DG at W/PAFB. There is rumored to be a larger invisible contingent of Xians in the MJ-12 orbit. This is the Avian axis of resistance to the Aquarium/Y2X/KC initiative. They rightly see this initiative as being part of, or susceptible to, an Anti-X/NWO gambit.

It is not too surprising that the Xian axis wishes to remain anonymous. They are content to blackball the Aquarium from the shadows, definitely avoiding any dialog. A possible switch hitter here is RH. He was reported by CF to have come around to an aquarium agenda some months ago, but then fell of the radar screen. Might he have been waylaid by TF/RS?

What we do continue to see are the attempts of TF/RS to undermine any Hollywood/KC/DI/GN gambit. In the microcosmic fishbowl, the role of CF remains strictly C/I. His job is to keep the thumbs of any pre-programmed outsiders off of these fish-scales. This is part of our untouchability. There will be no tilting of this playing field. Nature takes its course, slowly, inevitably. The opposition is brought to the end of their tether. There is no stopping the slippery slide to 'disclosure'.

Here the term 'disclosure' may be used in its most generic sense. It can simply mean the spontaneous demise of materialism and dualism. There need be no substance to the 'core story'. That story may have been a deliberate hoax; it will make no difference in the larger scheme. This would constitute a strict adherence to the Prime Directive. Even if there never were any Magi, the pre-eschatological Millennium, the pre-millennial Y2X may unfold unimpeded.

Humanity cannot escape its rendezvous with its own inherent divinity. We are closer to that divinity than any angel ever hoped to be. Not even Satan could know more about evil than do we. Having committed every possible evil, we have nowhere else to go. The fundamentalists wish nothing more than to be left to wallow in their own sinfulness, until the trumpets sound. They will be the very last to see their own inner light.

Is there any irony to the necessity that nearly every possible evil must be committed in the best possible world? This is simply the other side of the 'prime directive' coin. Must the PD be sacrosanct? We cannot truly see the light without confronting the heart of darkness. It is that which makes us stronger than the angels. We are given no choice, but to rise to the ultimate challenge of our own salvation. That this apokatastasis is logically inevitable does not detract from its metaphysical import. Our self-salvation is the logical outcome of the ultimate self-sacrifice of God. That is the pearl of great price.

When we finally grow tired of being ignorant and doing evil, we will have nowhere to turn but to salvation. The angels and aliens will be instrumental in the salvational economy, but we will provide the salvific brains and brawn. The historical sacrifice of God is a singular event. The Earth is God's better mouse trap. The cosmos beats a path to our doorstep. This is Her legacy to us. The message directed to us from the stars is 'God help us!' That is the one request we cannot refuse. And who do I think I am to possibly get away with stating this? Chicken Little!

[11/26]

The historical fact is that the 'official' secrecy, once enforced by the national intelligence apparatus, has been privatized to a latter-day Xian cabal who see themselves as holding their collective finger in the dike against an onrushing tide of satanic forces from beyond what little is left of the Xian pale here on Earth. We are left with the nearly anonymous silence of the imperial catacombs. That is all except for the residual chirpings and gurglings of the A/A.

Has the Visitors' trail grown cold? Were there never any visitors in the first place? Visitors? Yes. There have always been such. Did they manage to penetrate the inner sanctum of the National Security regime? Certainly to some substantial degree. No security fence has ever held them at bay. One could even say that they find nothing more enticing than a locked door. But was there ever a coherent message from our starry messengers? Likely not.

It was the task of the Phenomenology Network to extend itself into a Civil Phenomenology Patrol, thus the A/A and their many extensions. We are the latter-day Josephs, wearing our Technicolor dream-coats,

interpreting the alien 'dreams' of Pharaoh. We too were virtually abducted into this imperial service. The message finally is in the medium. The last bird chirping gets this worm. Chicken Little is the energizer chick in the chirping department. The only competition is JS, GN and RD. Someone of the DI ilk may get to decide the winner, that is if the Xian Cabal releases its death-grip on the time-honored A/A conduit to Tinseltown.

[11/28] [a]

The religious soul, of whatever persuasion, has been badly buffeted by modernity. It has acquired a very thick shell. It will not be easily coaxed out of its shell of fundamentalism and/or mysticism. Nonetheless, that will be the job of the Y2X advent. Postmodernism is helping to soften the shell, in proportion to the weakening of the pall of materialist orthodoxy. That orthodoxy will probably never recover from its conflation with the Marxist creed, but it has endured a long bout of sclerosis. It survives now as the only historical alternative to fundamentalism. The recent electoral defeat of the 'moral majority' in the US midterm election does provide breathing space for a liberal religious revival. We speak here of a so-called '[progressive christianity](#)'. It is a tribute to the Xian spirit that, unlike virtually any other religious tradition, the term 'progressive' may be appended to it in a non-oxymoronic fashion.

The soul of this movement for social justice was resurrected most recently in the abolitionist movement, mainly in the US. This movement was commandeered by the socialists in the 19th century. But the collapse of secular liberalism globally in the latter half of the 20th century, leaves its spiritual core as its last remnant. Will this spark reignite spontaneously? I suggest not.

Why the pessimism? The spark of social justice was last ignited by the euphoria of the nascent confluence of the movement toward liberty and scientia coming out of the Renaissance. The rationale of this movement was utterly destroyed by Social Darwinism. Fundamentalism was the only possible religious counter to Darwinism. The political conservatives naturally co-opted that reactionary force to their own ends. Only now is that co-optation running out of steam in the US. Read Cahill's *Mysteries* for a well articulated summary of the Xian roots of Western progressivism. No such spark animates the other traditions. But the tinder remains drenched in the leavings of materialism. I do not foresee an entirely spontaneous combustion.

Thus a minimalist Visitation in the spirit of the Prime Directive. That Visitation deftly drove a stake into the heart of the beast of modern materialism and the power structure that has grown up around it. That Golem now stumbles aimlessly, soullessly. The A/A is a terrarium where a cosmic seed may be allowed to sprout. Will that sapling stand up to its inevitable scrutiny? Only one way to find out. The only issue is the trigger for that scrutiny. Is CF somehow the delayed political fuse? What trick may be up that sleeve? Does anyone know or care to speculate?

[11/29]

Jack,

You can be entertaining at times, but this exercise is not strictly for entertainment.

I am here primarily at the behest of the US intelligence officer who is in charge of tracking 'phenomenology'.

You are here as the ex-officio representative of the (fringe?) physics community, in its belated effort to provide a physical explanation for a panoply of previously unexplained phenomena.

By your own admission, you have failed to provide any adequate explanation for all but possibly a very

small subset of such 'paranormal' phenomena. It is not even clear that you have been able to make a case for the conceivability of a 'physical' explanation.

It does not appear that you or your fringe physics colleagues are making any progress in persuading the scientific establishment even to take a second look at these phenomena. Debunking remains the response of choice for this establishment.

That does not mean that the Phenomenology Group wants you and your colleagues to give up your quest. It won't hurt for you to keep trying, even against all odds. 'Damn the torpedoes,' you like to say. It might be more realistic to be saying, 'Damn reality,' but realism in these phenomenal domains is not your strong suit.

Let me also remind you, Jack, that if, per chance, God does exist, She does not do so by your leave. You claim to find the concept of God to be personally repugnant. By holding such a belief, you represent a vanishingly small fraction even of the scientific community.

Show me one person, even amongst your fellow travelers, who would claim that there is no conceivable manner of God/Creator that would be preferable to taking our pot-luck in the Big-Bang/ Many-World lottery. This is an absurdist position that we ought to suppose is simply a gimmick for what you suppose is our entertainment.

But I remind you, Jack, this is not about our personal preferences; this is alleged to be about national security.

And what might God have to do with national security? A lot of things.

First and foremost, there may be a 'divine' plan for the world. It would not behoove us to disregard any such plan. Even if the powers-that-be did not like the plan laid out for us, they would be well-advised to be cognizant of what the possibly higher powers might already have in mind. Only thus might the PtB attempt a work-around.

Failing a viable work-around, the PtB would do their level best to keep their thumb in that pie. I submit that I am that thumb, or am some sort of proxy or decoy for said 'thumb'. To some approximation it would also be my job to represent those Fat Kats, but I don't suppose that would be the end of it.

This is where I am. If this is not what I'm supposed to be doing 'here', then I have been frequently encouraged to labor under a false flag over a rather large number of years.

The Revelation of the Kingdoms Come will come as a shock, even to the most spiritual amongst us. No community will be more shocked than the scientific community. I am placed here to hold that hand and practice my best bedside manner. If you have a problem with that, then you ought to consult with CF.

Dan

[11/30]

David,

They're right; the squeaky wheel does get the oil, or is it the one sheep in ninety-nine that strays.

Evidently, David, you hate the very concept of God. I don't know of anyone who has made it past Theology 101, who does not take it as a truism that we are nothing other than a temporary and illusory extension of the trinity, or, more crudely, that we are one with God.

It is logically impossible for the atheist to hate God. Otherwise, to hate God is tantamount to

hating oneself. I say this out of no sense of pity, but simply as the baldest expression of theology.

What does it mean to hate oneself? I have been with you on several occasions. I generally see a hale fellow, well met. It may well be that you feel that you have failed to live up to certain of your expectations, or having managed to meet your own expectations, you feel that you have failed to meet others' expectations, and so on.

In short, you may feel that God has not done right by you. But doesn't everybody entertain such doubts on a daily basis, and yet 99/100 go right on loving God, also on a more or less daily basis.

Perhaps the problem lies closer to home. I doubt that you go around with a sign in public, proclaiming your hate for God. It does seem then that I have a peculiar knack for triggering that feeling and expression in you.

This could indicate several things. First it indicates that, although you may not take me seriously, at least you credit me for doing so. But, no, you must partake of some of my seriousness, because clearly you are seriously perturbed by my elocutions. You do not see fit just to laugh me and my posturings off the stage. Come to think of it, that is the one thing that has not transpired in this little sojourn. T'is a minor miracle.

It does seem rather like you have a score to settle with God, and, lo' and behold, guess who shows up on your doorstep?!

But wait, what is the point of these slings and arrows? The vast bulk of humanity, directly or vicariously, knows deep down that we have already performed the crucifixion thingy. I also credit you with knowing that, on some level of your historical/Jungian being.

I don't suppose that you are so obtuse as to want to bring more coal to Newcastle.

I am trying to see things from your perspective. You may be trying to see things from mine, and not quite getting it. You may realize, deep down, that there is a phenomenon here that calls for an explanation, and you are frustrated in your failure to find one.

If you could understand what makes Dan tick, that would settle it.

Let me see if I can help. What you and others may find to difficult to believe is that somewhere behind these posturings there is not at least a modicum of willfulness. That is probably the reason for the slings and arrows: scratch the surface and see what emerges. I hate to appoint or disappoint you, but it is just turtles all the way down. Yes, it is WYSIWYG. After this sojourn, that acronym will probably have to be retired.

What I think I come by honestly is the truth. Being the Spirit of the Truth is not terribly far fetched, if I am right about the immaterialism and the eschatology, and that is not nearly as big an if as many would like to think. That was practically a no-brainer. It is the Messianic thingy that may induce sweaty palms and a dry throat. From day one, I knew there would likely be some confusion about the latter-day roles of the third and second persons. That is until c. 1995 when CF & SF were named in an, oh so, casual remark. Three persons in one substance is supposed to be the formula. But it could as well be 10^{10} persons in one substance. It's all just one big multiple-personality disorder. More precisely it is a personality reordering or 'recycling'. The quotes are to indicate that this is not a quantitative cycle; it is rather a singular, qualitative, ouroboric loop of 'time'. The First shall be Last and the Last shall be First. Alpha = Omega.

Whatever may be the problem, David, between you and God, it will get worked out in the end, or my name isn't Dan.

One (2?) last point(s) before we turn to the below:

The power of God and the Spirit is real; it is more real than TNT. Like TNT, it must be handled with care, and all too often, out of sheer ignorance and occasional malice, it is not. When it is mishandled, many suffer, seemingly unnecessarily. Does that mean, however, that we can or should renounce the Spirit? Science has been one very long exercise in spiritual renunciation, and look where that has gotten us: bigger and better bombs.

Given that there is to be something, at least, vaguely recognizable as a messianic second coming, to whom would we entrust such an advent?

Why not the proverbial saucer landing on the White House lawn? That would meet most of our expectations. Come to think of it, that is almost exactly what did happen. What you see unfolding here is just a considerably delayed reaction to that event.

The next stop may be Hollywood; at least that is my present inclination. Any suggestions?

<<<<<<<<<

[Dan] "I do believe that the very worst characteristics ascribed to God were simply lifted straight out of the 'old testament'."

Oh, really?! You reveal your bias with that remark Chum. It just so happens that your arrogance is only matched by your ignorance. Listen and learn:

Who was it who said that the child should not suffer for the sins of the father and vice versa? Jesus? NO! That was Ezra the Lawgiver. It is he who contradicted the nearly global belief that punishment for sins should be applied to one's family and descendants.

How long have the Christians continued to apply this barbaric idea to the Jews for supposedly killing Christ? The title 'old testament' is a Christian invention. The Jews do not call it old as if it had been superceded by something new, which is an egotistical way of taking center stage. The Moslems have done the same thing and it's bunk.

>>>>>>>>>>>>>>

David. This, too, should be a no-brainer. Well, maybe not quite! It is actually a brainer.

This is simply the difference between theism and pantheism, to wit:

The pantheist/materialist/transhumanist would prefer to fly in an airplane that is on automatic pilot. This would be certainly one way to solve the problem of hijackings.

When the pantheist meets God on the path, he is under strict orders to kill Her. So it would be better to think of me as a hijacker, in connivance with the CIA, all in the interest of 'national security', mind you!

Wait, where were we?

<< which is an egotistical way of taking center stage. >>

Egotistical? Yes, the CIA has aided and abetted my attempt to purloin the messianic persona from the Jews. Shame on me! The question I put to you, David, is, if you were God, how would You rather handle the all too evident global messianic fever and expectations that were caused, in no small part, by Your alleged historical machinations? Do you dare to second guess the CIA?

True story: The day before his assassination, I confronted RFK concerning the 'Population Bomb', you may recall his eleven offspring. His rather annoyed response was, "You handle it!!"

<<<<<<

And how do you know what the God of Jesus was? The God of Jesus was the God of Abraham, Isaac and Jacob. The God of Christianity, or let me put it this way, the Three headed polytheistic faith called Christianity is posing as a monotheist faith, it is more like Hinduism, with innumerable demigods. Basically, a pagan faith, perfect for the degraded Greeks of the Roman era. Pericles and the rest were long dead.

"Are you claiming, David, that such a being is not conceivable?"

Sure, it's conceivable, many people conceive of just such a God, but it's fiction. Just like the Greek romances that form the subtext of the NT.

"I would go further and state that any other such Creator would be inconceivable."

Only to those of limited imagination. I can certainly conceive of other creators. Read Olaf Stapledon's 'Starmaker'.

>>>>>>

You are nit-picking here. Do you really suppose that God would have created so many people, if, deep down, She were not a people person?

Yes, on occasion, She has man-handled us, but has that not been, at the very least, a collective form of 'tough love'? And did she even spare Her own Son, for God's sake??

Dan

[12/2]

Sam et alia,

<< We would be naive indeed if we too easily dismissed the concept of a technological god thing at this juncture when we haven't even figured out what the hell Dark Matter/Energy are, and we have no idea how far a living being can evolve technologically in this universe yet. >>

What most of you physicalists/technologists fail to appreciate is the actuality of mind over matter, as in the simplest of PK phenomena.

There is only one mystery that really counts, and that is the mystery of the mind.

Sam implicitly espouses here transhumanism. That implies a teleology that is focused on the power of the mind to transcend nature. This, in turn, implies that the mind is an essential aspect of reality. It is not an accidental or epiphenomenal aspect nature.

If you accept that reality is essentially a mind oriented, teleological system, then it is natural to posit the fact of mind over matter. That is no longer a mystery. It is simply the basis for any conscious system.

This is simply to say that VALIS (Vast Active Living Intelligence System) is not an accidental byproduct of the world, but is at the heart of reality.

There is no way to avoid this logical deduction. If you see a way, then please spell it out.

This simple deduction is the basis of the BPW hypothesis. QED.

Dan

[12/4]

Subject: Re: The measurement and signature of the non-local mind

Dan,

You are fixated with the idea of dismissing the phenomenological carrot on the stick that drives us forward, in favor of direct consultation with the master(s) that placed it there.

I have already been there, done that.

The stick, nevertheless, continues to serve a vital purpose. Without the stick we would cease chasing after the dream(times) and give up our material existence.

That would appear to defeat the entire purpose of a 'virtual' reality, or am I wrong here?

The non-local mind and many worlds suggest that any shift away from following the reality stick will only bring about passage into a different world, no more and no less. If we already inhabit the BPW, then any shift into 'elsewhere' or 'elsewhen' would be a step for the worse, don't you agree?

Are you suggesting a rebellion against the powers of the heavens, the same that sought fit to place us in the BPW ?

Gary

Gary,

You are raising a valid issue, as best as I am able to decipher your thoughts.

What I am saying to you and to others trying to push the scientific envelope to encompass the teleological dimension is that you will not be able to get there from here; that is, not without a

better understanding of the carrot, to use your analogy.

I can best explain this epistemological problem with an analogy from the construction industry.

Your donkey and carrot analogy dismisses the fundamental idea of theism, which is that we are created in the image of the Creator (VALIS?). This fact tells us that we must always be trying to think and act like God. Keep this in mind as we examine our present predicament or challenge.

We appear to have reached a very critical and unprecedented point in our history. This is true from many perspectives, be they scientific, political, existential, spiritual, etc., etc.

It is as if we have come to a precipice, the brink of our existence. There is no clear way forward.

Can we stop dead in our tracks? That hardly seems possible. Human history is the story of our Long March. None of us has the power to halt this parade. We can only attempt to bridge the chasm before us. The fog is thick. We cannot see the other side; we cannot see the bottom.

(NASA was an attempt at an escape plan. It seems rather too little, too late, and probably ill-conceived, too 'linear' in its vision.)

Like the shaman of a 'threatened' jungle village, we consult the oracles. The spirits bring mixed messages. The most consistent message is that we must consult our own innermost spirit, i.e. God is within.

The upshot of these machinations is quite simple, What would God (have us) do?

The BPWH is just my attempt to answer that question. I construct the simplest coherent cosmology that can be obtained from the sum-total of our historical wisdom, to-date.

Back to the engineering analogy: the bridge across the chasm.

Theism tells us that there will come a 'judgment' day. The vast majority of humanity believes this, in one form or another. I, for one, do not place my own intuitions above those of 90% of humanity. Rest assured that some sort of cosmic intervention this way is headed.

The least apocalyptic intervention scenario would be the 'bridge' design. That is what I am attempting to replicate/anticipate with the BPWH.

There must be an advanced team that can establish a foothold on the far side. That is what the Aquarium is about. Going to the other side to establish the beachhead from which a lifeline can be suspended and then a bridge constructed over the chasm from our space-time world to beyond space time on the far side of the chasm.

That bridge is our only alternative to a physical apocalypse on the near side, in the near term. The way to avoid a physical apocalypse is to be open to a mental/spiritual apocalypse/revolution. The Visitation was to prepare us for this revolution.

(to be continued...)

[12/5]

Gary and Caryn,

So we have arrived here at our historical watershed, with its combined spiritual, material and scientific crises, an existential abyss, a global clash of cultures, etc. Pure science appears to have run out of answers for our multiple predicaments. Politicians fare no better.

Those of us on the intellectual/spiritual margins look to something like VALIS (non-local mind) for a clue. We readily detect strong intimations of extra-mundane agendas.

It is most natural to take a Jungian slant on VALIS. It has impacted our cultural traditions up to the advent of our scientific, analytical, reductionist enterprise. VALIS is the veridical source of what is irreducibly holistic.

We can only suppose that our own minds must, to some degree, reflect VALIS. If there is a deeper, nearly subconscious coherence in the human mind, it represents our most likely point of access into VALIS. That slender thread of coherence is our one known lifeline to the far shore of the existential abyss that we confront.

Within the human spiritual tradition there is the one great divide between theism and pantheism. If our Jungian thesis about VALIS is correct, there must be a coherent synthesis of these two traditions. That historically neglected synthesis must contain the long sought philosophers' stone that is the singular, unified foundation for the wisdom of the ages.

I submit that VALIS is simply Pantheos, i.e. the God that is everywhere. Our job now is just to look for the footprints of Pantheos.

The most likely place to look for these footprints will be in the universal aspects of the human mind. These should include the universal aspects of language, aesthetics, morality, and, of course, mathematics.

Furthermore, the positing of Pantheos provides a solution for the unsolved problems on the frontiers of science, all of which appear to be pointing in a pan-Theist direction. I'm referring to the Anthropic principle, to the unreasonable effectiveness of math in physics, to the organic nature of mathematics, to the unreasonable power of mathematical genius, to the mind-body problem, to the shamanic origins of our historical cultures, to the origins of life, to mention the most obvious.

VALIS/Pantheos provides a coherent, unifying answer to these looming scientific anomalies. Pantheos is nothing more nor less than the ultimate unifying field theory.

Correlating VALIS with the anomalies of science cannot fail to give us an insight into its nature. Clearly it must be embedded in the fabric of reality, i.e. in the mental, physical and biological components of reality. Should we not posit that VALIS is simply the foundation of the world? It is the creative principle behind all existence.

Then we must ask, from 'whence' came this non-localizable VALIS? The answer is not difficult to discern. VALIS/Pantheos is the ultimate, cosmic bootstrap principle. It is the logical precursor of all localizable existence. Space and time, for instance, must be counted amongst its byproducts. VALIS 'exists' beyond space and time. It has no origin. Like the Ouroboros/bootstrap it is logically self-originating.

This sounds terribly abstract. What does this have to do with the here and now? It has almost

everything to do with the crises presently facing our civilization. It is what lies on the far side of the existential precipice we now face. It is the cosmic mind upon which we must focus our own minds in order to bridge the chasm before us.

Our visitors are another manifestation of this cosmic lifeline, that and nothing more. They are not our rescuers bringing lifeboats to take us to planet X. They are only here to facilitate our awakening to our cosmic situation. They can contribute to our gnosis of Pantheos, but only to the extent that we realize that our primary access to Pantheos is within ourselves, both individually and collectively. Our ultimate destination is 'dimension x', if you will.

There you have the most basic elements of our present situation. We have 'merely' to connect these dots. To play the 'game' that confronts us, we will have to have a full deck of cards. There are many players in this arena who cherish and hoard their own pieces of the cosmic pie. But to eat their pie they will have to find their places at the table. That requires a unifying vision.

Dan

[12/6] [a]

Per Jack's suggestion, I am presently reading

- Hepburn and Peacock, Begging the Signaling Question: Quantum Signaling and the Dynamics of Multiparticle Systems -- <http://arxiv.org/abs/quant-ph/9906036>
- Raphael Bousso, The holographic principle -- <http://arxiv.org/abs/hep-th/0203101>

Both of these papers deal with the problem of non-locality: the first in QM, the second in GR. The issue before us is whether these two problems are somehow related. The further issue would then be whether both of these problems point to the larger holographic problems pointed to by M. Talbot and K. Pribram independently. All of these problems leave a rather large opening for a VALIS version of a 'hidden variables' interpretation of physics. All of this is to say that physics is a phenomenological theory rather than ontological. There is a deeper, non-local, 'informational' layer.

The above, fairly standard speculation is a just bare step away from the BPWH. The BPWH is the only way to avoid the logical absurdities of infinite modal worlds. I do not have a problem with infinity, per se, as long as it is essential to a qualitative semantic web. There can be no separate realities, because there can be no real separation, without an infinite regress. A cognizable semantic web is the unavoidable universal glue and solvent.

Then Jack calls to complain about Eric Julien and Gordon. We agree that the technology is premature, at best, and that the 'physics' is ill-founded, at best.

Then we get onto Bousso and Hepburn. We agree that these lead to VALIS, and I enquire as to the difference between VALIS and God. Jack insists that I watch his [video](#), produced by Sam Arnold, which I transcribe below, reproduced with permission:

- Sarfatti-Causation (c) (R)
- No joke about 1953 either
- Consciousness, Cosmology and Gravity
- Think of $\langle A, B|x, x \rangle$ as an advanced wave from the future

- and $\langle x, x' | A, B \rangle$ as a retarded wave coming from the past.
- VALIS = Einstein, Podolski, Rosen tensor product of
- the Mindscapes of all transient, conscious minds
- everywhere-when.
- The facts are: signal nonlocality exists in living matter.
- Is consciousness some kind of physical field
- that can couple strongly to the fabric of space-time itself?
- You cannot reach the stars without dark energy powered vehicles
- [or] dark energy stabilized star gates.
- The boundary between fact and fiction is not as sharp as it once was.
- Because of signal nonlocality violating micro-quantum mechanics,
- the parts of the whole can be aware of each other.
- I suspect there are discarnate cosmic scale intelligences like V.A.L.I.S.
- Vast Active Living Intelligence Systems.
- I get attacked by both sides: the debunkers [and] true believers.
- I am even skeptical about my own crazy ideas.
- The question is: are they crazy enough to be true?
- If you have a will to survive, there is no choice but metric engineering,
- warp and wormhole to achieve Timothy Leary's SMI2LE:
- Space Migration, Intelligence Increase, Life Extension.
- Do not seek, VALIS will find you.
- ODLRO [off-diagonal long range order]:
- Space-time fabric is spun out of the super-conscious mind of God
- VALIS not God [!?!]

I have no problem up that last point, the one that I raised with Jack on the phone.

We agree that VALIS is very likely to have the capacity to restrain Susskind's Landscape of possible worlds associated with the 10^{500} mathematically possible versions of string theory.

But given that VALIS is able to constrain the ontological profligacy of the mathematical possibilities of physics, and given the Cosmological Anthropic Principle, then how far are we away from something looking a lot like the BPWH??

The basic bootstrap principle of the BPWH requires that all sentience participates in the cosmic mind:

$\langle\langle$ VALIS = Einstein, Podolski, Rosen tensor product of the Mindscapes of all transient, conscious minds everywhere-when. $\rangle\rangle$

Perhaps the most basic notion of the BPWH is that the space-time manifold is a projection of the cosmic consciousness:

$\langle\langle$ According to ODLRO[VALIS]: the Space-time fabric is spun out of the super-conscious mind of God. $\rangle\rangle$

Given all of this, then I am failing to find any logical distinction between Jack's version of VALIS and the cosmic intelligence/Telos of the BPWH. The only real distinction between the latter being and the God of traditional theism is the degree to which we are perceived to be separate from each other and from that being. I suggest that the separation between ourselves and between us and God is mainly a matter of perspective.

Thus do we see a convergence between the wisdom of the s/ages and the deepest insights of modern science. This should be a cause for celebration. It should indicate that we are close to the completion of our intellectual sojourn. All in all, it should be no great surprise. We are finally drawing nigh to our Destiny Matrix/Telos.

Jack mentioned on the phone another cute idea that he derives from Bousso (p. 45). The IQ (informational entropy) of God/Cosmos varies as the inverse of the cosmological constant. Our cosmic $1/\Lambda = 10^{120}$, which is rather far above the genius level of 1.4×10^2 . Presumably, however, we can make up for our individual deficiencies tuning into the clear signal God channel, to whatever extent possible. Practice makes perfect. We could easily settle for a few crumbs off that plate. Will this compensate for my arteriosclerosis?

Where Jack and I may still differ is on the technological front. I am rather more skeptical there than is he. The issue at hand is that of the design of portals or 'star-gates'. Jack hypothesizes that dark matter must be used to construct such portals, whereas the BPWH posits that cosmic intercourse is mediated by mind over matter, as is everything else, ultimately. Creation, such as it is, is a mental construct, after all. This is simply in accord with the definition of immaterialism.

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10/14/06

Mind Bridges & Portals

This is a continuation of the thoughts from the previous page, being motivated in part by a discussion with Jack Sarfatti.

Back to basics and a recap.

There many kinds of non-local, irreducible phenomena:

- quantum phenomena
- the mathematically described laws of physics
- 'emergent' biological properties
- mental phenomena in general
- psychosomatic phenomena and holistic medicine
- a collective unconscious realm
- altered states of consciousness

More controversially there are parapsychological and paranormal phenomena:

- mental telepathy
- psychokinesis
- poltergeists
- reincarnation/'survival'

It is not terribly controversial then to posit some sort of mind-field to tie these phenomena together. Currently we are calling this field, VALIS, after PK Dick. Jack may equate VALIS with his Destiny Matrix.

The BPWH posits that a self-generating VALIS is the foundation of all being, thus equating it to the Cosmic Ouroboros. I am not averse to a close identification between the ouroboros and the Telos or a Destiny Matrix. I may also refer to it as God or panTheos.

All being is interconnected via this Cosmic Mind Bridge, to add another phrase to our collection for the All-in-All.

Where Jack and I presently differ is in his more dualistic and my more monistic view of the CMB.

The difference is most readily apparent in the matter of portals or star-gates. Jack supposes that these portals are necessarily technological artifacts. I suppose that portals are simply a more or less spontaneous sort of mind-bridge. This difference may be traced to our differing conceptions of space and time.

In the BPWH, space and time are functional projections of VALIS. To put in most succinctly, space and time are God's way of keeping everything from happening at the same time and place. It is God's necessary filing cabinet, if you will. It is partitioned in various ways. In particular, it is partitioned between individual minds and individual worlds. This is to say that reality is naturally a unit, and it takes some doing to stretch it out over time and space. We creatures supply most of the scaffolding and glue in this cosmology.

Keep in mind, however, that the space-time of the BPW is purely *phenomenal* space and time, it is *not* the *deep* space-time of modern cosmology. Physicists strain mightily to save the macro and micro appearances. They find themselves in nearly the same position as the Ptolemaists before the Galilean

revolution, i.e. they have to keep adding epicycles on top of epicycles. This great edifice is about to come crashing down on their heads, almost literally, as we experience the ontological inversion between mind and matter, i.e. the world turned upside-down and inside-out.

The apokatastatic Telos is the natural, relaxed or 'collapsed' state of the world. This is where the ouroboros bites its tail, where Alpha = Omega. We creatures, like Atlas, struggle to keep the sky from falling. And me, well, I'm just Chicken Little. Don't mind me!

As the Millennium proceeds, the natural and spontaneous portals here on Earth will expand to the point that the entire Earth is just one big portal. We are well on our way to becoming the cosmic crossroads. That A/X/O marks the end of our linear history. This is the Emerald Cafe of Star Wars. This is Douglas Adams' Restaurant at the End of the Universe.

My answer to Jack & Co. is that we have no need to go there. They are much more anxious to come here. Talk about 'broken borders' and 'illegal aliens'! You ain't seen nothin' yet, my friends!

The apocalypse is the parting of the veil of nature. That is our omega-portal to eternity. Talk about rush-hour!

The problem is not to build more portals, but to keep the existing ones from bursting at the seams.

So here we are at the cosmic cross roads, with the whole cosmos knocking at our door. What is truly going on? Since when did we volunteer to become the cosmic traffic cops?

Do we man the barricades with our dark-energy, quantum bazookas? All that we would manage to do with our big guns is rip more holes in the space-time fabric, which is becoming increasingly threadbare, just on its own.

The question we need to ask is, 'What's the big attraction??'

Well, they can hardly help it. We are at the center of cosmic gravity. The Earth is metaphysically the 'densest' of all the worlds. Everyone is dying to come here, and come back again. If you can't come by the natural/biological route, you'll break down the doors of our perception and be our incubi, etc., etc. Once they've seen Paris, they won't want to go back to Kansas or Serpo.

Is it just the bright lights? Is it just our women? Perhaps. What marks us out, more than anything, is that we are the only planet of choice, to quote the Council of Nine.

To put it another way, the aliens come here mainly to experience our alienation! Why? Because they know as we know, that the first shall be last and the last shall be first. At this cosmic center of spiritual density, we are at the bottom of the totem pole. We are all pearl divers. We dive here to find the pearl of great price. We come here to find that which makes us closer to God than the angels.

The visitors come from their respective aboriginal dreamtimes to be thrown down into our hard rock cafe. They partake vicariously, or otherwise, of our heaven and hell on Earth. They come to find out where they will be sitting on the glory train of our apokatastasis. This is the eschatological Grand Central Station. This is the great wedding feast of our Hierogamos. All roads lead to Rome.

Jack says:

<<The low entropy of the early universe at the ALPHA POINT is the PAST EFFECT whose FUTURE CAUSE is at the OMEGA POINT de Sitter ultimate FUTURE HORIZON for all of us observers. This is all a NONLOCAL TIME LOOP where the high entropy at future OMEGA pays for the low entropy at ALPHA setting the direction for the ARROW OF TIME of the 2nd Law of Thermodynamics.>>

This seems to be a partial substantiation of the ouroboric style of cosmology.

[12/8] [a]

The Collapse of the Space-time Manifold

I don't envy Jack in his present position. He is so near, yet so far from his Copernican de-revolution, *a la* the BPWH. That's where I was in 1980, when I had my immaterialist epiphany while reading *Masquerade* by Kit Williams. I realized then that nature and art could not be that far apart, in that there must a ubiquitous intersubjective intentionality. Nature art or super-realism, if you will, is just the surfacing of the Jungian uCs. There is no room for accidents. Is this a pro-life paean against nature's abortions? Yes and no. It is a metaphysical statement, not a political statement. This is the beginning of teleology or 'retro-causation' to use the infelicitous phrase of the physicists. It also reopens the door to eschatology, in a rather serious way: how can there be a telos without an eschaton?

It is the beginning of 'pronoia', if you will. This new attitude built upon my Sophia encounter and led up to a series of incidents in June of 1991 that led me to call MUFON, to delve into the British crop-circle scene and finally to call Ron. Who else to call, re. the eschaton? You can't just dial 911. 9/11 would come later.

How can we spare Jack the agonizing fall into Maya/immaterialism/idealism. For a physicist, the collapse of the space-time manifold is like a trip to the dentist where he tells that your teeth are fine, but the gums have got to go! How can we cushion the impact of this revelation. So near, yet so far! How do we explain to Jack about jumping over this candlestick?

What does Jack now have in his armamenta?

- conformal physics
- It from Bit
- WAP -> SAP?
- Ouroboros *a la* Penrose and retro-causation
- VALIS
- Mach's Principle
- Portals & mind-bridges
- paranormal phenomena
- mind over matter
- skepticism concerning String Theory
- hidden variables
- non-local signaling
- Holographic principle
- unreasonable effectiveness of mathematics

The collapse of the space-time manifold is the subtext of everyone of these items.

We live in a projective, holographic world. This world is a self-generating, time-looped, informational complex. The conformal point at infinity collapses into the eternal, shining Present. This is the Aquarium's version of the immanentizing of the eschaton.

The still unsolved mystery of Mach's Principle is symptomatic of the conformal immanentizing of the 'fixed stars'.

This is the conceptual precipice at whose edge I stand vicariously with Jack. What do they say about leading a horse to water? Jump on in, the water in the Aquarium is great! Where is the blindfold? We're trying to lead him out of the burning building. That's all that's left of the old, alienating worldview.

If Jack were to make this jump, it would make a nice splash. Jack is a big frog in a small pond. This mini-tsunami would be felt far away.

Quite possibly I'm missing some neat little physical argument, a nice little push, that would make this jump easier for Jack and his comrades. If Jack can figure out this argument, that would surely set him up for his Nobel Prize, the last one for physics as we used to know it. If not, we may be standing here for awhile. There will then have to be some phenomenon that will push us over. This would be a less desirable, more shocking outcome.

[12/11] [a]

This recently from a usually reliable source:

She [Sophia?] says you are so very close but you were partially blinded by the light, but your vision will finally clear. There is one pearl you still seek to complete the string...it is coming.

You cling tightly to the coat-tails of two men – one is a lifeline, the other is falsely conceived.

This next coming year will be the way of unveiling but also silent contemplation. Significant dates will be January 24th - May 17th and August?

More listen than speak in your defence – they wait for the tide to turn.

There is a man of influence who watches closely from the wings...You don't know him but he will make himself known to you.

Interesting. The two men are likely Jack and CF. 'Falsely conceived' is ambiguous. Does it mean deceptive or mistaken? And which would be which? I'm not sure I would want to bet my life on the answer, but I may have already. I have always presumed that CF was a mixed bag relative to disclosure, and a perennial source of disinformation, mixed with information, of course. That's his official duty as an intelligence officer, only actually beholden to the President. Even the President is served only on a need to know basis. I may have a greater or lesser need, depending. A particular issue with CF of late is my (non)support of GN. The issue used to be the positive, but now it has become the negative. What has become of 100+ billions allocated to MJ-12? Perhaps CF has no personal slush fund. JS is under the impression that he is on an inside dole, as was GN up until his falling out with RS.

I was told that the pearl and the unveiling probably refer to the same thing. One might suppose that this is also related to the turning of the tide. How much of this hinges on my silent contemplation? Are we talking about a formal meditation? That has never been my style. So is the pearl mainly something internal or external? Is it something more conceptual or intuitive? More of a scientific, social, or metaphysical insight?

There continue to be the exchanges with Jack. His coming around comes in fits and starts, but mostly fits, especially in what he gives me. Might something of substance emerge in that exchange? One might hope it is not all wasted.

'Blinded by the light'? I wonder. Does that mean I am too focused on the One, and not seeing important particulars? Am I too focused on the 2nd Coming? Focusing on the KC project was one way to avoid the latter, one might think.

[12/12] [a]

This from Mario C:

My question is this: If the presumption that the soul goes onto a higher stage of being upon one's death, and if we presume that all those that have passed have reached the next level which we will attain after the eschaton, what would be the hurry, or even the need, for those that are living on this planet to attain that next level while still alive? Unless we insert the concept of purgatory as a "parking lot" where all of the souls await until judgment day, I cannot see the logical reason to eliminate this "middle existence", if you will. Why not let every "body" continue to cycle through all of the steps? Where am I going wrong?

Mario, excellent question, and thank you for asking. The answer may be implied in various of my scribblings, but it does need to be explicitly emphasized, because it is important, as you well realize.

Here is the deal as I see it in conformity with the general theme of the BPWH:

Although we may suppose that the BPW is qualitatively infinite, we may presume that it is quantitatively finite in every respect. Why? This is because Creation must be limited to a finite number of souls. And why, again? The whole basis of theism is a personal relationship between each individual creature and the Creator, referring now to us humans. This fact is emphasized particularly in the incarnational X event. If Creation were infinite in time and space, then an infinite number of creatures would be infinitely removed from that X event. The only remedy would be an infinite number of X events, but any such infinite cosmology would fly in the face of the whole concept of a Best Possible World. There would either be an infinite redundancy, or there would exist every possible world. There would be no feeling of our belonging to a personal Creation.

The issue becomes for us simply the question of the optimal number of souls. I am supposing that the answer is c. 10^{10} . I would argue that this provides us with the maximum of diversity and with a minimum of redundancy.

In a Mandelbrot style of cosmology, there could be an infinite number of worlds, each represented by one of the bulbs. I suggest, though, that there would be a practical cut-off at some minimal population per world/bulb. In keeping with the Zodiacal schema, there would be twelve principal worlds. Serpo, with about 10^6 souls, would be a principal one of these. There would be a rapid drop-off in the population of each such world. There would be, could be, no uninhabited worlds, with the possible exception of a few Jurassic Park/caretaker worlds. We remain the only Planet of Choice, and the only locus of a salvific incarnational event. That is why all the other souls must visit here to partake of this singular salvational history.

Mario, it is important to recognize that I do not foresee a dramatic, rapture-style eschaton. The drama, rather, will be focused on the imminent messianic event. This will become a media event, perhaps soon after the death of the designated individual. (The best saint is the dead saint?) That will be our Great Awakening, and from that point on our attention will turn toward our reunion with God. Our mundane business will be wound-down, accordingly. In particular, our baby-making business will taper off, more or less rapidly. This will be our promised Millennium. The optimal length of the Millennium might only be a few centuries at the most. The souls finish up their business/education here, and migrate on to other dimensions of non-linear space-time. Coming back here would then be possible as time-traveling walk-ins. You and I might be such ones. Any messianic-style pretensions would simply be attributable to our

prearranged cameo/video-game appearances. 'You pays your money and you takes your choice!'

The fate of the Earth? It goes back to something like the Disney/Edenic/conservation park it might once have been.

Having established the background of the BPW cosmology, I should return to the specifics of Mario's question.

What is the hurry? What about a purgatory?

There has always been in christianity the believers exhortation, 'Hurry, Lord!' The inference is that life here, even for the believer, cannot be as good as life in the direct presence of God. There must always be down here an existential alienation or deprivation. This would be true even, or particularly, in the Millennial Kingdom, which could hardly be much better than any purgatory. In the Millennium/purgatory we would be more aware of what we are missing, than we are now.

Beyond the spiritual impatience, there is also the fact of finiteness. Given an optimal number, c. 10^{10} , of souls, we eventually finish our education, and are ready to move on. This global readiness is apparently being underscored by the various material and spiritual crises that presently face us. I submit that these will not be solved without a messianic intervention. That will necessarily be a pre-millennial intervention. That inaugurates the winding down, wrapping up of our history, as just described.

The only alternative might be for us to colonize the universe. This, however, is an illusory notion based on the false premise of physicalism. It is rather the case that the other worlds have already started coming here to participate in the BPW/geocentric eschatology.

Have I satisfactorily answered your question, Mario?

Mario:

Thank you for your response, Mr. Smith. It is deeply appreciated.

In order for me to understand the logical sequence of the BPWH, I have asked myself these questions:

If before the Big Bang there was nothing, and this "singularity"/the universe was created by God's mind, then obviously God created all of the rules. It was, after all, His dream.

What was God's motivation for making the existence of our present situation finite?

Was it merely capriciousness? Judging from the orderly result of His creation He does not appear capricious otherwise.

From what the astrophysicists tell us, the Sun will lose it's ability to continue to function in its current form in a few billion years. As a result, the expansion of it to a red star will consume the earth and all within it. So there is, apparently a definite timeline which makes our earth/host relationship finite.

But why the need to have a pre-eschaton eschaton? If God included the near-future upcoming eschaton in his Dream/Creation what was his reason? There was already one built in to the scheme of things.

Do we need to release all of those souls from purgatory a few billion years ahead of the end of the earth? Does God need our transcendence in order to fuel the Cosmos? Himself? Something else?

You have opened whole new avenues of thought for me with your hypothesis, and I am very grateful to you for that.

Regards,

Mario

Mario, I think now I see the problem. What you are doing here is mixing the materialism with the immaterialism. This leads to incoherence. The basic premise of the BPWH is that deep space and time is just an illusion. It is just the logical extension of the veil of nature that separates us from the cosmic intelligence. I am supposing that actual linear history on Earth extended back only perhaps twelve thousand years or so. There need be no actual barriers in space or time, just an attenuation of normal, linear consciousness as one approaches the limits. It is just a fact that astronauts do tend toward more altered states of consciousness as they depart the Earth. This problem has been covered up by NASA as per my CIA informant. Thus the plan to return to the Moon, rather than extend to Mars.

The Big Bang and extrapolated Big Crunch are just appearances. There are other worlds from which our visitors come, but they are just scaled down version of our own dream-world.

Hi Mr. Smith,

OK, I see what you are saying. Let's invalidate my comments regarding the fate of the earth in a few billion years. If we presume no built in time system in place due to all of that belonging to the material folks, we are left with the eschaton built in by the Creator at a time of His choosing.

Is His choice in this the point at which we start to lose our personal relationship with Him? Is this due to the number of souls reaching x?

Would you agree that the alleged visitors have a vested interest in the eschaton?
Would that cause them to help it along in some way? Perhaps by helping us to lose our relationship with our Creator? Perhaps by helping us reach population x?

Regards,
Mario

More good questions.

The eschaton comes at the time of God's choosing? That tends to oversimplify a complex process:

- We creatures are the co-Creators.
- The spatio-temporal dimensions of the world are optimal from everyone's informed point of view.
- We creatures are presently, and for the most part, uniformed and misinformed specifically as to the Creation.

There are many factors involved in the optimization of the spatio-temporal dimensions of the world. Creation is a very complex system that is replete with time loops of all dimensions. Thus is it a very strong feed-back, self-stabilizing system, and so it is impossible to distinguish between cause and effect.

The 'tribulation' we experience leading up to the Millennium is a necessary conclusion to this, our long march into materiality. The sweet and the sour become very entangled in these latter-days. The pain is part of what awakens us, along with the messianic event itself.

The role of the visitors? The visitors have been with us since the beginning. They include both 'angels' and 'demons'.

Like Narcissus, we fall in love with our collective and individual material images. We almost literally fall into and are ensnared by this world. Angels can help to alleviate some of our problems; demons, among many other roles, ensure that our attempts to escape are generally futile. The Powers-that-Be are also interested in keeping us down on the 'farm'. They sometimes collude with the demons, to that end. But finally, certain of the visitors (the three Magi?) help to prepare for the messianic event by negotiating an offer with the PtB that they cannot refuse.

And continuing:

When you state:

* The spatio-temporal dimensions of the world are optimal from everyone's informed point of view.

I interpret that to mean that the near-future is crucial to the timing of the eschaton due to the optimization of the spatio-temporal dimensions of the world.

I can't remember who sang this song: "When the Moon is in the seventh house and Jupiter aligns with Mars, then peace will guide the planet and love will steer the stars. This is the dawning of the age of Aquarius"

If so, who are you referring to when you say that this information is coming "from everyone's informed point of view"?

Mario raises several interesting points here.

The *Age of Aquarius* was performed by the 'Fifth Dimension' back at a time when physicists were just beginning to expand their dimensional horizons. Now they are up to eleven, and still counting.

The Zodiac plays a 'stellar' role in the BPWH. I could go on at great lengths about that, and I have, throughout this website. It is one of the seven major archetypes, collectively designated by [AZO/X/QRP](#), q.v. This is part of the timing of the eschaton. See De Santillana's *Hamlet's Mill* for more information about how this mythos impinged upon history. In short, our cosmic calendar is written in the stars, as one might well have expected.

[12/13]

I have been asked to elaborate on the above passage:

<<Angels can help to alleviate some of our problems; demons, among many other roles, ensure that our attempts to escape are generally futile. The Powers-that-Be are also interested in keeping us down on the 'farm'. They sometimes collude with the demons, to that end. But finally, certain of the visitors (the three Magi?) help to prepare for the messianic event by negotiating an offer with the PtB that they cannot refuse.>>

A great amount of speculation is packed into this statement.

You might wish to familiarize yourself with the gossip about the Aviary and Aquarium on the Internet by combining those words with 'UFO'. The Aviary grew up around the allegations that the US government has been visited by Aliens, starting with the Roswell episode in 1947. There are alleged to have been three principal visitors, EBE1-3. The Aquarium, which is a spin-off of the Aviary, bases itself on the possibility that the historical role of EBE1-3 is similar to that ascribed to the three Magi, in that they came to expedite a messianic advent.

These Magi I would count amongst the Angels, although they are alleged to have come from 'planet' Serpo, a world not unlike our own, but with a population of less than a million. I do not draw any major distinction between the good, bad and ugly, when it comes to the visitors. They all have their functional roles to play in our psycho-social development here on Earth. With a few exceptions, it is they who come here to interact with us at this center of spiritual gravity. Our more robust physicality leaves us as targets of their often seeming parasitic advances. Their 'technology' is mostly just an advanced form of magic. Their disks operate more as flying carpets, than anything else. Their ingress here is mainly on the psychic level, but in an immaterial world there is no great distinction between the psychical and the physical,

certainly not to the degree we are wont to believe.

Like the parasites in our guts, they usually perform beneficial services, but they can get out of hand if we don't watch them and keep them on a short leash. How we do that is very situation dependent. I would not entirely discount the rumors that there have been pitched military engagements with certain of these critters in conjunction with their underground portals.

The coming Apokatastasis is participated in universally by everyone of the c. 10^{10} souls, including those in the outlying dimensional worlds such as Serpo. The Earth has been designated aboriginally to be the center of the Apocastatic action. This is the cosmic crossroads, and it is from here that the Glory Train departs, the way station on the path to heaven, if you will. If all goes well with our immanent Millennial Kingdom, the uploading process can be stretched out over one or more centuries. The Tribulation need be no worse than what we have already been experiencing.

The doors of heaven, i.e. mainly the portals, will be thrown open. Up to now they have been guarded on both sides. We might suppose that the initial primary cohort of émigrés will be our senior citizens, but as this process becomes culturally integrated, a more general population will participate, and our biological fertility will abate accordingly, until the Earth is gradually returned to its Edenic/caretaker regime.

I hope this brief elaboration can help. There is no real trick to performing such speculation. It is just a question of becoming familiar with the basic percepts of the BPWH, and then gradually filling in the details in the most coherent and expeditious manner possible. You do not have to be a card-carrying soothsayer to perform such a task. Just keep a level head!

There are those who have likened our spiritual matriculation to a kind of hatching out. JC Pearce refers to the paranormal or altered-state visitations/excursions as the 'cracks in our Cosmic Egg'. Our synchronized hatching in this millennial regime will afford us a protection of numbers over whatever predatory spirits may linger by the wayside. This model does seem to presuppose some kind of 'purgatorial' holding pen for the dear departed and for the new souls. N.B. that the BPWH is not at all averse to a reincarnational logistic for such souls. And that would include a 'video-gaming' faction of walk-ins, possibly including yours truly, to put another spin on the notion of incarnation.

Historically, it has been the priestly castes who have been the regulators of our cosmic intercourse. It has been their task to prevent the visitors from upsetting the social order. In particular, they must be able to monopolize the prophetic/oracular/magical functions. The advent of scientific materialism has significantly undermined the role of the priests, leaving the modern societies actually more vulnerable to the trepidations and trespass of wayward spirits. Scientific materialism found its symbiosis with the Protestant belittling of the phenomenal realm. To a significant degree, our latter-day 'ufologists' have attempted to fill the gap. To the extent they are allowed by the scientific establishment and the media, they try to establish a techno-social niche for the visitors. Support groups are built up around the various kinds of experiencers. New Age gurus hawk their wares. Psychedelics must be closely regulated with the imposition of harsh penalties for infractions.

These social machinations inevitably soften the underbelly of the establishment for a messianic advent. Our three Magi, redivivus, are the *coup de grace* for a materialist establishment that has been running increasingly on its own intellectual fumes. Its medical and communications *Techné* remains potent, but it does not hold us in the thrall it once did. The Internet overcomes NASA to power our inward/phenomenal turn. The three Magi are at once a Trojan horse and tar-baby to the establishment. The global intelligence community has been penetrated and compromised with mere trinkets from the visitors. The only effective defense will be disclosure.

Will we then be able to avoid the establishment of a new priestly caste? The aboriginal Xian communes afforded a partial reversion to an open shamanic/charismatic society. The Protestant tradition attempted to extend the life of these communes, until it was waylaid by the capitalist ethic. The winding-down (withering?) of capitalism will be a principal feature of the Millennium, *pace* Marx. A gradual, peaceable

exchange of material capital for spiritual goodwill will be a measure of its success. Mind you that it will not be about Simony.

The attendant hedonism should also be allowed to burn itself out. One might imagine that the problem of latter-day hedonism will be particularly acute in Islam that is now by far our most repressive society. The often violent fanaticism we see therein is an initial paroxysm of this burning-off as the psychic pressure is released. The rapid devolution of that mindset presents an enticing playground for the wanton spirits. That is a hot-house version of what will transpire globally in a less intense fashion, let us pray.

The trinket of most economic interest is the portable power supply, a kind of crystal battery that has powered any number of rumors, and perhaps a few mundane appliances. If it is a storage medium, it appears to operate in a self-replenishing fashion. Does this spell then end of our fuel shortage? I remain skeptical. Perhaps the greatest hold that materialism has upon us is through our addiction to fuel consumption. An unlimited supply of heroin is probably not the way to cure any such addiction. I would speculate that the 'crystal battery' is likely powered off of our attendant psyches in what may not be a wholly beneficial fashion. I would opt for solar power to tide us over into our matriculation. We may want to enquire, however, as to the infrastructure of the Great Beyond. Are there hot-water showers and garbage removal? There may well be metaphoric equivalents of such mundane systems, but this is not something I have yet attended to. We might first enquire as to the *Physis* of the Beyond. There are often reported to be varying stages of ersatz 'physicality' with whatever infrastructures might be attendant thereto.

It has also been noted that our psychic effervesces down here are likely to be useful as a fuel somewhere else. We could be the powerhouse of the of the Ouroboros, a kind of psychic dynamo whose passions keep the cosmic juices flowing. We will be living off our own fumes to some significant degree. If we can't stand the heat, we get out of the kitchen. Well, I just hope I'm not assigned to the cosmic Con Ed, if that isn't already the case.

Two more questions.....

You state: "Will we then be able to avoid the establishment of a new priestly caste?" Do you have some doubt, or if not doubt, then are you allowing for some possibility that this model could still "go south"?

Does your model allow for any possibility that the visitors are devoid of the same type of soul that mankind possesses? In other words, if "man was created in God's image" they are missing something that we have?

Doubt? Who, me? Usually folks on a spiritual path have emotional certainty and intellectual doubt, but with me it usually seems to be the reverse. In my case, the happens to be rather more to doubt than with most people on such a path. When doubt arises, a just have to go back over the logical options, and ascertain that there are still none other.

The related question is how bad might things get before they start getting better? I keep hoping that the worst is over, but realize that this hope puts me among a small minority of optimists. How much of a downturn could my beliefs sustain? I sure don't want to have to find out.

Visitors' souls?

I have been rather cavalier about souls. Our own souls are the most real things we can experience, save an occasional mystical encounter with the cosmic soul. I suggest that the self was the model for the Greek atom, as something indivisible. I further suggest, however, that there is an Aqua Regia for our souls and that is the cosmic agape. That is the basis of our eventual hierogamic apokatastasis. The visitors' souls are simply less well formed or individuated. They have a tribal/animal/communal/hive-like existence and consciousness. They 'hybridize' with us in a latter-day attempt to vicariously partake of our Earthly grist

mill. This is just *Hamlet's Mill*, refining the salt of our souls over the eons or, at least, the millennia of our mundane sojourn.

This only planet of choice is the Great Attractor, the finishing school for would-be souls. The souls are fired to their diamond essence, at which point they are ready to be dissolved back into the oneness. This is not unlike the Hindu notion of Nirvana, is it not? The only real difference is that our nirvanic salvation can be vicariously expedited, just as we can vicariously expedite the transmigration of the visitors. This has everything to do with the quantitatively finite cosmology of theism.

[12/15]

I am reminded, in essay by Russell Targ, that Bohm's 'implicate order' works on a holographic principle. Jack had earlier dismissed the speculation of the elder Bohm, but that is what Jack is now coming back to, in adopting the notion of VALIS. The IO/HP, or IHOP for short, is the backbone of the BPW. It is the flesh of the Ouroboros. It is the locus of the Akashic record and personal memory. Is it not also the *aqua regia* and repository of the residue of the spirits?

Dan,

I ran into this at the Stanford library while researching Berkeley (due to your remarks).

Would like your comments if you have the time and inclination.

<<<Thus, although there is no material world for Berkeley, there is a physical world, a world of ordinary objects. This world is mind-dependent, for it is composed of ideas, whose existence consists in being perceived. For ideas, and so for the physical world, *esse est percipi*.

So, when I say that my desk still exists after I leave my office, perhaps I just mean that I would perceive it if I were in my office, or, more broadly, that a finite mind would perceive the desk were it in the appropriate circumstances (in my office, with the lights on, with eyes open, etc.). This is to provide a sort of counterfactual analysis of the continued existence of unperceived objects. The truth of the counterfactuals in question is anchored in regularity: because God follows set patterns in the way he causes ideas, I would have a desk idea if I were in the office.

Unfortunately, this analysis has counterintuitive consequences when coupled with the *esse est percipi* doctrine (McCracken 1979, 286). If to be is, as Berkeley insists, to be perceived, then the unperceived desk does not exist, despite the fact that it would be perceived and thus would exist if someone opened the office door. Consequently, on this view the desk would not endure uninterrupted but would pop in and out of existence, though it would do so quite predictably. One way to respond to this worry would be to dismiss it—what does it matter if the desk ceases to exist when unperceived, as long as it exists whenever we need it? Berkeley shows signs of this sort of attitude in Principles 45-46, where he tries to argue that his materialist opponents and scholastic predecessors are in much the same boat.[19] This "who cares?" response to the problem of continued existence is fair enough as far as it goes, but it surely does conflict with common sense.>>>

Mario

Mario, what I take to be most 'real' are the 'natural'/biological/phenomenal cycles. Linear human history is superimposed upon that cyclic background. Thus are human artifacts added to the mix. Manufacturing is composed of artificial cycles, combined in some rational manner. The desk then is a kind of hologram, made interactively real because its manufacture and use is a coherent combination of natural and artificial [cycles](#). Over human history, the artificial cycles are modified in a gradual and teleological fashion.

The desk is real as a node of a great semantic web we call the 'modern world'. A visitor, fresh out of a UFO, might walk right through your desk or the wall of your bedroom, because she belongs to a different semantic web. It takes time to integrate these webs. That has been going on throughout history, but the

integration is speeding up as we approach the apokatastasis. [1/19/07 - I am reminded that there are many reports of ball-lightning (orbs) going through walls, and behaving in other paranormal/psychic ways.]

You, too, could walk through your own desk, given the proper semantic indoctrination of dis/re-integration. The paranormal is replete with such incidents. As we move forward into our eschatological dreamtime, the incidences of mind over matter will become more commonplace and controlled. The process must be done gradually and deliberately lest the semantic web suffer a collective psychotic break or tear. That would be the nightmare scenario. There will be increasing amounts of that on the fringes, which will help to keep the rest of us on a coherent teleological path.

It should be noted that the Internet and virtual realities will likely play a very significant part in our dis/re-integration.

Let me restate that first sentence. Your walking through a wall could happen through your induction into an alternate semantic web, say that of a group of visitors. Having an individual psychotic break would likely only land you in another part of our existing web. You would end up in a room with padded walls.

[12/17]

In a typical abduction experience the body stays behind. It is an out-of-body experience; yet, the experiencer is probably not aware of being bodiless, and is not, in the relative sense. Any potential witnesses left behind are likely to be put out of commission. This is the phenomenal limbo between worlds. The experiencer comes back here to the densest and the home locale, by default. The visitors come deliberately and in groups. They are excluded from staying here by the prime directive, shyness effect. Generally it is like oil and water. Then there are the exceptions like the Magi and possibly Serpo. These require a great deliberation on both sides, with a very strong teleological pull.

[12/18]

The occasional Big Foot type of appearance is a traditional, cameo role, signifying nothing new.

A physicist might well scoff at the notion of (de-) materializations, due to the equivalence of $E = mc^2$. There should be a very major release of energy accompanying any such event. This is not a trivial problem for the phenomenologist.

I can only suggest that the thermo-nuclear events are parasitic upon the phenomenology of the Sun, and upon their chemically explosive, phenomenological cousins. Is there a logical necessity for fire? Is fire parasitic upon metabolism?

Atomism is a logical adjunct to reproductive cycles. Nuclear physics is an adjunct to atomism. Nuclei are not phenomenological necessities, but atoms would look funny without them. They are both resultants of the quantum dynamics, the *sine qua non* of any *physis*.

The logic of high-energy physics kept me personally, and modern culture, on the straight and narrow track of scientific materialism for at least a couple of generations beyond what would otherwise have been possible. There has been a teleological necessity to the prolongation of the materialist hegemony into the phenomenology of the Internet. This has been no mean feat. The advent of the Internet will greatly expedite our global eschatological logistics, by greatly reducing the need for external intervention. This is one more reason for the delay of disclosure.

How do we know that there will not be additional reasons for the prolongation of the materialist

hegemony, without the benefit of hindsight? One does have to look carefully at the tea leaves. Nuclear proliferation is one of those leaves. The clash of cultures is another. The end of physics and near miraculous efficacy of the Internet are hard to ignore. Postmodernism and the rise of fundamentalism figure significantly.

I refer you back to [12/11](#). There remains the emergence of some significant piece of the eschatological puzzle. Should this be the final piece? I would suggest that the glass ceiling is that close to cracking, that any such emergence would be adequate for finishing the job. It would have to be something on the conceptual, political or disclosure front that would directly accrue to the Aquarium. The coming around of Jack in connection with the KC project might qualify. But there is the implication of a visionary pearl. That sounds more conceptual. Is there a neglected aspect of the BPWH? A missing link in the logic? A more substantial connection back to physics, for instance. Such linkage could sway Jack in the above manner. There have been times when I felt that I could almost taste such a link. Something further along the lines of VALIS and the implicate order, IHOP, implicate holographic ordering principle, related to Jack's ODLRO, off-diagonal long-range order of coherent quantum systems. Perhaps we just need a more complete teleological explanation of the quantum, or a new variation on the [e/pi](#) theme, or some related piece of numerological, '[monstrous moonshine](#)'.

Silent meditation.

The quantum is a kind of numerology: the interplay of the analog and the digital, especially as in [e/pi](#). We see this in the zodiac. Likely I do not understand the full meaning contained in [AZO/X/QRP](#). The power of complex analysis comes into play. The monstrous moonshine is an extension of that power. The anthropic principle also applies to mathematics. How does this relate to IHOP?

[12/19]

Hi Dan,

I noticed that in your blog you wrote:

"Is there a neglected aspect of the BPWH? A missing link in the logic? A more substantial connection back to physics, for instance."

From a layman's point of view there are lingering questions. For example:

As I think I have said to you before, the average mind struggles with the necessity of letting go of the perceived universe, material objects, distances, times, etc.

In order for it to "play in Peoria" there must be a very strong link made between the theory and the absolute NECESSITY for there NOT to be a real, solid universe with other worlds and great distances PLUS inter-dimensional space and the 11 or more dimensions that the material physicists have said exist.

The key, I think, is in why did the Creator need to make ours an immaterial existence? Could He not in his infinite power and wisdom have devised a material existence, a multidimensional universe, and a quantitatively finite journey?

A very strong case needs to be made for most to abandon the old concepts and sign on to it being mutually exclusive to have what I described above and have a material universe at the same time.

The alternative is innovative and interesting but IMHO it fails to resonate in the ears of Peoria at this time.

Respectfully,
Mario

Mario, you raise several issues here.

There are three ways to proceed:

1. mass entertainment initiative
2. find a new conceptual link between the BPWH and a domain of science
3. insider cooperation

Each of these initiatives is presently being pursued. It is not clear which one will have precedence. According to the [message](#) above, #2 will have precedence.

I do not dispute that the modern world is still under the thrall of materialism. But materialism is extremely vulnerable to a variety of serious insults. Except mainly for molecular biology, it has already outlived its conceptual usefulness. Philosophers and theologians have entertained dualism for the past three centuries, without making any progress. The only alternative is a radical immaterialism. The BPWH is the only coherent version of immaterialism. It is 'Us or Rust'. I certainly do not expect the Perorians to be on the front lines of this battle, but I do expect that there will be a finite fraction of them who will be captivated by various aspects of the BPWH, given a serious presentation of that only coherent cosmology. In social movements it is all about the 'Big Mo'. The BPWH will have no rivals in that regard. Thanks to the Internet, our wired globe is extremely vulnerable to new ideas.

Materialism is necessarily nonsense, given the mind-body problem. There is no problem than looms larger for science.

<<The key, I think, is in why did the Creator need to make ours an immaterial existence?>>

The answer to that question is the foundation of the BPWH. It is all about monism (google: monism site:www.bestpossibleworld.com).

It is not possible for there to be an entity that can create a logically impossible world. There cannot exist separate realities, as per the logic of the semantic web, etc.; no more than God could mandate that $1 + 1 = 3$, or create an unobservable world. The logic of atomism leads to the absurdity of unobservables, that is the single most pernicious bit of nonsense that has become embedded in the collective psyche of us moderns. Transcend that piece of nonsense and the future is ours.

<<The key, I think, is in why did the Creator need to make ours an immaterial existence? Could He not in his infinite power and wisdom have devised a material existence, a multidimensional universe, and a quantitatively finite journey?>>

Infinite power? This notion is a piece of absolutism. Monism is fundamentally relativistic. Absolutism is another bit of materialist nonsense. Theism is such a powerful belief system that it must be tempered either with dualism or pantheism. With the advent of the postmodern BPWH, our cosmic destiny hits us between the eyes. This is no kind of milquetoast cosmology. This is not for the feint of heart. But not one of us would be here if this destiny had not already been inscribed in our hearts. It is just about who we are, through and through. It will turn out that every mental malady is the direct result of our denial of our destiny.

In short, God could not have failed to create the Best Possible World. In the BPW, every creature is necessarily a co-Creator. If the Best is not to your liking, then what??

Dan,

You have yet to respond to whether or not the BPWH requires a 'collapse' to a single world, thus requiring a new (nonlinear) physics of dynamic reduction of the wave function, or RDM (random discontinuous motion) in Gao shan's theory, or Orch OR of Penrose.

Gary

Gary, the BPW has many worlds, but they are all functionally related to each other, and especially to ours, the center of metaphysical gravity. QM is merely a mathematical abstraction relative to the plethora of phenomenological cycles. It follows in accord with the basic syzygy of e/π with its digital/analog correspondence. Unfortunately, Gary, you insist on having the tail wag the dog. We are God's tail, and the quantum is our tail. Cookbook physicists will blanch. Immaterialism is not for the faint of heart.

Back to Mario:

Quote///<<The key, I think, is in why did the Creator need to make ours an immaterial existence?>>

The answer to that question is the foundation of the BPWH. It is all about monism (google: monism site:www.bestpossibleworld.com).<</////Unquote.

A better way to phrase what I was trying to convey:

The key to gaining wider understanding and acceptance of the BPWH in Peoria, I think, is in elucidating a clearer argument as to why did the Creator needed to make ours an immaterial existence? The BPWH may be crystal clear to you and some others, but to the final arbiters of whether it gains a foothold or not, it remains an unconvincing, if entertaining "theory".

After all isn't that who the target audience should be, an aroused Peoria, if you will? Those who will see to it that the process is not delayed any longer? The BPWH has been in the realm of the scientific and philosophical community for some time now, but yet you wonder:

Quote/////There remains the emergence of some significant piece of the eschatological puzzle. Should this be the final piece? I would suggest that the glass ceiling is that close to cracking, that any such emergence would be adequate for finishing the job. It would have to be something on the conceptual, political or disclosure front that would directly accrue to the Aquarium./////Unquote.

I submit to you that the missing piece may be simply that the argument is what the politicians refer to as too nuanced. The glass may be a lot easier to break with the wide acceptance of the BPWH by what we have been referring to as "Peorians".

Here's one for you: If in the event, you are perhaps destined to become "The Messenger", maybe I'm the guy showing you where the weakest part of the glass is.

Mario, if you can de-nuance the BPW message, then more power to you. You have my attention. You just need Maxwell's silver hammer. It would indeed be optimal for the 'message' to be of the people, by the people and for the people. It could be none other. My closest relatives live in Rockford, IL.

I admit that immaterialism is a difficult pill to swallow, but down through the aeons, almost all of us have been, by default, intersubjective phenomenologists. Anything else is a learned (im)posture. We just have to unlearn that (im)posture.

[12/21]

We're back to finding the conceptual link between the BPWH and an existing branch of knowledge. What are the candidates?

- consider the numerical aspects of π as they relate to aspects of the BPW
- looking at quantum theory as a corollary of the BPW

I need to continue surveying the Internet for related ideas.

[12/22]

An obstacle to progress is the insufficient coherence of the seven archetypes, [AZO/X/QRP](#). If they were sufficiently coherent, there would be a procedure for generating more of them. A, Z & O focus just on time while the other four include space and time. Q, R & P point to the syzygys of $e^{i\pi}$ and $e^{\pi i}$. These must mean something. The zodiac does include a coordinate sense. X may be the primary symmetry breaker of time. The twelve months are symmetric, but the seven days are not. It is not clear what the connections are between the week and the zodiac. The c. 26,000 year precessional cycle may indicate a link between the decimal and duodecimal systems. That is also how 'e' and pi relate. Five is space, and six is time. Judea was decimal oriented while Egypt was duodecimal. Manu-facture was our primary breaking of time symmetry.

Numbers arise from cycles. Counting implies a temporal dimension. This came from music and the heartbeat. We check the [Numbers](#) (the topic goes back to 6/15/03). I like the idea of prime [evolution](#). That will give the Darwinians something to think about. There is a co-evolution between the integers and the primes. This must be tied into anthropics. QM comes out of this. Also consider the [source](#) of measure. I had forgotten how close the meter 39.37" was to the seconds pendulum 39.14", while $c = 2.998 \times 10^8$ m/s. All of this meshing goes back to the Royal cubit, JR [Skinner](#) (1894). I was introduced to this book by Bob Clark, I believe. Things do seem to go back to the quadrature of the circle. That is what the j-functions are about. And we have 113\355 and Piazzi Smyth, a name to die for. The Great Pyramid was a model of the Earth.

I visited John Michell in GB, [A New View Over Atlantis](#) (1983). It was his book that referred to Smyth. Smyth does talk about elliptical differences. The j-functions are elliptical functions. The j's hold the ellipse and most of mathematics' together.

[12/23]

The modular, elliptical functions are the breakers of circular symmetry, but neither circles nor integers were primordial. Counting was a very inexact art, until, perhaps, the primes were recognized. The primes introduced in-dividuality into the anonymous numbers. So did numerology. Together they make music.

[12/24]

The modular forms, aka j's, are among the most versatile functions in math. They link the analog and digital sides of math. They are an extension of the Fourier series. Presently I'm reading Gannon's [moonshine history](#). Finally on p.23 we get to the geometry of moonshine. What I have not seen is the connection between the Mandelbrot and moonshine. A google search yields none.

There is an asymmetry between the triplets AZO and QRP. QRP has a trinitarian sense, which is less so with AZO. We could substitute the Mandelbrot for the Zodiac. Q and A then become questionable.

[12/25]

I'm thinking to leave the archetypes alone for now. It is too big a can of worms to confront head on. We'll need to sneak around by the back door, if we can ever find it.

Right now I'm reading Joy's back issues of *New Scientist*. There is an article about Gerard t'Hooft's theory of the quantum underworld determinism, hidden states, below the Planck length, a further reductio ad absurdum, IMO. We will need a mesocosmic TOE. This will probably have to do with Smyth's syzygys of mensuration, n.b. the seconds pendulum. There will have to be a rationale. What is the fulcrum for anthropics?

We are looking for the philosopher's stone; something, three things connected with X, e.g. geo-metric, pyramidal and pokatok-like. The EM constant, $\alpha \approx 1/137$, is something.

[12/26]

We don't want the natural constants to be overdetermined. They need to be anthropically open. How might they then relate to the numerical syzygys? What good are the latter, if they do not influence the former? The numerical coincidences may just be a model for the others, as seems to the case with the MB. This is an issue I have neglected. Are we talking about anything other than poetic meter vs. poetic license? Without the meter, there's no poem. The world needs a skeleton, and that is where the numbers come in, come from? We have to consider the co-evolution of numbers and *physis*; the anthropicity of numbers. What is the optimal organicity of numbers? Why poetry instead of free verse? This relates to the aesthetic of music. It relates to the ecological aesthetic of functionality. Music and poetry have an internal, relational functionality. So do numbers and ecology. That is not the usual view of numbers. The aesthetic and functionality of numbers is in their organic quality. This is also the holographic property. How much of the holography is internal vs. external? Is there any non-creaturely subjectivity? Holography implies a panpsychism. No? This is the idea of numerology and astrology; also what we find in fictional characters. All may be reflected in the personification of the trinity. Synesthesia has an aspect of panpsychism. Why are there 10^{10} souls? That seems arbitrary, but it would have to be the primary number. It has some significance in physics and biology. Besides that, there is the precessional year of 26,000 solar years, the measure of historical time.

The lunar/solar syzygys count in various ways.

[12/27]

Why does the decimal system seem favored in the syzygys? It is the way to break the grip of the zodiacal duodecimal system. Then there are the seven 'planets', but, no, it's just five, naked-eye planets. The 360 compass combines the decimal and duodecimal. Why not 240? It is the solar year, of course, plus the Sumerian hexadecimal system. The hexagon is six times its equilateral radius. Why 24 hours? It probably relates to the zodiac and the 2, 3 and 4 divisibility. The lunar system favors the decimal over the solar duo/hexadecimal. The eclipse [coincidences](#) then become more significant. This is also theism vs. pantheism. Some sense may be emerging. The solar/lunar coincidences would have pointed the sages toward the cosmic gnosis.

Note again that *mene*/moon is the root of measure, and note that Sol is then the god of poly/pantheism, and the role of the moon in anthropics. Mensuration points to a *deus absconditus/obscurus*. All this points to the feminine side of theism with Sophia, Gaia, Luna, Freya, Venus, etc., all in a dialectic with Sol. This is the zodiacal taming of Sol *Invictus*. The Mayan Venus calendar had a 52 year cycle. Is there not a 52 year lunar cycle? No. We are back to the source of measure.

We need to find a metrical/mathematical connection. What is the best we have so far? Well, we have elliptical orbits and functions. There is a possible Mandelbrot cosmology. Consider the role of pi in math and metrics.

[12/28]

I'm having difficulty connecting these dots, probably because I don't understand the larger meanings of math and metrics. Physical science is the use of math to connect measures, all of which reduce to combinations of mass, length and time. The only absolute scale for m, l & t are atomic. That brings in the $1/137$ force factor and Planck's constant, both of which are strongly anthropic, as in, 'Man is the measure of all things.' That brings in the second of time as a nearly natural unit.

Geometry and calculus appear to be embedded in nature, number theory also to a degree. All of math is to a degree.

[12/29]

Gary points to the [article](#), "Trialogue on the number of fundamental constants", M. J. Duff, L. B. Okun, G. Veneziano. Duff holds the view that there need be no fundamental constants. The number of constants is quite arbitrary and that none can be given priority over the others.

I am looking at the constants from the perspective of the anthropic principle and the attendant organicity of math and physics. Part of that organicity is reflected in the emerging joint coherence of those two fields. Part of organicity is reflected in the syzygys that appear in math, astronomy and metrics, but not in physics proper. Physics proper is dominated by anthropics, especially when it comes to the basic constants.

[12/30]

I'm looking at [mathematical coincidences](#). Also see [Some Mathematical Coincidences](#). Then there is [Riemann](#) in the BPW, and [here](#) in particular.

Now I'm back [here](#), and note especially "[Number theory as the ultimate physical theory](#)".

In his '[Prime Evolution notes](#)', Watkins shows how the primes behave like a physical system, gas, near a critical point. This would introduce a long range order; a 'conspiracy' that complicates the RH.

[1/1/07]

Matti P. claims that his physical theory of Cs is not anthropocentric. I [see](#) (p.7) that Matti takes a very physical and irreversible notion of time. This is contrary to the phenomenal cycles of the BPW. [Here](#) he takes a Cartesian dualistic view.

Furthermore, the states of supercanonical representations are genuine quantum gravitational states (state functionals in the 'world of worlds'). Hence they correspond to higher level of abstraction than ordinary quantum states and are natural correlates of brain consciousness. So called massless extremals (**MEs**) carrying these supercanonical representations seem to be for consciousness what hydrogen atom is for atomic physics.

And here we see a reductionist view, although he does claim elsewhere to be a non-reductionist in speaking of the holographic properties. Matti is missing out on Matthew W's idea of the evolution of the number system. Watkins refers to an international conference on p-adic physics not mentioned by Matti:

1. [Review of development of p-adic dynamical systems and their applications in physics and cognitive sciences](#)
2. [A crystal base model for the genetic code and its applications to genomics](#)
3. [Ultrametricity in the origin of life and evolution](#)

#3:

We speculate about two evolutionary paradigms: the Darwinian-type-evolution based on familiar diffusion, and the ultrametric-type-evolution based on ultrametric diffusion. In these contexts, we discuss "a bottleneck" for the biological specificity emergence, which is referred as "the error catastrophe". It is widely discussed problem know, that there is no way to avoid the error catastrophe under the Darwinian-type-evolution. We show, in contrast, that such a way may be found under the ultrametric-type-evolution. Some relationship between the ultrametric-type-evolution and the Kauffman model

Back to [Matti](#):

Intuitively self corresponds to a sequence of quantum jumps which somehow integrates to a larger unit much like many-particle bound state is formed from more elementary building blocks. It also seems natural to assume that self stays conscious as long as it can avoid bound state entanglement with the environment: everything is conscious and consciousness can be only lost.

This view predicts infinite self hierarchy with the entire Universe at the top. If one accepts the hierarchy of Planck constants, it seems unnecessary to distinguish between self and quantum jump. The hierarchy of Planck constants interpreted in terms of dark matter hierarchy predicts a hierarchy of quantum jumps such that the size of space-time region contributing to the contents of conscious experience scales like $\sqrt{h}$. The irreducible component of self (pure awareness) would correspond to the highest level in the "personal" hierarchy of quantum jumps and lower level quantum jumps would give rise to the experience of time flow. Entire life cycle would correspond to single quantum jump at the highest level of personal self hierarchy and the fact that pure awareness prevails during sleep in this case would make it possible to experience directly that I existed yesterday.

Self is assumed to experience sub-selves as mental images identifiable as "averages" of their mental images. This implies the notion of ageing of mental images as being due to the growth of ensemble entropy. Various qualia would basically correspond to increments of quantum numbers which leads to a general classification of qualia in terms of the fundamental symmetries.

The following sounds a bit like Leibniz and the BPWH:

Negentropy Maximization Principle stating that the reduction of entanglement entropy is maximal in quantum jump is the basic variational principle for TGD inspired theory of consciousness. If one accepts the notion of number theoretic entropy making sense for algebraic entanglement probabilities, entanglement entropy can be negative, so that algebraic entanglement can carry information and NMP can force the generation of bound state

[1/9/07]

We leave Nevis this afternoon. I'll miss having dinner with TF today, although CF may still join him. There was a phone call from GN a couple of days ago, but I will not respond except on the advice of CF. There has been no access to the Internet while down here.

My only reading this vacation has been Karen Armstrong's *The Great Transformation: The Beginning of our Religious Traditions* (2006), and last week's *Economist*.

Last Thursday there was a phone call concerning a 'hot tip'. Someone else had sent an email pointing out that some recent appointments had connections with the core story. The two names mentioned to me were Robert Gates and John(?) McConnell. I was told that McConnell had replaced John Negroponte at the DNI. I believe that Robert Gates was mentioned in Collin's EfD, but I do not recall hearing of John M. There was the suggestion that more than these two shifts were being touted, but a direct query brought no response.

We may easily wonder as to the import of the passing on of this tip. At best, this might signify a lame-duck repositioning in anticipation of some new disclosure, possibly in conformity with the above mentioned schedule. RG has been described as an insider with the GHWB circle. CF suggested prior to his nomination that we fly to Texas to provide an informal UFO briefing to GWB. Nothing came of this suggestion, but it may nonetheless be informative, especially when combined with the above. We might infer that GWB was less in the know than the old man. He would thus have known less about Jack Anderson's 'global balance of trade' than did 41. Now with Robert in the loop, he may be better schooled, or so we might speculate.

I have not gotten very far with Karen. She describes the ninth century BCE as Axial Age in our spiritual 'transformation'. This age marked the interiorization of our religious impulse. This same period was pivotal in our historical move toward self-consciousness. The *ancienne regime* was ended, perhaps, with the cataclysm with the Thera event in the Aegean. According to Karen, this age also marked the shift away from the more bellicose and coercive forms of religion to something more humane.

[1/10/07]

Correction (this was from last Thursday):

Former NSA Director Admiral Mike McConnell is expected to take Negroponte's place, reports CBS News national security correspondent David Martin.

Robert Gates is mentioned on pp. 99ff in Collins' book. McConnell is not mentioned.

I'm not getting any response to an APB on MM.

GN wants to convene a science meeting in DC. CF remains a bit aloof, seeming to focus on TF.

I'm trying to contact Bill Hamilton about MM, per GN.

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12/7/06

Show Time?

Are we ready for this? I'm afraid that we are as ready as we will ever be. That's not saying a heck of a lot, but, hey, it's good enough for 'gummint' work.

And who's calling these shots, we might like to know? That's the only real question right now.

Gates, McConnell and Gen. [Clapper](#). Gates appoints Clapper to be head of intel at the Pentagon. I didn't know that this was anything different from his present position as the director of the DIA, but I am told that it is. MM will need to be confirmed by the Senate, obviously, but I don't think GC will have to be confirmed by anybody.

I met separately with two birds in DC yesterday. I infer that one is against a show, the other is more neutral.

I am told that GC also has left tracks in the phenomenological jungle, but probably not as large tracks as MM. There are other such magi being repositioned, as we speak. Is this a palace coup? Is the Old Man taking Junior out behind the woodshed? Does Junior have a clue?

BH tells me that a source told him two years ago to expect something to happen this year. I could have such a source!

There is no question that MM and DB knew each other back in their Navy days. There is no question that DB subsequently(?) went 'nuts' and now blames it on MM. I am told that 'everyone' knows this; kinda like I was once told that 'everyone' knew I was SF.

The issue is whether this and possibly similar questions will get popped in the Senate hearing. Someone is consulting with some Senate staffers about this. Someone was supposed to be in the Courtyard(?) yesterday. He told me that he had to miss our first meeting because he could not get permission to skip a meeting at Foggy Bottom, but, over beers last night, someone else told me that he didn't go over to State, either. Prognosis: more fog on the river. How does one manage to not be in four different places at the same time?

Run silent, run deep? Easier said than done. Unlike most of its counterparts, the ONI is small potatoes. Precious few are those who make it beyond the grade of Captain therein. They are easy to track. And guess what? Virtually no one has been able to avoid this playpen. Even my old man's colleague on the academic steering committee in Cambridge, MA, Donald M, left his footprints in these not so quick sands. Davy Jones' locker is hard to keep locked. And don't forget that curious collection of *Challenger* alums in the same environs. Maybe it weren't manganese nodules, after all. USOs are not always a laughing matter, not when playing blind man's bluff with megatonnes. It may not only be the swabbees getting bf'd down there. If TF debriefs the astronauts, who debriefs the argonauts?

And what about those poor Senators that I had so much fun bugging a few years ago, before I turned to blogging? Fish out of water start to stink pretty quickly. How long can we ignore the stench? Are we not being provoked toward a collective 'pee-yew'? I told my first interlocutor yesterday that I was quite content with just the KC/Hollywood gambit. That would be sufficient unto the day, IMO; but, hey, maybe I'm not running this show.

Can of worms? Fish bait? How 'bout that 9/11 conspiracy? That's a real big worm!

The right few words in the ear of Art Bell, and forget Hollywood, right?

Is/was re-positioning the Fish Tank on the Potomac really necessary? That will force the hand of the 'skeptics'. But once the word is out, there will be a political free-fall/free-for-all, anyhow. It will be musical chairs all over again. Who knows when the music will stop? With the Hollywood gambit, we can explore our options virtually, in a more concerted manner than here-to-for.

But maybe we can just crank up the fog machine on the Potomac, and then take the show to the west coast. Will the UFO 'weenies' let us get away with the *leger de main*? So we could side-step the hearings problem, and let the gossip filter/percolate through the ranks of ufology for a few months, and see where we are then.

The handwriting is on the wall. Let the hand-wringing begin.

There is supposed to be a barbeque this weekend, and possibly a meeting with Stingrey next week.

And so it goes.....

[1/13]

Go Ravens!

This [interview](#) goes back to ~< 2001, it seems. I doubt that I could do as well today, but imagine what we might have done with 9/11!

It may well be that my willingness to blab about 9/11 is being used as way to prevent any Senators from raising a stink about MM & DB. That is why we had those meetings on Thursday. I am the Aviary's poison pill defense against unauthorized/premature disclosure.

It does appear that DB may have been a serious candidate. Is he still? What happened? Who knew what, and when did they know it about us 'Manchurian' candidates? Any wannabes would do well to review the plot details of this [vintage](#) film. There are scant details given in that link, but they remain clear in my usually depleted head.

And speaking of mind games, I just received this [link](#). I was once asked to deal with a similar such case. It was someone who seemed to be channeling the departed Bill Casey. He was a psychiatrist employed by Harvard.

[1/16]

Things have slowed down. I continue to suspect that no questions will be asked of MM concerning DB during confirmation. I have a call into DB, but there has been no response.

The repositioning of these probable magi does seem to argue for a disclosure plan that is in its late stages. The President would necessarily be aware, and at least partially compliant. So would most of the world's intel organizations. It would follow that a global deal has been brokered, including most of the major players, i.e. nations and religious organizations. There are those interests which want this expedited, and those which want to delay. The visitors have set certain time limits, which can trigger prods of various kinds.

One or more spokespersons would have already been selected by the various parties. Preemptive moves are probably anticipated. Countermoves must be available. It is likely that one of the spokespersons will need to be focal. At this late hour, there cannot be too many remaining possibilities.

If the repositioning is successful, then we should expect the final phase of disclosure to get underway within a few months. There are two gambits left: Hollywood and political. No longer can they be separately pursued. The linkage will now be unavoidable. Questions from the media can be parried only for a few more months. At that point there will be a rush to publish or perish. One or more basic scenarios will emerge. Energy will feed into them. We can hope that the best scenario wins. A BPWH will get fleshed out, with or without my continuing input. And that's about all She wrote.

[1/17]

A very recent communication from my principal interlocutor:

I suggest you terminate any additional entries into bestpossibleworld.com until you regain control of your life. X is willing to offer kind counsel. Gordon is willing to kick some butt if needed. But it is up to you to make the necessary changes.

Yes, I did badly misbehave at a bar near the respondent's office, in the absence of said respondent, and in a manner vaguely reminiscent of my long-ago musings about the landing of a small plane on the White House lawn. Although there are extenuating circumstances regarding my compliance with this specific suggestion, let the reprimand speak for itself. I'll be quite content as long as Gordon refrains from kicking my butt. 'Counsel'? The way I heard it, it was more like a brain scan to test for stroke induced abnormalities.

There follows a response to a recent inquiry:

Mr. Smith:

First, thank you for your inquiry.

When just an upstart youth of age 22, in 1986, I was privileged to embark upon what would become 20 years of service to Majestic. During that time, my response to operators (including some of the seated Maji), foisting their personal tack on procedures and protocol, was to often call them to account for breaking faith with the tenets and mandates of Majestic. Those mandates were established at approximately the same time the major provisions of National Security Act of 1947 were taking effect. While faithfully performing my duties, against the backdrop of the multi-layered goals of other sanctioned agencies and groups, and into my retirement, I hope history will record that my loyalty to Majestic has never been called into question. Such is the case as I write to you, this night, and such will hopefully be the judgment of history long after my humble time on this earth has passed.

During my tenure of service, I was privileged, albeit for a very short time, to have been seated with the 12, as one of them. Following my acceptance of that responsibility, I was made privy to specialized, highly classified, information and intelligence, concerning not only the defense assets and posture of the United States, but also of the earth, as it pertains to the future of humankind. Such highly classified information, added to the extant defense, scientific, and political/diplomatic material to which I was exposed, ever since the late 1980's. That earlier information included direct personal interaction with an extraterrestrial time traveler of human lineage. In the first few years of this new human millennium, I was also tapped to be involved with the treaty system, established by the Truman administration.

In October, 2005, I was provided with what I consider to have been an unambiguous set of orders, my final orders before being fully admitted to emeritus grade retirement. In September, 2006, I was judged by the empowered representatives of Majestic, to have completed the aforementioned orders, and was thereafter retired from service. As a now retired senior operator and scientist, it falls to me to continue by providing due honor to the Majestic, and demonstrate due diligence prior to responding to any inquiry involving contemporary actions of the United States government, especially where matters of intelligence and defense are resident.

Concerning the nomination by the President of the United States, of the Honorable J.M. McConnell to the position of Director of National Intelligence, it is incumbent upon me to exercise that due diligence, deferring either until the arrival of an authentic set of instructions, or being placed under a lawful subpoena. Short of that, the tenets of the adjourned Majestic are clear that I should either defer or recuse. To date, no such authentic instructions have been properly received, nor have I been placed under subpoena.

I am free to make a personal statement, about the nominee, and have done so, publicly. The statement follows:

"I can think of no better, nor more qualified a person, to hold the title of Director of National Intelligence, than J.M. McConnell. I laud the decision of the President of the United States, to nominate this gentleman, as the gentleman's record bears true witness to a life of service, honorably dedicated to the people of the United States of America, and the defense of our Homeland. During a time of necessary and right reliance upon Providence, the safety of the United States of America, and of the world, will be well stewarded by the assistive presence of this gentleman, in the ODNI.

Danny B Catselas Burisch, Sc.D.
January 6, 2007"

Save that statement, it would be improper of me to interpose within the machines of government, now set in motion by the President of the United States. On a personal note, I consider that I should be the last to assume a position whereby I would act in a questioning manner toward that particular nominee.

Once more, thank you for the inquiry.

We live in a seminal time, a time of human destiny, and I live in the hope that my humble service has at least, in some small way, been a benefit in that regard.

Sincerely,

Danny B Catselas Burisch. Sc.D.
H-6196-E *Maj-ret.*

Fair enough.

My interlocutor, in his dreams, would find such a dutiful acolyte in me. I can hardly wait to question and testify.

<<During that time, my response to operators (including some of the seated Maji), foisting their personal tack on procedures and protocol, was to often call them to account for breaking faith with the tenets and mandates of Majestic. Those mandates were established at approximately the same time the major provisions of National Security Act of 1947 were taking effect.>>

Boys will be boys. Rules are meant to be broken, even the rule of gravity. I acknowledge only one Rule, and that one is impossible to break.

[1/19]

The Burisch material is a significant piece of work. There is also a group saga that goes along with it. It represents at least as much of a concerted effort as the Doty material to which it is related. Now the fact that CF is inserting himself into that picture does nothing to diminish its possible import, quite apart from questions of its authenticity.

I have the same problem with the Serpo story as do DB&Co. The Serpo story deliberately misconstrues the interdimensional aspect of other worlds. At the same time, DB&Co overemphasize the back-to-the-future quality of the portals. Yes, there is some of that aspect, but it is not the crux of the matter. The crux is in the teleology, pure and simple. The apparent manipulations of the timeline are only minor sub-plots of that overarching theme. There are not actual alternative futures; they are only potentialities or shadows that appear mainly in our dreams. Only this world has a truly extended timeline. The other worlds are much more into the cyclical dreamtimes, where past and future are indefinite. Thus they are neither from our past nor our future in any strict sense, they are simply off the time-line, just as particles with imaginary mass are 'off the mass shell' as described in particle physics. The symmetry breaking of their cycles is due just to their 'symbiotic' interactions with us.

It has been both our privilege and our curse to be the slayers of the Dragon, i.e. the symmetry breakers of the ouroboric cycles, to the extent of our ~12,000 years of phenomenal history. The X event constituted the historical reenactment thereof. The apparent cosmic time scales are just a shadow of this phenomenal one. They are the necessary logical backdrop for our historical, intellectual drama, which drama includes science as a central feature. Mythically, Freya conspired with Thor to slay Saturn, the keeper of the cycle. See *Hamlet's Mill* about the relation of the (3x700yr) conjunctions of Saturn and Jupiter to the zodiacal churn. Thus do we break out of the prison of the planetary demiurges. We jump from the Freya-Pan into the eschatological fire. We force them to join in our hierogamic feast in the sky. The planetary logoi are not pleased with this turn of events, and often conspire to keep us in the dark by whatever Tricksterish means. In the end, of course, the Telos rules, the tail/tale of Serpo. The Sionic bloodline is broken, of which DB purports to be the last. There but by the grace of Sophia and CF went I.

Every phenomenal cycle is a time-loop. The *deja-vu* phenomenon is a quasi-restoration of some such cycle. That is the natural state of affairs. It is our linearization of time that is unnatural. The naturalness is restored only in the apokatastasis. Our clairvoyant prescience will increasingly portend the imminence of our apokatastasis. Last night we saw the *Donnie Darko* treatment of time-loops, assigned for Josh's psychology class. Ironically it had to be pulled from the US in 2002 because of its apparent foreshadowing of 9/11.

In these connections it should be noted that JR is returning to Chair the SSCI for the confirmation of MM. His Uncle Larry was well known hereabouts. Larry's former colleague, PH, part of his HSW [corr: below] trio, recently interviewed DB.

I did finally get through to JSt. I'll be interested to know what BLaP has to say about these developments. He interrogated me a few weeks ago at someone's behest.

[1/20]

A basic question is how may atoms be derived from phenomenal cycles. The short answer is that metabolic cycles entail chemistry. This provides a necessary condition, but not a sufficient one. Sufficiency would seemingly entail mathematics. Phenomena entail the physics; while the physics constrains the phenomena. This two-way street needs elaboration. How and why is mathematical regularity able to embed itself in the phenomena? Will the BPW shed any new light on the ancient question?

I did get though to BLaP. He has notes on MM from about 12 yrs ago, long before DB became an issue. It appears that BLaP can be credited with at least an independent discovery of the UFO gang over at ONI. He corrected me on PH. She was not part of Larry's trio, Bootsie G., Sandy Houghton, and Ms. Wood, the director of the BSW foundation.

Speaking of ONI, Bobby-Ray had a recorded conversation with Bob Oechsler, which he later disputed. He is also credited by JSt with having nudged Joe Firmage into his brief sojourn into ufology.

It was my interlocutor's recent conversation with BLaP that prompted him to call me about a month ago. That conversation was reported to be mainly about GN. Bill claims to know the source of much of G's material. Bill shows no proclivity to rejoin the ufo arena. Smart guy.

I see that Clapper is of NPIC/NIMA/NRO/NGA vintage. Not too surprising.

The idea here is that math does not exist independent of the phenomena. It is not, however, merely abstracted therefrom. It does have an internal coherence/organicity of its own, which poses constraints on phenomena. The Pythagoreans speak of the harmony of the spheres. There are the syzygys of math and astronomy. Math is not without a musical aesthetic transcending mere logic. The archetypes of AZO/X/QRP reflect this, as in the unity of $e^{i\pi}$ and in the organicity of $z' = z^2 + C$.

Coherence implies a kind of self-annealing breaking of the monistic/ouroboric symmetry. Something tells us that the fragmentation of God is limited by 10^{10} . The complexity of the monster group is limited by the factor of 71. The logos and the logic must support each other. Math may come out of the game-theoretic, self-imposed rules of the Creator. You have heard the stories of golfing in the kingdom. Physics is the chess game of God. Creation is the best possible Game. The rules can be bent only so far. Agape is the unbroken rule. The logos is the metanarrative; the logic is the grammar.

[1/21]

Asking about the origin of atoms is tantamount to asking about the origin of grammar. The interoperability of the metanarrative necessitates grammar and alphabets, which are eventually reduced to binary digits. The physics is the universal operating system. These are necessary conventions. They are the best possible ones. There is form and substance in nature. Form is the source of substance, viz. Pythagoras vs. Democritus. As with the metanarrative emerging from the Joycean 'ten thunders', so did math and numbers emerge from a primeval model of the monster group, which could have been something like the Mandelbrot. So did atoms, etc., emerge from AZO/X/QRP, i.e. the Adam Kadmon or X/christos. This was all part of the symmetry breaking, which proceeds to its optimal extent, until there is a sudden reversal in the second coming, prefigured in the first.

From whence came the musical scales, particularly the even tempered and the rational approximations thereto? There is a book about the mythical connotations thereof: Ernest [McClain's](#) *Myth of Invariance* (1976), recommended by Bob Clark. Plato's *Republic*, he claims, can be read as a guide to tuning theory. The octaval circle includes the ouroboros and $e^{i\pi}$. Music theory provides a useful analogy for archetypal symmetry breaking and the dialectic of the analog and digital.

Asking how there can be atoms is like asking how there can be people and bacteria, which for the BPW is asking how the zodiac can exist with all its astrological meanings. It is a squaring of the circle, which is the result and analog of the cosmic dialectic. The dialectic fills the void to its logical capacity. Atoms need exist no more in actuality than do notes. Notes may be abstracted and are used in the 'metabolism' of music. Consider the necessary universality of the genetic code. Atoms may not be nearly as robust on Serpo as they are here. Metabolism is rather more ephemeral.

You will notice the robust reliance on analogy throughout the BPWH. Analogy is integral to maintaining the coherence herein. I would argue that analogy plays an ontologically efficacious role here. It is part of the cosmic glue. In the BPW, emergence is never the issue; reduction is the issue. Reduction, rather than 'emergence', should be ontologically suspect. Yes, even we are the suspect/supervenient agents/avatars of

God's metabolic dialectic.

[1/22]

The underlying issue with metabolism is biological reproduction. How does it fit into the BPW? What are its metaphysical origins? It may be related to the symmetry breaking seen with the creation of the zodiacal pantheon or in MPD. The BPW does not advocate an absolute monistic source. It does advocate potentiality as the source of actuality. There was likely a potential, subjective pluralism, which became actually coherent in a zodiacal form. Symmetry breaking is partly a rationalization of the logically resulting coherence. Bacterial fission is the simplest form of symmetry breaking. Zodiacal/pantheonic fission is pre-spatial. It is a compartmentalization of psychic potentialities, facilitating cosmic intra-course. Each compartment must, however, holographically incorporate the others so that the semantics is interoperable.

Biological reproduction recapitulates features of the pantheonic 'symmetry breaking'. The sexual/romantic component thereof is a *reductio* of the vital cosmogonic/agapic potency that is the necessary core of the *ontos* and the *telos*. This is all incorporated in the cosmic bootstrap that is ouroboros. Potentiality is the only thing that does not require explanation. It would be the lack thereof that would have to be explained, but who would then explain? Potency is a logical aspect of potentiality. Actuality is only a logical abstraction from potentiality.

Where would the metanarrative be without reproduction? Then phylogeny can recap ontogeny, *pace* the Darwinists. Then we have a nearly unlimited supply of us amnesiacs to work out the cosmic drama: each family being its own incipient pantheon. The problem with the pantheists is that they have only a bacteriological/carcinogenic understanding of life. There can then be no conception of the Platonic Good and no BPW. There could not even be a subject in such a world. Pantheism is, as has been seen historically and metaphysically, a species of nihilism where it is not open, at least, to polytheism.

[1/23]

My correspondent points to Wiki's [pantheism](#) and suggests the need for clarification. My annoyance with conventional (naturalistic, deep ecological) pantheism stems in no small measure from the sure knowledge that I can and will be tarred with that same brush, perhaps more deservedly than many actual pantheists.

Yes, I am an incorrigible (dialectical?) monist, the hallmark of the pantheist. I have often characterized myself as a transcendental pantheist. One cannot have a close encounter with Physics without being enchanted by Pythagoreanism. Classical and biblical pantheism are just my cup of tea. I will need to pursue the idea of 'personification linguistics'. None of this, however, can detract from the theistic essence of my encounter with Sophia/John (16), the defining moment (*logos spermatikos*) of my spiritual life.

The great (and most felicitous!) sin of theism has been its misapprehension of the cosmic dialectic as a species of absolute dualism. Only thus did materialism become *scientia*. Only thus can you and I sneak under the cultural walls in this Trojan horse we call the Internet.

This brings me back, however, to my brief against atoms and other examples of our cultural effluvia. One contention is that atomism is a species of animism, i.e. the ascription of souls (real substance) to atoms and such other conceptual effluvia. This is simply another view of Pythagoras and Spinoza.

Atoms are little more than mental crutches. Once we have come to the Light, we throw down our crutches, as we will the Internet, etc., etc. Water, H₂O, can only be fully understood as the essence of life. Science goes to great lengths to hide its inability to even begin to explain the many vital and sublime

properties of water. Reductionism began with water, and there it shall end.

Yes, the monist will always be challenged to explain the seemingly inexhaustible natural pluralities, atoms being just one of the more egregious of those.

The Dialectic is all about intercourse and *logos spermatikos*, which, in turn, is the foreplay in the game of Agape.

I do like to point out that telephony is just the poor man's version of telepathy. Cellephony is, of course, the wireless version of telephony. Think of all that wasted copper! Nothing like a good old-fashioned ice storm to polish up on our inalienable skills.

We have spoken of the ontological marginality of musical notes. What about alphabets? What about books?

Consider the venerable CD. What is it about? The better the CD, the better is our encounter with the Muse. Composer, orchestra, technicians, all, channelers all. Transparency, trance-parentage is their telos, all in the service of our apokatastatic/apocalyptic Agape.

Grammar, physics and mathematics are universal, so is genetics. Holography ensures that we cannot truly understand alpha and bet without participating in Agape. Partial knowledge is the rickety bridge we must cross without looking into the abyss. To get to heaven, we need only one CD and one book, pick any (Run, Spot, run!), because there is only one Muse, one Sophia. Libraries give the very strong illusion of plurality. The voting booth gives the strong illusion of democracy. Hold fast to those illusions until Agape is securely in your grasp. In the meantime, don't look down!

How real is the Mandelbrot? It is not surfeit with with idiosyncratic detail? Yet is it bootstrapped recursively, non-locally out of thin air. Need a jungle, need the starry sky be any more ontologically robust? We have rune stones and the Library of Congress. Are they different in kind? Need one be more difficult to explain than the other, from the standpoint of immaterialism? Can we not have a veridical experience of the LC in a dream, out of body? Does our *folie a douze* make things harder or easier to explain?

We may easily surmise that both nature and the psyche abhor a vacuum. The Mandelbrot is an excellent example of that principle. Inflationary cosmology is another. The potentialities of QM are another, etc, etc. Since nature does abhor a vacuum, there can only be one cosmos of potentialities. There is a necessary identity of indiscernibles. Given only a dialectical bootstrap, how can there be anything other than a fractally oriented, organic BPW? Can Occam's razor ever shave any closer than this. Need it?

The Buddhists are our conscientious objectors. They wish to abjure even the best possible *Lila*. But, hey, did Siddhartha ever claim to be a cosmologist? His only point was that curiosity killed the cat. My only point is that perspicacity brought her back, apokatastatically speaking!

We next need to consider how our seeming disdain for the material record relates to the akashic record. What are we to make of eidetic memory? What might be the purpose of either? The facile answer, that time is an illusion, endangers free will. I readily admit that, in the age of egoism, free will is overblown, but I would not wish to banish it. Free will is an essential part of the vital force.

[1/24]

I would suggest that the akashic record is more akin to a Jungian-style collective memory than to an eidetic personal memory. It might also be usefully compared to the program of a video game that then needs to be fleshed out with the avatars. I have previously suggested that the game plan could be

sufficiently flexible to allow for limited replay, without having to distinguish a sequence of such.

It may also transpire that eidetic memory is not as photographic as is sometimes thought. There may be rather more conceptual components to it than would ever be found in a mere photograph. The photographic aspect of it is largely a conceptual reconstruction. Besides, taking my cue from neurophysiology and metaphysics, I believe that vision itself is rather far from being photographic. Immaterialism favors direct perception over representational theories of perception. The only thing we finally ever perceive is God, as Light shining through the prism of our 10^{10} faceted Subjectivity.

I've watched Gordon's interview with Kerry Cassidy. He does a creditable job. He manages to look more like a teddy-bear than a gangster. B-RI and TF are the only extant G-men to be named. He does make a number of vague references to a CIA contact. No Hollywood names are mentioned. He may not be aware of several previous inter-coastal meetings. I was not told the time frame or the subjects of those meetings. I was given to infer that there is an entrée, nonetheless. It does garner my attention. I now have to wonder about my being interviewed. I don't have any very warm feelings about that just now. It would need a more conversational format. Who would that be with? My only extended conversations have been with Jack, but they have usually been acrimonious. I said I would compose an email to Gordon and CF about a possible meeting:

I was captivated by Gordon's interview. Gordon actually manages to come off as warm and fuzzy. You and I could be so lucky.

I understand that our meeting with X has not proven to have been fruitful, not that we deserve any blame for that. He was apparently just fishing. This setback has had little impact on the rest of the project.

I am still supposed to be having a phone conversation with Y, as one preliminary to a trip west. Gordon would also like to have a meeting back here with you and some of his folks. I think, based on additional information from you, that the proper sequence would first be there and then back here, and that your additional presence there would not be necessary to bring us to the next stage.

Gordon and I should work out the topics for the conversations leading up to the trip west.

Dan

[1/25]

The akashic record is probably misconceived. In a regime of direct perception, the akashic record is just another bit of unneeded representationalism. Mama don't 'low no re-presenting. The only thing that is real is the Shining Present: being here now and all that good stuff. What we are left to explain is the temporal filtering of our perception of the time-line. It helps to keep in mind that time itself is the basic illusion in the regime of the Present. Yes, there is some 'cosmic' time asymmetry, via Freya & Co., but most of the asymmetry is psycho-social. *Deja vu* is not cool. Shaman and witches are necessarily untouchable. 'Normal' society cannot function in a regime of time symmetry. Our Millennial Kingdom will be decidedly 'abnormal', but time itself is the real distortion. Once that asymmetry is in place, the binary filtering of our 'memory' biased toward the past is a relatively minor feature. It is our collective sense of anticipation that reifies the temporal order. Once that bias is broken, the temporal order collapses onto the apokatastatic Present.

It was the advent of the All-Seeing Magi on these fair shores that initiated the collapse of time. Everything since then has been the political jockeying around that virtual Presence. Finding and reifying that still Point is the only trick left to perform. It is the nucleus around which the MK must crystallize.

The first coming was the virtual nucleation. We did not then have the tools for conceptualizing and communication. In short, there is no time like the Present.

On a more mundane note, if there cannot be re-presenting, can there be replaying? *Sub specie aeternitas*: of course. *!No problemo!* All of us therein are time travelers: ravelers and unravelers. Some folks even rave about it. And where does this leave free-will? It leaves it being pretty darn subtle, I would say. We are all constrained to do our Best, even if that might involve serial killing and such, as sometimes seems to be the case.

NEWS FLASH! Insider makes public confession?

I do not know exactly what in the future I may come to believe with more data, than the much more simple Core Story I am willing to attest is based on direct evidence I have now, but I am going to pay greater attention, pontificate less, and try to be a learner. Your interview did me a service.

This is an excerpt from an email from said insider to GN. I was not the only one on the bcc.

I have had several private meetings with this individual, who has not previously been even this explicit. Yes, there is a public repositioning of the insiders. No one wants to be caught with their neck out too far, but neither do they want to be left eating the dust, not after all their years of being good soldiers.

Meanwhile, however, GN is refusing to prioritize his projects, even at the behest of CF. He doesn't realize that CF has flown the coop for a week in the sun, leaving SF in charge. GN had best not squander his big fifteen.

Now with some additional information, we are getting on the same page, and hopefully can move forward in the interim. I'm waiting for a call from AS. As I have said previously, there will now have to be some inter-coastal linkage as we move forward.

[1/26]

Just when things were starting to look up, the alleged alter egos of RD, i.e. PM & GL, resurface. This precipitates a tirade from the allegedly absent CF.

I can only speculate that RD may be ignoring his probation in attempting to derail the aquarium express, of which GN is the present beneficiary. In the meantime RS has gone silent and TF seems to be shifting in this direction. With the personal politics heating up again, the substantive issues get pushed aside.

This may just be a lonely rearguard action on the part of RD. He was never willing to play along with CF.

In the meantime, GN is supposed to be meeting with DB at the Laughlin confab on 2/25. Come to think of it, CF recently proposed meeting in LV. In the meantime, GN feels quite comfortable in ignoring my latest suggestions. More power to him!

Back to the substance. I am closer to RD's position than to GN's, on two very important points. The reason for the secrecy is the content of the message, and the alien 'technology' is mind controlled. Both of these points are crucial to the BPWH. These positions carry over into the Serpo scenario. Again, I agree with RD, JS & DB, contra GN, that Serpo, from the physical perspective, is mostly fiction. This is the portals vs. spaceship issue.

The hot political question entails the alignments with and amongst the big 'twenty', the magi(?) that CF is

alleged to be tracking, several of whom were involved in the recent shakeup of the mil/intel leadership. Where lies the balance of the power? Is it on the aviary or aquarium side, and how will that get resolved?

The aviary side is trying to be conscientious about what they perceive to be the truth. What they don't understand is the double cover. They also feel more bound to what they perceive to be the unified protocol. They get upset with CF for being a 'loose canon with a big mouth'. They see him as a renegade. At the core of the aviary is a christian induced fear that the visitors are felicitating the advent of the antichrist. The aquarium/SF gambit looks a lot like what they fear.

This is where GN comes into the picture. He is quite willing to be the stalking horse, although he seems impervious to actually comprehending what should be fairly obvious. RD could not or would not play this role, and so he must be retired.

But again, where do the '20' sit wrt these shenanigans? Wouldn't we like to know?

But now back to our sponsor, with yet another change of signals. The priority wrt GN is now supposed to be a semi-private, NGO sci/tech conference with input from C&TF. This would be in lieu of the business meetings that have been requested. Our sponsor remains lukewarm about such other meetings. G may not rush to accept this counteroffer.

Another avian is coming to town and wanted to meet with C who will be away. I am to connect him with our shaman friend who is still I Ecuador, I believe.

[1/27]

The above noted change of signals relative to Hollywood does seem to be pushing me in the direction of an interview with Kerry and/or Jerry, with or without Jack. Probably it should be done in two parts: Q&A about the aquarium, and a conversation about the BPWH. The latter could be done in sequence with Jack's critique. The only other possibility is that G & I would team up against C, but that seems rather dim at this point.

[1/28]

Here is a note:

This is mainly directed to Kerry and Jerry,

This is about an interview pertaining to disclosure.

There is no disagreement amongst us that we are overdue for a disclosure, and that the USG will have to play a significant role therein.

The basic remaining questions are who, what, where, when and why.

Who? If the USG is to take the lead in the announcement, then it would have to be the POTUS. There is not much that we could do about such a scenario. But this option does not seem to be in the cards, in any case. A variation on that theme would be for the Secretary General of the UN to do the deed. This would be the most reasonable choice, given a secular announcement.

Why not secular?

It's not what we know, it's who we know. If there is a VALIS, and we all agree that this is very likely the case, then the first priority would be for us to become acquainted with that entity. If we want to get

ahead in the Cosmos, then clearly we will need to get along with VALIS.

The dis-Closer will necessarily be a VALIS messenger of some sort.

What will be the message? Clearly it will have a disturbing aspect. At the very least, it will disturb our status quo.

The messenger will have to play the role of Prophet, relative to VALIS. The messenger/prophet will have a vision that will inspire humanity.

There will have to have been an advance team for the messenger. This team, I submit, was composed of the three Magi/Visitors of the core story. Thus have the mundane powers been neutralized, relative to this advent.

Will the messenger be an unknown person? That would not make much sense. Rather it should be an emerging person, already on a visible trajectory.

When you combine just these few obvious prerequisites, the field becomes surprisingly narrow. Frankly, I fail to discern any competition, present company included.

Should there not be a competition?

But then who would decide the winner? Did the prophets used to compete? I don't think so.

It's simply a done deal. It's a package deal, and guess who's the package? It was worked out in a smoke filled basement at Area 51, between the Pols and the Magi, and I suspect that Sophia may have had some input.

Furthermore, if you look more carefully at the BPWH, the individual identity of the messenger is fundamentally irrelevant, and certainly subservient to the message itself. The ideal messenger for this Second Coming is just Everyman. The message is that every last one of us is a chip off the old VALIS. We are in the process now of awakening from what has often been our nightmare of materialism. This messianic second coming will be our global alarum.

Any questions??

Dan

Hey, I think I have just connected two more of the dots provided by we know who. It's about the 20 insiders being tracked. That number did sound familiar, and I have just recalled from where, being slow as usual on the uptake. That was the same number of folks that wkw said that he knew who had been briefed, and that number was compared with the eight (different?) briefees known to TF. At one point I was supposedly going to help debrief these briefees. Am I right, or am I wrong about the 20?

[1/30]

Jack and Gordon both seem to be in the throes of exploding and/or melting down in the aftermath of Gordon's interview and leading up to Laughlin. There aren't many Indians left standing, at this point. If there are any others, they must be feeling desperate.

Against counsel, I did feel compelled to tell Gordon who in the East has had meetings with whom in the West. From all appearances, it does seem that Gordon is all set to squander this information, i.e. he took off running, and forgot to look back.

My point to DF is that we have entered a sellers market, after many years where the buyers seemed to be

in control. Apropos of which, she is supposed to be meeting with Bill Ryan today. This after our little tempest yesterday concerning whether Ryan Dube should be included on an email list.

There is a slight problem in this arena with control freaks. If you are an atheist, and you try to stay in this game, then sooner or later you will become a control freak. Not a good move. Ask Steven Greer. Ask a lot of folks. If you don't have sufficient faith in the hidden hand, then woe be unto you.

Yes, there is an issue about attempting to conduct a reasoned interview in the circus atmosphere of a UFO conference, even in the best of times. I may be quite content to have DF represent the aquarium interests therein. Come to think of it, she would probably be the best one to interview at this juncture anyway, and she has already volunteered.

I suggested that she raise the issue of MM with BR, who ought to have some additional input from DB on that topic. That would be a good test of sincerity all around. If we can't get together on that page, then what is the point?

DF did raise the question about the repositioning. Is it for a requiem? To me it looks more like *Festiva*, but who am I to say? Is it possible that MM could have been positioned w/o explaining to GB? It comes back to what RD said about Stephen Hadley, last January. It is possible that RC is in charge of this stuff, but that would make his boss look even sillier, especially at this very late date. Any fair briefing on this topic would have to touch upon JFK. That would not be a data point that could be sequestered w/o undermining the Pres. And that does open a very big can of worms. That 'can' could explain much about the peculiarities of presidential politics over the years. Pass it on or not, there is undermining either way. There's the rub. The price is high.

Wkw told me that the newbies at the agency were often(??) asked to attempt to analyze that event. The question then is whether his analysis came before or after he was introduced to TF.

[1/31]

I did have a nice chat with Chris Iversen of the Open Minds forum yesterday. He pointed out that they too were having a [discussion](#) (also [here](#)) about this blog. Interest has picked up a bit since Gordon has taken to the airwaves. And now folks are waiting for the next shoe to drop, maybe in Laughlin. Gordon pointed out this [link](#). It goes back to 1993. It is an important bit of political data. I have not seen such a complete account of the Rockefeller/Gibbons meeting. It does point up the conflict between CF and the rest of the Aviary. Here he seemed clearly on the side of obfuscation.

This segues into my present predicament vis a vis GN. I have been slow getting focused on this impasse. It was CF's legacy to me before he took off last week. Be patient for a moment.

He first told me of his meetings with SS. When I attempted to follow up on that, he was negative. He keeps trying to duck out of meeting with G & Co. His counteroffer was a sci/tech conference on RAM, and volunteered TF to arrange it, who then politely declined. Where does that leave us? C was generally down on any Hollywood initiative, saying that they already had all the UFO scripts they could possibly use. What did they need with KC? This change of tone caught me by surprise, and I did not protest. I have become rather inured to such sidestepping.

Nonetheless, I did call Alison S yesterday. She did not seem to have any problem connecting the TT/DC dots, although she was (claimed to be) unaware of SS/KK being in this loop, and suggested another producer. Is this the end of the Hollywood story, or is this just micro-management by C?

Now flash forward to a putative interview with B&K. To be perfectly candid, I would have to stick with my understanding that RAM/KC is a stalkinghorse for Y2C. Am I ready to say this on the air? Will G be

grateful?! I have already proffered this surmise directly too him, and he has chosen to look the other way. What else could he do? In the meantime I attempt to go along with C's insistence that I act as the go-between. Is that really tenable? And what good is a hobbled stalking horse? It is possible that T may be meant to substitute for C in my little end of the fish bowl. C may have bigger fish to fry. They are hoping that G & I are the calico cat and gingham dog.

A fine kettle of fish! No? I'm scheduled to discuss this with T in a couple of hours. Wish us luck.

Bottom line, where does this leave us wrt disclosure? I hear rumors of imminent initiatives by RU and OM. Are they intended to coincide with a confirmation hearing? I would have preferred the Hollywood route, but, hey, I just work here.

[2/1]

Chris says we will be having a conference call next Sunday the 11th. This is on Skype. I don't know the times, nor if there is any signup procedure. It will be a first for me.

I look forward to watching the confirmation hearing for Mike McConnell at 2:30 EST today.

I spoke with X and Gordon yesterday. My impression was that the former was acting a bit dumb about our conversation from a couple of weeks ago. There could be several reasons for that. Perhaps he was chastised for revealing the source of his info, and not properly covering for C. Perhaps that was also why wkw went away on a down note, with the hearing coming up now. We don't want any surprises, do we?

Gordon was in the midst of a big dust-up with Jack. Jack is the master of email invective. It is good training. I had to tell Gordon things were back on hold for the time being, and remind him that he and I have rather different perspectives on the nature of the cover-up, etc.

I was interested to see that my old buddy BLaP was a primary source for the [information](#) on ufo dealings in the Clinton WH. It would be a useful exercise to compare this info and Doty's info on the GHWB initiative, as given in EfD, with what may be going on now. These are from three very different perspectives, with different and indeterminate degrees of reliability. Nonetheless, we can do no less than attempt to connect the three dots.

Bill's reliability is a big question. He is strongly biased against politicians of all stripes, and certainly against the Clintons. I have not had a chance to question him about the material in EfD. He claims to be no longer interested in the field, and was dismissive about the new information. I'm not totally assured that this is the whole story on Bill.

There was catch-up call from Y (n.b. X, Y & Z are merely local variables, referring only to the immediate context. I'm not trying to be difficult, just erring on the side of caution.) I overstated the hold on Gordon's conference. It is still in the works. X was only to be a consultant, not an organizer. I don't see myself as an organizer either. Even my minimal philosophic input would likely sew considerable confusion, as with Alison.

Then re. the possible interview. Alone, I come across as merely stoic. Is that better than crazy? He suggests Kit as a helpful interlocutor. Maybe. That might put Kit in a dicey spot. Perhaps he was being facetious. What then about Laughlin? If I go, can I gracefully refuse an interview? He did say something about having a sidebar there (non-alcoholic?), but I didn't get to follow-up.

I mentioned watching the McConnell hearing. His response was to mention Clapper. Do we sense a

compromise? They give Mike a free pass, and then ask Jim about something relatively innocuous, like remote viewing. Danny B. can pick it up from there. C-Span does not show a schedule for future hearings.

Is Bill correct. Did MJ-12 manage to stonewall the Clinton WH? Not likely. They may have been cautious about a leaky WH, and so they used Larry, et al, to muddy the waters, a fairly obvious C/I strategy. I still take seriously the rumor, directed somewhat at me, about Clinton's tarmac delay in Albuquerque. That was hushed up, but there was another one in LA, where they had to produce a Hollywood hair stylist. I suspect that both Bills may have known more than was let on. Shades of Ike's dental appt out of Palm Springs.

Frankly, Dick looks a lot like he may have had too many 'hair-stylings'. Or perhaps we should opine that only his hair-dresser knows for sure, his true colors.

After all, Ebe-3, aka J-Rod?, was ensconced on the Mall (before Danny kicked him upstairs?), as per the 'bird-codes'. But there is a gender problem here. I was under the impression that Ebe-3 was female, surely not J-Rod!

So here we are with Shrub&Dick, now being joined by Bob, Mike, Jim & Co. Are we ready to take up where we left off in '91, when SF hit the scene and the 'global balance shifted'? Is this slated to be another fire-drill?

Now going live to DC. Yawn..... Barbara M: will MM speak truth to power? Alright! So far, so good. We could do a lot worse.

Fire drill? Of course, but what next? How many drills can there be? Are they waiting for all good saints to drop dead? I apologize. We tried. It could still be arranged.

Maybe I'll call X back in a few min. See if we can do better than yesterday.

Just now, MM has a long background with Clapper. This was on C-Span.

[2/2]

There were several phone calls yesterday, after the hearing.

X, Y and I seem to be back on track. The private conference idea is moving forward. Y suggested the Sloane foundation might lend its name, especially if we find the money. RS is possibly willing to help out if we are all back on speaking terms again. The name of Brannon came up. Never heard of him. I'm supposed to make a token contribution, much to the consternation of Sam H. He is quite concerned that I'm following in the footsteps of his uncle who was scammed in a comparable(?) fashion not so long ago. Phooey!

MD tells me that Alison is moving right along, despite my confusing input to her about contrasting agendas.

Ryan Dube, apparently not wanting to be left out, now wants to schedule a phone interview for early next week. Fine by (stoic chicken little) me. But I would like to chat privately with the dude about our possibly conflicted religious views.

DB is slated to be at Laughlin only briefly. No private convos there.

But my heart is still in Foggy Bottom. So is this a fire drill or a *coup d'etat*? Y asked me many years ago, in about as serious a manner as he is capable of, if I wanted to be president. That did catch me a bit off guard. Well, thanks but no thanks. Nonetheless, there are some potentially serious political problems. I was surprised by the unanimous, bipartisan, unstinting support given to MM. Do these folks have any inkling? How can they not have more than an inkling?

I hearken back to my several conversations with Chris Straub, formerly ranking staff member for that committee. They sure knew something funny was going on way back then. Have they all forgotten? What do they know, when did they know it? Are the politicians being pushed/pulled into this? By whom?

A private little boys club at ONI is in the process of taking over the entire intel apparatus. Why aren't more people screaming?

If this is the final prep for Y2C, then, sure, the PtB would want to have the ability to batten down the hatches. That was their part of this bargain. But would we expect Barbara Mikulski to endorse it? The advance team must have put on an impressive dog and pony show. I doubt that Y could have pulled this off just on his own recognizance.

Disclosure of whatever will surely lead to some significant psychological readjusting, which is likely to get acted out in various, hard to predict ways. Whatever agenda gets put forward, there will surely be counter agendas, and a great deal of suspicion/paranoia all around. And it won't just be Dan, Gordon and Jack going at each others throats.

How do we spell 'witch hunt'?

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1/12/07

Showdown

Allow me to quote from a message widely broadcast by Gordon last Thursday:

Langley's major players are indicating they or their business surrogates will support financially - the pending RAM Conference announcement. ***Do you object to being BCCd in the RAM broadcast lists?*** RP has had Dan contact Alison yesterday in L.A. to advise her RP has had surprisingly two previous meetings with Spielberg and has the **official** -albeit covert - support of the **"company"** and his new boss as Deputy Director of **ODNI** (Office of the Director of National Intelligence). Adm. Mike McConnell the new Director of **ODNI** is also the current or former MJ- #1 Director General.

Here is the response from RP on Saturday:

Effective sponsorship of a conference requires honesty and integrity. Please delete all the fabrications and nonsense.

Then, later on Saturday came this from Gordon, excerpt:

D) Mr. Smith while providing me a small amount of financial support recently at the behest of RP and which was much appreciated is reportedly now in complete disagreement with our RAMSTAR Productions screenplay treatment for the KINGDOMS COME film trilogy and directly intended to finance RAM in Phase One. Instead he has recently indicated to our new co-producer - the professionally brilliant Alison [...] - that he would instead like to replace our KC story with his Eschaton ideas to end our world and concomitantly have Christ II return to have 144,000 surviving souls worship him on a planet destroyed by an environmental or other global catastrophe over the next 1000 years per Biblical or Dan's prophecy. Dan's beliefs in who he thinks may be the Christ II who can't walk on water, fly without the assistance of technology, raise anyone from the dead, or feed multitudes with any kind of food falling out of the air - is not mine. I will leave you to guess who he thinks this second time around Deity may be.

And a couple of hours later, back from RP:

Actually I thought this was one of Gordon's more accurate letters. It is true that each of you has demonstrated at various times that you think he is psychologically unbalanced, a poor indecisive leader and scientifically inept relative to ARV=UFO=RAM. In that you certainly are not alone and in some respects you may be correct. In the phase space in which Gordon operates, there are no norms or metrics from which to gauge deviations. You could perceive him as balanced or unbalanced depending entirely on your immediate perspective. The issue here seems to be whether you are willing and able to support Gordon as he attempts to move forward. While it may not always be obvious what it means to "move forward" it is after all Gordon's prerogative to define this in terms of his perceptions. And it is within that frame of reference that he perceives alternating efforts to support and impede his progress. In the coming weeks Gordon will be attempting to define his path forward in terms of the RAM conference. I think it is important the he has an opportunity to do so without too much external interference. That said, the conference should provide ample opportunities for a mix of agendas. My suggestion is that where these differ, sponsors/participants express their views as additional context rather than as opposing context. Within Gordon's phase space, very little is certain, so it makes little sense to impede his progress unless that is in itself the objective.

Interesting. No? And what are we to make of all this?? Wouldn't it be convenient to have a whacko meter?

Additional context: BPW relative to RAM?? Now there's a stretch! If we were all geniuses, diplomats and saints, RP's strategy might work, but in the real world there will be confusion and conflict. The RAM conference portends to be a microcosm. I hope it can be pulled off. My intervention with Alison was a

friendly heads-up to her and the others that this would not be easy and not always pretty. How do we make sausage look like tenderloin? Spielberg is poised to earn another star in his crown.

For the past week on Jack's list there has been much chatter about the JJA notes. It sounds like there may be something serious there.

Meanwhile, back at the ranch, I have two interviews coming this week, Wed & Sun, to think about. My job is to provide a metanarrative for the various stories that have been surfacing:

And here is a **timeline**: [\[a\]](#)

- Jack Sarfatti, Beyond Space and Time, 1975.
- Sophia, 1977
- 1980, gave a talk on Rational Theism to the Guan Dong Branch of the Society for the Study of the Dialectics of Nature.
- c. '81, Kit Williams, *Masquerade* and my turn to idealism.
- '82-'83, my turn to eschatology.
- Cover-up Live, '87.
- Picnic with NBE, Aug '90. Opinion on Desert Storm requested.
- June '91, 'psychotic' episode.
- Abortive disclosure of Aug-Sept '91.
- Meet CF in Sept '91. Message from 'Aliens' to CF on CompuServe UFO forum. The near coincidence of this meeting/message to the scrubbing of the disclosure plan is interesting, retrospectively. No disclosure without a Closer.
- Feb. '92, Jack Anderson's [column](#). The new (package) deal?
- May '92, my last day as a working stiff, gratis the Navy(?).
- Apr. '93, Laurence Rockefeller [meets](#) with Jack Gibbons.
- '93, [conversations](#) with Vince Johnson.
- c. '95, meetings with an SSCI staffer.
- Core story: from RD to me ('95-'96) and then to Richard Boylan and onto the Internet, with me being referenced as [Beltway Throat](#), charming.
- Projected meeting in the desert, up until WC's Tippecanoe. Colby died on 4/29/96.
- Hale Bopp/Heavens Gate: (March 1997). [2/19 - EfD mentions 4/97 as a projected exchange date.]
- Dec. '98, Ron the [whistle blower](#).
- *Paranoia* [interview](#), 2000.
- Conversations and meetings on and about 9/11/01.
- Sept. '02, Bill Hamilton interviews Dan Burisch.
- Bob Collins' EfD (Apr '04): further details on the core story.
- Summer '04, CF first speaks of briefings.
- Serpo (Dec. '05)
- Abortive meeting with Jack & Co., Jan '06.
- RD tells of a meeting in the EOB (Jan. '06).
- Summer '06, CF talks to RD's supervisor.
- Jan '07, 'repositioning' of the '20'.

Now this from CI:

If RP truly wants to help pave the path to Disclosure then why use loose gravel instead of asphalt for the roadway, especially when you know the brand new vehicle (disclosure) has a delicate suspension and could use the best possible support system available???

Good point. Yes, the path to heaven is not paved with yellow bricks. Gravel is the medium of choice. This is just another application of the Prime Directive: minimal interference means allowing maximal leeway to the Hidden Hand. We are all God's Clowns. This is what TF refers to as the the Soap Opera. CF's job is to keep the pot stirred sufficiently so that nothing sticks to the sides and gets burned.

GN just called complaining that my one phone call to Alison has apparently sabotaged the entire RAM/KC project! He now wants to see me levitate, without benefit his anti-gravity torsion circuit. I do sympathize. What's a body to do? Am I to roll over and play dead? On Friday I told CF that the only reason I was involved with RAM was because of him, but he said the only reason he was involved with RAM was because of me. After all, I did introduce Gordon to an initially very reluctant CF. Here is a prime example of the Soap Opera.

BTW, Gordon, how do you spell KINGDOMS COME?? I spell it BPW.

I notice that Serponaut has [posted](#) some questions for our interview on Wednesday:

1. How do you foresee disclosure, or a "critical mass of awareness", ever coming to fruition and what is your estimate on the timeframe?
2. What political or social advantage do you perceive by the ongoing (20 years?) psyops employed by sectors within the intel / ufology circus?
3. What are your views on the historical and present occult connections to the governments of the world?
4. You have been writing about the Eschaton for over 10 years. What convinced you personally that such end times are imminent?
5. Out side of Paperclip and the popular history, what influence do you feel Nazi Germany has had on the landscape of American politics and values?
6. You may not be directly requesting such, but why should anyone place any trust or faith in what you or Pandolfi or Green or Novell or Hamilton or Puthoff or Scott-Jones or Sarfatti has to say about paranormal subject matter?
7. In terms of evidence to your claims and aside from educational qualifications, what differentiates you guys from the rest of 'uferdom'?
8. What evidence do you have that Adm. McConnell even knows DB?
9. Why do you personally place any credence in DB's claims?
10. What are your thoughts on George Knapp's article on DB?
<http://www.ufomag.com/articles/articles19/articles19.4/knapp.html>

Answers:

1. I have been laboring under the assumption that the PtB will want to be slightly ahead of this curve. If I'm their designated mascot, then they will need to keep me in play. At the present rate, the internet buzz will reach a critical level in a few months.
2. Advantage to whom? The PtB? They get me as their mascot. They could do a heck of a lot worse, and they know it!
3. Many and varied.
4. My powers of ratiocination.
5. Nazis? I'll bet we've learned a few tricks from them. Probably not good tricks.
6. I can speak only for myself. My transparency on this website is my only token of trust.
7. Differential? Us guys? Ron is the only official 'phenomenologist' in the public eye. I'm his only public eschatologist.
8. Virtually none.
9. Only from CF. But, allow me to opine that if DB did not already exist, it would be in the public interest to invent him. *Comprene?*
10. I'll read it next. Ok, I'll have to admit that George's report does give me pause. On the other hand, where are MY groupies? Why hasn't Ron been able to provide them? I'll be sure to ask!!

Any more questions? I gather that you have zero interest in the BPWH. Shame on you! Is your forum anything more than a motley crew of cynics?

[2/6]

This was posted yesterday to the RU forum:

There's been a lot happening lately that have led lot's of folk to believe we are close to "disclosure". It seems there is no limit to the stories that have been pounced upon and the noises coming from the so-called "insiders". All of this and more is being touted as the precursor for official disclosure being "just around the corner".

The sad thing is, there is nothing of the sort happening. We've been very busy behind the scenes these last few weeks and months and the only thing we have seen is a helluva lot of evidence suggesting that most of the people involved in this so-called process are unethical fraudsters and liars who have managed to successfully hoodwink people into believing their fabricated tales for many years now. The lies these people tell in order to have others believe their non-existent histories of past official capacity within the USG is frightening and ridiculous at the same time. What's frightening is most people simply believe these tales without really looking into who it is telling the stories in the first place.

To put it bluntly, We've had enough of these conmen and we will be lifting the lid on what is really going on and what has been happening lately within certain circles of the UFOlogy crowd. Most of this nonsense goes back a few years and for the most part it is the same set of people responsible for it.

Why unethical? Because what "they" have been doing is no different to what was done with Paul Bennewitz all those years ago. It's disgusting behaviour and it will be exposed.

So yes, full disclosure is "just around the corner". The only difference between our disclosure and theirs is ours will be the truth.

Cheers,
Zep

I am told that this was not specifically directed at me. I can well sympathize with Zep's annoyance with all the game playing. I have been caught up in it, as much as anyone. Where I probably differ from Zep is that I am in a position to better appreciate how high these stakes are. Once this Pandora's box is opened, nothing will ever be the same. Every last one of us will have some nostalgia for these good old days, i.e. the last six thousand years of history. Tomorrow that sweet sadness will be gone forever. It will be a brave new world. Savor our innocence for these last couple of days. We'll be wishing that Ron could have kept us all going in circles for just another week or two.

It is important to understand that I'm no ufologist. I was dragged into this game, kicking and screaming. My younger sister was put in intensive care at the same time with a similar breakdown. She headed for the hills, I headed for deep cover.

I have been presented with an expanded list of questions by Ryan, which are all basically nit picking, IMO. It's all about their debunking agenda, nothing really about disclosure, *per se*. This will be a waste of everyone's time. It will all be, 'he said she said'. Someone on the forum remarked that I wasn't seeing the bigger picture!!! If that isn't the kettle calling the pot 'black'. All the gossip I know is right there on the blog in black and white. Why waste air-time rehashing all this effluvia? Someone can write it up as background information for the miniscule number of ufo dumpster-divers. I'll be glad to sign my name to it. Then we can get on with the real issues.

Ryan and I have had a preliminary conversation. I will try to be accommodating of their interest being mainly in CF. After all, I have been his 'PR' person for these last many years. That is the least I can do. We have to get over that hump, before we can start bringing in the larger issues. I hope that the OM interview on Sunday can then take up where we leave off with RU.

Another excerpt from the RU [discussion](#):

It's important with an interview like this to keep in mind that there are religious aspects involved, and

regardless of our personal beliefs, Dan holds many things to be self-evident. Keeping those things in mind, admitting that you may not agree, there remains a large volume of information, data, contacts, and insight which Dan shares in his blog as well. He analyses his data through the filter of those things he believes are self-evident. But there is nothing to say that you can't (in fact, I believe if you ask Dan - he would **encourage it**) analyze the information that he presents through **your own filter**.

Self-evident? Wrong! I would like to see an instance of where I do that. I simply adhere to the coherence theory of truth, and I go with what seems to cohere the best. BPWH = Best Possible World **Hypothesis**. Can I be any more explicit than that??

And here is a question for the RUers: Why is scientific materialism like a balloon?

Answer: One paranormal prick and it's all gone?

I aim to be Sophia's Prick. If CF wants to help out, that's his business. There are a lot worse pricks out there than Chicken Little.

Or, why is Chicken Little like Joseph? He interprets Pharaoh's 'dream'. It's also called Unconventional Collections.

BTW, I am now told that Gene Lakes did work for NIDS. Is that already known?

[2/8]

CF called to get Ryan Dube's phone number. I would imagine that he might wish to preview the interview. I told him that it seemed uneventful to me and that there was nothing covered that was not already in the blog. I believe he commented something to the effect that there was, indeed, a lot in the blog. Some poor grad student may someday have to give it a thorough parsing.

'Ex-China Foreign Ministry Official says Extraterrestrials live among us' -- by Paul Chen, *The Canadian*, 2/7/07. This [article](#) is being circulated by email. The following paragraph hit my eye:

In the industrialized West, there evolved the prevailing Pseudo-religious dogma that human beings are at the centre of 'G-d's creation in the universe'. This dogma is the ideological motivation behind the on-going de-legitimization of the verifiable contact that people have had with Extraterrestrials (ETs). This apparent dogma has become the modern equivalent of the corresponding dogma, that "the world is flat", which Church and other elites centuries ago used to champion. In contrast, free of Western pseudo-religious based dogma, the Buddhist milieu of China, has freed their scientific community, with the support of government, and of community participation, to seek to explore UFO incidences and evidence of human contact with Extraterrestrials.

Ah, so! Our Western fear of ET's is merely a hangover from our theocratic heritage. Yes, there is no small amount of truth here. Dialectical materialists flock where our scientific materialists still fear to tread. I have spoken on these pages about CF's special interest in China, and my own sojourn therein. The dialecticians do not labor under the shadow of our perennial bias toward dualism. I am a Hegelian from way back.

BUT, dialectical materialism suffers from the incoherence of Transhumanism. Only theism can overcome that incoherence. Yes, where does Mao's Little Red Book speak of VALIS? Where is the Chinese Roswell? Not to brag, or anything. It does appear that the Three Magi took a wrong turn on their way to the Forbidden City. I'll bet there is a mad dash in the Kuomintang to dig up the notes to my talk in Guan Dong.

That's right folks, retail ufology may be terminally ridden with dialectical materialism. And, yes, the Xian hardcore of MJ-12 is right to be suspicious of the pinko greys; surely they must be on an mission for the

A/C. But, then, those Xians did not have Sophia come and knock on their door in the middle of the night.

[2/09]

Chris has forwarded to me some of the "J" material that they have not circulated yet. This is allegedly from Angleton. I'm not particularly impressed. I find it less impressive than the Serpo material, which at least had new stuff. This Angleton stuff is warmed over from things that have been out there for decades. It provides no new insights about what is going on.

The source spends too much time with petty ufo politics. This is certainly a turn-off in my book. Keep in mind that JJA was strictly C/I. This just continues in that vein. Meanwhile, Jack has access to other Angleton material that has Einstein talking about superconductors. I would be surprised if this were not anachronistic.

I was told by RD that there was a disturbing message. None of these other scenarios speak to any specific message. The only message is the basic inference that we are going to become food for the bad 'gods'. The good 'gods', evidently, can do nothing to protect us from these predations. This is downright silly. Where is VALIS when we need her?

But, yes, there is some sense in which we are food for the gods. This is what apokatastasis is about. There are only two stories: the core story and the cover story. The cover is a physical rendition of the core metaphysics.

There is a new age variant of the cover story. The evil powers on Earth have fallen in with the bad ET's, and are preventing the good ETs from bringing us to the next level of 'evolution'. There is no eschatology therein. The New Agers then must subsume some form of transhumanism. We all get genetically transformed or end up as avatars in a cosmic video game. Apokatastasis is beyond the ken of all who wish to traffic in such nonsense.

If you manage to scratch the surface of MJ-12, you find a Xian hardcore. The existence of that hardcore is nowhere visible in these cover stories.

[2/10]

Thanks to the intervention of CF, Gordon and I are provisionally back on speaking terms. Alison did have a chat with CF about my input, and they do not see that it should negatively impact the KC project, and perhaps the contrary. In any case, there may be a meeting out there next month, and, having already made my views known to the principal player, I can sit back and enjoy the show.

I had a lengthy chat with Gary B this morning. He has a lot of loose ends that he is trying to sort out before composing a new expose. In the meantime, Ryan D is threatening a major release any time now. After tomorrow's interview, will there be anything left for me to say? Perhaps I will have been fully debriefed. The rest will just be fleshing out the details, at least relative to the political side of things. But, as to the BPWH, it seems that the surface has barely been scratched. No one is really up for that hard slog, not at this point.

[2/11]

The question on most of our minds, Open and otherwise, is whether we are any closer to disclosure now

than we were sixty years ago. I certainly cannot say for certain. Perhaps we'll never get closer than we were alleged to have been in Sept. '91, a couple of weeks before I met CF. Blame it on me.

What are we waiting for? We're waiting for closure. Who wants to open a can of worms? Who wants to open a Pandora's box? Closure will have to address mainly our relation to VALIS. This is a moral issue which cannot be addressed globally by any any existing secular or sectarian establishment. There will have to be a fresh start. It will be a private, *ad hoc* group with a suitable vision and adequate connections. Clearly the Aquarium is a candidate to be that group. Steve Greer's C-Seti is another such group. It has been much more active and in the public eye. It has had many government connections. A principal distinguishing feature is the pronoia vs. the paranoia. Only the Aquarium provides a positive rationale for the sixty (twelve thousand?) year delay. It comes back to the basic point that there cannot be creation without concealment. Ask any artist. The self-revealing VALIS is the self-concealing VALIS.

[2/15]

I have gotten no feedback yet on the OM interview. I will check their website later.

In the meantime there has been a continuing controversy and confusion concerning the Angleton notes. Caryn is attempting to make some sense out of this. That is my principal source for what follows, the residual confusion being just my own.

The first known contact that JJA's grandson, JA, Jr., had with a ufologist was with Richard Boylan in 1998. Subsequently he distributed copies of these notes also to Hal Puthoff. Other members of the aviary have also been in this loop since back then. Between 1998 and 2001 the bulk of his fathers notes were stolen from a warehouse. Some of the remaining notes were water damaged in a hurricane after 2001. Also, these notes had been reviewed by the FBI, before they were stolen.

After being stolen, JA, Jr., attempted to retrieve the copies that he had already distributed. Some of these returned copies were then transmitted to Bob Collins and appeared in the 2nd edition of EfD. Somewhere in that confusion, it appears that some of Jack's and Mondanese's writings were collated into the copies of the original notes, and this is what had appeared in Collins' book. Various of the actors here have had recent communication with JA, Jr. about these matters.

What else do we know or are able to surmise? Three generations of the Angleton's have displayed interest in the ufological connections to JJA's original work. How much of this interest and material is informational or disinformational is open to speculation. Whether it will be possible to separate out the later interpolated bits from the original notes is not clear. There is no longer a definitive repository for any of this material.

As far as disclosure goes, this whole saga seems to have deteriorated into titillating bits of gossip. It is surprising that nothing about these notes has made it into the mainstream press. It is peculiar that the only remnant of these notes has to do mainly with ufos, when you think of all the other provocative stuff they must once have contained. Collating the notes was the project of JA2. JA1 died in 1987. JA2 developed a brain tumor in '01 and died in '04. The Sarfatti/Mondanese references were most likely to have been penciled in by JA2.

With the advent of the *Good Shepherd*, it is surprising that there seem to be no reporters involved in this recollection of these notes. This would now, at this late date, still be fresh material for a news story. As such, it would present a convenient vehicle for disclosure, IMO.

This material could be fodder for the last hurrah of the old Aviary. If they want to make a significant contribution to disclosure, they will need to get their act together, one last time. This is now happening only at the prodding of outsiders. There is still much foot dragging and whining on the part of Bob.

How much of this sideshow is being coordinated or otherwise overseen by other insiders? There has been much opportunity for meddling; a temptation that would be hard to pass up, we should suppose.

It remains amusingly probable that JA1 is contributing to this counter-intelligence effort from beyond the grave, along with the possible witting cooperation from JA2&3. Regardless of the residual informational content, it still makes for a great story. Jack has added the additional likelihood that the ghost of the KGB plies these same waters. Wouldn't we expect that all the major players would want to get their thumbs in this very aromatic and not so humble pie?

[2/16]

I am trying to make sense out of this Angleton business, but it is not computing.

We in the UFO community are used to handling two-bit affairs, but this is not one of those. We have not yet been able to get our heads around the possible significance of this story.

The *Good Shepherd* was a major work, and a significant bit of history.

I cannot even begin to imagine that JJA stole his notes. No other government employee is likely to have had such a sensitive collection. Think about it!! This is the biggest disconnect I have run across in my sixteen years in this business.

There is a simple explanation. These notes were much too sensitive to have been left to FOIA. The family was encouraged to get them out of the government files. Once out of federal jurisdiction, they could then easily be spirited away to a secret location.

The movie makes a big case about these files. The fact of their existence was suggested only in the second edition of EfD. Only when the movie came out, did we begin to suspect that we were only seeing the tip of an iceberg.

Where have all the historians and reporters been wrt these notes? Has no one wondered where the JJA files were? Has there been no FOIA request?

Of all the people that the family might have wanted to contact about these notes, only one person is known: Richard Boylan. I ask you, folks, does this make sense to anyone? It sure doesn't to me. If the world were normal, none of this would make any sense. However, if the world is not normal in the way many of us suspect, this begins to make perfect sense. [n.b. Richard was not the only one. He was the first one.]

It seems quite possible, even only based on the few things we think we know at this point, that the JJA files were a time capsule, or more like a time-bomb. This fact could not be an accident. Any number of insiders could have seen this coming years ago, ever since FOIA was a cloud on the horizon. This simple fact provides much information about the disclosure timeline and the number of people who must be aware of it. It would not be a small number. The number would be at least several times greater than the 28 previously mentioned. Yes?

I'm now willing to speculate that the JJA files have, for many years, been intended to be the primary vehicle of disclosure. And now they are missing? Yes, but. JA, Jr. is not missing. He now holds the key. I find it difficult not to suppose that he is well prepared to follow one or more scripts, depending on last minute developments.

Is all of this now going to wait upon his scheduled meeting with Jack in May? We shall find out sooner, rather than later.

Another point is that Jack, Richard, Robert and Hal are not the only people who have been in communication with JA, Jr. about the unusual content of these files. I have been told that TF has also had direct communication. That would be, at the least, semi-official. Everyone we know has their thumb in this pie, it seems, except CF. Is CF so important that he can ignore all these goings on? I sincerely doubt it. If this is not meant to be the dropping of the other shoe, then what is it meant to be? I can call Gus Russo now, and he can call his good friend, Seymour Hersh. That might fix this mess in a hurry. Want to make a bet? BTW, Seymour is not at all unaware of this angle.

Ok, so I have spoken with Gus, and he is more than a little bit interested in these developments. I submit, that if Gus is willing, that he should be our primary investigator in this affair, for many reasons, which I will get to when I have helped my nephew locate his cell phone.

Yes, Gus does know the family and he has had a long standing interest in our subject since his own experience at age 10. Look him up. Yes, he has met with CF almost a decade ago. He is now making some phone calls and will get back to us. Whoever we decide should follow up on this, should have it coordinated with both CF and TF. If there is an issue about that, then let's hear it, or hold your peace.

Gus agreed that these files would not have been sufficiently secure had they been left in the Government vaults. These would have had to been dealt with in some unique, *ad hoc*, i.e. 'private', fashion. Just like this disclosure.

[2/17]

Gus, Sam and I are meeting this evening to go over the background, and then do some strategizing about how to approach the story.

The likely approach for now is to focus just on the history of these files. How did they come to be privately sequestered by the family? Are these quite possibly the single most provocative set of files in our nation's history, quite apart from any questions about the weird stuff? The FBI was alleged to have been consulted. That, in itself, would provide the basis for several interviews. A single phone call from Gus to his friend, Tom Mangold, might go a considerable way to clearing up the preliminary issues about the handling of these files.

Once the one-time existence of the files has been established in the press, there will be ample opportunity to delve into the phenomenological issues. These steps will depend heavily upon the close cooperation of the grandson. He would be the designated control valve for the handling of it. The movement on this story will hopefully be keyed into the movement on the Hollywood front. There could be a tie-in on the storyline and politically, a natural spin-off from the *Good Shepherd*.

If Gus does want to move ahead on this, he will be needing the cooperation of the folks here who have already been involved. He needs some talking points from us for his approach to Tom. He and I will need to agree on some minimal coverage of his progress here on the blog.

Suggestions? Questions?

[2/18] [\[a\]](#)

This was received last night by Gus from a fellow investigator:

Gus, You haven't given me much to go on about the grandson's claim, so my short answer is "I strongly doubt it" -- although I hasten to add, anything is possible.

I'm unaware of any official files or documents taken home after he was fired (or at any time earlier). I also know that his successors (and subsequent investigators) were unaware of any official papers that were taken home. [I spent more than a week inside his house -- with his widow's permission -- carefully going thru all of the boxes of his personal and professional papers/notes/letters/photos that she had collected after his death.] The grandson may have inherited this interesting stuff that I saw. Or maybe he/they found some additional boxes of materials in the years since I was there. Hard to tell without knowing more.

Then this:

Dan,

In regard to your blog of 2/17...

A while back we were in touch with a person who knows Angleton Jr. well. We were told about the files; how they came into the families' possession and then were told via our contact, by Angleton to stay out of it.

Judging from Robert Collins' recent contact with him, Angleton's family is not wanting to get involved in revealing this publicly. So unless he changes his approach that is likely where things will stay. The files were, we were told, as I mentioned to Jack, confiscated in broad daylight, by members of the government or people posing as such. That's as much as we are able to state at this time.

However, if you are able to get in touch with him, we would love to interview him on this topic!

Best wishes,

Kerry and Bill

In response, Jack stated, in regard to his recent conversation with JA, Jr. about the 'confiscation':

That's not the way Angleton told it to me directly.

There are still plenty of things that don't add up.

Out of his files, Gus has sent me a copy of the alleged Angleton memo of Aug. 3, 1962, concerning Marilyn Monroe, JFK and UFO's, presumed to have been forged.

I spoke with Gus this evening. He and his colleague, Scott, know two people who worked directly for Angleton at the Agency. Neither one has recalled anything to do with UFOs. Nor do they imagine that he could or would have removed any files from the Agency before or after being fired.

Also Gus believes that Timothy Cooper has knowledge of the forgery of the Marilyn Monroe memo. Timothy being named as a contributor to EfD could be damning.

But we both agree that JA, Jr. remains a person of interest.

The following speculation is only mine. JA, Jr. is unlikely to have been motivated by either notoriety or greed, yet there seems to be no doubt that he has been proactive in disseminating UFO information alleged to have been recorded by his grandfather.

It is strange, however, that JA, Jr. would have gone directly to the likes of a Richard Boylan with this information. There are many more legitimate outlets for such information, to which he would have had easy access.

There is, however, a pattern here. This is the Rick Doty/Gordon Novel pattern: use easily deniable cutouts for the dissemination of sensitive information. Lest either of them should take offense, I may be tarred with the same brush.

Given that JJA had access to provocative UFO information, he might very likely have shared it verbally with his son, who also worked for the agency. If he had to share it with someone, it would have been smarter to share it with his son, than with an assistant, say. There are many instances of such familial lineage in this field.

The grandson might have felt a personal desire to share this information with the world. Thus was he incorporated or read-into a larger dissemination effort. He was instructed to go first to lightweights like Richard and Timothy to test the water. There may never have been any documents. The documents were manufactured on the spot to facilitate the transfer of (dis-) information. Thus do we have the management of leakage.

Could Gus hope to go back to JA, Jr. to sound him out about any of this? Would James be likely to be more candid? I would suggest a phone call, after having consulted with CF & Co. We expect that there will be more information from third parties by tomorrow.

Soon there will have to be a decision about going to Florida.

[2/19]

In EfD I notice a reference to an exchange scheduled to occur on 4/24/97. See this in the context of the [timeline](#) above.

There have been more phone conversations today relative to the alleged JJA notes. There is some encouragement from CF for me to participate in a meeting. Jack is being fedexed what few notes the grandson still has.

Meanwhile, an inside source has told one of us, that it is known that disinfo is still being fed into ufo channels. This has a specific C/I purpose, not specified to me. CF discounted this allegation as being counter to their charter to not interfere domestically. This is an issue that has been discussed here previously. There are expected to be further questions about this.

Jack said that the grandson noticed the theft of the bulk of the notes soon after his father's death in '04.

Gus is quite unimpressed with the material on Angleton in EfD, apparently originating from Tim Cooper. The grandson is reported to share this view.

[2/20]

I would like to say that there need not be a showdown. What is more likely is a split between a mahayana and various hinayanas relative to the apokatastasis.

In that regard, and with a slight shift in metaphor, I would be glad to nominate TF to be the archbishop of whatever, conceding that the R&D show is intended to be the papal nuncio. If TF does intend to be the devil we know, he does have his work cut out for him. I wish him Godspeed. We could do a lot worse, as in almost everything that will be transpiring. This is only to get our accounts in order for the crunch time.

What seems to be shaping up is a little treasure hunt for the sources who have been put in place. This way

we can all see who is where on the track. There should be an orderly queue. There need be no pushing and shoving. The grandson should be able to point us to the next logical source. One source does not make a story. We need someone independent of the family. It would have to be someone at least as credible as say, a Woolsey. There would then need to be some backup sources so that the first two would not be ganged up on.

This is how we could proceed for awhile and still avoid the WH press briefing for as long as possible. Before that point, there would need to be access to some of the 28. Some of them would need to be willing to stick their necks out, and this would be the logical place for them to put up a finger to test the breeze.

Some of this should be worked out before we could expect the grandson to say a whole lot. The main thing we will need from him will be additional live names. Well, those names could come from CF/TF.

If any of this is legit, then we should expect that the saber rattling relative to Mahmoud is meant to be linked into this timing. That will simply be another marker point along the trail.

Another person who might go to Florida is someone who baby-sat for Golitsyn for a spell.

This is from Gary:

A well-placed 'source' identified the counterintelligence aspect as originating with the IBC -- Intelligence Business Community -- and therefore outside of government supervision.

I've never heard of this designation: IBC.

I had conversations with CF and TF. Nothing new. There is still not a clear story about who was the Area 51 person who may have been employed either by NIDS or Bigelow Aerospace. TF has spoken to JA, Jr., but only about a personal matter. Also he is not optimistic about any of his (8?) sources as being willing to share any sort of public podium with the grandson. I have not brought this issue to CF, but, yes, he remains upbeat about a meeting with the grandson.

Gary interjects in reference to the alien/human encounters mentioned in the timeline:

I am wondering if these 'exchanges' might correspond to a specific category of anomalous mental phenomena -- 'encounters' involving the 'upload' and 'download' of 'mind-stuff' -- and not to nuts and bolts material arrival.

Me: [That could be overly mentalistic.](#)

The 'phenomena' presents as a lucid 'bubble' opening into the mind's eye. One is reminded of an operating room observation dome. Human? observers appear to be on the 'other side' and are involved in some procedure that extracts the personality and memories of the experiencer. An 'alien' presence appears to hide just outside of the range of observation, directing or facilitating the work at hand. A clone of the mind-memories is created and archived? There is an exchange of information, and then the memories/mind-stuff is returned to the original body, but not in the original state.

Well, this is an interesting metaphor. Yes, a stargate may have the properties of a bubble. It need not be two-dimensional. Are these stargates merely mental entities? Here is where I have to fall back on the immaterialist mantra. The good news is that ufos/stargates are merely illusions. The bad news is that so is everything else, and this is where the eschatology comes in. There is no absolute reality. Everything exists only in relation to everything else. We exist as 'physical' human beings only in the tension between the Alpha and the Omega/Telos. Gary is a smart guy, but leading him to this simple truth is like leading a horse to water. He may die of spiritual thirst, with his nose in the babbling brook. The floodgate will open. My best hint to Gary is to consider what probably happens when we die. We go to heaven. What we usually fail to appreciate in the BPW is that we never left heaven, it simply became frozen with our

little karmic feet stuck in the ice, so to speak. As we awaken to the true nature of our metaphysical/dreamtime reality, that ice will begin to thaw. The visitors never experienced our Big Chill. They bring their more fluid reality in through the portals that they can create down here. At those thresholds has been, and will be, much action.

But, yes, Gary is right: everyone of our individual minds is a mini-portal. The external portals are our *folie-a-deux*. These require a more robust external intervention. But we'll soon get the hang of it.

Yes, Gary is in thrall to the pall of orthodoxy known as the physics daemon. That is just the definition of Modernism. Gary is a thoroughly Modern Millie. It is the theoretical physicists who are on the threshold of post-modernism. They have seen the inside of the sausage factory known as professional Physics. They know enough to take physicalism with a big grain of salt. They ought to and usually do know how the physicalist fashion can change in the blink of an eye. They can have a much more nuanced understanding of the mental quicksand that otherwise passes for the Real World. Realism was something invented by a stressed-out philosopher. A realist physicist is an oxymoron who has given up looking for the next Big Thing.

The next big thing is metaphysics.

[2/21]

There always has to be a next step. We won't be able to get to JJA without one. TF does not wish to cooperate, not with R&D. CF has already noted this fact. Has TF shared any of his eight names with CF? That is a significant issue for our little triumvirate. If I were JA/J, I would not come forward without some company. It is up to C&T/F to provide that company. But JA/J already has come forward. No. Coming out to Timothy and Robert is something less than serious. We'll need a *quid pro quo*. That is a much for us as for JA/J. If C&T/F are half-way serious, they could, at the very least, have a heart-to-heart with JA/J. Make sure he knows he is on the side of the angels/daemons.

I'm expecting a call from [Nick Redfern](#):

Dear Mr. Smith

My name is Nick Redfern; I work as an author and journalist (I have copy-pasted my work history for you below this email).

I have a new book out in a few months from now that focuses on a past-and-present "Think Tank"-style group in the US Government/Intel/military world that has been (and still is) focusing on thwarting the activities of what they believe is the truth behind the UFO mystery - namely that these "things" have demonic origins and that they are attempting to usher in Armageddon via a "UFO-alien" deception.

The group is heavily influenced by Eschatology. I know the names of some of these people, I have already interviewed some of them for the book, and I now have some of their papers on this (officially via FOIA).

My reason for writing is as follows: I know that this is an area that you have studied and investigated (with respect to the Government interest in the subject of Eschatology and UFOs); and with this in mind, I wondered if you would be willing to be interviewed for the book about your experiences in this area?

If not, it's not a problem; but I'm just trying to find as many people with good credibility who know about this story, and who can comment on the issue of official interest in Eschatology and how it relates to concerns at an Intel/defense level about so-called "alien abductions" and UFOs.

Best regards,

Nick Redfern

My response:

Nick,

Yes, you come with a good reputation.

I did mention this to [CF], and his comment: "If these are not our people, then they are probably not important."

One could take this in several ways.

[...]

So I am looking forward to hearing more about the outsiders!

Gus and I had a strategy conversation earlier today. One issue was whether to have CF intervene directly with JA/J. I conceded to him that CF does not have a good bedside manner, or, at the least, it is one that takes some time to appreciate. He might even spook a spook.

That being agreed upon, there is the issue of providing cover for any witness. I have never dealt directly with such a one. Gus had much opportunity to do so in researching his JFK book. He did get the spooks to come clean in detailing their designs on Fidel, in support of his case that the JFK hit was blowback from Havana. Perhaps. That would be the most innocuous of all possible scenarios, IMHO.

That is all well and good, BUT, how do you tell a professional investigator that we are not in Kansas anymore. Is it even necessary? Naiveté is the order of the day. Cherish it while we can!

Interesting:

Dan: Many thanks for speaking to me this afternoon. As promised, here is the summary of the story I'm pursuing. I have no objection to my email address being included with the summary, as I'm actively pursuing leads that may shed further light on this, and I am trying to track down as many people who might have an awareness of "the project."

It basically goes like this: a couple of years ago I spoke with a former Department of Defense (DoD) guy who had been asked in late 87/early 88 by his superiors to study a huge body of data held by the DoD that originated with the UFO research community, such as books, periodicals (things such as Budd Hopkins' Missing Time; Whitley Strieber's Communion; complete collections of the MUFON Journal; old APRO and NICAP bulletins, and much, much more).

He was specifically asked to look for any data linking UFOs, abduction accounts, contactee accounts, "unusual dream" accounts with the human soul.

He said that elements of the DoD were concerned that the UFO presence on our world was a "deception" and that these things were literally demonic and that this same presence was focused primarily upon the manipulation of the human soul and the ushering in of an "anti-Christ" type scenario and doing so behind a false "ET smokescreen."

The way it was described to me was that this wasn't an official group as such, but more of an unofficial body of like-minded individuals who had these concerns and that focused primarily upon Eschatology.

Since speaking with him, I have uncovered other official sources telling broadly similar stories about how the UFO angle is seen as a type of deception and that concerns still exist at an official level about "End Times" and how the "UFO" entities are manipulating and orchestrating this for reasons specifically to do with "harvesting" human souls. It is my intention to publish the full story of what I have uncovered and to encourage anyone with knowledge of this to come forward and divulge what they know and set the record straight.

Best,

Nick nick_redfern@sbcglobal.net

Hmmmmmm.....

In fact, the DoD bloke contacted Nick while he was researching [Body Snatchers in the Desert](#) (2005). Furthermore, Nick did not get my name off the Internet. I believe it was given to him by one of his subjects. He did recall that I was mentioned in an article on Armen Victorian in about 1993. He has read Vince Johnson's article.

Nick says that none of the people he has been interviewing are known in this connection. They all know each other, of course.

May we live in interesting times.

[2/22]

I pointed out to Nick that there is a definite Christian streak within the Aviary. Nonetheless, he was quite sure there was no overlap with his subjects. I find that a bit odd. There would have had to have been an active avoidance of the Aviary on their part. Until now?

Gary's [interview](#) with Terry James was pointed out to Nick. While you're there, take a look at the updated website. There are several articles related to this blog.

Nick was anxious to know about any official backing for the Aviary/Aquarium. I had very little by way of specific information on that score. He is headed out to Laughlin in a few days, if anyone wishes to contact him there.

There are some interesting [reviews](#) of THE HUMAN TOUCH Our Part in the Creation of a Universe. By Michael Frayn (2006). It is about realism vs. idealism, or the revenge of the metaphysician:

Indeed, modern physics tells us that solidity itself is an illusion, that the seemingly real objects around us — rocks and trees, tables and chairs — are mostly empty space. And if you take a closer look at the more provocative claims associated with idealism, they're not always as outrageous as they sound. When idealists say that we "make the stars," they don't mean that we make them the way a brickmaker makes a brick; rather, they mean that we make them conceptually, right down to the elementary particles of which they consist. (But how, you ask, could we have made the sun if it was around long before we were? By making time too, the idealist knowingly replies.)

So who is manning the physicalist barricades against this postmodern subversion? Certainly not the NYT. And next comes the eschaton.

Today, though, the consensus probably tips toward realism — in part because of the strenuous pro-realist arguments of certain philosophers from Australia, where the bright sunlight is said make everything look really real.

Nice touch. Yes, all you reality freaks, your reality hangs by a slender thread, indeed.

And his attacks on certain deep ideas that he finds uncongenial — the theory of truth advanced by the great 20th-century logician Alfred Tarski, say, or the doctrine of an innate "language of thought," championed by Steven Pinker among others — have a facile hit-and-run quality.

I should take a look at Pinker. What is the connection between LoT and realism?

And here is from another [review](#):

The universe plainly exists independently of human consciousness; but what can ever be said about it that has not been mediated through that consciousness? What can ever be wordlessly seen of it that is not dependent upon the existence of a single viewpoint from which to see it? What can be understood of it without the scale and context of human purposes, or the instruments of human thought?

'... plainly exists...'? Is someone missing the point? To paraphrase another great philosopher, it all depends on what 'is', is. Or, to be or not to be. What is the horizon of existence without a point of view, to paraphrase Emerson. Where are space and time without Presence? Consider Heidegger's *Dasein*, being-with. There can be no simple *being*. What must contain any existence? If you have never experienced an existential vertigo, you had better stick to your knitting. God assuages her vertigo by creating a vertiginous us. And we are oh so quick to return the favor.

Corrections from TF/SI:

"TF does not wish to cooperate, not with R&D."

Not true.

"CF has already noted this fact."

Wrongly noted.

"Has TF shared any of his eight names with CF?"

Yes. Two.

Time's a-wastin'. Three are dead. Two are on their way. Three are kickin' and won't talk. One wrote a letter accepting another meet. Then on the phone said he had changed his mind and "forgotten everything about the subject."

CF is in the Cat-Bird's seat.

TF prefers to be known, as previously reported as *Salmo irideus* [Rainbow Trout] [hence-forth, SI]

[Later...]

And, in case the picture didn't get through...*Salmo iredeus*...is the Genus and species name of ... none other than...(Ta DAH!...) Trout fish...specifically...the Rainbow Trout.

(That was one of the Genus and species I used for my PhD Dissertation.)

Interesting. The ball is back to CF/CB. The grim reaper is stalking more than two of us. Who then is holding back, and why are they holding back? Is everyone waiting on JA/J? Is that fair? Who has the luxury of forgetting? If they won't lend their names, will they not lend their stories?

So SI has named 2/8 to CF, and CF has named 3/20 to us. If both were to tell everything they know to Gus, say; would that not be the end of this story? What are we waiting for? I ask everyone. Who decides the timing? Last I heard, it was Ferret and Ocelot, the birds who were not birds, and that was a long time ago. Where are they now? Have they suffered the fate of Puxatony Phil? Are they afraid of their own shadows?

To paraphrase another great philosopher, times a-wastin'. We won't ever be able to put this genie back in the bottle, but neither will we be able to let out a dead genie. The only valid excuse is that the visiting genies have a solid plan. And how can we know that, if we don't know what it is? So, who knows? Ferret and Ocelot? That is a big burden for two little rodents, afraid of their own shadows.

Speaking of which, how many of us have seen *Groundhog Day*? How does Bill Murray, the ghost-buster himself, manage to escape from his time warp? I think it has something with *I Got You, Babe*.
HmMMMM.....

And here is [Fodor](#) on Frayn:

The universe would still be just the size it is even if there weren't astronomers to measure it. And water would still be H₂O even if there weren't chemists to analyse it. And water would still run downhill, and there would still be hills for it to run down, even if none of us were here to take note of its doing so. You can't pin the natural order on me, Frayn; I'm not guilty. I didn't make the universe; I wasn't even there at the time.

Cute. Such is the state-of-the-art of critiquing of idealism. Jerry is never able to distinguish between solipsism and idealism.

Have I gotten this right, from Joe Stefula, that SI/TF was mentioned by Bill & Kerry on the Kevin Smith Show? He is putting them in touch with one of the principals of the Serpo saga. No, sorry, it was on the [Ian Punnett](#) show on Coast to Coast, 2/17. Would someone with a subscription care to check this out for us?

Chris Iversen supplies the following, mostly from the radio show. Kerry & Bill heard last spring about the existence of a backup Serponaut. More recently they were given the name and residence. They show up at his home with a letter explaining their desire to interview this 'old man'. He refuses. Soon after they get an irate communication from SI, chastising them for having 'harassed' the old man.

There are two additional points to consider. SI has been involved with the debriefings of the regular astronauts. Chris recalls that SI claimed to have been doing TDY at Area 51 c. '77. I was not aware of this. We wonder if any actual or would-be Serponauts are among the 8 people on SI's list.

If Fodor is not a fan of idealism, neither is he a fan of materialism: [The Trouble with Psychological Darwinism](#), Jerry Fodor on Pinker and Plotkin. Yes, philosophers are trapped between a Darwinian rock and a theological hard place. One can see them squirm. The simple fact is that cognition has global/holistic properties that no one has the slightest idea how to modularize. Without a robust modularity, natural selection has no purchase. No one can think of a non-theistic alternative to Darwinism, so the price for practicing secular philosophy is to forego all semblance of coherence. Analytic philosophy died ignominiously over half a century ago. All we are left with is a professional guild of nit-pickers. It's not a pretty sight. I can feel their frustration.

And the theologians? They stopped thinking 700 years ago. Metaphysics scares the Bejesus out of them.

DF reports that it was RD who supplied the name to Bill Ryan. It's a small world, after all. If this is all a con job, it should be an easy matter for someone like CF to set the matter straight. His failure to do so is a puzzle. Despite all his skeptical rhetoric, he lifts nary a finger to put an end to it. *Au contraire*, he is now a primary instigator.

CF owns SI's clearances. He calls him up and demands an explanation. One phone call, and it's all over. Where is that phone call, we'd like to know?

[2/23] [[a](#)]

No word, via Jack, from JA/J. Does this mean he is not a serious player, or that he doesn't want to play seriously? Has he taken to reading the blogs, and decided to dodge the bullet, just like every other alleged 'witness' out there? If that's the case, then it's time for our fellow travelers to step up to the plate. It's time for CF to call SI. It's that simple. Why fly to Florida, when the real truth is right at the other end of the

phone line? This is a terrible time of the year to be flying around.

Good, then we can get back to Jerry & Co. And in the meantime, I'll be calling CF to lodge my formal complaint. I won't even have to get out of my comfy chair, while the Siberian express howls past.

My formal complaint is that SI needs to come clean with CF, to the extent that he can without being *ad hominem* about his very bashful sources. Is this asking too much? Would this be violating any security oaths, or any other trusts? That is something he should be discussing with his Phenomenology supervisor. No? Ok, the call has been placed; the complaint lodged. We aim to please. You aim, too, please!

Jerry F. is messing with our minds by conflating his LOTH with Wittgenstein's much more important [Private Language Argument](#) (PLA).

Am I missing something here? Ludwig proved, to the satisfaction of most philosophers that the notion of a private language is incoherent. Fodor was an exception, and thus he concocted his own LOTH. This was a Godsend to the AI community. They wanted to adopt Jerry as their mascot. Jerry got cold feet, heat from his colleagues, and started back-peddling.

Here is the word from CF. Here is the innocuous interpretation. SI is wont to drop names onto Rick, Bob and Hal. You'll recall that this happened recently with John Gannon. After weeks, even months of public speculation, it is finally agreed by all parties that this was another case of confusion and miscommunication. A similar thing happened with the DIA woman who was IDed by this same group. The list goes on, I am told. In any case, CF has deputized me to take up this matter directly with SI, which should happen later today. I simply ask him if the 'old man' is connected with the Serpo story, or if this was another case of miscommunication. CF is strongly suggesting that it would have been SI who dropped the name, in the first place.

In this same vein, I brought up the lists of the 20 + 8. CF averred that, yes, Robert Gates, e.g., might be put in the same basket as JG, i.e. he is connected with the core story only through SI. Well, I could see where that was going, and I balked. Wait a minute, are we now blaming the entire Soap Opera on SI, with RD as the best supporting actor? No. There were indeed other connections, independent of SI & Co., and this was the case even for RG. CF did acknowledge that SI had passed to him 2 of his 8 names. I asked for CF's assessment of those names. Were they any more or less legitimate than JG? He again averred that the two names he was given did seem to have some independent validity. So there we are. More or less still on track. One step back, and one and half steps forward. I will get back to SI in my designated afternoon time slot. The Old Man and the Serpo? According to CF there can only be three answers: yes, no and can't tell. It would not be legitimate, in other words, for SI to substitute the second answer when it is actually the third. I trust that SI will understand this protocol and accept my *ad hoc* deputization. I'll just ask for his concurrence at the outset.

In the meantime, CF will follow-up with Jack about his non-follow-up from JA/J. Everything clear?

Back to [Wiki](#):

The LOT hypothesis has wide-ranging significance. It implies a strongly [rationalist](#) model of cognition where many of the fundamentals of cognition are innate, and challenges [eliminative materialism](#) and [connectionism](#).

And that includes Darwinism, as we have seen. So we need not be too hard on Jerry. He provided for the AI folks a sucker hole, as we say in the business. It looks tempting to the desperate/unwary pilot. When they find out, it's too late.

The LOTH is my main beef against Jack. He is a sucker, and like a pied piper, he has taken a lot of

physics suckers with him. This was the whole strategy of the cover-up and the concomitant disinformation. Jack has lent himself to that strategy with an unparalleled gusto. Now it's like shooting fish in a barrel. Hardly a sport.

All of the representational theories of the mind, RTM, suffer from regress, which is the prime exemplar of all the logical fallacies. This goes back to the [Cartesian Theater](#). There is a great temptation to compare the mind to a theater, with all its projected images. But then where is the homunculus? If you could ever find the homunculus, you would be right back where you started. It's like standing between two mirrors.

The PLA tells us straight out that AI is impossible. Jack's magic sword of non-locality has no bearing on this argument. The philosophers treat Ludwig's PLA as a skeleton in their closet. If they ever took it out and examined it, they would have to all run to the nearest confessional booth. Much better to leave it as Ludwig's little poetic curiosity, and go on as if nothing had happened. They can treat as just another (premature) piece of postmodernism.

Meanwhile, regression continues apace in its more robust form of endless complexification. Regression transforms into epicycles of every possible form. We see this in the compulsive striving for the next layer of complexity that will finally explain the previous layer. But guess what, when one finally reaches the horizon or the summit, it turns out to have been an illusion.

In the particular case of AI, the horizon is actually seen to be receding faster than anyone is even able to move. This is a quandary that few professionals like to brag about.

And what is the alternative to representationalism? [Direct realism](#), as coined and ably defended by Thomas Reid in 1764. It is the only safeguard against the slippery slope of regression into skepticisms of all kinds. He argued against Berkley, but I, for one, don't see how the direct realist can avoid immaterialism.

Take first the case of the stick that looks bent in the water. Direct realism does not say that the stick actually is bent; it says, rather, that the stick, which is straight, can, in some unusual circumstances, look bent. And to say that it looks bent is just to say that the light, which is reflected from the stick, arrives at our eyes in a crooked pattern.

Our poor, dear Wikipedian has got it muddled, IMHO. This is what happens when one attempts to understand direct realism outside the venue of monistic idealism. 'Tis a puzzle. There is only one thing in the world, which is love. There is then the dialectic of lover and lovee. The One stretches into the Many. Photons are merely an aspect of the semantic glue that holds it all together. Photons are a logically necessary component of the cosmic coherence. They are part of our bridge across these troubled waters, back to the Telos. But if we take them too seriously, in too reductive a fashion, they will pull us down off that bridge. We can appreciate photons without being mesmerized by them. That latter digression is the path into the absurdity of physicalism. I should know. I've been there, done that, and have the T-shirt. There but by the grace of Sophia and the altered Jack, go I.

Only thus do the visitors come here. Yes, they come like photons, oblivious to space and time, frozen in the eternity that is Serpo. They come here to get their blood circulating, to lay down with the daughters of Eve. Can we blame them? This is where the action is. We are their jail bait. Meet Br'er Rabbit. They come here direct, just as in direct realism. The 20-day carpet ride is just another aspect of the agape.

But, yes, I have had a not altogether friendly conversation with SI. He did not pass the name to Doty. He references a third party who connected him with the Old Man about a medical issue. Someone else, not SI, passed this same name to Doty. That other party is a party to a major piece of deception, or to a leak. SI said that he could say more about this to CF. I have a call into CF to expedite that conversation. I expect to speak with CF this evening. There should be a further report here, then. Yes, it was reported to SI that the Old Man had been harassed. But he is now satisfied that there was no such harassment. Then why did Rick pass the name to Bill and Kerry, we'd like to know? If there is blame here, some of it might

fall on Rick, but clearly not all of it. BTW, where is Rick with his alleged agreement to disengage from UFOs?

The above vignette is a piece of the frustrating runaround to which we've all been subjected for these many years. There is ample opportunity here to clarify one little piece of this mess. Am I right?

As Teilhard would say, nature is a mirror to God. We are part of that reflection. Like Narcissus, we fell into that pool. Only when we recognize the illusion, can we begin to extricate ourselves. But we must keep in mind that only by the projection of that reflection could we have been weaned away from the cosmic teat. *Felix culpa.*

There has been a second and more successful conversation with SI. A similar issue had come up earlier concerning people at DIA who were alleged to be involved with Serpo. In that case, SI turned all his information over to his local FBI office (sound familiar?), in the view that someone was posing as a government official. SI speculated(?) that it was the same person then as with the Old Man. The person who contacted him about the man, was the same one who contacted Rick, and had previously been involved with the DIA end of it. Does not SI have this party's identity? I should think so. Has the FBI not already questioned this person? Do we not now have a need to know about the resolution of this matter? I certainly think so!

SI told me that CF was upset about the DIA issue. It would stand to reason that CF was apprised of the identity of the third party in the former case, who may be the same person connected with the Old Man. It is quite likely then, that he knows the person and we know that he knows. But, hey, fool me once and you're to blame, fool me twice and I'm too blame! Enough is enough. Now this will have to be aired in public. [2/25 -- I believe that the name given back then was T....a. CF inquired further to determine that this information was bogus.]

[2/26]

If you want to understand what is going on with the BPW, you will appreciate this [article](#). Kaye argues against Fodor's defense of mentalese. To the extent that he succeeds, he defeats the AI crowd. Recall that Fodor does not appreciate the way the AI people try to exploit his mentalese. Jack is an AI person. But he does not even comprehend the implications of that.

[2/28]

Here's a helpful [article](#) by Pierre Le Morvan:

Since the demise of the Sense-Datum Theory and Phenomenalism in the last century, Direct Realism in the philosophy of perception has enjoyed a resurgence of popularity. Curiously, however, although there have been attempts in the literature to refute some of the arguments against Direct Realism, there has been, as of yet, no systematic treatment of all eight of the main arguments against it.

I'm realizing that many folks conflate direct perception with direct realism. Perhaps we need another phrase for this aspect of idealism. The use of 'perception' may be misleading. 'Recognition' might be more accurate. We might think of a concept as a person. We learn and recognize concepts rather the same way we learn about and recognize persons. Think of our individual learning of words as something like an ontogeny, which is recapitulating the historical, public phylogeny. And so we have these social,

conceptual maps.

Concepts are carved out of a spectrum of meaning, the way one might carve a figure out of marble. This is a process of symmetry breaking. Words are like handles, as are personal names. And how do they differ practically from the scents as remembered by the bloodhound?

Concepts, scents, words, names, sounds, etc., are all touchy-feely. They enable direct contact with the semantic individual that we are re-cognizing. There is the sensorium. We are fitted with prismatic glasses that distinguish the colors. Language is a social filter/prism that is internalized. Infants are color-blind, but can certainly distinguish shapes. We are all synaesthetes to a degree.

Each of us possesses a microcosmic map/genome, to a degree, but there need be no ultimate distinction between map and territory. Our idiosyncrasies are what enable us to recycle the cosmic intelligence. It all gets repackaged, and we make that possible by spinning our personal Rubik's cubes. This is the recombinatorics of the cosmic, semantic genome. There may be a lot of re-presenting, but not so much representing. Our space-time manifold is just God's sensorium; it is a house of cards. It is a balloon, filled mainly with the hot air of our overheated abstractions. Science presents us with a Rube Goldberg conception of nature. We wonder how it all hangs together. But that is the wrong question. The real trick is blowing up the balloon in the first place. It does take a bit more than hot air, and the Big Bang comes at the end, not at the beginning. The scientists do have good ideas, they just need to turn them inside out.

This message from our sponsor:

On occasion there is a raising of expectations, and we all get a bit antsy, and start seeing figures in the shadows. Then it's time for the bucket brigade. There was a vicious rumor afoot that CF had been visited by the bureau, somehow on my account. This merely precipitated the recounting of some tales about how our public servants and protectors have to struggle with the soap opera, through no fault of their own. It takes them well beyond the call of duty. It's J. Edgar in the funhouse. There are regular meetings with the bureau, not only about us, and something came up recently. I have been advised that it was probably as much to do with a recent broadside from GB, as anything appearing on this poor little blog. My precious innocence remains mostly intact, despite the accusations of GN.

Then there are rumors about confabs in the SW, i.e. TX/AZ/NV. We can try to connect the dots, but it won't amount to a hill of beans. Then there is the internal memo, containing proprietary medical information, mainly about the author, I understand, which must still be filtered.

Here is an interesting [paper](#): 'Perception and Hallucination: The Case for Continuity' -- Charles McCreery (c. '97). This appears to be a treatment of direct perception.

[3/1]

The McCreery paper is a significant one. In particular are his arguments for a top-down, hypothesis-driven model of perception. He also call this view, representationalism as opposed to direct realism. I have been calling it direct perception, which, as noted, may be a confusing choice of terminology.

According to the BPWH, the world is constructed teleologically, i.e. from the top-down, so that it should not be surprising that our minds operate in the same fashion, even on the perceptual front. What I have been trying to avoid, however, is the physicalistic or mechanistic aspect of the representational view. On the BPWH, reality is not reducible. In our perceptions, we have direct access to the ideas that make up the

world. All we have to do is add a fractal quality to those ideas, as witnessed in the Mandelbrot.

Another way to put this is that the representations we employ in thought and perception are universal, more than personal, certainly to a greater degree than we presently are willing to consider, in our egocentric view of the Psyche.

McCreery, as do I, points to hypnotic perception as exemplifying the top-down, suggestibility, sociability of perception. Once we take onboard the cosmic collectivity of the Psyche, we have an adequate model for an immaterialist, idealist view of perception.

Back to direct realism: consider the following paper by Pierre Le Morvan: [Arguments against direct realism and how to counter them](#) ('04). The author states clearly what he is arguing against, but what is he arguing for? 'Scholastic perceptionism'. What the heck is that? One idea is that the mechanisms or the causal chain of perception is merely the means of perception, and not what is actually perceived. This makes sense. Given that there is allegedly a continuous causal chain from input to output, where and how would one break that chain to produce an object of awareness? It would be entirely arbitrary. But so what? What were those Thomists up to?

The direct realists wish to avoid skepticism about the external world. But why would the Thomists be concerned? How does this issue impinge on the problem of consciousness? All the arguments I have seen about consciousness assume that, if it exists, it is inside the brain. But the brain is only one part of the causal chain of perception. Why should the organic part be privileged in that mechanistic chain? The representations are inside the head, but where? No one can point to the critical ones, and so we are left with the homunculus in the Cartesian theater. It is the intractability of this problem that motivates the direct realists. One may also wonder if the regress of representationalism is similar to the regress in the quantum observer problem.

In his [dissertation](#), A DIRECT REALIST ACCOUNT OF PERCEPTUAL AWARENESS (1998), Michael Huemer points to the problem of awareness in general. Every kind of epistemic occurrence depends on causal chains of one sort or another. Isn't hearsay just another form of representationalism, where the representations are mainly outside of one's own head.

Do I have a direct perception of the citizens of China? If there is a God, she does have that direct perception. In as much as I partake of her, then my perception is of the same sort, but a tad more fuzzy. Every other explanation suffers from an inordinate multiplication of hypotheses. God's sensorium includes China, along with you and me. That is the only place that any perceptual buck ever stopped.

It is the same with the observer problem. How could Wigner's 'friend' be anyone other than God? That is also the direct answer about teleology. Yes, how we have striven to complexify the world, but it's all a charade relative to the eschaton. It's all about deprogramming ourselves, and seeing beyond the cycles. The visitors will show us how to go. We'll show them where to go.

So, yes, there are not really any causal chains; there are just telic cycles. The cycles are always present. They encircle the Present. We stare at them, and they make us dizzy. Is this a course in TM? Yes, that's all, along with a little history and cosmology.

Of what are we aware when we are aware of Santa Clause? We are aware of a tradition of people pretending to be Santa Claus. Where is the exemplar? Sometimes at the North Pole? Sometimes reported as an IFO on NORAD radar? Generally someone about whom adults are supposed to be skeptical. How great is the ontological distinction between Santa and a UFO? I'll warrant that it is much less great than either the believers or the skeptics imagine. The good news is that UFOs are not real, the bad news is that neither are you or I. Each serves a social and cosmic function. One rules the night; the other rules the day. Each construct is unavoidable in its own way. Each has its own set of tricks. And me? I'm just a one-trick pony. At night, I sleep with my nose under the Big Tent, like everyone else.

[3/2]

Michael goes on to point out that awareness has both intensional and extensional connotations. Naturally, I would downplay any such distinction. The world is one big semantic web. Everything is intentional, even the Mandelbrot. Any singular object is such only by intension. Ostension does not compute, in other words. Pointing is only a convention, and often a taboo. Multiplicity is perfectly intensional in my book. Yes, all relations are necessarily internal. Space and time are fully intensional. Everything is entangled observationally. We cannot jump outside of our subjectivity. We can only ameliorate or enhance it. We can socialize it to varying degrees.

The lesson here is that 'direct realism' is one of the more egregious of the many oxymorons that philosophers are prone to utter. The only way that an object can be independent of the mind is to posit it as separate from the mind. This implies an intermediating representation that is a hybrid of mind and body. If you are willing to buy such a metaphysically concocted bridge, I know of another one in Brooklyn that just went on the market.

Philosophy and theology are essentially word games. The struggle between science and religion for the high ground in the semantic landscape has come to a stalemate. This stalemate constitutes a breakdown or, more accurately, a psychotic break in the body-politic. The social cost of that psychosis is mostly below the surface. It is a wound that festers. Pluralism is one thing, massive perplexity is another. If the truth is out there, we are overdue for a close encounter, for some kind of a fix. If you can find a better fix than the BPWH, you be sure to let me know. Hear! Standby for an electronic mimetic epidemic of biblical proportions, all at the speed of light. It will bring about a climate change unfavorable to Dinosaurs.

Meanwhile, speaking of festering, CF continues to sit on SI's report. It is beginning to appear that the gauntlet has been thrown down. I can hear the avian chortles all the way back here in the aquarium peanut gallery. Any day, now, Mr. Whack-a-Mole. As a point of fact, there are now two documents outstanding. Both entail notable anachronisms. Whoever is hoaxing this stuff does favor that Signature. I trust that MASINT is taking note.

What I have not addressed right here is the problem of the (non-existent?) [memory trace](#), when it comes to defending direct perception.

[3/3]

I have discussed the memory problem before. Treating memory as direct perception, does raise the problem of the asymmetry of time. If time is an illusion, then we should also be clairvoyant. Fortunately we are not, for the most part.

[3/4]

I called CF yesterday. He was in the middle of a tiling project. He said he would call back later. He has not. One person has suggested keeping the pressure on; another has advised me to sit back for a few days. I'm taking the latter course.

If the disclosure heat gets turned up, is the R&D show going to be put on hold? A three party consensus is that it is probably too late in this game to put aquarium on the shelf. There are too many loose ends now. Folks are going to demand answers. Where else will they go? Where else can the be sent?

I recommend [The Intelligent Universe](#): AI, ET, and the Emerging Mind of the Cosmos -- James Gardner (2/15/07) for the state of the art of Transhumanism. This crowd is way ahead of where the physicists will allow their own thinking to wander. Jack has not been following this crowd. He is not on the cutting edge of science. These folks are.

And here is the latest word out of Austin: Skinwalker is where the action is, and it is not about physics. If disclosure is actually moving forward, the physicists will be way out in left field. Jack does have something going, and so does Gordon, and they are both on the physical side of metaphysics, but Hal is the inside physics person, and he knows that the action is elsewhere. Hey guys, it's Ziebart or Rust.

Gardner (p. 31):

The longer that Fredkin goes on explaining the implications of his theory, the more he seems to veer off into a weird techno-religious zone that bears an uncanny resemblance to the scientifically disreputable intellectual territory populated by the Intelligent Design crowd.

Jack has been forced to recognize VALIS. He just doesn't know what to do with It.

Does evolution favor complexity? If it does, then intelligence is not a fluke, and neither is VALIS. VALIS + eternity = God/Creator. Yes, no, maybe??

Is the concept of a Creator truly THAT weird? I don't think so (p. 31):

Especially quirky is Fredkin's fervid insistence that the religious concept of the soul can be reformulated in terms of computational theory.

If this is not an egregiously arrogant dismissal, then there never has been such. Smell the coffee, Jim! Or, I can suggest a new figure of speech: praise with faint damnation!!!

Gardner (p. 36):

Life mind and human civilization are no mere accidents? Once again, this is starting to sound suspiciously like Intelligent Design rhetoric. But let's defer judgment pending a closer look.

Do, let's! Was the kettle calling the pot, 'black'?

Then Jim truly goes off the deep end with Seth Lloyd and John Wheeler (p. 39):

Can we become clever cosmic hackers? Can we learn how to stick out our thumbs and hitch a ride on the Software of Everything...

Some of us call it the Glory Train. Jack and Gordon have absolutely no clue. Hal does have a clue and is keeping his mouth shut.

Could the most efficient means of hijacking the ongoing cosmic computation be to somehow persuade that computation to hijack itself for our benefit.

Been there, done that.... JC is the ultimate software hacker.

I have finished Part 1 of IU. This was about the singularity in terrestrial AI. Part 2 is entitled 'Extraterrestrials'. Part 3 is 'The Emerging Mind of the Cosmos'. The next chapter is 'The Fermi Paradox Revisited'. Yes, I'm anxious to see which way Jim will go with cosmic intelligence. How will he finally manage to avoid the BPWH? I can hardly wait!

But we don't have to read ahead to know what the choices are. The only real choice is between a virtual and a non-virtual model for reality. Tipler only barely touched on this theme in his *Omega* book. Allow mind to get its foot in the ontological door, and everything else will be a quaint illusion. Allow mind to get its foot in the door of retro-causality, and we all stand at the threshold of Eternity. The WAP is dead on arrival. A virtual SAP is the only way to go. VALIS rules the roost. Everything else is decoration.

I guess I'd better skip to the last chapter, *Alpha* <-> *Omega*. It sounds positively Ouroboric, no?!

The simple point is that the Transhumanists are egregiously geocentric in their thinking. The Fermi Paradox barely registers in their hopelessly parochial disdain of cosmology. They are so parochial because of the ridicule that has been heaped upon the Flying Saucer phenomenon. The modern incarnation of that disdain is to be found with Donald Menzel's debunking of same. His debunkery stood on the broad shoulders of the Protestant debunkery of Catholic demon/angelology. That latter doorway was the doorway to the Cartesian/Newtonian worldview. Everything since that watershed has been one knee-jerk reaction after another. It has all been social conditioning within that stultifying metaphysical canopy.

Will James Gardner pull any surprises? I'm highly dubious. Without Sophia and Ron, what chance do they have? The R&D show represents a conceptual bottleneck of formidable proportions. Could it ever be reinvented? *Les jeux sont fait*.

The title of the last chapter in IU derives from Gott and Li's theory of closed timelike curves, CTCs.

Back to the Old Man and the Serpo. The report sent by SI to CF about the Old Man has been deemed unusable by CF. He will go back to SI to request something that can be released. One issue is a plethora of medical information that seemed only to obfuscate the issue of the identity.

Here is what I have been told. The Old Man has been a fixture of the Aviary going back at least to 1985 when CF first got involved. This one person may also have been variously IDed as Raven, Falcon, Ocelot, etc. Another speculation that has recently come to my attention is that this could be the alleged 'Paul McGovern' who has just shown up again at Laughlin, for at least the second time. This is a person who once contracted to NASA and is still doing consulting of an engineering sort, and who lives with some other individuals in Arizona who have a similar but still unspecified background.

SI was called in to provide medical consultation to one or more of this group, and his consultation had something to do with their job related experiences. Rick Doty provided this name to Bill Ryan in the context of Serpo. Evidently, the information provided by SI to CF about the Old Man does nothing to refute a link of that nature. Neither is CF personally impugning such a link. He has suggested that another specific member of the Aviary be approached to obtain more information on the background of the Old Man. By that suggestion is he contributing to the furtherance of this putative connection. Are we to believe that our erstwhile C/I sleuth has foregone the opportunity to ID this mother of all Typhoid Mary's? This would make sense only if he already knew the Grandmother.

It does appear that this process is being dragged out. One can go along with it, make an issue out of it, or ignore it. I go along with it while complaining about the runaround. This game would be forgivable only if it is an end game. That is only if the Old Man is a key element of the story. The players would have a pretty good idea whether or not this were the case. The Avians would already know the significance of that person. So why are they waiting on us to take it to the public? Why would Bob Collins not have included this information in EfD? It must have been waiting on the release of the Serpo story. It was not

Bob's job to follow up on that element prior to that release. We are given no other path to follow. The JA/J angle is in a holding pattern at present. That purports only to be a sidebar, in any case.

Ok, there is plan for getting back to Bob Collins to learn the role of the Old Man in the core story, which role has been known to the avians for at least the past twenty years. It is essential to understand this background in order to decide how best to move forward, and to make sure that the various players here have reached a consensus on this point.

Back to Gardner. I frankly see very little that is new here. He has made an admirable compilation of the ideas that push physicalism to its limits. He is endorsing a version of the cyclic version of the SAP.

There is a notable lacuna. There is much talk of the maximal ultimate computer, but nothing about what it might actually do, or how it contributes to the cosmology. VALIS? His vaunted retro-causation is never fleshed out. Tipler's idea of immortality in a virtual heaven is never alluded to. He is one of the many cosmologists who are playing a game of chicken, to see how close they can come to theology without ever using the G word. It is a transparently silly and exasperating game. There is a total disregard of the mind-body problem that should be seen as the heart of the matter. Even Wheeler's 'participatory universe' gets only the most cursory mention.

So near, yet so far. That will be the epitaph for postmodern physics.

Now back to the ETs and Fermi's Paradox.

[3/6]

Jim does a creditable job of trying to tie together a collection of very loose ends of theoretical physics. Like a plague, and like most of his colleagues, he assiduously avoids the heart of the matter. There is no entry in his index for 'mind', yet he has whole chapters on computers. It is sad how incredibly myopic science has become. Many of his colleagues do recognize that there may be a quantum-mind link, but Jim rushes right past those clues, in his haste to embrace the Megaverse. So, understandably, he refuses to jump off any of the available deep ends. His otherwise eclectic treatment will bring others closer to the proper edge of physicalism. That will be the peanut gallery for the paradigm inverting disclosure that is now upon us.

Fermi's Paradox? Jim talks all around it, but does nothing to dispel it. It's all about those marvelously advanced civilizations keeping us in quarantine. Jim has no sense of our reaching a critical stage in our history. He talks up a storm about how one universe must influence another, but then there is no conception of one civilization interacting with another.

James is the honeybee visiting the flowers in one corner of the garden. He has no conception of metaphysics or the discipline of having to make tough choices about basic principles.

He comes excruciatingly close to the notion that our universe must be a CTC, but then he drops that ball, and heads on to the next flower. He concedes that it must be possible for the cosmic intelligence to constrain the ensemble of possible worlds, but never considers Leibniz' conception of the BPW. There is not even a flirtation with the notion of anything beyond space and time. What could be the manifold of manifolds, if it is not strikingly mind-like?

Physics, the profession, has too many sacred cows in its forum. Some of those oxen will have to be gored if we are to get to the next level. Jim is hardly even going to ruffle any feathers. Jim is a cheerleader. He is not going to get his hands dirty. He knows his way around the physics ballpark. But to win this game,

you are going to have to swing for the fences. He does, at least, help to delineate the fences.

Jack is, perhaps, one step ahead of Jim. But Jack will have to step outside of his formulas if he wants to see the new dawn. Jack can see some of the holes in the fence, but he cannot see the light shining through those holes. That is what the Telos is. Jack can see the teleological formulas, but he is afraid to take his eyes off those formulas long enough to behold the Telos. He did that once, back in his hippie days, but without Sophia and Ron to hold his hand, he can only run for cover.

Back to the real world of the soap opera. A couple of the OM types are going to talk to a couple of the avians about the Old Man. I suggest a crib sheet of avian history to expedite the conversations, given that this fellow has been hanging around for a couple of decades.

The partial surfacing of the Old Man is linked to the Serpo saga. That now is being linked to the repositioning of the 20. It is all to get the ducks lined up, and to spearhead a private initiative.

The avians are gradually awakening to the fact of the aquarium. It is their least favorite option, and so they all drag their heels. They wanted to do their own thing, but they have not been able to get their act together. The closest approach was Bob's EfD, but that seems to have led to a falling out.

Why Chicken Little, why the eschaton? For most folks, the aquarium scenario is the worst possible one: repent, the end is near! But this is the offer (from CF?) that cannot be refused, try as they might. Even if the BPWH is only one of several possibilities, it is most prudent to lead with what appears to be the worst case. Yes, we lead with our chin! Then there cannot be recriminations later. You were duly warned. The disclosure warning label cannot be hidden in the fine print. It must be in plain sight. You can kick and scream and generally throw a tantrum, but you cannot fight City Hall on this score. Suck it up, boys! Quit the bellyaching and let's get this show on the road.

And a bit later at the **soap opera**. [\[a\]](#)

CF claims that the (Serpo?) Old Man's (SOM) connection with SI goes back to the late seventies when they were both working with Bob Frosch at NASA. At that time, the SOM was a NASA contractor. Around that time, according to CF, SOM was involved with a hoaxed transmission from an Apollo mission allegedly reporting a UFO encounter. Bruce Maccabee wrote an article on this alleged incident. RC claims to not know of SOM in this prior context. We need to check back with RD and SI about these allegations.

[This story has now been largely retracted by CF. See the update on 3/8]

At the end of the 'Alpha <-> Omega' chapter Jim does consider the case of the whole universe being a CTC, where the past and future co-evolve, yielding order for free. This is his only logical way to avoid the problem of infinite regress. This is then his Mother-of-all-Universes. He then arbitrarily tacks on the baby universes, which do nothing more than recapitulate the Mother universe. They do serve the political purpose of assuaging the many-world, WAP crowd. This Mother universe is as close as anyone can get to the Ouroboric BPW, without delving into an idealist metaphysic.

Yes, indeed, so near yet so far! If he took more seriously the Wheeler notion of the self-excited circuit/universe, bootstrapping itself out a quantum potential by including a virtual observer in the loop, he would be within a hair's breadth of the BPWH. A small step for a person, a giant leap for humankind.

When the physicists finally reach the summit of their Mount Improbable, they will find the ancient sages already gathered. It was a lot longer than forty years in the wilderness.

[3/7]

The only significant issue from yesterday is that the Aviary has a new honorary member: RF, deceased [3/8 - evidently not]. The unmistakable implication from CF is that RF was somehow complicit in the alleged Apollo hoax. If there were any reserve Serponauts, what better way to recycle them than as NASA contractors, and what better candidates to participate in an exercise in disinformation. That provides them with a double cover. Involving NASA in this panoply brings us far beyond the scheme of a military ruse. NASA was always supposed to be squeaky clean. Did NASA have its own skeletons in its own closet that would require the occasional mis-directional output. You betch'ya. Just ask SI. BTW, I believe it was RF who hired SI at GM.

Now we begin to see why SI had to be so coy about his report to CF on the Old Man. It's a long and involved story. Is there anything here that isn't. The convolutions easily become self-concealing.

Where does this leave us with disclosure? With the cover-up so effectively deployed, how long will it take to dig through the crap to get to something solid? Someone will have to get serious and stop all the buck-passing and the sarcasm. Someone will have to be deputized to this end. The most likely prospect would seem to be SI. Even if he does not have direct access to anything solid, he knows enough about where and how the BS is deployed to bring us all to the next level. Who would have the authority in this arena to mandate SI's compliance? Does anyone? It does not appear that CF does. The sixty year cover-up has been so effective that we may have to go on for another sixty years just to unravel it. They locked the vault, threw away the key, and left no one in charge. I've been told that the way to push SI's buttons is to ask about Jupiter Technology. To me, that sounds like an excuse for another round of foot dragging and recriminations. Can we in no way skip these endless formalities? Isn't our hero doing far more with GN? What do the Bahamian and New Orleans Port Authorities have in common besides the close attention of GN?

I've been reading the reviews of Jim's IU and *Biocosm* books. Most reviewers express frustration at his lack of depth. Where depth is most needed is just where it is most lacking. That is in his borrowing of Wheeler's idea of the self-creating universe.

JAW came up with that idea some thirty years ago. It is the absolute limit of how close science can come to the BPWH. No scientist, *qua* scientist, has ever come an inch closer. They run smack into the mind barrier. The reductionism of science is self-constrained from ever tackling the irreducibilities of the mind. It is finally the Self (Wigner's friend, if you will) that is the irreducible basis of any and all existence. It is the Ont in Ontology! Complexity theorists wax eloquent about the power of self-organization, yet we still have precious little understanding of what might have been the first self-replicating molecule. The subtle point is that replication is strictly a normative concept, not anything objective. Science has virtually nothing to say about normativity.

I have spoken of this lacuna in reference to cyclic phenomena of any kind. A 'cycle' is something that is surprisingly difficult to define objectively. You'll know it when you see it. It is a problem of identity. What is identity without an identifier? Nothing at all. Identity gets us mired in the problem of representation theory. Identity cannot be defined without a pointer or representation of some kind, yet all such are subjective to the point of being terminally controversial.

Ah, this is just semantics, you say. That is the problem. Recognition of any kind is a semantic problem. Self-organization implies self-recognition, or self-identity on some non-trivial level. There is no such thing as trivial recognition. This is where ontology is forced to deal with epistemology, right from the git-go. Identity is a primitive sign of logic. It has no definition. It can only be learned by repeated

exemplification, i.e. a normative familiarity. Science cannot deal with that which it cannot define.

Physicists are very familiar with the notion of identical particles. These drop out of mathematical representation theory. Then we are left with the profound mystery of how physics ever become pregnant with mathematics. Was this an immaculate conception?

A metabolic cycle is nothing, however, if it is not self-maintaining. That normativity can be sustained only *in vivo*, only in a larger reproductive, functional, semantic context. It is not reducible to an *in vitro* system, except as a laboratory contrivance. Are bacteria irreducibly semantic? Is this a form of vitalism? Of course! Life can only be functionally defined. A static cell is a dead cell. A non-metabolizing organism is simply dead. There cannot be life without a minimally very complex ecosystem. Such a system might conceivably have emerged by chance. Were there not false starts on the path to biogenesis? Near misses. That will be unknowable. What about life on Mars? Inferable long after the fact. I would say it existed only in an epiphenomenal sense, as I also say about dinosaurs. This fact should be much less difficult to take to heart than the scientific consensus that consciousness is epiphenomenal. Consider the the relative weight of the evidence, for goodness sake!

I say with all sincerity that bacteria, electrons and stars are epiphenomenal. They are abstractions, abstracted from the necessity of any functionally, historically robust form of creaturely consciousness. Is there not some extravagance therein? No, not in the sense of there being anything superfluous to the whole BPW.

The lowliest metabolic cycle is only an abstraction that only makes sense in a holistic semantic/functional web. Every attempt by science to reduce that web will only increase our confusion about the nature of existence. The benefits of science have been enormous, the costs have not been calculated. We will have to reconsider the cost/benefit ratio as we move into the Millennial regime. Undoubtedly, the techno-structure will commence to wither on its vine. The visitor's technology will be telling in this regard. There is no pig in the poke here. Every tire will be kicked.

Back to the soap derby.

We have SI, RF and SOM. This is the most telling link-up that has come to my attention. Is CF mistaken about the SOM having been involved with SI and RF? I have a message into BM, who is supposed to know about an alleged hoax that could implicate these three. CI has not been able to find any likely candidates in Google. Had there been such a hoax, then the hoax itself must have been covered up. How would BM have found out about it?

Any suggestions at this juncture?

Here is the response from SI:

I never even heard of the Old Man until very recently.

I also never knew anyone who looked like him or had a name like his before in my life.

So, CF's new information is new to me, too.

Perhaps there is a second person of interest, also connected with NASA. I can only note that SI does not respond to the second part of CF's allegation concerning a hoaxed transmission.

And this from Bruce:

The closest I can come to that is the "Discovery discovery" when (we think) Astronaut McGaha on the Discovery said something like "we have the ***** spacecraft under observance." The ***** stands for a

word I don't recall.

It might have been "alien". In any case we interpreted the statement as implying that there was some OTHER spacecraft within sight of the shuttle discovery. I think this was back in the 1980's. Been a long time since I thought about it. The words were supposedly picked up by a radio amateur listening to the shuttle communications and was recorded.

Was it a hoax? I seem to recall NASA didn't say anything about it.

Might this account for part of CF's recollection?

CI reports:

I knew about the incident referred to by Bruce. I don't recall any serious thoughts that it was a hoax. It was after this event that NASA went to secure communications. It is very different from what Ron was describing.

CI is of the opinion that CF may have made a major miscalculation here. I am a bit more sanguine, but, yes, if he is totally off base this would be a significant setback for the R&D show. CF sneezes and I catch cold. That could be the intent, even.

Correction to the story from CF reported on 3/6:

It now appears the CF managed to conflate two or three different stories, indicating what? That his memory is not 100% reliable. That may be a useful fact to establish, especially in government work.

He maintains that there was an incident involving a retransmission of a Shuttle feed, that was somehow tampered with. He vaguely recalls that there was a NASA contractor involved in that. He is thinking it might have been Hoagland. Why this came up in connection with the Serpo Old Man (SOM), I have no idea. I am now told that the link between SI and RF was Uri Geller.

Back to the SOM. Has this been laid to rest? It seems that the report about this individual that SI sent to CF contains a lot of medical information, but fails to explain how the SOM became known to SI and to Rick Doty.

In the meantime SI states:

My belief in the Core Story has faded almost to nothingness. You can ask [CF] what I really now believe and why...he has been fully briefed by me and recently.

CF says that this must have been lost in the mail.

Does this make everything as clear as mud?

[3/9]

Bill Ryan has sent a lengthy email to Chris and myself, copied to Victor, that he does not wish to publish, as yet. He provides further information and reasonable inferences about the involvements of SI and RD specifically in connection with the SOM. You may wish to contact him about this.

Yesterday, CF reestablished himself as more of a diclosurist than SI. SI is claiming now, as of a week ago, to be convinced that the idea of a conspiracy and cover-up is a mass delusion. Why am I unimpressed with this claim? Kit stands to know more about the provenance of this delusion than anyone who can be identified. He has fully briefed CF to this effect, but now his briefing document has been lost in the mail, and he has destroyed the original, leaving the rest of the world fully exposed to the fallout

from the virulent meme that he and Rick Doty, almost single-handedly, unleashed upon the world as part of a government sponsored psyop.

Now that his psychological experiment has run amok, Kit wishes that we should absolve him of all responsibility, and never ask him any more questions about his involvement in it. He wishes to retire onto his very lucrative government consulting residues from this very same experiment. Will we, the guinea pigs of the world, put up with this insouciance?

I'm also aware that this 'friend of disclosure' (FOD) contest between CF and SI may very well be staged. It's a lot like the horse race where the owners bet on whose horse will come in last. Hey, guys, how about switching horses?!

Two new links have been brought to my attention:

[3/25/07-- this link has been removed for good reasons.]

<http://www.mysterious-america.net/komarekinterview.html>

I had not previously heard Ed's background story. I suggest you check it out!

Now this from SI:

Ron just forgot the briefing...it was face-to-face recently at the Academy.

I was never connected with Bob and Uri. Bob and I never discussed Uri.

Back to you, Ron.

[3/11]

And this too:

I have no involvement except to communicate with many people (too often!) to try and figure out who is running the hoax, that I suspect is a fairly serious and large one.

Sometimes, I have even ruminated with [CF] about the motives of the mysterious "They" who may be doing it. The "Report" to CF was my telling him that, and his response of agreement. Several years ago...I also wrote several long emails to [CF] (we have sometimes called them "Reports" but that is a bit overstated. They were really ruminations at some length...long since erased from my GM computer when I left GM, where I expounded (before the SERPO Hoax) that while the "Core Story" might exist...and even part of it be true...we had zero idea of what parts, and neither of us (CF and myself) had ever been briefed on it by anyone in an official capacity. They were highly personal...because I named names...but they were not classified and they were not "official." Many people, including some pretty high-level people unofficially (including me) think there might be a "little" bit of the "Core" that is real...wrapped in mystery, magic, and absolute delusional meanderings of people who have created an artificial reality...that we are all seeing is very hard to rationalize.

But, no...other than being an analyst...and highly interested in the reasons that people become delusional (clinically)...I have never been "involved" in perpetuating any hoax about Serpo or any other thing.

(Oh yes, I also did not kill Holly Maddux, did not participate in her autopsy, and did not testify in Ira Einhorn's trial, and did not run a psychic warfare program. I am actually (well, in the past ten years or so) a fairly moral Anglo Catholic (Episcopalian) and try to be not bad guy...but I was pretty immoral in the past. Not about government stiff, though. That said...even then I never lied or participated in

hoaxes...or other nefarious activity that makes people sick. I do take my Hippocratic oath seriously. About 50% of the internetania about me is true...it is actually the good 50%...which in my business is a blessing. All the physicians in one of the Departments in which I have an appointment (Psychiatry and Behavioral Neurosciences...not the other one...Diagnostic Radiology) have tons of incorrect, sick, and frankly crazy stuff written about us all the time by many of the thousands of psychotic patients we see every year...so over time, our skins thicken up.)

Interesting. No?

<<to try and figure out who is running the hoax, that I suspect is a fairly serious and large one.>>

IMO, [a] there is really only one ('serious'!) issue left. Is it possible that this 'hoax' is of insufficient national interest to not warrant a high priority investigation? Is there even a reasonable case to be argued in the negative? What then was the conclusion of that investigation? More specifically, is it possible that CF would not be privy to that conclusion? Would he (finally) have been participating in the R&D show for the past fifteen years, if he had reason to believe that the story was just a hoax?

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2/5/07

VLAA/SDP

VLAA is the Very Large Active Array. It derives from the VLA in Socorro, NM that figured in Carl Sagan's *Contact*. It is a follow-on from the CPN, Civilian Phenomenology Network, an offshoot of the Aquarium. The VLAA is also the Earth based counterpart of VALIS; it is actually intended to be our uplink to VALIS. It is our Global Brain. It is our Noosphere. It is our Psychic Early Warning System, PEWS. It is wired via the Internet, of course. In as much as it needs a control center, the BPW website is the temporary public aspect of that 'control'. It is also the precursor of the Global Portal that will be the Eschaton Live.

SDP? Well, that is the protocol under which the VLAA operates: Sleeping Dog Protocol. Yes, this is the radar system that flies under the radar that is the SDN, Sleeping Dog Network, e.g. the 'news' divisions of ABC, CBS, NBC....well, you get the picture. The entertainment divisions & Hollywood, etc., that is quite another story, don't we know.

Walk softly and carry a Big Array, those are the Aquarium marching orders, as near as I can tell. None of this is new, of course; it is just being reiterated at what may be a critical time for the aquarium.

And we have all heard about smoke and mirrors. One thing to bear in mind is that where there is smoke, there is going to be more smoke! The smoke will get thicker. Don't let the smoke get in our eyes. It is being used for multiple purposes. It is the chaff that helps to shield the VLAA from the SDN. But it is also used to send smoke signals, and for network analysis and maintenance, e.g., RAM/Jupiter/Serpo, etc..... Consider the case of BLP, Black Light Power. Was it only a money making scam? I submit, not. I submit there were ulterior motives. There always are. There always will be.

Master the possibilities. Look for alleged government, insider connections. Some may be real. Some of those will be dimwitted, others won't be. Cash will flow, virtual and otherwise. Some goes toward buying Jaguars, some may go deeper. Contacts can be made and broken. The public trough will have antechambers wherein serious deals may go down. It's the peeling of the onion. Try not to cry, and don't let the son catch you napping.

Is this perfectly clear?

Command and control. Presidents have been known to go bonkers with this stuff, or lose parts of their head. It can happen to the best and worst of us. The show must go on. Recall 20 + 8. Make that 20 + 15. 15? We're talking secretarial and above. 1/3 dead, 1/3 retired, 1/3 active, 2-3 repositioned. That is slim pickins. So, ok, we pick up the slack. Network redundancy? Of course, just like the Internet that we feed off of. I'm here today. Gone tomorrow. Fret not. There are plenty of chips off the Ol' Block. Just remember where you came from, and, trust me, it weren't from no primordial soup, *pace* Julia Childs, the intel brat herself, and friend of Carl's.

Speaking of which, I'll be out of the loop for a few days for some spring training down at the Fort, *a la* O's and Bosox. Don't let Art sell you any reptoids while I'm gone.

[3/20]

The following is a concatenation of emails to Ray and Jack composed this morning:

Ray,

Theory of mind:

<< It will contain math, yes. But will it be strictly math? I doubt it. Holism would not allow such a thing.>>

Ok, so far, so good. But then it cannot be said that the mind is physical, because everything physical is strictly reducible to mathematical models.

Jack, the cussed fool that he is, will not even admit this much. When he gets to this point in the argument, he just starts screaming and throwing a tantrum. It is not a pretty sight!

If the mind is not physical, then what is it? You wish to say that it is a System, but what kind of Beast is THAT??

<<System Theory IS a branch of science that deals with emergence and wholeness, rather than *reductio ad absurdum*... >>

Wonderful! I love it!

But is this, *ipso facto*, Science? I would humbly suggest that this is engineering, since there is no theoretical superstructure.

I have absolutely nothing against engineering. What I object to is when scientists, like Jack, inflate their theoretical ambitions to the level of a Metaphysic and then postulate that any other kind of Metaphysic is somehow illegitimate. If Jack were just a fool, it would be ok, but Jack is an arrogant and extremely mouthy fool, and that is much less tolerable. But also more amusing, in this long run-up.

The question before us, then, is whither Systems (Theory)?

Systems, *par excellence*, are biological. The (biological?) system that stands out, in all of nature, is the human mind. What are we to make of that System?

<<If it weren't for the fact that the possibility of science providing a better and better description of mind totally upsets the apple cart of your worldview, you would be jumping on Systems Theory and indeed Systems Engineering for the simple fact that it denies the eternal reductionist credo that you disdain... and it further embraces understanding emergence from the interrelationships of disparate elements. >>

Please, Ray, be my guest. Work your heart out to advance the disciplines of Cognitive Science and Artificial Intelligence.

I have (an) other fish to fry. I'm a prophet. I'm telling you what you will be discovering. Does this make me a Spoilsport? Perhaps. I do spoil Satan's sport.

Let's cut to the chase. Is THIS all there is to life?? Often, and seemingly for most or many of us, who do not own Jaguars in SF: nasty, brutish and short? OR, are these simply the times that TRY our souls?

I would much suggest the latter. Even for those of us who do not have to compete to survive on a daily basis, a life lived in the Shadow of transcendence is infinitely preferable to ten lives lived in the pursuit of TOYS in the California sun. No?? Anyone care to disagree? Better speak up now, because where we're going, there ain't no toys!!

What is there of a System that is transcendent? How about my Compaq? Is it transcendent?

My Compaq is a dream within a dream: an engineering dream, if you will.

I don't expect anyone to believe this off the bat. You will, like me, finally be forced, by the dint of

everything coherent about the world, to accept the overwhelming logic that the world is more like an idea than a mere 'mechanism'. But don't take it from me. See for yourself.

I compare my Compaq with a Symphony. It is a vision in motion. It has only a functional/aesthetic reality. Otherwise it is rusting metal on the way to being recycled, or a cacophony adding to entropy and global warming.

Yes, our minds have two overwhelming impulses: to analyze and to synthesize. Modernity is just the overweening of the former. With postmodernity, the balance begins to tip in the other direction.

My mission, should I choose to accept it, is just to seal the deal of postmodernity with a Metanarrative. Nay, with THE metanarrative.

But, hey, don't take it from me. See for yourselves.

Yes, I speak of the Soul of the Machine.

Thousands, nay, millions have worked their hearts out, just like Ray, to put this symphony in glass and steel right under my fingertips.

And now I am using that 'symphony' as an instrument to fire the Cadenza that will be heard around the world, or work my heart out, trying. How many Jaguars do you think it would take to pry this Compaq away from my Near Death Grip/Trip? Ask Debbie or Ron.

We all struggle all the time to become one with our Function in the Symphony/System we call the Cosmos. We struggle always to find our souls. Yes, to keep body and soul together! Religions, and Science, usually try to pry them apart, and that is 90% of our struggle, i.e. compensating for the cultural forces of dualism.

Religion & Science is the Judgment of Solomon. Each bargained for half of the Baby, and so Both were shown to be counterfeit parents of the Truth.

Here, for the first time ever, you will hear the Whole truth, so help me, God! If you don't believe me, google it for yourselves. This is the only metanarrative that can make sense. It is the story of the Best Possible World, from Alpha to Omega. I own the domain: .com, .net, .org. As my baseball coach once advised, if you're gonna make a 'mistake'; just be sure to make it Big. Don't be a pussy with the Truth. Yes, this is Dan's Folly!

And, yes, there is that of this Compaq (and a Fifth of Beethoven) that will be going to Heaven with me/us, on the Glory Train. We cannot take our toys with us, but we can take their spirits. Thus the paper Jaguars that adorn our grave sites around the world. Yes, and that makes me a Paper Tiger.

And if I can keep typing at the speed of light, the other bloggers will still be lacing while I'm racing. But is Truth a contest? I don't think so. We don't own the Truth. There are patents only for the little truths, only for the toy truths.

Instead, we become the Truth. We become One with the Truth, which, by anyone's definition, must be God. That is the apokatastatic rapture. Let Jack stick that in his Formulas. This is the struggle/meaning of life. You can play it again, Sam, but only on your own nickel. God goes around but once. Despite the many appearances, Nature abhors redundancy. The same person who brought us the Best Possible World (BPW) also brought us the Identity of Indistinguishables (II), Wilhelm L. They amount to essentially the same thing.

There is only one electron, it just keeps being (a la Dirac) shuttled back and forth in the cosmic Warp and Woof. The same is true of our Souls and of our Toys. There is finally only one Soul and one Toy. We are God's Toy in the cosmic Dialectic of Alpha & Omega. She is our Toy in the Aeon of the Rapture.

I play God. You will, too, and much sooner than you think, nay, much sooner than you can possibly imagine!

Do I speak in aphorisms? It is the prerogative of philosophers, and certainly in the tradition of Ludwig W.

The Physicists can stand the Truth only when it lies etherized upon their Mortuary Slab, and under their Scalpel. I am their worst fear: the self-resurrecting Truth. God is coming back, and is She pissed!

Yes, the Ballyhooed Theory of Everything turned out to be 10^{500} theories of almost nothing. Yes, they learned more and more about less and less, and now the Whole Truth comes back to bite them in the Arse. Do I rub their noses in their own myopic intellectual arrogance? Were they asking for it?

Back to Ray.

Yes, you are absolutely correct. The Cosmos is a System. Like every System it has a Function. I am merely the first to spell out that Function, here on the Internet and in Real Time.

So what? What does that make me?

If my rendition of the True Metanarrative is even in the ballpark of the Truth, that makes me, IMHO, the Second Coming of the One who was and still is the Truth and the Light and the Life. Would anyone care to dispute, oops, discuss this?

So what? That and what else will get me a cappuccino on Capital Hill?

Yes, there is some value to being the firstest with the mostest. All you messiah haters can think of me as the least possible one of your many fears. There is blood in the water surrounding the body of Modern Scientific Materialism. Jack is one of the Sharks, and there are many others plying these same waters. But if you, little ones, hate the Messiah, think how much more the PtBs must hate Her!

But they could see the Visitors' handwriting on their Wall. Being pragmatists to their cold little cores, they decided to cut the best deal they could in the hopes of pulling one or two of their chestnuts out of the fire. I am the child of that pact made with the Devil.

In most people's (religious) eyes, if I appear as anything more than a cipher, it will be as the Antichrist. That's to be expected. It will all be over then, but the shouting. And to that end, the only good saint is a Dead Saint.

Was I ever given a real choice on this path? It sure doesn't seem like it to me. There, but by the grace of the cosmic System, went you, and you, and you....

But, finally, there can be only one Alpha and Omega in the Cosmic System. Individually we have, necessarily, pursued every possible path, and the Best Possible World is just the Least Action Sum over all of our individual (quantum) paths.

So there we are.

Dan

Any questions, comments, discussions.....???

P.S.

As I said at the beginning, Systems Engineering is not a Science because it lacks a supestructural Hypothesis.

If, however, you add the BPWH to SE it will become Systems Science. And, IMO, nothing less will suffice. Nothing less will provide it with any coherence.

In fact it will then be the Queen of the Sciences; all else will be relegated to footnotes. Eat your heart out, Jack!

[3/21]

Ray,

Only rich folk give money. Their heirs give of themselves. I do have some continuing, low-level 'commitments' from which I regularly struggle to disentangle myself. Thanks for the thought, however.

1.) <<Since we see fractal progression/regression all around us in the universe, would it not be a reasonable assumption that the human mind could indeed be a functionally fractal substructure to the human body? I think so.>>

2.) <<Quite honestly, we don't need "aliens" nor "global warming" to act as some explanation for an upcoming ELE. It seems clear to me that any closed ecosystem (such as ours) not only has a specific "carrying capacity", but that Nature has ensured (by design) that it shall be self-regulating. And all this leads to the "what do we do about it?" question. Well, that is what leads to the first principle of spirituality (as I see it):>>

These are two very important points.

As time permits, these are the points that must be pursued.

I shall be doing so in what follows. Please chime in as the Spirit moves.....

1.) <<Since we see fractal progression/regression all around us in the universe, would it not be a reasonable assumption that the human mind could indeed be a functionally fractal substructure to the human body? >>

Of course.

And then there logically follows the Amazing Twist: the human body may also be viewed as a functional, fractal substructure of the Human Mind.

That is the Missing Link of the entire Cosmic Puzzle.

Is there any good reason to suppose that the Cosmos is not a System?

If it is a System, we must ask ourselves its function.

Every other issue in the world becomes subsidiary, and, in particular, the ELE issue becomes subsidiary to the Functional Issue:

2.) <<Quite honestly, we don't need "aliens" nor "global warming" to act as some explanation for an upcoming ELE. It seems clear to me that any closed ecosystem (such as ours) not only has a specific "carrying capacity", but that Nature has ensured (by design) that it shall be self-regulating. And all this leads to the "what do we do about it?" question. Well, that is what leads to the first principle of spirituality (as I see it):>>

ELEs? [Extinction Level Events]

Where then would ELEs fit into the Cosmic System?

They do fit into our Gaian system, evidently.

Notoriously, it was an ELE on the reptilian side that paved the way for the mammalian/human domination of Earth.

That was functional for us, less so for them.

What then would be the function of a human/mammalian ELE??

Payback???

What kind of System is that? I'll tell you, it is the Pendulum/Oscillator System.

So where is the intelligence, where is the software? The IQ of a pendulum is simply 0.

But wait! If the Cosmos is a System then we must be an integral part of that System. No?

The cosmic software is VALIS, and since humans have a near hegemony on the Gaian software, we must assume that we are an integral part of VALIS. Nothing else would make the slightest bit of sense.

Where does that leave your precious ELE?

I'll tell you exactly where that leaves your ELE.....

The only known function of past ELEs has been to increase the Gaian IQ.

A future ELE would clearly fail to serve that function. Or would it?

<<Steven Hawking would agree with you Jack. He recently stated that the only hope for survival of the human species is to move out into the cosmos. A great number of global catastrophes await us beyond the current human produced one. Let's get those mother ships built and start colonizing. There are many traveling ET species out there, lets hope we can negotiate our way into joining them rather than being harvested by them. Certainly we want to leave behind the idiots that got us into the current scenario of destruction. >>

Evidently it is the PROSPECT of an ELE that can now serve to give our Gaian IQ a swift kick in the butt!!

But what kind of kick is this? Is it random or is it directed?

Steve and Jack certainly understand the direction of the kick, i.e. we are being kicked out into the cosmos.

But wait! Is that not much too literal and linear in their thinking??

Think back to the Dinosaurs. What happened to them, really? Did they just die off? Of course, not. They were TRANSFORMED.

They were transformed into birds and they took off into the sky.

So you see that Steve and Jack are no smarter than the Troglodytes.

What are they missing? They are missing VALIS.

They are missing the TRANSFORMATION.

The trick here is to think outside of the Troglodyte Box, to think outside the Jack-in-the-Box.

The Key to that is VALIS. Jack does know about VALIS, he practically invented it, along with Bohm (Implicate Order), Wheeler (Participatory Universe), Tipler (Omega Observer) and PKD.

BUT, he has not quite absorbed the Spirit of VALIS.

Jack is Avian, I'm Aquarian.

Our assignment, if we choose to accept it, is not to sprout wings (a la Steve), nor to become worms (a

la Jack).

Our assignment is simply to uplink into VALIS.

This is what the Aquarium has been about since Day One: VLAA/SDP.....

<http://www.bestpossibleworld.com/nexu67.htm>

Any questions??

[3/22]

Anna,

Yes, evidently I was mistaking you for Judy in this regard, but just now that is neither here nor there.

There is a conversation that will have to happen about this atrocity, if there is ever to be another chapter in the BPWH.

I have made only a few mentions of this on the website. Nor am I a student of the extensive literature on the deontology of the Holocaust.

So I don't know if I have anything new or helpful to say on this subject, but this is one way to find out.

I choose to think that I was a victim thereof. Will you hear me out? Weren't we all in one way or another?

But I am being more specific. I'm talking reincarnation, and the fact that I was born late in '43, for one thing.

Am I trying to exploit evil for personal benefit? Hear me out.

I have not had a single flashback of this sort. When I hear and see depictions of that event I am moved, as should be anyone with a grain of empathy.

I suppose it is somewhat in the spirit of JFK's *'Ich bin ein Berliner.'* and ironically so.

Oh, yes, BTW, my other sister, now in Montana, is a Holocaust denier, but that is another story for another day. She has afforded me every opportunity to attempt to think constructively on this topic!

I am likening the Holocaust to an historically unprecedented mass abduction. How else could it have been carried out without giving away the whole show?

It was precisely to test, and to educate a very specific and closely bound cohort of souls for a future mission.

That mission is just beginning to unfold now. This is the return of that Bird Tribe.

You get the gist of it. Need I say more?

Dan

Anna,

As I said, there has not been a single flashback. Nor need there be, nor even should be.

Dare I say, that is the 'beauty' of it?!

We need never know precisely who was what. We need, though, to master this Possibility.

Everyone is allowed to think, *Ich bin ein Auschwitzer*.

<< Personally I do not believe that people must suffer to become educated, or more human. Fact is that the victims of abuse often become later abusers themselves.

Any god who would want to test his creation with pain can go to hell! >>

Well, you will recall that Jesus was alleged to have done precisely that, for precisely this reason.

And yet we do suffer, and yet you do believe in a divine plan of some sort.

Some things we can learn the easy way, some things many of us can only learn the hard way.

A minimal degree of suffering is unavoidable. Has there been on Earth any more than that minimum? According to the BPWH, there has not been.

I will discuss that point here for as long as is required of me.

Fact #1: we are mortal! Most of the suffering in the world revolves around that simple fact. Why must there be mortality in the BPW?

We could never have accomplished our mission, the Recreation of God, without the circumstance of our mortality.

This is the double message of the X-event. God dies so that we may live. We die so that God may live. Think communion, think vicarious atonement, etc.

My sister?

She has her reasons, so does her partner, e.g. he was pilloried and sent to jail by the AMA. Are these good or adequate reasons? I think not, but I was not there, in Montana.

Dan

Dan,

I do not believe in general reincarnation. However, the fact that so many people remember 'past lives, points to something rather curious: perhaps memory is stored outside our minds(brains) and the access to it occasionally becomes possible. So, your 'memories about your past life, could be someone else's life. And if it means anything, I would like to point out, that Deuterium is the most memory retaining element in the universe.

< We could never have accomplished our mission, the Recreation of God, without the circumstance of our mortality. >

God should be able to recreate himself. So, if we need to recreate anything, this cannot be god. But what?...

Anna

Anna,

I would maintain that the best possible God is not an omnipotent God.

Consider that the worst curse possible is to be self-sufficient. That would be tantamount to the curse of solitary confinement.

We surely are not that. If we have been created in the image of the Almighty, then God cannot be almighty.

Consider the simple fact: there cannot be a Creator w/o a Creation. God could not be God without us.

The BPWH implies some form of Panentheism.

The BPWH implies a bootstrap form of Creation. That is the Ouroboric cosmology.

God creates us, we Recreate God. We are God's recreation.

There can be, need be no redundancy here. There is One best world. There is nothing to be gained from a second best.

There is that of Creation that is eternal. That is the best part. It is the Akashic Re-cord. It is also the Akashic Cord that is the bootstrap.

Need I go on? Is this not all just excruciatingly obvious? This is just the doing of Sophia. I'm just the translator.

Deuterium? It is actually an isotope of hydrogen, not an element. Well, according to the Homoeopaths, water does retain the memory of its solutes, indefinitely.

Dan

[3/27]

Let's suppose that the President were advised that there appeared to be an ongoing disclosure initiative hereabouts, and that he wished to put and end to it. What might happen? I don't think that much would happen any differently from what continues to happen hereabouts. I have sufficient reason to believe that the President does not have veto power herein. There is more than one player here who has sufficient information, and quite probably the motivation, to override any such veto, should one materialize at this very late juncture. And that override power would indeed be exercised, by one or more of these actors. 'Termination with prejudice' at this point would only hasten this unraveling.

Is this a boast or a challenge? I should hope it would not be taken as such. It is merely a sober assessment of much accumulating information. And I say this particularly in light of the alleged and abortive disclosure initiative of 1991.

I am taking pains to consult with several less involved individuals to check my assessment against theirs. If there is a significant objection to this assessment, I will post it here within a few hours. In aeronautical terms, then, we have, with some authority, passed the point of no return in this process.

The remaining issue then is whether some unforeseen event might truncate this process. It would have to be an event of some very considerable magnitude, and therefore probably of an *ad hoc* kind. That such an event might even be allowed to occur, would then count strongly as *prima facie* evidence against the BPWH. That is a challenge directed specifically at the CPtB, e.g. VALIS, etc. Or, make our day!

[3/29]

The following paper (c. 2003) has been brought to my attention:

http://www.nidsci.org/pdf/cattledeaths_tse_epidemic.pdf.

The author is Colm Kelleher. He has authored two books: *Skinwalker* (12/05) and *Brain Trust* (2004).

Another source tells me that an MJ-12-type document circulated c. 1986 made reference to a very specific genetic link to dementia that did not appear in the scientific literature in 1998. However, the import of the alleged anachronism was not grasped until a similar reference was found in one of the Serpo documents. This alleged Serpo connection has not been confirmed at this point. There is a related rumor, however, that some of the SOMs are/were being treated for dementia.

Kelleher (2003) proposes the following explanation for the epidemic in his fictional *Brain Trust*. The disease agent for *kuru* was imported from New Guinea:

Nevertheless, it can be unequivocally stated that the importation of dozens of kuru brains and their storage at Fort Detrick, Maryland together with subsequent infectious testing in multiple species at NIH during the 1960s, represented a huge introduction and spread of infectious TSE's into the United States. Primates (Chimps, Gibbons, Old World monkeys, New World monkeys), guinea pigs, mink, goats, sheep, mice etc were injected with human kuru brain extracts. It is intriguing that the first documented case of CWD appeared in 1967 at a Colorado State University wildlife research facility in Fort Collins, Colorado, within a few years of this intensive cross species kuru testing that originated from experimental facilities at Fort Detrick and Bethesda.

Kelleher also points to the likelihood that BSE and CJD related epidemics are being vastly underreported especially in the US.

In that same paper he dwells at length, and with much data, on the geographic and temporal links between incidents of cattle mutilation and outbreaks of the BSE-type. He concludes that the visitors are testing for the spread of the disease and, at the same time, attempting to warn us of the growing contamination in our food supply.

A less benign connection might well be made. This is the Andromeda Strain scenario. A disease vector was accidentally or deliberately injected into our biosphere by the Aliens. They are now trying to contain it and warn us about it, or they are facilitating its additional spreading and are leaving their inimitable calling cards in the process.

These problems and speculations were brought to the attention of CF, at least several months ago. He appears to have taken no action. When I recently asked him about this, he cited insufficient evidence as the reason for his inaction.

It seems now to have fallen to the UFO community to do a follow-up investigation, and some preliminary work is underway.

I'm having difficulty with several aspects of the above information and speculation.

If this were a serious problem, known by MJ-12-types, at least since the '70s, why this very belated bit of whistle blowing, just now, and why be dumping it upon us UFO-types? By now irrevocably contaminating this potentially very serious public health menace with UFO speculation, the net result will only be to further delay a much needed scientific study.

At least two other possibilities come to mind. This a real but perfectly mundane problem that is out of control, with no foreseeable solution, and the decision is simply to lump this in as a sidebar to the larger ufo disclosure process which is already in its late stages. Or there is, in fact, considered to be a real, undeniable link, and so the problem cannot be publicly addressed, independent of disclosure, anyway. In

either case, the epidemic could be helping to drive the disclosure timetable.

Or finally, the whole scenario has been concocted as a scientific hoax intended to be interjected into the disclosure process, either to derail or further delay it by muddying these already murky waters.

I would advise that we keep our powder dry.

Back to the politics, if you please.

If what I said two days ago is correct, then we should suspect something like the usual conspiracy theories that link the Bilderbergers to the ufo cover-up. After all, those folks would have a greater need to know than any given President. What then might be the connection between the 'Bilderbergers' and the Aquarium? Am I supposed to be their mini-ME (anti-X?) mascot? Or could I be the unwitting front for a Christian cabal, out to subvert the 'Bilderbergers' plot for an NWO, with its own KC/BPW scenario? Is there even a difference? Who the heck knows? I'm sure I would be the very last to know!

With all the potential for internal bloody strife, one ought to wonder why things seem to be proceeding in a relatively orderly fashion. Is that a sign of hope, or just a sign that nothing really is happening?

For those of you keeping score, the number of known briefees, recently reported here as 20, has now been expanded to 200. Anyone for 2,000?

[3/30]

The problem at hand is to firm up a timeline for disclosure.

We are talking about disclosure becoming a political process. At some point it will have to become integrated with the political processes around the world. The logical place to start is here in the US. This is based in no small part on the 'repositioning' described above, where, at a minimum, four of the main Intelligence officers have, at the least, been well briefed on these matters.

Just connecting these two dots, we should plan for a public disclosure prior to the primary elections starting in January. And the sooner the better? Well, let's see.

What needs to happen with the VLAA/SDP prior to the wakeup call? Basically, all we need to do is finish is the decommissioning of the inside control groups by D-day. Most of their functions would need to be transferred to outside control soon thereafter. We're not talking about doing this enmasse. The decommissioning has to be thorough and on an individual level. MJ-12/Bilderberger personnel could be recycled into the fish tank only on an individual basis. Of course, more outsiders would be brought in at the same time. Say what? One-third insiders, two-thirds outsiders, maybe. And we're talking about a part/full-time staff of maybe 100 by January. That would keep us all plenty busy.

Recruiting efforts would be extended to existing organizations. To some degree, existing outside groups could simply reorient themselves toward one or more aspects of an expanding aquarium agenda.

By January, at the latest, there ought to be, say, one hundred reasonably coordinated, mostly volunteer staff ready to participate principally in the state Primary elections.

Is that too much? Too little? Too late?

We turn a leaky old fish tank into a steam ship in a few months. That would be mainly my responsibility. My primary tool will have to remain this old blog, plus a lot of Skyping. Would there be any budget? I

wouldn't count on it for the first year or so.

Whatever was on the inside has been run as a tight ship. We will have to accommodate that fact during the process of decompression. The fish-tank will have to serve as a hyperbaric chamber for those who were in deep and wish to be cycled to the surface.

Our shakedown cruise will be occurring as if in the middle of a hurricane. There will be no ports-of-call.

I note that [Open Minds Forum](#) has another thread going on these latest posts. I suggest that as good place to start for those with questions about these topics.

Back to Mad Cows and other delicacies.

My sources are suggesting that Mad Cows are a great way to introduce the Best Possible World! I kid you not. Might lead out of the gate with the scary stuff, and then its all upward and onward.

The bad news is that our brains are turning to mush. The good news is that they are just for decoration anyway! I'm pulling your leg, right? Well, not entirely!

Remember, according to the BPWH, our bodies are really just for decoration. Yes? And our brains are part of our body. Recall the cases of hydrocephaly where the patient is found to have water on the brain, or just a little bit of brain floating in a lot of water, with the patient having a perfectly normal IQ. And take me, for instance, a quasi-stroke victim, and you'd never know it, right? Right!

Here's another way to look at Mad Cows. According to the BPWH, Creation is quantitatively finite. There are no more than about 10^{10} souls, i.e. humans, humanoids, angels, demons, etc., etc. The starry sky? Another decoration, just a backdrop for the main stage which is right here on Terra Firma. Am I hopelessly pre-Copernican? You bet your bippy! I'm a postmodern, virtual reality, Matrix fan. A horseback estimate should tell us that we 7×10^9 humans make up a goodly part of the spatialized component of the cosmic mind.

Cutting to the chase, we humans are to the cosmic Self as our 10^{10} brain cells are to our individual selves. It's all a cosmic Metaphor, as above so below, microcosm/macrocosm, etc.

The whole point of Creation is for the Cosmic Mind to recycle/rewire/refresh itself in an ouroboric fashion. It actually happens only once, since the Omega is looped back to the Alpha, as a singular teleological time loop. This is just the BPWH in a nutshell.

In our final phase of spiritual evolution, our Gaian mind, Noosphere, Global Brain is being rewired right here on the Internet, and through our collective unconscious/dreamscape, etc. This macrocosmic rewiring is being reflected in our microcosmic brains, as we all, hopefully, participate in a pandemic of Aspergers Syndrome. I.e. we all become functionally specialized genii in the global brain, the way our neurons have specialized functions and connections in our our own heads.

If we get this rewiring project messed up a little bit, instead of Aspergers, we'll all be developing autism. And if we screw up a lot, our brains will all turn to mush.

There you have it. The spooky juxtaposition of BSE/CJD/Mutilation cases is just a friendly reminder from our Visitors of what our options are at this Millennial juncture in our Gaian sojourn.

And, yes, our MJ-12 buddies just wanted us to know that they know there is a drop-dead date for disclosure.

I'm guessing it's in the next six months, but, hey, I've been wrong before.

It's probably fair to say that in the Millennium we'll all become much more interdependent, integrated and specialized than we are now. I don't think this prognosis augers well for robber-baron capitalism. What's the alternative? How about a Holy post-Roman Empire? How about a Global Guild system? You name it, but we won't be in Kansas anymore, Toto!

Before I forget again, and while we speak of Decoration, if you are a student of etymology you will know that the cosmos is just God's cosmetic. That's how we know God is a woman! And that also explains the whole BPWH in one sentence.

In this connection, be sure to see Indra's Pearls/Net, etc.

[3/31] [a]

Yes, I have been following the chat on the above OMF link. A junior forum member, 'Smokey', has suggested that I'm being M-Fed by my sources/handlers (S/Hs).

This latter point became a heated topic of discussion between us, just in the past hour. We agreed that I would summarize our discussion here.

The discussion boiled down to this one point, IMO: either my S/Hs must continue to attempt to characterize me in public as being another Bennewitz, or they would have to concede that, most likely, I am Jesus. Is there truly any middle ground in the argument? My point is that there is no longer any middle ground.

Off the top, it is conceded that I don't seem to be in the same ballpark as a Bennewitz case.

The issue then is about the Jesus connection. Why, she wonders, can't I just be another messenger, like a lot of people in this arena at present?

My answer is that this is a long story, going back with me for thirty years, which has been amply covered in this blog.

Then she asserted that it is not logically possible for me to be Jesus. That was where things became heated. The argument also become somewhat technical and theological.

Here is my thinking on that topic. Mind you, I'm no theologian, but do bear with me, folks. This is where, finally, I maintain, logic trumps even traditional theology.

I turn the argument right around. The logical first question is not whether Dan is Jesus, but whether Jesus was the Messiah.

The technical point is that Jesus was not the Messiah. Jesus, as the disputable story goes, was developing such a large following in his ostensibly Messianic mission, that the PtB decided they would have to put a wrench in the works, and allegedly nailed him to a cross. End of story for the Jews. The Messiah was supposed to be a human who would conquer the world on behalf of Yahweh. No way, Jose.

Then along came the Christians claiming, among other things, that Jesus was the Messiah. To every self-respecting Jew, that was, *prima facie*, a silly claim.

So now we have two different definitions:

I'm talking to Jake Reason.....

Now I'm trying to get through to David Gladstone through Jack, but I'm having no luck. We are trying to sort out the Messianic issues.

Is there a Rabbi in the house?

Everyone has deserted me now.

Where were we?

The last issue being raised was whether the Messiah's Kingdom was supposed to include gentiles as well as Jews.

I'm not sure why this is even a question. Are all the gentiles supposed to roll over and play dead? I don't think so.

Tell that to Gordon Novel, coauthor of KC, and he will come and break your leg.

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3/15/07

The Proof is in the Pudding

April Fool's?? Sorry, that question rises beyond my pay grade.

Now this from Jack and David Gladstone:

What did Winston Churchill say?
Dan, what is it exactly that you want?
Put it in writing.
As you know I don't like audio phone calls.

On Mar 31, 2007, at 7:04 PM, d14947 wrote:

> Everything seems to be turning on Dan's desire to be Messiah. Now this
> makes absolutely no sense to me without any objective evidence. I
> certainly can't imagine myself proclaiming him Messiah, and who would
> listen to me anyway?! Even if Dan gave me \$20,000 in cash, i wouldn't
> do it without proof. However, if he gave me some serious money then he
> could 'rent me'! :-} Until [CF] publicly anoints Dan, we have
> nothing but Dan's word on all this, Dan, that just won't fly in this
> world. I'm going over to Jack's to look at a desk he wants to get rid
> of. Dan you may be frustrated but so are we...Reagan said trusts is
> ok, with verification!
> That's what we all need. Otherwise we'll all go down with you and I'm
> not going to do that.
> d

\$20,000??

Well, in a state not entirely sober, I told Jack I would pay him to arrange for me to discuss messianics with a Rabbi. I don't think Jack knows a Rabbi, unless his Father was one. So we settled on David. I offered 1k. Jack wanted to know what his cut would be. I said, 300. So let's see, I would owe David 700, if, by some odd chance, he were actually willing and able to discuss messianics with me. It turned out that David refused to discuss the issue unless I could first offer him proof that I was the messiah. I said, no way, Jose. So now you tell me, how much do I owe to Jack and David? I guess I could look in the Yellow Pages to see where I could 'rent' a Rabbi.

In the meantime, Rick Davis (aka Jake Reason on OMF, and Dolphin!) and I did discuss this issue. It was long and rambling. Rick is also an eschatologist.

There were two issues. Could the world be saved? And, if so, by whom? I made a plausibility argument on the positive side of the first question. We both agreed that the China card would be critical. I offered some evidence to the effect that the China card had already been played, not once, but twice. Once in 1980 and again in 1998. Students of these pages will know to what I am referring.

There is also the Islamic card. I have offered evidence that it was played on and before 9/11.

That brought us back to messianics.

Before talking to Rick, I had suggested that the argument needed to be turned around. The real question may be, to put it bluntly, not so much whether Jesus accepts Dan, but whether Dan accepts Jesus. It's also the problem of who is the Pope's confessor. There have to be two people at the top, each vouching for the other. This is just part of the Cosmic Dialectic.

The larger point is that there is a package deal going down here. It's gotta be all or nothing, folks. The world cannot be half saved! We're all in the same lifeboat, now!

And, by the way, don't cry for me. This vaudeville act here can hardly hold a candle to what I saw on Friday. It was *Bye Bye, Birdie* at Towson High School. My nephew, Josh, was in the band. In front of a live audience of 700 of her friends and their parents, Kim/Karly is required to perform a virtual striptease. Now that takes Nerve!

And speaking of Soap Opera, it appears that the Aquarium protocol has now been agreed that I'm supposed to be the last fish allowed to gurgle in public. Sure, you all can sneak around in the dark all you want, just don't get caught off the reservation or hand in the cookie jar when the sun comes up! The Sheriff, CF/(GN?), will get you!

<<Until [CF] publicly anoints Dan, we have nothing but Dan's word on all this. Dan, that just won't fly in this world. [...] Dan you may be frustrated but so are we...Reagan said trust is ok, with verification! That's what we all need. Otherwise we'll all go down with you and I'm not going to do that.>>

Actually, no. All that CF has to say is, 'Well, on second thought, maybe Dan is not entirely nuts, after all.' That's what it comes down to, David. In the Aquarium, it's sink or swim!

Rick wondered what about me being Elijah. Is it the 'star prophecy' where Elijah precedes the Second Coming? At first, I thought I was supposed to be Elijah. But I think that was the Visitors/Three Magi, i.e. the Witnesses. But, heck, I ain't no theologian.

But, I ask you, and you ask me, why can't we dispense with these silly formalities and just go out and save the darn world! Well, you'll just have to ask Sophia and CF. And they'll probably both say I'm nuts!

So, yes, the proof is in the pudding. And where is the pudding? Look around, it's all pudding. Apropos of which, look at history. If the world is to be saved by VALIS, et al, who really did the heavy lifting down here? It was surely JC and the boys. They are the ones who had to set the stage. Talk about your Protestant Ethic, the Incarnational/Alchemical and then the Scientific Transubstantiation of matter, etc, etc. I ain't no historian of Ideas; we'll let them shout it out in this after-Math. Me? I'm just the ten-minute Vaudeville sketch artist.

[4/4] [\[a\]](#)

Allow me another take on the politics of disclosure.

There are insiders and outsiders. The outsiders must explain why the insiders are so reticent. Two (three?) possibilities come to mind:

1. The insiders are good and weak, the ETs are mostly bad and powerful. Nothing for us to gain by publicly admitting our impotence. Jack Sarfatti is the only one espousing this view. But Jack can't explain why the good insiders and the good ETs do not rush to his side. They continue to hold him at arm's length.
2. According to most other ufologists, the bad insiders are in collusion with the bad ETs. The bad ETs are allowed to rape and pillage the Earth in return for their helping to maintain the PtBs in power, not upsetting the social, economic and religious orders.
3. A third possibility is that there are no true insiders, due to the effectiveness of the Prime Directive. We are all being left here to stew in our own juices, being held in probation by the Federation until we can get our own house in order, if ever. There might be a rescue operation for the lucky few.

None of these make a lick of sense, IMO.

All of these adhere to a transhumanist version of modern materialism. Going beyond that paradigm immediately entangles one in metaphysics and religion. The ones who penetrate the Buck Rogers/Star Wars smoke screen are smart enough to keep their mouths shut. To do otherwise is to run a double gauntlet of scientific and religious orthodoxy. I remain the only sustained exception to this rule. It is possible for me only because I have BOTH independent means AND inside political support.

There are then just two factions of insiders: the majority orthodox religionists and those (tiny minority?) who support the Aquarium initiative. All the others either drift or are pushed to the outside margins. Those marginalized ones may become, more or less, random sources for the outsiders. They may also become lumped together with the programmed disinformers.

Where does that leave us politically and tactically?

What holds us heterodox aquanauts in check? Can we not run the gauntlet of the conservative orthodox, conscientious objectors (COs)? Where does CF fit into this picture? I suspect he is simply the honest broker between the two sides, more or less holding me hostage in the process.

We are holding on, both out of necessity and in the hopes of a peaceful settlement with the COs. Both sides know there is a set time or signal for opening Pandora's/Poseidon's Box/Chest. The COs see nothing to be gained by jumping that gun.

In practical terms, this puts a severe constraint on the VLAA/SDP protocol. The COs control the Outsiders and can too easily shout-down and head-off any attempt at an end-run.

The starting gun must have a coercive aspect, to be effective. The COs, by holding out to the bitter end, are gambling that the time gained will more than make up for whatever they might lose by being poor losers, in effect. By their nature, the COs will dig in their heels, regardless of the final cost.

This means, then, that we should expect there to be a public and dramatic denouement to this stand-off on the inside. It's never good to kick a sleeping dog. Someone will get bitten, and it won't just be me.

Debbie found Peter **Tompkins'** [\[a\]](#) *The Secret Life of Nature* (1997), at the Goodwill yesterday. I enjoyed his Pyramid book.

You know he has guts when he attempts to reopen the case of the Cottingley Fairies. But I do not wish to enter into that discussion.

I am interested in the Cosmic dialectic of Shiva and Shakti, that Peter elucidates in Chapter 10. I had previously only thought of them in the context of the Hindu trinity: Brahma, Vishnu and Shiva. Well, Shakti didn't make that troika, but you get my drift. In the Western version, God is the circumference whose center is everywhere, as in General Relativity. In Peter's Hindu version:

The eternal point, Mahabindu, or one, by drawing apart from its static center -- in some miraculous but patently energetic way -- two poles, produces the number two, foci of the primary differentiation of Ultimate Reality into what the Hindus describe as consciousness and power, symbolized by the god Shiva and the goddess Shakti. Shiva stands for the static principle -- potential, changeless, stable -- and Shakti as the dynamic, kinetic source of movement and change.

I could not have said it better myself. I had not realized that this gives the elliptic functions which produce all of mathematics.

[4/6]

Ray,

<< I am that I am. >>

Yes, that is the World Knot.

This is the hallmark of Theism. God cannot be half a person. There is no such thing.

Given theism, deism and pantheism follow, but not the other way around. Yes, this is another form of Trinitarianism.

There is a holographic, organic, irreducible principle at work here.

Thus, it cannot be said that we are merely a collection of ad hoc systems. There is a vital irreducible Self or soul/spirit at the core.

<< And so, are we then to ignore or deny the Deity in other forms of creative creation? I don't buy it. My golden retriever may not be at the same level of sentience and intelligence as I am, but he has been a crucial part of meaningful revelations in my life that may not have come about in any other way. IOW, there is no element of life that is insignificant.>>

Of course not! A vital, divine spark animates every aspect of Creation. That is just the necessary Pantheistic component of Theism.

Nonetheless, we have a special and unsurpassable proxy with God. We are God's co-Creators. And finally, in the Rapture we become one with God, in no uncertain terms.

This special proxy rules out the possibility of Golem, Frankenstein, strong AI, Sentient Computers, Transhumanism, etc.

So let's get back to the J-man and the Rapture. JC was simply the "first fruit" of the Rapture/Transformation/Singularity (R/T/S) of which you speak. That is the idea of Resurrection. JC was the ultimate guarantee of our special divinity, the "I" in the "I am", if you will.

But JC was 'premature' in significant ways. The time was not quite Ripe. We were not ready for the Big R, and would not be for another two thousand years. We have fallen asleep at that switch and now need to be awoken.

What will be the Alarm?

I maintain that it was the secret Visitation of the Three Magi. That is the core of the core story. It is just that story and the expectations surrounding it that bring us together here.

The R&D show has replaced the Aviary as the semi-official outlet for that story. Evidently, Bob Collins has a hard time dealing with that.

I am not asking CF to confirm any of this. Not yet. That day will come. You and I need first to understand why things are the way they are.

Yes, this is a mission into the Wilderness, and we are the Missionaries. All that we lack is an agreeable Mission Statement.

We are here to prepare the Way for the coming Singularity (R/T/S). This R/T/S will be the chain reaction resulting from our global, real-time psychic realignment made possible now on our Unwired Planet. This is the VLAA. This is our Childhood's End. The time is Ripe. The price of delay and failure is made increasingly obvious. The Portals of our Rapture are already in place and ready to be expanded as needed.

What we are lacking is the Pied Piper/Moses to point the way to the Dream Land, the Promised Land.

This Synthesis requires a Thesis, a Cosmological Metanarrative to explain and rationalize the ultimate mystery of the I AM, YHVH.

If the BPWH is not the sufficient seed for that rationalization, then consider this a test-run.

Ray, we don't have time to wait for the Scientific Establishment to flesh out every detail in the R/T/S Theory. It will have to be compiled on the run. Consider this your Bully Pulpit to rally the scientific forces, starting with the Tiger Committee, if you will.

Dan

[4/11]

Alien Morality??

Jack,

For years you have been displaying an obsession with your own bloodline while speaking of your own explicit and implicit messianic proclivities.

Only in a playful way - curious synchronicities detailed in my book Destiny Matrix cannot be denied. However, I am basically joking - I don't want the job. The whole idea of it is nuts.

The only way that a Jew could now become a global King would be to bomb Arabia and Islam into submission, for starters. This explains why you keep flogging the Michael Savage/Neo-conservative line that has had many hallmarks of being a Jewish conspiracy.

Many Americans, Jack, would thank you for not dragging us into your ancient blood feuds. That is exactly why many of our forbearers came over here in the first place, to get away from people who think like you.

This is not a blood feud with me. That's nonsense. The Iranian extremists mean to nuke DC & NYC ASAP and they will because of Libs with Mental Disorders such as yourself who are in denial about the reality of the threat. They are as determined as Hitler.

And then this from Anna (pantheon):

Anna: Can you explain all this to me? Is this about recovering old, or original faith or??

Me: For me it's the completion of History.

Anna: Whose history? Jesus and original Christianity? Christians believe the Rapture will take place when Jews become converted to Christianity. Is this what you are trying to do??

I agree with this view from the following perspective:

The human sojourn to Earth has been for our education: a school for souls, as it is

sometimes called.

Just as we may be approaching a Final Theory of Physics, we may be approaching a final theory of our 4-dimensional existence, the meaning of biological life and human temporal history.

That would be our universal truth. We would have nothing more to learn HERE. That would be the end of our 4-D history. We would then matriculate to other dimensions. That would be our Rapture.

There would be a new Global understanding of the meaning of life and history. This would constitute a mass 'conversion'.

Dan

Jack,

I was hoping to get a bit more by way of histrionics out of you. You seem unusually calm this morning.

As an item of current events, Ron tells me that Robert Shaheen sent him an article about a Bill Shaheen (rel.?) who works in Hillary's campaign. He was speculating about which of us might get Cabinet appointments if we played our cards right with cousin(?) Bob.

Before that, there was a long conversation with Art Greenfield (Antigray) on the matter of Cosmic morality.

In all the years that he has been haranguing our lists with his warnings about the Repto-Sapiens eating us, no one before me has ever taken him aside to explain to him about Cosmic morality.

As the first miracle of my would-be messianic career, allow me to teach morality to Art.

Apropos of this, Ron also brought up the following issue this morning, as already reported to some on this list::

<< He then went on to ask why I was taking my messianic proclivities to be vetted by those of Jewish persuasion. And doing this while realizing they had failed in that vetting process the first time around.

I disagreed with him about that. I say it was Jesus who failed to fulfill the messianic prophecy. Now, that failure was due partly to the fact that Jesus did not have Ron on his team back then, and ended up being crucified. This time around, we come better prepared. >>

But back to morality.

Art can see nothing wrong with the Repto-Sapiens eating us, and causing wars and plagues here on Earth to increase their food supply.

I presume that there are more than a few on this list who agree with Art in seeing morality as nothing more than an intra-species survival mechanism. This is certainly the modern Scientific/genetic view of morality.

First, allow me to address this issue in amoral, survival terms:

Most sane ufologists suppose that there must exist a cosmic Federation to reduce the risk of inter-species war and predation.

Thus do they suppose that the UFO cover-up is inspired by a coalition between evil humans and evil/renegade aliens conspiring to violate the Prime Directive and our own human rights.

But not so Jack and Art. They suppose that the cosmic Federation is no more effective than our own UN. The law of the jungle pervades the cosmos just as it seems to pervade the Earth.

There are several glaring inconsistencies in the picture thus presented, nay, bombarded onto this list over the decade that I have been observing it.

In what follows, I will be addressing those logical inconsistencies, some of which I have pointed to in the past, which should have silenced anyone who had a lick of sense.

(cont.)

From the previous message:

<< Most sane ufologists suppose that there must exist a cosmic Federation to reduce the risk of inter-species war and predation. Thus do they suppose that the UFO cover-up is inspired by a coalition between evil humans and evil/renegade aliens conspiring to violate the Prime Directive and our own human rights.

But not so Jack and Art. They suppose that the cosmic Federation is no more effective than our own UN. The law of the jungle pervades the cosmos just as it seems to pervade the Earth. >>

I ask if Jack's and Art's position makes any sense.

Civilizations capable of FTL travel and of constructing WMD would not have been able to survive for millions of years while interacting with each other, without the most stringent controls toward any aggressive behavior.

That much is indisputable.

So then Art comes to Jack's defense with the following piece of 'moral' reasoning:

Morality has no absolutes, it is all relative:

Morality, if it applies, applies only to the high end of what ever may be the evolutionary pecking order:

In other words, it is no worse for an advanced Alien to kill us, than for us to kill a cow.

This is very much like the morality displayed in *Hitch-Hiker's Guide*, and many other movies featuring alien invasion.

Earth is just another ant-hill along side some Inter-Galactic highway. This is great fodder for laughs and horror, but, for it be the constant moral diet for those of you who have been its passive targets here over the years, should be shameful in the fullest sense of that word.

Nonetheless, I will attempt to explain/excuse your passivity here, in what follows.....

(cont.)

Jack, Art et alia,

(cont.)

Even if the Earth is not being viewed as an obstructing anthill or wayside diner by the Cosmic Highway Commission, most religionists believe that we fare hardly better than that in the eyes of God.

Thus does Art Greenfield's message carry some considerable cultural weight since it is only a slight adaptation of what most God-fearing people believe is actually true:::

We mean nothing more to the Cosmic Creator than would an anthill in the path of an Interstate highway. If our existence becomes inconvenient to the Creator, He would think nothing of sending a flood to wipe out 99% of us as in Noah's time, or to send European plagues to wipe out 90% of the Native Americans in the 1500's, allowing His Christian re-settlers to deforest and pave their lands with nary a tear.

And so it goes.....

Why shouldn't we be next on the Cosmic Menu and/or Clearance List?

Am I reading Art and Jack correctly here? Our only hope is to catch our would-be dinner 'guests' asleep at the switch.

This is the same moral as presented by the Transhumanists, except, in that case, the Cosmic Intelligence recruits us, via our own computer technology, to replace Ourselves with machines ultimately programmed by the Cosmic Computer.

Are not all of these scenarios merely slight extensions of Social Darwinism??

And Guess What?? The BPWH presents basically the same message as all of the above!!

Ooops!!

(cont.)

So it looks like I may have been recruited by MJ-12 to deliver the Charles Adams message, and do it with a smile and a blessing:::

"Sorry folks, the party's over; praise the Lord!"

Most people are going to hear it exactly that way. Can we blame them? Not at all.

But, perhaps by the 10th hearing, a few people will begin to get the underlying moral: life and mind must go on. Perhaps not in the old familiar ways, but, hey, aren't we becoming ever more accustomed to change?

Jack and Art will be defending our sacred sovereignty against all encroachments. They will be the Neo-neo-Cons. "Resist the Cosmic Spirit at all costs. Praise the Lord and pass the ammunition."

Can we blame them? Not at all.

I'll be the subversive trying to raise the white flag behind their barricades, preaching 'surrender to the Lord'!

In effect, my message here is, "Don't fight City Hall."

My only problem will be to show that I'm on the side of the Angels and not the Demons.

That will take a little time and a lot of discussion, and shouting. And, yes, we will be granted ample opportunity to try the Spirits.

And remember, folks, we will have all the time in the World!

And, yes, the Force is with us, but let's not get left behind.

Dan

Hi Dan,

Your mental anguish and machinations are pretty much what the Brookings report said would happen when the religious segment of the population merely found out that there were advanced races in the galaxy. They would not be able to handle the truth. I'll bottom line the truth for you. It is very basic. "The purpose of life" is so that life may go on. Nothing more, nothing less. We are not here for some cosmic schooling to learn to be good to go heaven. Our life allows the life that comes after us to live their life. It's the circle of life. Disney kind of explained it all in the movie "The Lion King" in the song, "The Circle of Life."

"Circle of Life" lyrics

Music by Elton John, lyrics by Tim Rice

Performed by Elton John

From the day we arrive on the planet
And blinking, step into the sun
There's more to be seen than can ever be seen
More to do than can ever be done

Some say eat or be eaten
Some say live and let live
But all are agreed as they join the stampede
You should never take more than you give

=====

So now you have to shake your fist in futility at me, God, and Disney.

Art

P.S. It's so easy a Reptoid can understand it. [cartoon of Dinosaurs discussing Descartes]

[4/12]

Art,

Won't you accept my belated capitulation to the logic of your argument??

Belatedly do I realize that you and I have been saying virtually the same thing, all along.

Your Circle of Life is exactly the Ouroboros, or cosmic Serpent eating its own tail. It is the coincidence of the Alpha and Omega. It is the Christian practice of eating the Transubstantiated flesh of God.

OK???

The issue between us is the matter of resistance.

The Circle of Life is supposed to be unbroken. Yes?

But it seems that you and Jack are proposing to break the Chain of existence, by turning the tables against our predators.

Instead of having the Lions continue to eat the Lambs, you suggest that the Lambs should turn around and eat the Lions. That would be your first preference. No?

Only if Jack fails in his arms race against our predators would you, as Plan B, attempt to negotiate a Feeding Treaty with them.

So why do you and Jack want to Break the Circle? Would that not upset the Cosmic Order of things, and very likely Provoke a justified and severe retaliation? Why should we tamper with the Natural

Order of Things??

Dan

[4/13]

Yesterday Chris spoke with CF concerning my sanity and some other matters. I am told that my sanity was attested to, for the most part. And, along the way, so was that of Bob Collins. If this conversation can be confirmed by another inside source, it would constitute a significant shift in the public stance of CF, and possibly, even, a change of policy. It appears that the OM and RU forums will be addressing this issue in the next couple of days.

[4/15] [\[a\]](#)

This from CF to Chris yesterday:

Chris,

Your posts were not transcripts of our conversation but rather commentary thereof. Your descriptions of the facts were generally accurate, but in a few areas your interpretations were off the mark, no doubt influenced by your discussions with Dan. My corrections are inserted below. I would appreciate if you would not emphasize my corrections concerning your interpretations of my comments regarding Bob Collins. He served our country well during his Air Force career. I don't share Jack's penchant for brutalizing people that have diminished mental faculties. Bob worked hard to acquire his limited understanding of physics. I would also appreciate if you would stop referring to me as CF or Cat Fish. As I mentioned during our phone conversation, Dan made this up as a link to the only tangible reality of his stories. Dan and I used to go cat fishing together.

p.s. Dan informed you that I did not wish to have any further discussions with you so you would post your story without checking the facts. He is indeed very clever. Jack is one of the few people I know who can stand up to a sober Dan.

This from Chris to CF. Note that CF has inserted his comments {thusly}:

Thank you for looking at the detail from my posts regarding our conversation. As I stated from the very beginning, I would be more than happy to go over any differences you feel we may have regarding what was said during our conversation. Also, I must say that I have the utmost respect for you, your position and our government. I realize that you are often put into a difficult position and that most certainly was not my intention with any of this. In fact, I had fully intended to discuss this with you prior to posting (as I have always done in the past with others) but I was informed by Dan that you did wish to have any further discussions.

Perhaps it would also be helpful if you could point out any agreements you might have with what is said below.

Here are my two posts:

[#1](#)

I had a conversation yesterday with the person Dan Smith refers to as his "chief interlocutor", CF. The conversation started at Dan's behest to CF to speak with a third party regarding the status of Dan's mental health. I was very fortunate to have been selected to be this person and I used the opportunity to ask CF a few additional questions. What followed was a long conversation covering several different topics CF has not previously discussed publicly. Additionally, some of the points are contradictory in nature to previous public pronouncements made by CF. Now as to why he chose this time and

place to make these statements are anyone's guess. This could signal a change in policy and content of the flow of information coming to us from the government, or it could be the continuation of a game that has been going on for a very long time and we are just being introduced to a new chapter. I'll let you be the judge.

As I stated above, the first question I had for CF was regarding his opinion of the state of Dan's mental health. He said that although he is not a mental health professional (CF has a doctorate in Physics) it is his opinion that Dan is not crazy. {I said Dan is not seriously mentally ill. He still functions reasonable well in society. That does not mean Dan is entirely well mentally or physically. [SI] and I used to joke that so long as a person can go into to 7-11 and come out with a cup of coffee, the person is basically functioning.} He said that Dan is a brilliant man and that he has known him for over 10 years. When I asked him why then had he repeatedly stated in e-mails and verbal communications for the last several years that Dan is crazy CF replied that the worst that could be said about Dan is that he is an eccentric who is occasionally prone to use stories and the assorted outrageous statement to make a point and get people's attention and to get them discussing points of interest to him and everyone. He then reiterated that Dan is not crazy. I then asked him if he had made those statements to create a "fuse in the system" or as a way of having "plausible deniability" regarding the information Dan posts on his blog, which often times uses paraphrasing techniques to refer to statements made by CF and other high level government officials. He responded by referring to Dan as a philosopher, restating his points made above and did not use this as an opportunity to deny the content Dan has posted on his blog about CF. {My point was that as a philosopher Dan makes up his Blog to fit his perceptions of reality. Scientists accept reality and try to understand it. All of Dan's references to me providing him with information or guidance are false.}

The next question I had for CF was concerning a statement he made in the middle of a long e-mail exchange from last week whose primary participants were Dan, Jack Sarfatti and David Gladstone. The subject of the e-mails had to do with Dan's referring to himself as a messiah. Dan had reached out to David and Jack to get their interpretation of what is a "messiah" from the perspective of a rabbi and that term's place in the history of the Jewish faith. CF said in the e-mail, "...why are you asking a Jewish rabbi about your role as the messiah...?" He laughed and said it sounded like something he said. I asked him if Dan's referring to himself as the messiah might not be considered to be delusional and what did he think about the proclamation itself? CF said that Dan is telling a story when he makes references like this and basically reiterated the same information as above. So I said Dan could be considered a messenger and not necessarily "THE Messiah". CF said that yes, Dan is using the messiah imagery to put forth his message.

The third question I had for CF was something Dan had asked to see if I could get him to confirm. This had to do with two people code-named "Ocelot" and "Ferret". The story is that these people made several monthly trips out from Washington DC to Los Alamos several years ago to either meet directly with "The Visitors" or to meet with the people who were responsible for holding or communicating with them. The supposed purpose of these trips was to find out what "their" message was for us regarding the process of and the timing of Disclosure. CF stated that yes, these trips did take place but they occurred over 15 years ago and are not happening today. (Note: this coincides with the first aborted attempt at Disclosure in 1991-92). He said that what was of significance was that this was a change in code from aviary- to feline-based names, and that you could possibly read something into the fact that felines prey on the aviary in nature. He also said that these were not two specific individuals but that they were the code names given to whomever was traveling out there for each trip no matter who they were. {I said the story was 15 years old, probably originating with Rick Doty, Bob Collins or other avians, and that within the context of the story it was interesting to see the introduction of one who pr[e]ys upon birds and another who pr[e]ys upon their eggs.}

After we had covered the questions I had for CF the conversation switched to various subjects which I will now cover in no particular order.

The first had to do with determining just what is CF's position and role in the government today. I said that I knew he used to be an Assistant Director with the CIA but that I did not know where he was currently assigned and who he was reporting to in the government. CF stated that he now reports to Mike McConnell (the Director of National Intelligence - <http://www.dni.gov/>). He said that his current role is focused on the foreign intelligence community. He invited me to pass on to him any information I might come across during our research and investigations which we think could be of interest to him in this role. He reiterated this invitation/request twice more during the conversation.

Next we spoke at length about several different people who are familiar to all of us. Most notably mentioned was Bob Collins. Now this may seem an odd person to discuss as CF has talked about Bob several times over the years, and almost never in anything but a negative light. However, this time was very different. He spoke of Bob, both his career and his accomplishments in absolutely glowing terms; saying that Bob rose from the enlisted ranks to become an officer, obtain a degree in Physics and retire as a Captain in the Air Force. CF said he was not aware of just what Bob was doing these days so I updated him as I have spoken to Bob and e-mailed him several times. I said that Bob has had a tough go of it ever since he self-published his book "Exempt From Disclosure". CF then praised the work Bob has done and the things he has accomplished in his life. Although he did not state so directly, the above could be construed as a not so silent endorsement of Bob's book. Again, the significance of the departure from past-stated opinions and comments by CF concerning Bob can not be understated here. {My positive comments concerned Bob's contributions up to within about 6 months of his retirement from the US Air Force when he apparently lost his mind. He was a good man.}

From: [CF] **Sent:** Saturday, April 14, 2007 7:42 PM
To: 'Christopher Iversen'
Subject: RE: Chris squirms ;-) and Jack misses nuance ;-)

My bullets to Caryn and Jack were in response to what others have been saying regarding your posts. Please send me your original post and I will point out any potential misstatements. [CF]

On Apr 14, 2007, at 1:30 PM, [CF] wrote to Jack:

I clarified with Chris several areas where he may have misinterpreted. It was probably my fault for trying to be sensitive regarding discussion of [--excised by Jack--]. For the more general audience I offer the following bullets:

- Dan's Blog and messiah stories are false.
- Dan's references to me providing him information are false.
- Bob's book is nonsense.
- Stories of meetings at Los Alamos that involved aliens or discussions of aliens are false, originating with Rick Doty or one of his avian cronies.

That is what we have up to now.

Now for the instant analysis.

It could be that one of the skeptical observers of this scene is correct: that this was an exercise to take down both the Aquarium and the OM forum with one harpoon. That might have made some sense prior

to CF's detailed response to Chris's report above. Until I read those responses, all we had were the original report and the above four bullets from CF. Until this posting, the detailed response had only been forwarded to me and one other person, and I had not read it until this morning.

What CF is telling anyone who cares to pay attention is that the disclosure process can be excruciating for those of us who are deeply involved. Every forward step must be accompanied by a smoke screen of public denials. This is not a playground for the faint of heart. If you can't stand the heat, please leave the kitchen.

Here is the critical statement relative to the R&D show:

{My point was that as a philosopher Dan makes up his Blog to fit his perceptions of reality. Scientists accept reality and try to understand it. All of Dan's references to me providing him with information or guidance are false.}

Technically this is correct, for the most part, and he is reiterating what I have stated frequently in the blog. When all is said and done, CF has been acting, over the last many years, much more in the capacity of handler than of interlocutor. In particular, there is no part of the BPWH that can be directly attributed to CF, with the notable exception of 'Sun Fish', which designation was allegedly just being passed from elsewhere.

What he is doing above is demonstrating that he has carefully read the report, and then rather casually has padded it with seemingly extraneous remarks. What more could we ask by way of an official stamp of approval? An approval that would fall just short of garnering tomorrow's headlines, or causing major embarrassment to the Bush Administration.

So we have moved two steps forward and taken a quarter step back, the latter just to give us another week to take some deep breaths.

Those who wish to see the above as vindication of skepticism and mental lethargy, are decidedly whistling past their own graveyard.

BTW, this is the first public acknowledgment that the private citizen being handled by him for the past many years just happens to harbor a messiah complex. The question here remains: am I a Bennewitz thinking I might be a Jesus, or am I a Jesus thinking I might be a Bennewitz.

[4/16]

If I'm right about immaterialism, then I'll bet I'm right about the eschaton. If I'm right about the eschaton, then, quite evidently, I have been volunteered to announce it to the world, which I have already done to a significant extent. If that is my job, then I may darn well perform that job under any guise or title that I so choose. The fact that the guise in question was already chosen for me, just makes that 'choice' easier. No?

Any questions?

Why Jesus? Why appeal to any lesser auspice in regard to announcing the eschaton? No one in history holds a candle to Him. Certainly not me! But! If, indeed, there is sufficient cosmic backing for my somehow being the embodiment of the completion of His mission, then I would be an ingrate not to remain open to this connection. In the end, this will not be decided by me.

I am told that communications are continuing about the CF/CI convo that include CF and CoR25. Clearly that story is being flogged at the highest levels. How much further can we peons push it, without going to the NYT. The four bullet 'retraction' was simply to avoid that final push, as now privately confirmed by

CoR25 to OM and RU and to Jack. The problem now is that the skeptics are realizing they don't have much to be skeptical about here. Thus there is no forum flaming to be bandied about by Victor.

Are we all to be left in stunned silence?

What is apparently being speeded up is the continuing shift of disclosure emphasis from the aviary to the aquarium. That shift has now been given a significant inside boost. It will take a while for that shift to be widely disseminated. Even in its heyday, the aviary only achieved a limited notoriety. It will be hard to expand the aquarium influence much beyond that high-water mark, without some backing from a mainstream outlet. That is the other shoe that is still being held in abeyance.

I notice that [RU](#) is back on the air with Max giving a balanced analysis of the CF/CI convo relative to me, at least.

Max points out that the bullets and the detailed comments are not very different. But that is missing the obvious fact that the message is in the medium. In the second case, CF's intended medium is clearly Chris's report, to which he is now merely appending a very few comments. Nowhere does he dispute the veracity of the original report. He is simply adding what appears to be an *ad hoc* and obviously biased interpretation of the original conversation. We the readers are left to decide if CF's added bias serves any other function than to keep this change of position from being picked up on the radar of the standard media. Correction. It has been picked up, we may be sure, but it will remain sourceless to them for the time being. Everyone has been given a very deliberate and unprecedented heads-up.

In a conversation on Friday, CoR25 volunteered that he estimated just a 1% chance that CF's public repositioning herein constituted a runup to disclosure. I replied that based on my greater involvement over the years with CF on this topic that I felt it would be fair to characterize his estimate as unduly conservative. He replied that, indeed, I was in a better position to judge that. The larger point was that this was the first time that he had even hinted at this possibility in connection with the R&D show. He has made this same estimate to another one of us: a very cautious, but 'calculated' repositioning on his part, in keeping with this whole calculated exercise.

Any close observer must now conclude that the R&D show has its neck stuck out much further than has any disclosure initiative to date. The only remaining question is 'why'. Why R&D? Well, if the eschatological card is in the deck here at all, then there are two obvious corollaries:

1. The eschatological card must be the first one to be played.
2. The necessary extreme caution about playing that card is the only logical rationale for the extremity of the cover-up.

Tell me there is another explanation for the two things we now know about the cover-up:

1. It has been extremely effective.
2. R&D is the official opening salvo.

I notice that Ray Hudson is currently the most vociferous skeptic on RU. Should not he and I have a one-on-one? Ray is a junior systems analyst of some academic kind. He believes he has an inside track on the cosmic system, and, for the most part, I would agree.

Recent conversations with Steven Broadbent and 'Max' of the RU forum reinforce my growing suspicion that they have no constructive criticism to offer to any process of disclosure. All they wish to do is to nit pick and take pot shots every step of the way. They have no desire to look beneath the surface of the verbal exchanges, as if they were Philadelphia Lawyers, defending a guilty client by using every legal technicality. They wish only to pursue the letter of every discourse without attending to the intent or the spirit of that discourse. They wish only to look for loopholes and escape clauses, they do not wish to enter into serious discussion of the problems at hand. It may simply be that these folks have a surfeit of left

brain thinking. That they are organically unbalanced to that hemisphere of thought. Too bad.

They are welcome to pursue their extremely narrow line of attack, but I would recommend that there be no further personal communication with the folks connected with that particular mind set. It continues to fall only on people who wish to be obstructionists. They are welcome to continue their narrowly legalistic pursuit on their own recognizance.

Thank you.

[4/17]

I guess I should be pleasantly surprised that anyone is being sympathetic with my situation. CI at OM is being warned by other people on the forum to not become entangled with either me or CF. This is certainly to be expected.

I have been informed that the other insider has sent an email to RU, bcc'd to OM which is very supportive of CI's version of the conversation with CF, pointing out the continuing need for deniability. There has been no mention of this communication at RU. OM does not have permission yet to publish it.

I did bring up this email in my conversation with SB last night. He was very dismissive of it. That, as much as anything, convinces me that they wish to be very selective in the evidence they present. There is no sense in throwing pearls before 'ungulates'. I wonder what the others will think when they discover that crucial evidence is being withheld.

Yes, of course, the Aquarium is making extraordinary claims. We do not expect the NYT or anyone else to swallow any of these claims, not by a long shot. I am certainly not looking for 'followers'. That would be the last thing that anyone would need. What is desperately needed now and for well into the future will be for a cross-section of independent observers to do their due diligence, firstly, in understanding exactly what is being claimed, and, secondly, in assessing the very wide range of evidence that might support or contravene such claims. So far, the surface has barely been scratched, but that does not prevent loud-mouths of all stripes from pronouncing their firm convictions from on high. It is not a pretty sight.

Probably the worst offender herein is that fellow avian, RMC. Yes, he has been treated dismissively by RP/CF in the past, and turnabout is fair play. BUT, he does not stop for a minute to consider the sensitivity and stringency of the protocols that must be in play here. And, like so many ufologists who adhere to the Buck Rogers, Nuts&Bolts side of these stories, he is proficient in only the most literalist and linear lines of thought. That Disclosure might be taking a Postmodern turn is to them like being asked to jump off a cliff. Yes, RMC is a thoroughly modern Millie, and let us not ever expect him to change those stripes. He and Buck Rogers will walk hand-in-hand into their own sunset. What no one can fathom is that RP may simply be playing the most serious game every played in recorded history. To be within a parsec of that ground-zero is far too mind boggling for normal folks. Their overwhelming reaction is to pull the covers back up over their heads, hoping that it is all a bad dream. Sleep tight, my children!

I quail for the Gray Lady. Will she turn blue in the face and go belly-up? So much of what is here goes ever so much against the grain of probity for which She is one of the very last Witnesses. Who will hold her hand when the day of her day of reckoning comes? It may already have come for some of the senior management. If they can still go into a 7-11 and come out with a cup of coffee, there may be hope for the rest of us.

Meanwhile, our intrepid RP is on the road to recovery from a double ear infection. A wide ranging discussion gave full assurance that the more things change, the more they stay the same. There was some back and forth on the Ocelot business. It is not to deny that something like that occurred, but it might only be a coincidence that the aviary story bears some resemblance. Coincidence, indeed. Otherwise it was

chit-chat. I'm supposed to get back with Gordon to see what his problem is. Is his new benefactor going to help him move to LA? And so it goes. RP did say that he did not realize that CI was going to be so public about his convo with him. I averred that I might not have made this intent totally clear, but, still, what would have been the point otherwise? Perhaps this was to excuse his public backtracking after the fact. Whatever you say, Master. No use crying over spilt milk.

This from Max today at RU:

Thank You, Dan. Personally, I'm saddened it has come to this. I still stand by my statement that yours is a brilliant piece of philosophical/metaphysical work.

Perhaps you'd like to post my response to your silliness. It can only give you more fodder for further attacks.

In case you missed it:

I feel it is necessary for me to acknowledge the fact that as Zep has pointed out, I too was subjected to a not too pleasant conversation with Mr. Dan. Although I am of a mind that you can usually say whatever you want to me when you disagree, one of the things I don't take kindly to is threats, however silly they may be.

During our conversation a quite angry and upset Dan (was it something I said?) informed me of several things that were going to happen to me if I did not become more cooperative.

In my naiveté, I had always thought that members of boards such as this one were free to post their opinions and the way they view a variety of things. Apparently I was wrong. I have been informed that it would well serve my interest to move over to that other board that shall remain nameless and to become more constructive and less obstructive such as the leaders there. Apparently the least amount of dissent presented is the favored way for those leading this parade.

Well, I will be damned.

I would like to inform Mr. Dan and anyone else that presumes to tell me how to act and what to believe of a couple of things.

I am the son of immigrants. My Grandfather and Grandmother owned and operated a successful ranch and dairy business in another country. That is, until Communism moved in. The ugly truth of oppression cannot be fully understood unless you've been a part of it. The loss of freedoms, including freedom of SPEECH is something that tears at the very fabric of a person. I saw my grandparents pass away as mere shells of the people they had been after losing their ranch, their business, their livelihood and all the freedoms that we in this country take for granted.

Later as a young man I volunteered for service in the armed forces of this country, during a time of war, and I went where they sent me and I did what they told me to do. Remembering all the while why it was necessary. I was happy and honored to do it.

I will be damned if I will let a so-called "messiah" silence my views or trade away my freedoms for some silly "insider status" in a fantasy adventure.

As I have repeatedly said, my faith and devotion belongs to the true messiah Jesus Christ and my future beyond this plane lies with his Grace. To do anything other than what I think is true and right would be an insult to my grandparents and to Him.

Put that in your pipe and smoke it Mr. Dan.

Ok. I'll try.

Yes, I understand there will be anger. It may be construed that I am exploiting others' beliefs to further some extraneous end.

But, in return, I ask those who might feel wronged to show where they think I might have made a misstep. The point is that I would have felt negligent had I not responded positively to the challenges placed in front of me. I have only attempted to rise to the occasions presented directly to me. To portray me as a puppet or a monster is not going to add one iota of understanding to what appears to be a complex situation.

The very biggest obstacle to understanding is the overwhelming desire for most people to avoid the appearance of being made a fool of in public. It would be like having to wear the dunce hat in class. On the other hand, it is an essential aspect, especially of the Christian persuasion, to be willing to be one of God's fools. Some folks might rather be crucified, it would seem.

The Monday morning quarterbacks fail to realize that the rubber has to meet the road somewhere, sometime. If there is anything about disclosure that is real, it will be the most crucial event in our history. It is not, therefore, something that can be treated as business as usual. It is like the cartoon: in case of emergency, break glass. Behind the glass is a Bible. What the heck else would any non-atheist expect to find there? Get real, folks. We're not in Kansas anymore.

AD on RU asks:

Question: What makes the "true believers" think someone like [RP] may hold the key to "disclosure"?

Seems to me two possibly erroneous assumptions are being made here:

1) There's something to disclose (that hasn't been already) and it's so "earth shattering" that it's classified at the highest level in the interest (presumably) of National Security.

2) [RP] (or anyone for that matter) is trusted with the "big picture" and spoon feeding it exclusively to select "true believers" in a official capacity.

Concerning 1) I believe my nemesis Springer has already touched upon the evidence (or lack thereof as it turns out) for making that assumption earlier in this thread.

Concerning 2) I find it hard to believe [RP] in particular would be trusted with such a well kept (presumably via compartmentalization) secret considering his past "performance" with the Agency as documented here...

Then he quotes from the 1998 NYT article, which end with the following paragraph:

Before long, [RP] was asked to testify on the incident by the Senate Intelligence Committee. Eager to head off any further leaks of information to a team of Congressional investigators scheduled to visit Hughes, Culver wrote a memo to the CIA's California field office, urging them to warn Hughes that Congress was starting to poke into the affair. Culver's letter triggered a Justice Department investigation into CIA for obstruction of justice, which is still being debated by a grand jury today. After [RP] testified in closed session before Intelligence Committee chairman Richard Shelby (R, Ala), he was removed from the China division and put to work on developing alternative energy sources. "In other words, he was given an empty office, without a telephone or a computer," one source familiar with the case said.

And then he asks:

Am I missing something?

Yes, as a matter of fact, and as detailed on the blog. But those are somewhat extraneous to the even more basic point as previously reported by CI and in the post following by AD:

He said that his current role is focused on the foreign intelligence community. He invited me to pass on to him any information I might come across during our research and investigations which we think could be of interest to him in this role. He reiterated this invitation/request twice more during the conversation.

Indeed.

And Ray continues:

Did you ever stop to think that [RP] could use your/our help much more than The Dan Smith Show needs [RP] to help you become a messiah? Would you rather do something patriotic, or are you so set on your "place in the Sun" Mr. Fish, that you can only think about how you plan to save the world?

Ray goes on to ask me to convey to RP that he may have been 'elicited' by a foreign aerospace student of his.

Ray, allow me to remind you that the most firm instruction ever passed to me by RP was that, come what may, 'never change your protocol.' I think you barely begin to comprehend what the R&D show has endured over the years. Has there ever been a sillier request presented to me than that I break that sacred(?) trust on the totally uninformed whim of a 'ufo weenie'? Am I supposed to laugh or cry???

There is one common denominator to all the armchair critics of the R&D show. They manage to convince themselves that no one, before they fell down this chimney about a year ago, ever bothered to notice the Show. Think about that, my friends. If the R&D show were a joke, how many decades would it be before one of RP's supervisors might have noticed it? You, little ufonauts that you are, are afraid even to talk to me lest you be made the fools. What about his supervisors? Consider their feelings about all this, my little ones!

How many FBI officers and Congressional staffers do you suppose have been alerted to the fact that a very senior intelligence officer is harboring a messianic wannabe? Nay, how many folks in the Global Intelligence Community have managed to avoid noticing this fact long before you little water-babies fell down the R&D chimney??

What will it take for you to stop acting like you were born yesterday??

Here is your next homework [assignment](#).

[4/18]

Despite RP's efforts to smooth things over with RMC, it is fairly clear that Bob is not going to desist from his long standing penchant to piss upon the R&D show. And this is entirely understandable. Bob was in on the ground floor. RP was the last on board with the aviary and has always been it's junior member. Bob resents the possibility that his position has been eclipsed by a 'junior' officer.

Now the folks at RU are happy to use the residual aviary resentment against the aquarium. That too is understandable. That is their job, to assemble the skeptical case. However, by concentrating on these petty differences, they are failing to see around the curve ahead. They fail to see the Mack truck careening around the corner. While focusing on disclosure, they fail to apprehend the Disclosure. It's the 800lb gorilla in the wings that escapes their field of vision.

The ground floor of disclosure is Soap Opera and Keystone Cops. It is designed just to lull the curiosity seekers into a sense of complacency about the potential seriousness of these issues. Clearly we are dealing with the Amateur Hour. The apparent casualness of the Aquarium protocol feeds into that sense of complacency. That my friends is the smoke screen that has been ever so effective for the past twenty years, at least, ever since that masterpiece of silliness, Cover-up Live! That has set the level of discourse for lo these many years.

It is very hard for those who have grown up on this pabulum to obtain any intellectual purchase on what is about to transpire.

Why then do we bother? Why this exercise in thumb wrestling? It's just a warm-up gig. By keeping me preoccupied, it helps to prevent the jitters about opening night.

And Bob is right, I truly know nut'n, honey. My mind is made up, don't confuse me with the 'facts'. Everything I knew about eschatology came long before I came tripping into these ufological tulips. And frankly, my dear, I can barely give a damn. I attend only to the politics, only to the end-game. And that is precisely where our junior aviating Pelican shines. The other birds could never get over his repeated acts of nose thumbing in their direction. Clearly he did not take seriously their precious little hoard of factoids.

Surely it was not that little Pelican had bigger fish to fry. Surely the chirpings of Chicken Little were not meant to be taken seriously by these no-nonsense 'Insiders'!

And so matters would stand, up until the very last day of our innocence.

Would it help the cause if the RUers could transcend their myopia, just for a day or two? Is their thickheadedness an unnecessary obstacle in the end game? Does it have no greater significance than to be my own, last minute, entertaining distraction from what is barreling around the corner?

The Aquarium strategy adheres to the old chestnut about hiding the truth in plain sight. People have gotten so used to looking under every rock for every little tidbit, that they simply become annoyed when the whole enchilada is unceremoniously waved in their faces. Don't we fish understand the traditional rules of this game? 'Play by the rules, you scaly scofflaws!'

Of all the birds, the Pelican does not fit the menagerie. Easy to dismiss, that one. Must be out of the loop. Or could that be merely wishful thinking on the part of our feathered friends? This is the socio-political IQ test presented to the RUers. We allow them a few more days to connect the political dots, before we have to move on.

They do show some signs of glomming onto the fact that Pelican may be playing a different game in a very different arena. We are talking inside the Beltway, are we not? But there must be something more. I think it's called 'asbestos BVDs'. That he has a pair should be plain to the most casual, even naive, observer. From whence did they come? That, my skeptical little friends, is the \$64 question.

There he was, fresh out of school and his vampire gig, ogling CoR25's gaggle of leggy psychics. And, slam-bam, thank you Mam, BJ is nursing his singed tail feathers. This was about five years before I met him in the Alexandria strip-club. Where did he get that mo-jo? From his Uncle? No, this is not about nepotism. It came from someplace much deeper than Challenger ever went. Someplace I never wish to venture. My precious innocence is shielded thus, vicariously. We are joined at the hip; its all about those miraculous BVDs. You don't need to check the manufacturer's label. Just know that they work. All the other birds have had their feathers singed. Their wings have been clipped. Is this my gallows bravado? Don't you think we'll find out soon enough?

[4/19]

I understand that feelers aimed toward taking the next step have been floated by a known insider. If it goes forward it would be the next to last step before D-day. That is the day when I am publicly put on the spot.

The next step being alluded to would be the insider answering questions straight-forwardly on a forum, in a relative thin disguise. I suggest that this next step not be taken until and unless that person is prepared to be interviewed in background format by a respected journalist, for immediate publication. The second step

could easily happen within a few days of the first.

I was surprised to hear that this next step was being vetted so soon after the Ivo convo. I speculate that it was floated this early to underscore that a related message may have been delivered as embedded in the otherwise rambling diatribe of the recent shooter. This would have been a previously assigned message/signal aimed to underscore the present timeline for the MASINT folks. Thus the quick turnaround. This would all be in keeping with previous protocols alluded to here. It is all about the carrots and the sticks.

An admirably puny stick, in this instance. Let us hope it can be the last of such markers.

Additional feedback tells me there is no pressure to move forward, not from the inside, not now. Ok, but that does not let me off the hook. The door may not be open a whole inch, just a millimeter. I'm certainly not going to kick it in, but neither am I going to ignore the the streak of light coming through the crack. Poor ocelot must be spinning in his grave. A quorum call tomorrow. I can't be overly anxious, just the steady shoulder.

And back again. Yes, one insider, Alphonse, will encourage another, Gaston, to answer questions, probably on the OM forum. Alphonse may provide a Venn diagram charting the wide range of statements previously made by Gaston on the various topics of interest. Hopefully there might be some narrowing of the rather broad historical range. But we should not expect to be ushered into any Great Truth. If the noise level is reduced by a decibel or two, we should call it a success. Will the NYT reporter be waiting in the wings to pounce on this story? That would truly be a long-shot. Alphonse remains adamant that nothing he said previously to any OM admin should in any way be construed as his endorsing any part of the core story. That will be leaving Gaston still a bit exposed, we think.

[4/20] [a]

A bit exposed?

More like RP pushing KG in front of the A-Train and walking away whistling *Auld Lange Syne*!

I don't think so, Ronny, boy.....

I appreciate your wish to ease the gnawing in the pits of our stomachs. I appreciate this nostalgic vignette, but we all know that the good old days of plucking feathers is gone for good. There's nothing left to do but face the music. How's that parachute looking? Shiny gold, or leaden gray?

Or not. There is this from DF:

The dropped penny:

Ron's intentionally putting Kit on the spot. Advice from Ron a couple of weeks ago, to Kit, was to stop talking to all the nuts...Kit's response was, 'I'll talk to whom I damn well please'. Is this a - 'Right Kit, you want talk to them....it's going to be all or nothing, what do you think of that? Bluff called!' ??

Was the 'message' in Ron's communiqué, through Chris, intended primarily for Kit and a couple of other 'old birds'? Ron had allegedly advised Dan that the only person he would speak to, to confirm the convo with Chris, was Kit. I was 'tasked' (by Dan) with the lovely job of informing Kit, who apparently knew nothing about the Chris/Ron dialogue when I first brought it up. A Ron shot across Kit's bow? Then the 'public clarification'. Makes a lot more sense than Ron backing Dan's messianic bid, though helping a friend retain his sound sanity status at the same time. 'Killing two birds with one stone' comes to mind.....

The Force is no longer with us?

Venn diagram? My ass!

The jury is slightly perplexed at this point.

Two birds with one stone? Or is it three birds with one boomerang?

I think I'll take the A-train.

Ron is leaving us to twist in the wind. Yes, that is supposed to be the picture presented to the public. And there should be some truth to that, otherwise we will not be able to play our roles effectively. We have the opportunity to get our own ducks in a row. This is Kit's chance to turn State's evidence. He can do that only by vicariously supporting my you-know-what. We minnows conspire to take down the Big Tuna.

That is our only way out, at this point. Ron will put up token resistance. Is this an engraved invitation to the Dirksen Hearing Room? Or what? Does anyone see the middle ground here? This is all about the vanishing of the middle. Remember the good ol' days of crashed discs and bug-eyed monsters? Pass the popcorn!

[4/22]

Sent: Sun 4/22/2007 9:05 AM

Subject: A reverse judas, a la Bennewitz.

[CoR25],

Enigmatic? Not terribly!

Ron seemingly contradicts himself yet again. A few weeks ago we know he was asking you to curtail your communication; now he seeks to encourage it. This suggestion was in response to my query as to a follow up to his conversation with Chris.

That is all I have directly from him. The rest is by way of aquarium inference, as usual.

The path forward, and of least resistance, goes through Ron. If there is a political lightning rod for 'disclosure', it would be him. You and I, rather by design, are the closest witnesses to that putative fact, and me rather closer than you.

My testimony has been in the public domain for years, but everyone has been studiously averting their eyes, out of what? Embarrassment?

Uncle Sam has a piece of spinach on his tooth. Every time he opens his mouth to utter a disclosure, there it is. I'm the spinach, Ron is the tooth. Can't Uncle Sam just use some floss?

Yes, he can, Kit. You're the floss.... Well, not exactly. You're the bullet!

Your job is to persuade the boys at RU to bite this bullet, not to mix metaphors or anything. They are a tad sceptical about my testimony, to-date. They may not know that Doty spent his 'final' hours, with John and Mark, detailing the Bennewitz affair. You support my public contention that Ron's attentions to me could easily be construed in that same fashion. How else??

Comprene?

Dan

P.S. my response here to you is also being posted to the blog.

[4/23] [\[a\]](#)

Louise does like to argue. She called today, going on about Webster [Tarpley](#) and his book on 9/11. I listened for awhile, deciding whether I wanted to engage or not. It came down to the fact that I had no other entertainment available. It did not then occur to me that the news would be so slow that this might become our first bloggable moment, if memory serves. Why now? God knows! Privacy? Well, Louise lives in the Montana mountains and she and Ben pride themselves on having no Internet or TV. Does that not border on the oxymoronic? Let me not get ahead of the story. Anyway, she will not read this until it has gone stale.

Here are two conspiracy theorists going at it. Whose theory is better? Louise came to her theory via Nicaragua. I gather that a friend of hers was there in the time of the Sandinistas and Contras.

Sorry, we have to interrupt this family gossip, to bring you some updates:

[Getting Naked](#).

Then there is RU. They are doing their due diligence on the R&D show and will make a public statement by the end of the week. Ryan was on vacation last week, and that has slowed down the process.

Then there is the [TC](#) group. It ostensibly has a Vatican link, but I am skeptical. The real link must got to Exopolitics and [Paola Harris](#). She is a protégé of Father [Balducci](#). But, that may not be the deepest deal. I suspect the Vatican has signed on to the big deal, privately. They are not yet prepared to get naked. They should be the last/first.

Yes, now I do appreciate the aquatic antipathy of Michael Salla. He is not in the final loop. And he is snooty as hell. Maybe he was born that way. He has no clue. He follows his script. If you have not seen a Michael presentation you may not appreciate these words.

You need to look at approximately [here](#). It ain't nothin', [honey](#). Expect the RU folk to elaborate upon this deep insight by the end of the week.

Any other questions?

Anyway. Somehow we got from the Contras to UFOs. That was in place in 1991 when I joined MUFON [see 4/24]. The issue concerns salvation. Can there be vicarious atonement? I say yes, she says no. But it is mainly a question of degree. She says that the ignorant people must suffer for their ignorance. I suppose that they do not have to pay the full penalty. There are extenuating circumstances having to do self-concealment and self-revelation. Louise is anti-messianic. To me, that seems to come from vindictiveness.

[4/24]

I should also point out Zep's [blog](#). The battle of the blogs is heating up. Goody!

Back to Montana:

A defining incident between us was in 6/91, previously mentioned, when we both became entrained for a few days in a borderline psychosis. We came out with diametric interpretations: me toward pronoia, she toward paranoia. That marked the beginnings of phenomenology and ufology for both of us. She follows the Greer conspiracy line; I follow the aquarium conspiracy line. The added fact for her is that there can be no remission for our sins committed in ignorance. I am blue in the face from trying to explain about the self-concealing creator. It is precisely the Creator who is ultimately responsible for our materialist inspired ignorance. That is just the veil of nature, not penetrable by an analytic science. There can be no creation without separation. Thus our existential angst and all the depravity that goes with it. But I don't know of a single modern who has been able to take on-board the geo-anthropocentrism of the BPWH. Once thrown into Pascal's abyss of space&time, only by the grace of a higher reasoning may we again find ourselves and reclaim our souls. If the Aquarium cannot be a focal channel of that grace, then someone else will, and sooner, not later. It's us or rust. It may look like a Tippecanoe, but do you wish to gamble that an Ocean Liner waits around the bend. This is just the prime directive row boat. Grab an oar.

Back to the Rome connection:

Take a look at [Michael vs. Steven](#). Michael is clearly hewing closer to the Balducci line, and closer to the phenomenology. Steve takes the New Age line that was aptly portrayed in the early sequence of Independence Day. Recall the fate of those poor peacenik hippies. Where does this put the Balduccians concerning the exopolitics of the City within the City? Is Pope Benedict afraid of John Negroponte? Is the Vatican once again going to take the side of the forces of darkness? Where is the one whistleblower in the Church? Salla laid down the gauntlet to the Aquarium, when my phone call to Ed Komarek at their Hawaiian conference resulted in his being purged from their board. I kid you not! Scott Jones intercepted the call.

Clearly the Aquarium represents the A/C, aX Ishmael, NWO/CIA initiative, and Michael is the (self-?) appointed Vatican whistleblower! Yes, the battle of the blogs experiences a global warming. Despite their philosophic and personal antipathies, we do note a marriage of convenience between Exopolitics and the Disclosure Project, via Paul Hellyer and others. All the better to defend against their common foe, the Fish Tank. When Michael and Steven finally decide that they must take us on in public, that will be the final chapter in this saga. They will both have to follow in the footsteps of RU. Welcome to the R&D tar-baby.

Michael, however, is finally forced to adhere to Exo-political hypothesis rather than the Ultra-political hypothesis. Why not the UTH? Should that not be the preferred Vatican position? Did they burn Giordano Bruno for naught? No. Monsignor Corrado does nearly follow the BPWH/UTH hypotheses. If Michael were to take that tack, he would all too soon fall into our ratiocinative/tender trap. This avoidance of the UTH will buy the PtB/Vatican only a few months further delay of the Passover Plot. Spend it wisely, boys!

I think I'd have to admit that the Greer hypothesis is more rational in the ETH context than is the Exopolitical/Sarfatti/Mixed-Bag hypothesis. The M-BH only stands up in the UTH context. Isn't Michael smart enough to realize this? I suspect he is, but is toeing the ETH line in keeping with the PtB/Vatican strategy of pushing the ETH as long as possible. Balducci quietly espouses the UTH/theistic line to keep the faithful in line. This double ploy on the part of the PtB/V will work only on these margins. Once the light begins to shine into these recesses, these creepy crawly things will all be running for cover. Are the RU boys smart enough to see through these ploys? Not real sure about that. It's all about agenda vs. reason driven discourse and 'investigation'. The debunkers have the luxury of hedging every hypothesis. That is the analytic ploy. If there exists a larger truth, it will never be uncovered in that piecemeal fashion. Truth is not an agenda item for RU. All they need to do is effectively blow the whistle on R&D. The rest will take care of itself.

And this from Ryan on [RU](#):

However the elephant remains in the room. Our challenge, or better-yet Caryn's challenge, to Ron remains unmet. All of these people observe these confirmed truths outlined above - that Ron writes these things, and says these things, to a man who is at least somewhat mentally ill. The question, "Why?", remains unanswered. And Ron continues to look more and more silly in not providing everyone who is staring at this huge elephant in the room, somewhat of a more reasonable answer.

Do we hear that whistle blowing? I might need a hearing-aid. Now what? Sounds like a dead-end. Is this the last word from RU? Do we shrug our shoulders and walk away? What will it take to make this tiny pot of ambiguity boil over into a more general alarm? Hmmm.... Must be beyond my pay grade. They'll have to find a media outlet. Does Gary B have the answer? Perhaps they should try to light a fire under Michael S. We let it alone and see if it festers. DC is rather well inoculated against the R&D mimetic virus. They'll have to go out to the hustings. The folks in the hinterlands are not likely to comprehend this insider 'joke'.

Do we have to dredge up 9/11 again? Where is Paul Bennewitz when we need him? Will the Doty movie help to move this mountain of indifference? Someone will have to do a very clever, man bites dog, kind of write-up.

[4/26]

This from the Seinu/TC thread on OM, referring to the aquarium:

The names mentioned above and their side-kicks are in a dream world to believe they are the chosen ones. Do they not understand others are pulling the strings to make them dance?!! That is why we have taken the other path, as it leads to the puppet masters (we are closing in on the first - over seas).

Chris was saying that he saw a positive reference, but this appears definitive. DF said that TC decided to bail out of OM after the RP/CI convo. We understand that RU is investigating the TC/Bren connex.

Mind you, I suspect this is mostly superficial squabbling, just to stir the pot. PtB/V must have signed on long ago, or we wouldn't still be here. I'll stick with the above analysis of these petty politics. Each of the big players has its own proxies in the ufo arena. Just a little pushing and shoving.

Some folks are pushing to activate CoR25 again. I'm saying I don't wish to keep screwing around. It's about time to nail this mother, don't ya think?

[4/27]

There is the problem of promiscuity in the field of disclosure, as in all fields. It is the problem of establishing value and authenticity. Otherwise there will only be false flags from here to KC.

This is not just an aquarium problem; it is your problem and God's problem. On the one hand we have Deus Absconditus, on the other we have everyone and their sister. Yes, there will have to be more than a little chaff to protect the payload. In that department we are not wanting. Folks know that I do reach out. They must also know that I eschew promiscuity. We must all keep our powder dry.

There must be evaluation and revaluation every step of the way. Thus can priorities be established. Thus can thresholds be designated. There cannot be playgrounds without fences. There cannot be a circus without rings; not a play without a stage and a stage door. All the world is a stage. BUT his-Story is Metanarrative, and, be there such, it can have only one script. The aquarium is here for one purpose: to inaugurate the composition of that Script, retrospectively and prospectively. All else is cacophony. There will be many writers, but one Story.

That Story will be someone's Vision, and everyone's Guide. You are invited to put your shoulder to this wheel. There will be no kudos; the only prize is Sophie. We could all do a lot worse.

I have reread James Gardner's [The Intelligent Universe: AI, ET and the Emerging Mind of the Cosmos](#) (2007). If only he would take his Ritalin, he might get somewhere. He is like a kid in a candy store. And he will only touch one kind of candy, that kind invented by card carrying Physicists. That is the problem that amateurs have when they try to impress the Pros. They get bent out of shape, and end up as lap dogs.

Here is a non-physicalist approach to the Anthropic problem: [A New Theory of the Universe: Biocentrism](#) builds on quantum physics by putting life into the equation -- by Robert [Lanza](#) (4/2007). I'll give it a look.....

Things are definitely heating up on the Anthropic front, especially since the Physicists have so manifestly fumbled this ball.

[4/28]

Yes, it is very instructive to contrast Lanza and Gardner. Lanza takes the Physicists to task, speaking with all the biological authority he can muster, yet, even he gets hung up on the quantum, in his last gasps. Physicalism is due to take a great tumble, the greatest intellectual tumble taken by any profession, ever. It will not be pretty, but their intellectual arrogance to-date has been even less pretty. *Hasta la vista, Babies!* Take your Bomb and shove it, to paraphrase Allen Ginsberg.

Am I bitter? Do I kick the Sleeping Dogs of Materialism? Did they ever kick me? They were the intellectual hand that fed the dream of my youth. And then I awoke and took a stroll, right out the front door of Palmer Hall, their citadel. No hard feelings, guys. Just some last minute butterflies. Just a little finger exercise over here.

The Quantum is not the problem, nor the solution: it is a significant one of many symptoms of the falsity of materialism. Get over it, everybody.

I have still not heard back from Kit, despite my leaving another message yesterday, at Ron's prompting. Ron still has his double ear infection, first in ten years, and he wanted Kit to prescribe anti-biotic eardrops for him. Viral memes, anyone? He had already sent an email to that effect, but wanted me to underline his request. He must have gotten an earful. Both of us also have requested Kit to participate in an online discussion about R&D. Now, I did not remember to ask Ron about Kit's suggestion of an intermediary to relay Ron's approval for his being nailed in this revisitation of Operation Bennewitz. But, nonetheless, is Kit exercising a pocket veto over Ron's 'necktie' party? We should find out in the next couple of days. I sure can't go to the party without him.

In the meantime there is likely to be a follow-up interview in OM, focused on the BPWH. There was a bit of a communication glitch yesterday when a text from DF impacted the domestic tranquility, resulting in further clampdown. So it goes..... Security is tight. Speaking of which, Richard opined about water-skiing on Lake Placid. Does he know anything the rest of us don't?

In the same issue of the *Scholar* there is an article by Robert [Orsi](#), 'When $2+2 = 5$ '. He explores the passion of the Passion, i.e. the politics of transubstantiation: this being the underpinning of the Hundred Years War: the problem of the empty Cross, etc....etc. *Il Papa* wins that argument, IMHO, against every other metaphysic in the market. Am I just kissing ass, er....ring? And so what? We are the World?? No, my friends, we are the Body! No way around it. No shortcuts, save vicarious atonement. How do we

know that? Salvation can only be collective. Even Karl Marx had this one nailed. Buddhists and Protestants argue otherwise. Hmm..... It's all about apokatastasis. The soul is an illusion, *a la* Buddhism, but Hare Krishna wins in the end. You gotta press the flesh, just ask DF. Reality is a social construct, *a la* the primordial version of pokatok. End runs get you nowhere, fast. It is harder than for a camel to pass through the eye of a needle. This is precisely why the UTs beat a path to our doorstep, with their proctoscopes. God is a circle whose center is everywhere? Not quite. Agape is the center. Sophia is not incoherent. That is the Good. That is the BPW. Like it or lump it; you'll look funny without it.

Protestants, Islamists and Physicists have a lot in common. They all abjure the Biocosm. Get over it. Get used to it. Heaven is no abstraction. Neither is Hell. That is not a threat; that is The Promise. There is no other. Seventy-two virgins is small potatoes. Folks are dying to get there, but, hey, look around before you leap. Kick a tire or two, and love your neighbors, every last one of them. Just remember, there is no meaning without feeling.

[4/29]

This from [Wired](#) 3/8/07:

WN: I imagine that a lot of physicists will be rather upset by your article. How do you expect them to react?

Lanza: People are not going to be very happy with what this all means. This theory is going to invalidate their (some scientists) entire life's work. I will definitely get crucified.

We've got the scientific structure and framework incorrect. We need a theory that is internally consistent. We can't do this without creating a biological understanding of space and time. This will require restructuring science so that biology is above physics.

WN: In your article, you make the assertion that time and space do not exist. What do you mean by that?

Lanza: There is something very unusual about them. We can't put them in a marmalade jar and take them back to the lab for analysis. Space and time are forms of animal sense perception. Space and time are not objects or things -- they are forms of animal sense perception.

Thousands of articles and books have danced around the desire to toss off the current mechanical world view that has dominated Western culture for hundreds of years. While some imply that time and space may not in fact exist, this article diagrams, for the first time, such a universe -- a universe in which time and space do not exist as physical realities independent of humans and animals.

From an [MSNBC](#) posting:

"Physicists have had [a] 100 years of trying to resolve the conflicts in their foundations, and they've had no luck," Lanza said. "It's not because they're not bright. It's obviously because there's a part of the puzzle that's missing. And I think this is the answer: The answer is biology. Hopefully, if that message gets out, I think we'll be able to basically resolve the conflicts very quickly."

"The very first thing that embryonic stem cells do, without any effort at all, is that they make neurons," Lanza observed. "They are assembling basically into the fundamental structures that are the building blocks of reality. ... If you look at embryonic stem cells, they can do anything - every cell of the body - but what they do, and every scientist who has studied this will tell you, is they make neurons. All the other cell types are a lot more problematic, they require more signaling. But this is what they do on their own without any external signals. I find that interesting, and I don't think necessarily it's an accident."

Now for the [Scholar](#) article:

The urgent and primary questions of the universe have been undertaken by those physicists who are trying to explain the origins of everything with grand unified theories. But as exciting as these theories are, they are an evasion, if not a reversal, of the central mystery of knowledge: that the laws of the world were somehow created to produce the observer. And more important than this, that the observer in a significant sense creates reality and not the other way around. Recognition of this insight leads to a single theory that unifies our understanding of the world.

All of this makes sense from a biocentric perspective: time is the *inner* form of animal sense that animates events—the *still* frames—of the spatial world. The mind animates the world like the motor and gears of a projector. Each weaves a series of still pictures into an order, into the "current" of life. Motion is created in our minds by running "film cells" together. Remember that everything you perceive, even this page, is being reconstructed inside your head. It's happening to you right now. All of experience is an organized whirl of information in your brain.

Twenty-five hundred years later, the Zeno arrow paradox finally makes sense. The Eleatic school of philosophy, which Zeno brilliantly defended, was right. So was Heisenberg when he said, "A path comes into existence only when you observe it." There is neither time nor motion without life. Reality is not "there" with definite properties waiting to be discovered but actually comes into being depending upon the actions of the observer.

The late Heinz Pagels once commented: "If you deny the objectivity of the world unless you observe it and are conscious of it, then you end up with solipsism—the belief that your consciousness is the only one." Indeed, I once had one of my articles challenged by a reader who took this exact position. "I would like to ask Robert Lanza," he wrote, "whether he feels the world will continue to exist after the death of his consciousness. If not, it'll be hard luck for all of us should we outlive him" (*New Scientist*, 1991).

What I would question, with respect to solipsism, is the assumption that our individual separateness is an absolute reality. Bell's experiment implies the existence of linkages that transcend our ordinary way of thinking. An old Hindu poem says, "Know in thyself and all one self-same soul; banish the dream that sunders part from whole." If time is only a stubbornly persistent illusion, as we have seen, then the same can be said about space. The distinction between here and there is also not an absolute reality. Without consciousness, we can take any person as our new frame of reference. It is not my consciousness or yours alone, but ours. That's the new solipsism the experiments mandate. The theorist Bernard d'Espagnat, a collaborator of Niels Bohr and Enrico Fermi, has said that "non-separability is now one of the most certain general concepts in physics."

You may question whether the brain can really create physical reality. However, remember that dreams and schizophrenia (consider the movie *A Beautiful Mind*) prove the capacity of the mind to construct a spatial-temporal reality as real as the one you are experiencing now. The visions and sounds schizophrenic patients see and hear are just as real to them as this page or the chair you're sitting on.

Physical reality begins and ends with the animal observer. All other times and places, all other objects and events are products of the imagination, and serve only to unite knowledge into a logical whole. We are pleased with such books as Newton's Principia, or Darwin's Origin of Species. But they instill a complacency in the reader. Darwin spoke of the possibility that life emerged from inorganic matter in some "warm little pond." Trying to trace life down through simpler stages is one thing, but assuming it arose spontaneously from nonliving matter wants for the rigor and attention of the quantum theorist.

Space and time, not proteins and neurons, hold the answer to the problem of consciousness. When we consider the nerve impulses entering the brain, we realize that they are not woven together automatically, any more than the information is inside a computer. Our thoughts have an order, not of themselves, but because the mind generates the spatio-temporal relationships involved in every experience. We can never have any experience that does not conform to these relationships, for they are the modes of animal logic that mold sensations into objects. It would be erroneous, therefore, to conceive of the mind as existing in space and time before this process, as existing in the circuitry of the brain before the understanding posits in it a spatio-temporal order. The situation, as we have seen, is like playing a CD—the information leaps into three-dimensional sound, and in that way, and in that way only, does the music indeed exist.

We are living through a profound shift in worldview, from the belief that time and space are entities in the universe to one in which time and space belong to the living. Think of all the recent book titles—The End of Science, The End of History, The End of Eternity, The End of Certainty, The End of Nature, and The End of Time. Only for a moment, while we sort out the reality that time and space do not exist, will it feel like madness.

This is OK for a start, but next he'll have to get into the phenomenology of cycles and archetypes, as in [AZO/X/QRP](#). What is important about Robert Lanza is the pragmatic gravitas that his [person](#) brings to this topic. It becomes a political phenomenon for about the first time. This is the shifting tide into which the Aquarium is about to plunge. Ron signals his readiness, apparently having received his final earful. Kit stares nervously into the abyss. Ours is not to reason 'why', Kit.

I am reading two articles: [5/2 -- got interrupted here, I think I was looking at [Timothy](#) O'Connor at Indiana U. I'll try to get back to this, asap.]

[5/2] [[a](#)]

There has been a conversation with CoR25. There was a discussion as to whether this conversation might constitute a news story. The correspondent said he would be surprised if it did rise to that level.

CoR25 said that he will confirm to whomever that there have been extensive communications between me and Ron over a number of years, and that Ron is well aware of my bias toward eschatology of the traditional kind.

I have had discussions with OM and RU, and they are prepared to make the case that a confirmable R&D show should rise to the level of legitimate news. Well, OM is so prepared. We'll have to see about RU. They are welcome to call CoR25.

CoR25 was surprised that the R&D show had not already been publicly confirmed. I contended that it had not been so confirmed, and he readily consented to be the official confirmer of the R&D show.

Any questions?

I then called Ron. He did not indicate that he had any problem with this 'small' additional step. I don't recall that we discussed whether this should rise to the level of a legitimate news story.

[5/3]

There have been postings on OM, RU and Starstream relative to the above. I plan to meet with GR this pm to obtain his expert opinion about a possible news story. Also I expect to be talking to John Lundberg about his documentary. On Saturday there should be another interview with OM, focusing on the BPWH.

The ideal position for the Aquarium would be to arrange for two or three news outlets that could be activated within two or three days of our final decision. So, yes, I would hope to be consulted by CoR25 before his speaking positively with a credentialed reporter on this topic. If we continue moving as above, then the increased Internet chatter should become news in itself within a few weeks. We might only wish to slightly preempt that spontaneous event.

Then we have the issue of what hereabouts might rise to the level of newsworthiness. This from RU:

What we were trying to convey to you last night, Dan, is whether something of this nature would be a little more interesting to the general public:

"Ron talks to Dan extensively about eschatology and issues related to ufology - and supports and encourages Dan positively in his online blog statements related to eschatology, ufology, and related phenomenology. Furthermore - Ron submits correspondence to Dan on various ufology issues in a supportive role, including controversial issues such as supporting Gordon Novel's RAM project both on the blog and monetarily (encouraging Dan to invest a few thousand dollars in Gordon's project), investigating Rick Doty's involvement in Serpo, and all of the other issues discussed on Dan's blog. Ron has had Dan meet with officials, members of Congress, and even foreign delegates. These activities appear, at least, to represent official, not personal, investment and interest in Dan Smith - a controversial figure in Eschatology, Ufology, and Phenomenology who [CF] has reportedly called insane and 'sick'."

That would constitute confirmation.

Most of this is untrue! Then there was this from [DE](#):

When I approached Dr CoR25 for his comments, and he offered many, his closing response was this:

"I have no clue what the "confirmation of the R&D show means"...I said I would tell ANYONE that I know Ron and Dan are friends, have talked about all manner and matter of stuff for years, they disagree vehemently [on] essentially any matter of substance, have great humor, and know each other very well: they talk often, and are very open when asked by anyone that they communicate a great deal in person, by phone, and by email, but neither knows what the other is really all about...nor do I. If THAT is the "R&D Show..." you bet: I will tell anyone THAT...good heavens I have been confirming that for many years!

"I also do not know what Dan will post, if or how he will refer to me, if it will have a spin that I either care about or would agree/disagree with...or anything else. I told Dan I trusted him to represent what I believe, and anyone who wants to confirm can. That would include any "reporter" except from Blogs and web sites...which I [do] not consider legitimate journalists...because none of them follow even the most simple or courteous Chatham House rules, much less journalistic ethics of sourcing backgrounder conversations."

So, ok, the more things change, the more they stay the same.

Now we reenter the Spin Zone:

Let me repeat my common refrain: Ron has contributed virtually nothing to the metaphysical speculations herein. Or put another way, Ron has been acting more as my handler than as my interlocutor. It is true that I have often referred to him as my 'interlocutor', simply because that sounds a bit more highbrow, less sweaty, if you will. It was WoR30 who once remarked that hubby and I were 'joined at the hip', in some sociopolitical sense of the phrase. Whatever!

From this perspective, the underlying issue here is and remains the Bennewitz/Jesus issue, not to put too fine a point on it. To be more specific, given that I came to Ron presenting symptoms of Delusions of Grandeur, it is fair to say that he has failed in his continuing attempts to cure me of those delusions. Should Ron's diligent, but futile, psychiatric interventions with me rise to the level of Newsworthiness? That would depend a lot on how some reporter might wish to spin that story.

Then this:

I will go on record confirming that I speak with Dan irregularly, am aware of Dan's interest in what he calls eschatology, and try to maintain a supportive role. In a broader sense I concur with all relevant comments by Dr. Green whose amazing skills in differential diagnosis and knowledge of current pharmaceutical products may have recently saved my hearing. That said I am concerned with the motivations of those who constantly bait Dan to make strange and public pronouncements. If you like reading Dan's Blog entries enjoy them, but enjoy them for what they are.

Yes, I am tempted, but allow me to leave the comments to others.

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4/1/07

Mirage Men (R)

or

On being careful what we wish for

or

The non-messiah does not announce that the world won't end

Rumor has it that GR is onboard with a nominal stipend. That rumor was true as of yesterday. He had a lengthy convo with CoK25. He will talk to TF (not Trout Fish) this weekend. Things should be sufficiently smoothed over with CoR25 to permit a meeting back here in the next couple of weeks. Soon after that would be a meeting with CoK. There was a previous such meeting 10 years ago. A press kit would be compiled by the end of the month to be released by mid June that would be published under a bi-byline in the Style section of the *WP*. That, at least, is one possible scenario at this point in time.

The article would be something of a segue into John's and Mark's film, *Miragemen*. There is already circulating a promo disc with about twenty minutes of Doty on Bennewitz. They had backgrounders with CoR and TF. No communication with CoK is scheduled. They also have film of Hansen, Durand and Weaver. A two hour documentary could be released on Channel 4 in July, and over here on the History Channel soon thereafter. CoK suggests that I need not be filmed therein. GR will try to cooperate with them. At the present time there is no plan for R&D to be referenced in either the film or the article. Even the article would not name names. It would all be on background.

So will the sky fall in June/July? The hope is that it won't. Will eyebrows be raised inside or outside the Beltway. Perhaps.

CoK suggests that the focus going forward should be on the persistence of the phenomenon/viral meme, rather than on the history of the visitation. Is that an acceptable substitution?? Who would'a thunk it? Chicken Little bites the dust....the Aquarium goes glub....glub.... Those eardrops must have worked wonders.

Comments? Suggestions?

Oh, yes, (R) is for the copyright, not the Rating.

BTW, somewhere in here is the inferred suggestion that were I to travel abroad, it might be prudent to assume another name. So much for the safe house! Well, which would you prefer? VLAA/SDP, here we come....

[5/6]

This from Starryeyes on [OM](#):

Do you really think something will be disclosed via a piece in the *Style Section* of the *Washington Post*? They might assign it to Joel Achenbach again... You do remember how he covered Greer's Disclosure Project testimonies after the press conference at the Nat Press Club in 02...

I knew there was a connection! The more things stay the same, the more they change. We are in good Company. There is a rumor that *Miragemen* will be released in Britain on the Fourth of July, speaking of irony.

Or not..... This from Bren at OM:

A small update - Mark Pilkington told me (today) that they are still filming and won't be ready to roll out until NEXT year! They are self-funded, which is slowing the process down, apparently.

No minor correction, this. It leaves us with our necks out wrt the timeline.

Back to Tim O'Connor: '[And This All Men Call God](#)' (2004). It is, of course, on the dry side, but he does hit the salient points.

Necessary being? Why does anything exist? Could nothing exist? Is all existence accidental? Is there possible existence? These are the basic issues of ontology. The BPWH is based on a moderate version of [mereological nihilism](#): nothing exists absolutely outside of God. But God herself is contingent upon Creation, etc. God is necessarily a dialectical being that includes Creation as an essential part (sic). There exist no proper parts. This is just a restatement of Leibniz' PSR. There are no ontological atoms. Everything hangs together, or we all hang separately, twisting in the wind.

The hairs on our heads are numbered? Well, not quite. Numbers, too, have only a contingent existence. The sandcastle has ontological precedence over the grains it contains. There exists vagueness, about the dark side of the moon, and Schrodinger's cat, etc. There exists mathematical contingency. But ontos always has precedence over chaos. Fractal 'chaos' just fills the ontological gaps, as with our blind spots. Drivers are killed everyday by what is in their blind spots. That is the hard lesson of ontology, but should that fact turn us into atomists? It should rather teach us to exercise caution. Omniscience is not something that even God could afford. There would be no room for love, no dialectic, no Creation, even. Love is nothing if not blind. Fig leaves are of the essence. As Chris Straub said to me wrt the eschaton, 'Well, Dan, I guess you'll just have to surprise us!' I try to minimize that, but even I cannot eliminate it, thank goodness. Teleology is not incompatible with mystery. It may be its ultimate Source.

[5/7]

This from JakeReason on [OM](#):

Smokey, in talking at length with Dan Smith, concerning this issue. He believes that what we would call "Disclosure" is that time in which mankind comes face-to-face with the eschaton. The global ET awareness (Disclosure) is merely the door opener. Disclosure automatically brings into view the true nature of the universe. Which then rapidly brings into collective focus our final destiny - oneness with G-d.

Dan Smith's the BPWH is the detailed description/explanation of this awakening, in which all things are past and all things become new. Dan believes everyone will eventually grasp the BPW Hypothesis. This within a generation, to perhaps a couple hundred years at most.

And so in Dan's view, the Disclosure period can be equated to the prophesied "second coming" - eschaton. And furthering that thought, the BPWH consequently reflects the "second coming".

Then Fore:

I wonder how the second coming translates into a disclosure scenario. Is it the aliens who come or the truth that they bring. Or is the second coming a sort of revelation from a body of government?

The more I look the more that I'm confused as to how two texts clash together. Wouldn't people be

disappointed if the role of the messiah never came about. What if instead we all found out that disclosure was just the revelation of old alien pals for a second time? This makes me wonder if our future is not a make or break scenario. Disclosure could break the camels back if it doesn't fulfill long standing religious beliefs.

Then Shmush:

Who's saying disclosure has begun? Dan, or is Dan saying that RP told him that it has begun?

Who is predicting the signals will get "stronger"?

I guess I'm not sold on DS yet.

While I personally don't think disclosure is happening, I will recognize the fact that there has been an increase in the amount of UFO information being made public. Also, it seems like the Media has been more apt to follow a couple of stories, UFO related.

<<I guess I'm not sold on DS yet.>> Well, that makes two of us. We have a long way to go. I'm getting old. I may not make it to the Promised Land, but I'll do my best to point the way. And, yes, there cannot fail to be a close link between Revelation and a messianic event. There must also be a close link between Revelation and Disclosure. For the sake of historical economy, why not have these delivered in one package? I would feel negligent, and even unpatriotic, were I not to attempt to model myself upon a minimalist version of such a package. It does seem that I have been invited to do so. No?

But right now, much of the reporting responsibility rests with GR. Were he to drop the ball, it could be a significant setback. He must be granted access to CoR & CoK. That is still being negotiated. We should learn more today. The fact that *Miragemen* may not be released until next year means that Gus's article would have to stand on its own. It's not clear, then, what its hook would be. R&D may be too big of a stretch, even for the *Style* section.

Back to Tim. Necessary Being is necessarily mysterious, even in its logical necessity. We should suppose that, despite its quantitative limits, it would have no qualitative limits. Obviously, there can be only one NB. Creation is an essential part of an NB. Self-Creation fits that bill. It, again, must be Singular. Thus there can be only one four-dimensional Creation, and, with moderate mereological nihilism, that Creation may have no proper parts. It must be an organic/functional unity. Thus do we have a geo/anthropocentric Creation, which fact is the essential feature of Trinitarianism, and found nowhere else. Disclosure will either confirm or deny the fact of our Singularity. Do stay tuned.

GR has spoken with TF. The hook here may have to be the briefings. BTW, *Miragemen* may actually be first released to Theaters. The signals keep switching, on a daily basis. CR on film? Another Swan? J&M still lack a storyline.

Briefings are a blast from the past; not forward leaning as CK has urged. R&D is forward leaning. What else would be? 'Open' cooperation between MASINT and VLAA/SDP? Would that require an 'act' of Congress, violating the SDP? Nothing less could fit the bill. That could be the implication of the article. Then what about CR? CK did discuss the problem of defining 'briefing', and how that definition tends to shift. J&M will only be a blast, of the PB kind. GR needs to be a bridge from past to future.

BTW, there may now be two yellow book sources: Rick and HP.

We need another word besides 'disclosure'. Implicit acknowledgment. That seems to be where we are headed. It is all a matter of degree, and it is cumulative, to a degree.

Here it is: it's all about the Internet. That is the beginning and ending of this story. Will GR buy this? This is why it is in *Style*. Yes, or no?

Then this from the OM thread:

Uncle John here: I've been trying for years to get some messages back to those controlling disclosure. So here goes, Dan Smith (DS).

I agree with DS that disclosure is much more grand than disclosing the ET interaction with earth. One could look at it as Eschatology, but in reality, nothing that continually evolves ever reaches its ultimate destiny.

Perhaps mankind will wake up to this:

Your memory and consciousness is located outside your brain in a mechanism which operates outside time and space and is located in an unknown time and space. This is much more than the Akashic records in that it is the actual memory and consciousness itself.

By control of this mechanism, individual minds can be signaled, controlled or virtualized. It is like the Matrix movies but it is reverse. In the Matrix movies, the mind is real and the scenes are virtual. In this mind mechanism, the scenes are real and the mind is virtual.

Those managing the ET situation need to understand that they are mind controlled by an ET collective, this ET collective is running the world and their plans are not in the best interest of humans or God.

Short of any other beings doing this, it seems that the destiny of humankind is to design and construct this mind mechanism. What could be greater than this? Ask not what God will do for you, ask God what you can do for God.

Sometimes I think that this whole universe is just a joke in order to get me riled up.

<<this ET collective is running the world and their plans are not in the best interest of humans or God.>>

Well, John, I don't entirely agree. The BPWH is postmodern and post-Copernican.

You need to do a little BPWH homework, and then we might be able to communicate a bit better. And I look forward to that.

John comes back:

John previously: <<this ET collective is running the world>>

Of course I don't agree that any force is completely running the world. Every being has free will to a certain degree. IMO, the ET's have been behind the major global forces that shape the world and not some lineage of rich families. The fallen angels, the illuminati, the black-ops, the masons, old European money, the big corporations and our elected government have all been postulated as the major force behind running the world instead of the ET's. What is your guess or opinion?

We all contribute to the self-creation/maintenance of the world: we humans, the UTs and God. It is we humans who do the heavy lifting. God is the conductor; the UTs play critical roles at critical times in history: the Three Magi/Visitors expedite the second coming, IMO.

John previously: <<their plans are not in the best interest of humans>>

Whoever is running the world does not care about needless human suffering. That is clear to me, although the word needless can be interpreted in many ways.

Regardless of who runs it, this is the BPW. If you disagree, John, then you assume the burden of offering a superior alternative version of history. By assuming this is the BPW, I assume the burden of rationalizing all of history. I submit that mine is the lesser burden.

John previously: <<their plans are not in the best interest of God.>>

Well like any mortal man, I can only presume the interest of God. But to me, God is love. Since I don't love to see all the needless suffering of humanity and the ravages to our environment, I assume that God doesn't either. Just my point of view and partially explains my last comment/joke.

I readily agree that God is love. I submit there is no needless suffering. It is God's version of tough love.

Gee Dan, I have no idea what postmodern and post-Copernican mean. I'm 63 years old and I quit doing homework a long time ago. I've read some of your blog and listened to some of your interviews. It seems that your blog is mainly directed at disclosure. Perhaps I have misunderstood this.

I misspoke. I should have said post-Newtonian rather than post-Copernican. This is what needs to be disclosed. This brings us back to a pre-Copernican understanding of a geo-anthropocentric world. The starry sky is part of the veil of Nature, behind which the act of Creation is hidden. This is a virtual reality, a collective dream-state, of which God is the author, conductor, hypnotist, or what have you.

[5/8]

John comes back again:

Of course humanity is doing the heavy lifting. I didn't ask you that. I'm assuming that you responded that God is the major force running the world. I doubt this. This is not what the religious texts say.

What are the UTs? Who are the Three Magi/Visitors? I can't respond to that I know not.

Let me repeat: God is the conductor, we are the orchestra. We are the co-Creators of the BPW. The UTs are the ultra-terrestrial visitors, i.e. they come from dimension X, not planet X. There exist no conventional ETs according to the BPWH. The three main visitors were EBE1,2,3 of the Core Story. They are also the Three Magi of biblical fame, prophesied out of time.

Dan, if you think that this is the BPW, then why are you bothering yourself to try to change it on your blog? How can you say you rationalize all of history when you can't even respond to all of my post? A short one at that!

Who said I'm trying to change it? I'm merely telling it like it is. Our free-will is vastly overrated in our ego-consciousness: this in accord with Freud, Jung, etc. I am merely the designated pump-primer for our ratiocinative overcoming of our historical ignorance. We awaken in a timely fashion from our slumber of materialism. As an exercise in history, we can attempt to rationalize the Holocaust.

If you feel that there is no needless suffering in the world, then you have lost some of my respect. Perhaps you hang out at the Bohemian Club where they celebrate the death of care?

I hang out in Baltimore, MD. Please give me an historical example of the suffering that you deem to have been needless.

Back to Tim. Is it possible that there could have been nothing? That strikes me as an incoherent, inchoate idea. Incoherence is something that is not knowable, and, therefore, not effectively observable. Such states of being can only exist as abstractions of our overactive imaginations. We can try to imagine

Nothingness, but it is only ever an extrapolation from the Plenum/Pleroma of our Sensorium. There is no logic that is not dialectic. All is process.

Can we not die? Could we not be lost in space? Free-will depends on the existence of paths not taken. Can such a path or such a world exist? Modal realism, like free-will, is vastly overrated. In quantum theory all paths are taken, and the BPW is the *constructive* interference of those paths, resulting in the Leibnizian PSR/PLA/BPW, etc.

Given the impossibility of sheer Nothingness, there then exists a necessary Being. Given moderate mereological nihilism, all that exists is an essential aspect of that necessary Being. There are no proper parts or atoms. Given the impossibility of Absolute Incoherence, necessary Being is coherent Being, and so we have the best possible Being as the singular necessary Being which is tantamount to the BPW. This is the BPWH. It is that simple. It is that unavoidable. That we have been able to avoid and deny this hypothesis for so long is, perhaps, the greatest mystery of existence. This historical fact is the central mystery of the Self-concealing God. Necessary Being is necessarily Self-concealing. A remarkable, but perfectly logical corollary. Yes, Virginia, there is a logic of mystery, and a mystery of logic. Hallelujah! This is part and parcel of the mystery of the self-creating Ouroboros.

How do we explain the real nausea of Sartre's Nothingness? Modern existential Angst? It was a necessary phase of our growing up. As Owen Barfield would say, it was the necessary psychic discontinuity or discombobulation between our Original and Final participations. It was our teenage angst. Think James Dean! It is being played out daily on the streets of Baghdad. It is the Black Flag of Nihilism. The Romance of Nothingness. The Great Attractor of a Chaotic System. The Great Illusion within our Great Illusion, i.e. our vaunted separation from God.

Here is a [quote](#):

The conclusion to which the foregoing argumentation points is that, owing to the mereological complexity/diversity of the natural world, on the one hand, and the constraints implied by the very notion of necessary being, on the other, a necessary being cannot be right in the thicket of natural-worldly things, as the friend of Spinoza would have it. It must be transcendent. Although some of the details of the route we've pursued are novel, the upshot should not be entirely surprising, given the tradition of metaphysical reflection stemming all the way back to Parmenides. For when necessary being has been conceived as immanent to the universe, it has invariably involved the supposition that the world is radically different from that which it appears to be. I have argued that this move cannot be sustained, given only the minimal assumption of the compositional and causal nature of the universe.

I guess I must be a Spinozist due to the pantheist tendencies of my theism. Conventional theism is highly conflicted concerning the immanence and transcendence of the Creator. It is the transcendental or deistic account of the Creator that made room for scientific inquiry. The early scientists were simply Deists. This *felix culpa* opened the door to a mechanistic, dualistic world view. The potential for coherence became lost in the limitations of the machine. It was great for the forced coherence of industrial development, not so great for our spiritual development. With Disclosure, the spirit has much catching up to do.

Back to John:

Overpopulation, hunger, poor health, high death rates and war are examples of needless human suffering where these problems could be fixed if our collective governments gave a damn. They don't, although they appear to be trying in order to put on a good show.

The problems you mention are mainly a result of our ignorance. The BPWH places a high value on ignorance. Ignorance is the cost of Creation. Creation cannot occur without a forced separation between creature and Creator. The measure of the separation is the measure of our ignorance. That is the most basic trade-off that we creatures must bear. Is Creation worth the price of ignorance? I submit that it is worth the price, many times over. I don't imagine that any sane individual would disagree.

I see that Smokey, also of OM, is not having a good day. He lashes out against the reasoned hope of the BPWH. What is the psychology of cynicism? What is the cure? Cynicism is a defense against the slings and arrows of daily existence. Cynicism is the dark side of hope and faith, no matter how reasoned they may be. CoK is a fraud. Dan Smith is a sucker. There is an implicit challenge to prove the cynic wrong. The challenge would not be made if there were no doubt about it. Smokey would not be here, if he harbored no doubts about his cynical posturing. His cynicism is inherent in the legacy of our scientific materialism. I am not here, however, to minister to the those who are not willing to make an effort to transcend the limitations of modern culture. I have no time for those who prefer to curse the darkness. Smokey will have to find another sucker.

[5/9]

Convo w/ CK yesterday was noncommittal. CR is being bashful. With the film on hold, a pre-primary disclosure would then have to come from our side. Playing the PB card would not be easy. I could support it, but I cannot be in front of that. Remember, I'm supposed to be a victim. We are all walking a fine line here. We can push the envelope, but we don't want to tear it.

I went to hear Al Gore give his talk at a UMBC last night. I tried to ascertain if he might have been briefed, just by listening to the undertones of his alarums. I could not catch the hint of a subtext. Nonetheless, the idea of a global and alarming paradigm shift is in the right ballpark, wouldn't you think.

Another convo, and a bit more upbeat. And so it goes.... Not only are there at least two Doty's, there are now two Col. Weavers, but I should have known.

Back to Uncle John:

I like the way you put that. One of my favorite sayings is from a Buddhist when asked why he felt bad, "Stupidity leads to love."

There are four elements I'm perceiving about ignorance.

1 - Lack of knowledge of the facts to solve the problems at hand and making choices which maximize one's life.

2 - Having the best methods to select the right facts to be applied in a situation. Who to listen to?

3 - Not caring what the facts are. One of the wisest things I ever heard was the statement that people are not interested in solutions to their problems unless they can own the process of coming up with the solution.

4 - Having the facts or ideas blocked from one's mind. This is the hardest thing for one to see, but I assure you, it is real. The suppression of humanities knowledge of the truth of 911 and chemtrails are good examples.

"The measure of the separation is the measure of our ignorance." Now that is a very interesting statement, especially when ignorance is broken down the way I just did.

Evil that is interjected into our life by unseen forces is outside my discussion of ignorance but it is very real. Where does a discussion of ignorance lie when our governments are secretly ruled by hidden forces.

<<maximize one's life>> Is that why we're here? That is not even the Darwinian view. The BPW view is more like 'mission accomplished'. This is the spiritual view generally.

<<Who to listen to?>> Yes, we do have to try the spirits.

<<unless they can own the process of coming up with the solution.>> Yes, ultimately, salvation must be of us, by us, and for us.

<<Where does a discussion of ignorance lie when our governments are secretly ruled by hidden forces.>> We are all so ruled. The search for truth becomes all the more pressing.

Ultimately we are forced to trust our best informed, most coherent and innermost judgments. Simply put, we must trust the God within. What else can we trust? We must develop a healthy ego before we can appreciate our higher Self. There must be a 'breakdown of the bicameral mind' before we can hope to pass from other-direction to inner-direction. Our Final Participation must be deeply voluntary and deeply reflective. Anything less would be abortive.

If our highest truth cannot be identified with love, then we know that we must go back to the drawing board.

If you know of any cosmology that comes closer to these criteria, I want to be the next to know.

Evil revels in ignorance, but those entities can get their act together only on an *ad hoc* basis. It is always rotten at the core. It is always fly-by-night.

If there is a cover-up, the fact that it has lasted for several generations points to the fact that it cannot be simply evil.

I see that I have neglected to respond to Fore's early morning posting on OM. It is thoughtful, but not too well informed on the ins and outs of the BPWH. He does hew to a more orthodox religious view than is to be found here. My word for Fore is Apokatastasis. Until one fully groks on that, one will be most confused.

This is the one and only Planet of Choice. Did we individually choose to participate here? More or less. This is the default school for souls. If you wish to opt out, you need a good reason. The amazing thing is that even with our overrated free-will, there are no real mistakes. Like a sausage factory, everything gets used, even our squeals. Even Adolph can't be said to have made a mistake. He let himself become the fall guy in a major sub-plot, having eschatological implications. It probably could not have happened to a more deserving schlemiel. Rwanda, Darfur, etc.? Is not some of this bloodshed gratuitous? It starts becoming increasingly less gratuitous, right about now. The grace period is about over. Things quickly start getting more serious, if we are to have anything to say about it. Fun and games suddenly become much more costly for the perpetrators. Why else do you suppose there is this last-minute foot dragging?

Uncle John:

Apokatastasis: The Final Restoration of All Things.

Uncle John here: All those philosophers who wrote about Apokatastasis didn't understand that in the higher densities everything exists beyond the confines of linear time and space. Grok that Dan. There is no such thing as final in eternity!

Everything gets used, but not in a all in one solution like stuffing a sausage. Couldn't be further [from] the truth. What happens is that everything is share and unified. Each sentient being's life experience is shared and unified with others and the choice or authority [is] given to each individual soul as to who they share and unify with. As the souls get unified into soul collectives then that choice is appropriated to that soul collective. Guess what? Adolph's soul ain't going to be shared or unified with my soul until it's one of the last pieces left. Adolph ain't going to have much enjoyment in this process. He is going to

be left out in the cold, so to speak. Out there with all the other hidden rulers of humanity.

Every thought and feeling is being recorded by the mind mechanism.

And why are things changing, just about now. Perhaps because of the internet those ET's running the show are reading my reflections and are starting to awake to the major mistakes they are making. The cost of the perpetrators fun and games are beginning to stare them in the face. Death is no escape!

ETs = UTs = angels & demons. We are closer to God than the angels.

<<...ET's running the show...>> What gave you this silly idea, John? Are you an atheist?

[5/10]

Shmush on OM:

I really don't like the direction that DS is suggesting to us that Disclosure has to happen, via Eschaton. When did this happen?

What ever happened to the Gov't simply admitting that they know about "them" have had contact with "them" and that they are good/bad?

Personally, I feel like what DS is saying is, "Yes, I'm gonna die, but before I get into that, let me tell you about all the math goes into determining when it's gonna happen." Is DS an actuary or someone that can actually give us something that isn't just theoretical and rhetoric? I don't think we are "there" in determining whether or not that is the case yet, but until that happens I think I'll stick to my copy of "The Day After Roswell".

It's a long road from 'crashed disks' to eschatology. But, Uncle Sam is obligated to issue a *Caveat Emptor* to anyone wishing to proceed down that path: there is a finite probability that should we choose to start down this path, we will end up at the threshold of the Eschaton.

The need to know of a few curiosity seekers does not obligate the Gov't to arbitrarily subject humanity to the possible consequences of disclosure. Thus the sixty years of foot dragging.

The day of reckoning can be postponed only for so long. We are rapidly approaching the end of the Grace Period. This is the Final Warning prior to Disclosure: be careful what we wish for! At the outside, we will have a couple more years to grasp the possibilities. After that, it is Truth and Consequences. We will have done our humanly best to infiltrate the Message under the radar of the News Media. This is the last gasp of our preparation. Take full advantage of the short time that remains. One last tongue-in-cheek article in the *Style* section, that is the most we can reasonably hope for, at this late hour.

Please note the recent [post](#) of Greg Bishop concerning his role in *Mirage Men*.

I can't quite seem to get off the topic of [Necessary Being](#). Allow me to start from another place. It is generally assumed that $2 + 2 = 4$ is a necessary truth. But does this imply that 4 or any other numbers exist necessarily?

But wait, let's go back to the beginning: [why does anything exist](#)? Is pure non-existence even conceivable? Can we even conceive of the non-existence of particulars? Is there anything that is inconceivable? A typical example is a square circle. I humbly submit that there is no way to distinguish between a square and a circle when they are projected into a lattice world. In such a venue, square circles would be the norm. How can one conceive of that which is inconceivable? It is an empty set. Is an

empty set conceivable? Not strictly, but only by extrapolation. Notice how late in our history did the concept of zero emerge. It is not a simple concept. What about the set of married bachelors? That set might have been more obviously empty in Victorian times, but in our postmodern world, we have to stop and think about it. Absolutes are rather more difficult to come by in these latter days.

Let's go back to 4. 4 is inconceivable outside of an infinitely complex domain of math and logic. 4 simpliciter is inconceivable. It comes with a tremendous load of conceptual baggage. This is a restatement of Quine's holism.

Do doughnut holes exist? As a matter of fact, they may be purchased in most bakery stores. Is that just a play on words, or does the phrase contain a grain of metaphysical truth? The marketing success points to the latter. Then see [holes](#) and the [hole argument](#), if you think you are too smart for this.

I humbly submit that nothing is inconceivable, on both construals of that statement. So there necessarily exists something. Given something, then everything, *a la* Quine. Have I not blurred the distinction between ontology and epistemology? How does this relate to the BPWH? Is a sub-optimal world conceivable? Taking a page from QM, suboptimal paths are necessary to construct the optimal path. Nightmares form the shadow of the BPWH. The Holocaust is the reification of such a nightmare. Paradise is necessarily bordered by hells, but not by Hell. There is an ill-formed idea here, which I would prefer not to beat upon just now. Satan cannot exist, other than in the abstract, like 0. The God of love in arguably the most powerful idea of all time. The God of hate, seems little more than oxymoronic.

The purveyors of cynicism and nihilism can run, but they cannot hide. They have no place to rest their heads.

Our free-will exists only in our navigation of the shadows. As we go toward the light, our free-will becomes a mere shadow.

Smokey here:

Dan admits that he's a government operative taking instruction from that most mendacious of agencies- the CIA. That in itself ought to elevate our sense of smell. Implied in all of his absurd comments is the willful belief that 'he who controls disclosure controls human destiny.' While that proposition may contain a modicum of validity- it also contains the necessity of resistance by any means available. Lab rats and white-coats; Smith is an exquisite blending of the two- a white-coat technician with whiskers, a twitching nose, and the ass of a garbage truck.

Just this morning CK felt it necessary to remind me that I was running this (disclosure?) show. To what extent is my leg being pulled or not being pulled? The countdown to the *WP/Style* putative piece continues apace. If the train has not been derailed by then, well, we might wish to reconsider the odds. Yes? Shall we rush to judgment or to print?

[5/11]

Hi Dan,

I understand the point you are trying to make about "it's all (ultimately) good" / 'Hitler had a purpose' - thing.

HOWEVER - I predict that raising that as an example will switch 'off' the vast majority of minds you are reaching out to. And they will switch off in disgust at the thought of reconciling holocaust with some Gaiatic plan.

People simply will NOT want to take that on board. I may be wrong, but even my own reaction was - 'You've crossed the line there, Dan!' Had I not known you any better - which 99% of your readership *don't* - I would have immediately moved on from the Dan Smith version of the Eschaton. Dan, do you not think there is a certain amount of 'tact' responsibility involved in enlightenment? If your (loved one) had been raped and sodomised by some evil nut-ball and your children had been .. (.. I don't want to labour the point, so will refrain from going any further..) ..etc - would you like to read about someone else's perception of events, published as a form of 'grand cosmic plan to enlightenment / spiritual evolution'?

Did that hurt or offend you? I am truly, and honestly sorry if the analogy did, and I feel sick for even using it - but that's the point I am *trying* (perhaps tactlessly and feebly) to get across.

Enlightenment comes via tact and compassion for human understanding, not through making your audience eat shit.

With many apologies and best wishes,

Bren.

Bren,

You've got to be kidding!

Being an eschatologist has absolutely nothing to do with being tactful.

I'm not here to 'sell' the idea of the eschaton. This is not about market economics.

I'm not here to 'reach out'. I have a message to deliver, and it will be delivered.

Does the name 'Jeremiah' mean anything to you? I'm sorry it took you so long to figure this out.

I did not come here for absolution, yours or anybody else's.

If you want pabulum, look elsewhere.

<<Enlightenment comes via tact and compassion for human understanding, not through making your audience eat shit.>>

If God were not able to 'eat shit', we would certainly not be here! Ask any mother! This is precisely how we become like God. I have a much higher regard for human comprehension than, evidently, do you, Bren.

But you see the lengths to which I have to go, just to get a single point across.

Dan

Bren,

<< Jeremiah means nothing to me >> Evidently!!

<< Of course you're trying to 'sell' it. >> Is that why I also acknowledge that my mission is most likely to be perceived as that of the anti-Christ?!

<< sermons >>? If you ever catch me sermonizing, please shoot me!

<< And even a damned prophet needs a bloody audience!>> Sure, but guess what, that's not my problem. That's Ron's problem. Why the f*ck do you think I play footsie with the CIA, for Christ's sake?

Bren, if you don't wish for your forum to be involved with the Disturbing Message, then please take that up with your Board. That is not my decision to make.

Dan

Bren,

<<Are the chosen ones meant to [believe] 'Nazism was a necessary evil' - 'Rwanda genocide is Gods Will' ? God can't get it wrong? Are YOU joking?

Whether it was Hitler, Stalin or The Pope - it was not necessary for a BPW.

If that was part of God's plan, then he presumably acted against even His own will. You don't *need* suffering for a BPW, not then, not now. Show me where the hypothesis demonstrates that 'it' is needed - on such a traumatic scale. It seems you are apologising for Hitler, not God.>>

If disclosure had come 70 yrs earlier, there would have been no Nazi Germany. The Nazis were 'selling' a perversion of the Disturbing Message.

Thus could God have easily prevented the Holocaust. Instead, She decided to let the 'show' proceed.

Was that a mistake?

Dan

It was only the advent of the Nuclear Age that finally forced God's hand. Thus we see the timing and location of the 'Roswell' incident.

<<...forced God's hand.>> This is, of course, just a manner of speaking. God knew perfectly well what would happen, given U235 and human ingenuity. The Holocaust was a preemptive move on God's part. It was a necessary prelude to Disclosure, having to do with the return of the Bird Tribes, as explained previously. U235 was not a gratuitous part of Creation. It was another part of the Telos of Disclosure. It is another part of God's political leverage that is being applied even now. Don't underestimate human stubbornness. God doesn't!

From Chris:

I think you might have missed Bren's point. You are a messenger, right? And as such you do have to carefully craft your message. Whether it is with your wordsmithing or with being careful about who and what you directly reference, it is something you do all of the time.

Chris,

This is not an easy message. If I cannot speak spontaneously and from the heart, I will very quickly get tied in political knots. That would be the end of the message.

This is many, many light years from having anything to do with political correctness. Pretending otherwise would be to sabotage the message.

Folks are invited to take it or leave it. I have been doing this for too long to change my stripes now. Supposing otherwise is being dishonest.

Dan

Hi Dan,

Sorry,. I just can't see it. I guess it's a damnation of not being Christened.

Genocide is a material act, created of human will - independent of God. Not part of God's Will. - God's Trust, maybe. And Humans go against God's trust sometimes - with terrible consequence. Hitler did 'it'. There is no evidence that God was involved, is there? From the forensics I've seen, it seems the perpetrator was very much an Anti-Christian. - and therefore surely anti-best possible world.

or something like that.

Bren.

Bren,

Are you saying that God could not have prevented the Holocaust?

If it was foreseeable and preventable, God's complicity is unavoidable. She becomes a co-conspirator. There is nothing gratuitous in or about Creation. The Holocaust becomes an essential part of the BPW. No one could have done it better. The Holocaust was not just an exercise of Adolph's free-will. That truly would be a travesty. Without it, the world-experience would have been impoverished in ways that we can barely begin to imagine, but about which we can and must begin to speculate.

Dan

Dan,

It is not a matter of speaking spontaneously or from your heart. You do those things and you do them very well. I understand perfectly where you are coming from. I'm not exactly politically correct either.

The point was just the analogy itself. Very few people understood it. Bren was pointing that out to you and so am I. I know that you readily accept any and all commentary about your favorite topic so I know in the end that it is all good in that regard.

Chris

Chris,

The Holocaust is no analogy. It is our closest encounter with unmitigated evil. It is a 'calculated' challenge to our understanding of Creation, of God and of ourselves.

Until we learn the lessons of history, we are destined to repeat them. The understanding of the depths of depravity is what stands between us and Apokatastasis.

Looking the other way is not going to get us anywhere.

Dan

BTW, the answer to Starryeyes is 'no'.

[5/14]

Yesterday there was a [discussion](#) at OM that was captured in part. The second part of my interview from a week ago should be posted there today.

Back to ontology.....

Is it possible that there could have been nothing? Is it possible that there could have been no possibility? Is not possibility logically prior to actuality? Could there be actuality without possibility? Does this question not confuse epistemology with ontology? Is modality purely epistemic? That is not the consensus of the ontologists. And what about abstract objects, particularly numbers? Is it possible that there could have been no possibility of numbers? Might nothing at all have existed? It is difficult to phrase that question in a non-question-begging manner. How can it be shorn of its epistemic baggage?

Quantum Mechanics is ineluctably modal. Might there have been no QM? E&M fields can hardly be envisioned without potentials of various kinds. Physics is essentially normative and modal. It cannot be otherwise conceived. Could there be an inconceivable Physics? What is the modality of conceivability? Nothingness is an abstraction. It cannot be objectified. It is essential subjective, as per the existentialists. It is essentially a contrastive, dialectical concept. There could not be nothing without something, and therefore there cannot be Nothing *per se*. But is that the same as saying there could have been nothing? That premise is modal. How can nothingness be so haunting if it is inconceivable? How do the existentialists manage to make such a big deal of it? Clearly it is entailed in our notions of death.

What about the conscious and the unconscious? Back in the heyday of Newton, we had no concept of the UCs. Nothingness seems derivative of a Newtonian worldview. It may now be more derivative of a (non-quantum) informationalist view. The ontological status of the UCs is problematic, even for the materialist. Well, no, it is less problematic than the Cs. Might there have been a Cs without a UCs? Or vice-versa. We once presumed the former?

Materialists claim that there are no qualities, only quantities. Quantities are never directly observed, only abstracted. Only qualities may be directly sensed. If there were no qualities, there would be no epistemic, evidentiary basis for quantities. What color are our UCs memories. At what point in the act of remembering do our memories become colorized? How do they become color coded, if not retinally? As noted previously, such problems with indirect perception argue for direct perception, and thus for immaterialism.

Back to politics for the nonce. Where are we wrt to IC involvement with phenomena?

- Unlike the academy, the IC cannot afford a pall of orthodoxy wrt phenomena.
- The IC must remain vigilant wrt possible threats potentially linked to uncorrelated phenomena (UcPhen).
- Unconventional collections (UcCol) must include civilians.
- The tracking of UcPhen must proceed with minimal upset to the pall of modernist orthodoxy.
- There likely exists a 'vault' or institutional memory bank of unconventional data.
- Any such vault poses risks of unplanned disclosure.
- Thus there is likely to exist an ongoing plan of acclimation.
- There is ample evidence for such a preemptive actuality/eventuality.
- Preemption would necessarily include a protocol for containment or minimization of the social repercussions of a major paradigm shift.

Does the Aquarium protocol and history not fit rather well with the above points? Is it not what the doctor ordered?

If not this, then what is its rationale?

Physics cannot allow for the subjective side of reality. Logic cannot avoid it. The logical conundrums of Physics speak to its denial of the foundations of logic. Whitehead is the only one to attempt to treat these conundrums. His 'process philosophy' speaks to an essential vitalism. Despite his valor, it was too little and too late. There is no logical way to invert the materialist paradigm. The Telos cannot be snuck in the back door. The Force is with us, deny it though we try. The Telos cannot be an afterthought. It is forethought. It is the potency that grounds all possibility.

[5/19]

Rick Davis put the following out on the large Martinez list last night:

Men & Ladies,

Is this the final hour? Is what many have worked on for years about to unfold? Is this another prelude to a failed 1990-92 Disclosure project?

Dr Greer's May 2001 Disclosure Project was silenced, as his initiative did not meet with the approval of the PTB.

But is the [...] R & D Show the *feme fatale*? The seeding of the ovum?

I interviewed Dan Smith on Saturday May 5th, and he believes that we are on that very ledge.

IF you are even the least bit involved in Ufology/Exopolitics and don't listen to this interview . . . then you may well miss out on the Most Important Interview you have ever heard, with regards to the "planned" Disclosure process allegedly in the works.

But if Dan is mistaken, then no worry, life goes on.

Most sincerely,

Richard Davis

He posted the following to the OM forum:

All is settled at the country club now.

Back to the main menu, "Disclosure: What's REALLY going on?" . . .

Gus Russo and Dan and CoK25 have been speaking. Things have become serious so I am told, and believe. CoR25 is uncertain what to say or not. All are in a quandary, and so should be!. This is the Big Show folks. It hardly gets any bigger than this.

Will there be an article published in the Washington Post? And if so, what should or will it contain? Each word will carry weight. Each sentence will flag others of import. Each paragraph will play a part as a stanza in the grand melody.

Few will pay much attention, but those few who do, carry utmost responsibility for the conscience understanding of the populous. Max, are you listening?

Of course the Presidential Administration will discuss it. So too will those who are working on forming the next. Dan is no doubt correct in saying, "This isn't rocket science."

Do we want "the sky to fall"? I suggest CoR25 is wise in considering, we must be careful in what we ask for.

If Open Minds Forum and RU are linked in this article to be, then serious reflection is in order.

Yes, indeed.

I put a call in to CR this morning, but he is reported to have a sore throat. He spoke yesterday with me and Gus while we were having lunch at the Spring Grove psychiatric facility. I kid you not. They actually did let me back out, afterwards. I guess they missed their chance!

The aquarium PR strategy is shifting back toward the full Monty, for several reasons. It just seems that the gradualism option is being taken off the table. I knew we would come to the 'wire-service' juncture eventually, but had been hoping to postpone it for maybe a couple of months longer, in order to expand the dialog on the Internet. But the sharks are already circling. They can smell the blood in the water.

In order for there to be further dialog, there would have to be a very skilled counterpart, willing to plumb the depths of the BPWH. Rick Davis is our closest approximation to such a one, but he has his own belief system to deal with, which inhibits his ability to grapple with another. At this very late hour, it is unlikely that a more capable interlocutor is going to drop in. Chris and I will make a final effort to see if Rick can pick up the ball here, but that is putting a lot of pressure on him.

Failing that, there is less reason to hold back on the publication front. That would mean that I would advise Gus to aim for the news section, rather than the style section, and that would require the naming of names, i.e. CK and CR. Gus can see that this story is already heading to get out of our control, and that has him leaning toward the one-shot strategy.

There are three possible explanations for government involvement:

1. Counter-intelligence operation
2. close observation of a viral-meme pandemic
3. a major phenomenological problem

The best evidence for discounting the first two alternatives is just the R&D show. By focusing on CR, we would be looking only at the first two alternatives, and this would only be muddying the phenomenological waters. We would be p*ssing in our own soup, in other words. What is the point of that? So, why not lead out with R&D? It would only be a matter of a couple of weeks difference, anyway. So there you have it. Gus will have to make the final decision, and soon.

It turns out that Rick and I will make another attempt at a forum dialog about the BPWH, hopefully starting tomorrow. The dialog thread would be posted on my board at OM. We had a preliminary discussion earlier today, which I will get back to in a bit. If this dialog can move forward, this will help to relieve some of the time pressure for early publication.

Apparently, what happened on the forum was that Rick, aka JakeReason, reverted to a sectarian critique of the BPWH, along with several other posters. I believe that we have a better understanding now, that I am looking for the best possible segue into disclosure, i.e. that there should be a continuing, robust dialog concerning the strengths and weaknesses of the BPWH, from a supra-sectarian point of view.

Nonetheless, Rick and I did attempt to clarify the differences between his orthodox and my heterodox

forms of Christianity. As I understand it now, he is a pre-millennialist, i.e. Jesus comes back and then there is the Millennium of God's Kingdom. We agree on that much. That is our joint sectarian understanding.....but we both acknowledge that there are bigger fish to fry, i.e. every other sect, including Science and the Mystics.

[5/20]

What follows is a preamble to the prospective dialog between Rick and myself. The main topic is to be a continuing exposition of the BPWH under the probing questioning of Rick. As a sidebar, there will be a continuing update of the process.

The idea here is to make a last ditch effort to implement the VLAA/SDP version of disclosure. The success of this effort will be measured by the Internet traffic at the sites carrying the dialog and its possible spin-offs. If that dialog can continue to expand indefinitely, then eventually and ideally it could even supplant the need for any official disclosure. Ultimately there need only be a personal acknowledgement on the part of any requisite officials, i.e. various heads of state and ecclesiasticals.

The SDP part of the game then becomes that of minimizing the spill-over from the Internet into the mainstream news channels. This can be accomplished, in part, by granting quasi-exclusive access to the insiders to one professional chronicler of this end game of disclosure. The likely candidate for this role is GR. Already he has had several conversations with our two insiders, CR and CK. There is expected to be a deep background session with one of them in the next few days. I will not be informed as to time, place or any detailed substance of the meeting. I will be given only enough information to be able to ascertain that the process is moving forward. Any publications resulting from GR's efforts will be aimed at increasing the Internet traffic, without causing any alarm in the news rooms.

Is this not the best possible way to proceed, given even the moderate probability that the BPWH is reasonably accurate?

Meanwhile, we should note that the good folks over at RU are very much less than pleased with this prospective process. Why are they being so unreasonable about this eminently reasonable process?

- They want to be the ones to ferret out the truth by a merciless grilling of the suspects.
- They are not happy with the metaphysical/spiritual overtones of the BPWH.
- They want disclosure to be a matter of shock and awe.

They are the hungry sharks circling these aquarium waters, having caught the scent of blood. We keep a wary eye on them. Hopefully they will help us to detect any bigger, hungrier sharks, deeper in the water.

Now let's get back to where Rick and I left off on the OM forum.

I evidently put my foot in it, when I made the unnecessarily provocative remark that Jesus failed. This is, nonetheless, a critical issue for many people.

We mostly agree that Jesus intended to be some kind of savior. The disciples initially thought of him as the Messiah, and he was crucified as being a false messiah. According to traditional Judaism, the Messiah comes at the end of history to usher in God's global kingdom. The Messiah was supposed to have also been the King of the Jews, a super-duper King David, if you will, performing the requisite miracles to convince the world of his Divine Kingship. What was supposed to happen next, I don't actually know. I think there was an Old Testament version of the Rapture of Israel. I need a bible expert.

In the New Testament role of the messianic savior became reenvisioned. Somehow, Jesus would return in triumph, and it would be sooner rather than later. In the meantime he would be the personal savior of the

individual believers. Basically, he would save them from sin. More generally he would redeem the world from the Fall of Adam, i.e. restore Creation.

At this point, the BPWH steps in to provide a new understanding of the Salvation Economy.

The nature of this Economy turns out to be integral to the cosmology. We start out by taking the point of view of the Creator. Suppose we wanted to create a world. What would be the best way to go about it? What would be the optimal criteria for a Creation?

There are two basic options: the theistic or the deistic modes, or maximal vs. minimal interaction. Should this even be an issue? What is the point of a darned creation if God doesn't get to push the buttons in some maximally entertaining interactive fashion? Isn't this the ultimate Video Game: the Game to end all Games? Creation is not meant to be a spectator sport.

Ok, so just how interactive can we make it? We can make it Ultimately Interactive! This is just the ouroboric, bootstrap model of the self-creating cosmos. You just can't get anymore interactive than that!

Is it too interactive? What it does is almost completely blur the distinction between creatures and Creator. There is a nearly continuous Great Chain of Being. This is actually a form of transhumanism, but without the evolutionary time line. It is actually atemporal in an important teleological sense.

The built-in teleology of the ouroboric cosmos, provides God and us with the best of all possible worlds. God gets to be both omniscient/omnipotent and to take the part of any creature at any time. And guess what? We get to do the same: the ultimate in shape-shifting. Just ask any mystic/shaman.

But then we have a big issue. Is there not a cosmic right-to-life? If one Creation is good, wouldn't two be even better? Hmmm.... That is basically what the pantheists believe: creation is an infinite loop. It is like the Inflationary Model of creation: all possible worlds exist simultaneously in some hyper-space.

But theists have never been particularly warm to such profligacy? Well, they did warm up Giordano Bruno to the point of his combustion! It is as if we were the cosmic version of the Catbird, pushing our competition out of the nest, in order to get the exclusive attention of the Parent. Here we are, all $\sim 10^{10}$ of us; shouldn't it be the more the merrier?

Why should monotheism imply mono-Creationism? This is where we come to the crux of the BPWH. There is just one BPW, virtually by definition. The only way to get around that logic would be to introduce polytheism, which becomes a very slippery slope toward pantheism. When God becomes redundant, God soon becomes otiose, which is not good for either the Creator or the creatures. *Note bene* the degree to which pantheism ultimately devalues creation. The only purpose of the creatures is to get off this Wheel of Illusion as soon as possible.

The point of Monotheism is that we are not God's spawn. We are God's children, all 10^{10} of us. Only thus are we all responsible for each other and to the one and only God. This is the only way to maintain the total interactivity. When you pull out the stops on creation, it loses all value and coherence. It just becomes one darned thing after another. With monotheism we go for quality, not quantity. It just so happens that 10^{10} is the best possible number of souls. That's us, folks! We and God are the Best Possible combo-plate. We are one Big Family. Would we have it any other way? Only thus do we obtain the total interactivity of Creation.

Now I have to run to the baseball game. It's not bad, for a spectator sport! Go, O's, and ain't the beer cold!

It's been almost a month since my last posting here on the blog. In the meantime I've been hanging out over at the OM and RU forums.

We, R&D, seem to be coming to the end of a 5 month activity cycle that began with CK announcing a 'repositioning' back in January, and culminating with the posting of Gus's article, 'The Real 'X-Files': Is Uncle Sam a Closet UFOlogist?' on Tuesday.

The highlight of the article was Gus's interview with CR, which happened a couple of weeks ago. CR evinced a nervousness about that interview, which did contain some provocative references to his interactions with other officials, as previously noted here. CK's nervousness was the sign that any prospect of a disclosure party was off the table. The interview was played down, with the exception of CR's diagnosis of mental instability, particularly on the part of 'fully involved' ufologists.

Sorry, folks, the party's over!

What now, my friends?

Was disclosure ever even a prospect in these past months? Was there any rhyme or reason for this latest fire-drill? We're not likely to ever know the answers.

Where does this leave the BPWH? The upshot of CK's bout of 'nervousness' is that my blogging of it is most like to be confined here for the foreseeable future. It was an uphill struggle to sell the BPWH to ufologists. I'll doubt that I'll have a better shot at it than what was provided in the past few months. The prospect of any better audience is dim at this point.

Am I giving up too easily? I'm not entirely giving up, simply retrenching. Perhaps it is time to let someone else try their hand at an R&D-type show.

How close did I come to even getting one person to seriously consider the BPWH? I may never know. There was a definite problem with an already limited attention span being further attenuated by the radical nature of the hypothesis itself. As I strongly suspected almost 25 years ago, it would take nearly the equivalent of a Presidential Decree to have any serious attention given to the BPWH.

My last effort at OMF was to convey the idea that the BPW would necessarily be finite, especially in regard to the number of 'souls'. Even with this modest proposal, did I not only encounter surprise, but even downright hostility. And in none of those reactions was I even able to find a toe-hold for a further discussion. And I still don't get it?

I simply don't understand the thickness of the stonewall that separates the modern mind from even the mildest aspect of pre-modern philosophy. I'm doubting that even a Presidential Decree would make a dent in that wall. Quite possibly it is because I underestimate the magnitude of the impression that Sophia made upon me, so I don't appreciate how much is required to move a person to think outside the box of materialism and dualism.

The modern mind simply cannot conceive of a Theo-centric cosmos.

[6/15]

The present day evangelicals are not pre-modern. They are part mystic, part dualist, and mostly incoherent. The first and only time that the Church dabbled with coherence was when it took up Thomism in the Middle Ages. Yes, there is a neo-scholastic revival, but it is too much wedded to its traditional

forms and arbitrary distinctions to be able to compete effectively against postmodernism, or even to make a significant dent therein. Coherence, per se, is no longer an objective. Neo-Thomism remains a chapter in the history of philosophy.

Theo-centrism is not the primary problem of the BPWH. The problem is the very idea of self-containment. Quantitative infinitude is just too alluring. Folks have trouble seeing quantity as a metaphor for quality, especially in this context. The far frontier is no longer out there.....it is in here. Many find that notion claustrophobic, probably as a hang-over from the excessive psychologism of modernity.

People don't understand that an infinitude of potency is much more to be desired than is an infinitude of actuality. In fact, the one seems logically incompatible with the other.

It is just the potency of the Present, that is foundation of reality. And how does that potency conflict with our teleology? It has to do with the immanence of the eschaton. There is the bumper sticker admonition that we not 'immanentize the eschaton', this being the present fear of the fundamentalists. But, to a large degree, that is what the BPWH is about. Yes, we are about the internalizing of the eschaton.

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5/5/07

Xmas Surprise

A couple of days ago, Tim Russert popped the UFO question to Kucinich and Obama. This was an unprecedented campaign event, and is at least as indicative of our timeline as the #27 release. Given what we already know, it would stretch credulity to suppose this was not staged. Kucinich recounted his spiritual reaction to his encounter. Barack blew it off. The previous week a small boy had asked Rudy if he could protect us from the ETs. Even that question was likely to have been vetted.

I suggest it would be prudent for some of us to prepare for the next Victor release. There is a target date for January, with the suggestion that it might be put out in time for Xmas.

I have registered strong skepticism about #27 on OM. I have then come under heavy pressure to keep my criticisms muted. The possible strategies outlined below are my considered response to this pressure.

I will give #27 a pass, more or less, and now start preparing for Xmas #28. If #28 does not meet my minimum metaphysical/spiritual requirements, then I consider it both my national and cosmic duty to register a strong protest, especially considering the proposed date. The first option to consider would be a high-profile act of civil-disobedience, such as 'crashing' the gate at the White House, given that an appropriate team can be assembled, it being understood that the others would be present only as witnesses. The pros and cons of such a move need to be discussed.

It could well be argued that if I were to attempt anything less, I would be shirking my own obligations.

Another move would be to turn up the heat on the alleged and surmised sources/conduits of the inadequate information. In particular we would go after CK, CR and Hal. This would likely take the form of extended discussions about them and their roles, taking place mainly on Victor's list.

The purpose of these protests is to emphasize the obvious imbalance in the information being presented, imbalance in regard to its total lack of spiritual content.

Another approach would be to keep the discussion contained mainly to my section at OM. If that became shut down, I would then shift the focus to another public, and probably physical, venue.

So much for the formalities, let's get back to the substance, namely, the alleged imbalance.

As Dennis Kucinich's response indicates above, it is widely understood that these encounters, more often than not, have a lasting spiritual impact on the individual. As stated in #27, a prime excuse for the cover-up is the expected disruptive impact that it would have on Religion. Despite that caveat, this subject was never otherwise broached in this lengthy, wide-ranging alleged 'briefing'. It is widely suspected that Billy Graham has been involved in these briefings for every President under his tenure as the de facto WH chaplain. One piece of evidence for this is his book on this topic.

What should be crystal clear to any but the most casual observer is that disclosure is coming in stages. How many stages? I suggest that logically there can only be two:

1. Physical
2. Metaphysical

The physical has come with these two main 'Serpo' releases: Serpo proper, and now the breifings. How much longer can we stay with this physical layer of this disclosure onion? I'm suggesting that it is not an onion, but rather an avocado, with a large core. Or how about an enchilada with the meat on the inside?

I doubt that this guise of pure physicalism, in the briefing context, can be sustained beyond this first shot. Especially not if some troops can be rallied to raise systematic and sustained objections to this blind-spot in the information. If the disclosure team had wanted to avoid this looming confrontation with the other side of this story, they would have salted this release with more in the way of token religious concerns. But nada!

I can only interpret this obvious neglect as an intentional provocation, even meant to be a red flag, to all of us who are not totally 'left-brained' about these phenomena.

This deliberate provocation, plus the timing of the next release, should be a fair warning that the next release will be addressing this issue. But how will that look? These briefings are supposed to be in a natural sequence. It will look strange, indeed, if suddenly the religious issue gets inserted in a later briefing, without a proper segue from this first briefing. The whole sequence will then appear even more contrived than even this first one, just on the face of it. Perhaps that is the intent, to underscore that we are dealing with an enchilada here. We then cannot fail to comprehend the shape of the whole enchilada, if you will.

Lets look at the circumstantial religious context of the cover-up. There are two given aspects. The first that was brought to my attention by CK was the Scientology connection. This pertained particularly to CR and HP. It is widely known and reported that Scientology has gone to considerable lengths to infiltrate key segments of our social order, notably Hollywood and the USG. Their infiltration of the IRS led to several arrests. The SRI remote viewing program was basically a Scientology operation, as near as I can make out. Ingo, HP and CR were members. HP was a high level operative. CK has raised the issue as to whether the initial contact between CR & HP was mediated through the Church. The basic teaching of the Church is focused on the ET/UT presence. Hubbard was closely involved with the Crowleyans at JPL, notably Parsons.

CR has told me that he has a shelf-full of books on the Illuminati. I get the strong impression that this represents the core of his concerns about the phenomena, and provides his rationale for wanting to sustain the cover-up. His key role, along with HP, in the Serpo releases represents their rearguard action in this disinformation layer of the process. Are they being blindsided by the two stage process noted above? I believe they are under the impression that this physicalist cover can be maintained for at least a few more years. I suggest they reexamine these tea-leaves.

But, yes, there is another, deeper layer to this religious presence among the insiders. This was never actually pointed out to me, nor did I attempt to discuss it with CK. What we discuss are the superficialities, Scientology being the case in point.

The folks that he has introduced me to are hard-core Xians. It does not take much effort on my part to suss that out. Opus Dei is one prominent example. My Navy contacts have been more on the Protestant side. Two of the major players in the Aviary met in an evangelical church in Dayton.

As I've discussed previously, once there is a recognition of any metaphysical content to these phenomena, the Xians are sure to be sensitive to the point of paranoia about a demonic, anti-X aspect of it. Just take a look at the 200+ pages of VLAA discussion here at OM.

If you mix greed and secrecy with the metaphysical, you have a sure-fire recipe for unadulterated Evil. The standard rationale for the cover-up is that the PtB have negotiated a bargain with the bad ETs, i.e. the Devil. For just how long would the hard-core Xians tolerate such a bargain? Would they not be the very first to blow the whistle? Now add to that the R&D messy antics, and, as you have seen right here, the Xians are shouting bloody murder! On the other hand, given their firm allegiance, these same Xians would provide the most logical core for any sustained cover.

This is not rocket science. This is just political common sense taken to its most basic level. Anybody who cannot read these signs and add 1 + 1 is simply in a state of denial

In the buildup to the Xmas surprise, I just need to keep expanding and expounding upon these points. If the pall of physicalist orthodoxy is sustained in the Serpo section, I will be highly disappointed. We will need to confront the ring-leaders with the illogic of their positions. That some may have ulterior motives, has not been lost on me. It is possible that Serpo and Dan can be two ships passing here in the night. That makes for a strange spectacle, indeed!

Apropos the above, a source of mine has just forwarded the following: [a]

http://www.scientificexploration.org/jse/articles/pdf/13.1_kress.pdf

Ken Kress CIA Afterword added to original STUDIES IN INTELLIGENCE article

QUOTE:

"Consider the second assertion that the motives of psychics clashed with mine and taught me, too late, to be very wary of psychics. In the late 1970s, several years after the project was terminated, I got a secure line call from a person who identified himself as an FBI agent. He suggested that I should be prepared for a spate of publicity about the remote viewings of Pat Price. Pat had died a few years before and I was surprised that somebody had leaked information about these defunct activities.

The FBI agent proceeded to explain that Pat Price was a member of an organization that was recently raided for documents indicative of illegal activity. The organization was vigorously resisting the government investigation but the raid produced hundreds of files and papers that supported the government's allegations. These documents were now in the public domain as part of the discovery process in the legal proceedings.

One such file included debriefings of Pat Price about his CIA remote viewing projects. The debriefings were a detailed record of the intelligence objectives I had given Pat and results that Pat provided to me. The files revealed the meeting places as well as all the names of those present. My esteem instantly rose for my colleagues who had used first names only with all meetings with Pat! As the file made clear, Pat, who had signed an official secrecy agreement, would immediately go to his superior in the organization after sessions with me and divulge everything. As far as I know, the documents were never read by anybody who publicized them and the organization never used them."

The person who hired Pat was his fellow Scientologist, Hal Puthoff under the direct supervision of the CIA contract officer, and fellow Scientologist, Kit Green.

Can you see why CK waxes apoplectic over the counter-intelligence vulnerabilities presented by such negligence? I have heard about this more than I care to remember.

We have high confidence that Hal Puthoff is Victor's primary source and/or confidant in the long and sordid Serpo saga.

Just a few weeks ago it was stated to me that Hal was defrauding the USG. What is contained in the above is far, far more serious than the matter of simple fraud. The sanction in question is the Death Penalty.

And the Admins hereabout are scolding me for being too hard on these folks!!

If my concerns are misplaced, I am owed a detailed explanation.

11/2

With installment #27, we have reached another stage in the disclosure arena. We still have the 'Gang of

Six', now cast in a more active role, with the lead role being taken by HP. A notable change is the absence of RD. In the initial round of Serpo, almost two years ago, CK suggested that RD could be the sole perpetrator. The lone hoaxer theory has now been put to rest. In that original installment, there was no attempt to connect the plot to any known elements of the USG. With #27, the USG is front and center.

The alleged involvement of DIA personnel remains a prime ingredient. At one point in the original saga, CK very casually acknowledged such involvement, so casually that it could have been taken as facetious. But, a few weeks later he was turning every stone in attempting to establish the identity of the female officer alleged to be in contact with RD. I was told that it was a fruitless search. The fact of a serious, high-level search, followed by CK contacting RD's supervisor in the NMSP, tells us that this is not being treated as a mere prank.

If this is not a prank, what is it? For 18 months all was quiet. Now this. The considered opinion is that #27's account of a Presidential briefing is, on the face of it, a work of fiction. It would be a felony matter or high crime, were it not. But that is not the crux of this matter.

The crux of the matter is whether this piece of fiction is sanctioned, and, if so, by whom?

The first logical presumption is that this is sponsored by the Church of Scientology, or some off-shoot thereof. That organization has a unique history, MO and motivation for perpetrating such a hoax. This has been CK's frequently stated hypothesis. Does it stand up? If it did, the consequences are of sufficient magnitude to warrant an additional investigation, which could have, some time ago, put an end to this particular conspiracy.

Do the consequences rise to this level of concern? A positive answer should be a no-brainer, given the well-known history of multiple intelligence concerns relative to the phenomenological problem. In case that problem were to suddenly expand, for whatever reason, there would be much interest in preempting any groups who were clandestinely preparing to exploit that situation.

Another point in this regard is that if this were intended as a pure hoax, it could easily have been made to seem more authentic. We then have two facts. There is a real conspiracy, by folks with known government connections, involved in disseminating a mediocre piece of disinformation. These folks could have done rather better.

It's not a prank. It's not a concerted hoax. Than what?

Then it must be something sanctioned by an organization embedded in the USG, now including CK, along with CR and HP. Do just those three add up to a hill of beans? Yes and no. It is possible that CR and HP could fly under the radar. CK? No. Not with Tim Russert popping this question to Presidential candidates in prime time. May I rest my case?

On the surface of #27, there is very little substance, but when you dig into the explicit and implicit politics surrounding it, well, we have come a long way, baby!

Where does this leave us wrt Scientology? I would suggest that they are a prime ingredient in this first layer of the onion. As with outsourcing Fidel sanctions to the Mob, there would be a considerable rationale for outsourcing aspects of the cover-up to Ron's org. Just off the top, this certainly facilitates the compartmentalization. And what a group of eager beavers! I would go so far as to suggest that CK has been deliberately outing his own outsourcing as a clever way to test the security involved, all part of his established MO. Does this mean the DIA is infiltrated? Why the heck not? They are infiltrated by everyone else, why not take advantage of that fact, even encourage it for very special operations. Smoke & Mirrors.

Should we thereby revoke the death penalty for HP? Well, let's keep him on his toes.

Let's take this 'fact' and relate it back to aviary politics. With one hand, CK is 'contracting' Ron's org to perform sensitive work. With the other hand he is slapping CR and HP for being involved. I wish I were half so clever. It is just possible that CR is unaware. HP? I'm more doubtful, but he has to play along, anyway.

And what about Ron's org? Don't they wonder? Can they not sense that we are dealing with layers. There are likely to be only a couple of the top operatives, along with HP, who would have grounds for definite suspicions. They would obviously wonder where the Xians were. They would wonder about ONI, which would be a much tougher nut for them to crack. I'm confident that CR has his own suspicions, but he is pretty much left to twist in this teapot tempest. He is the aviary weather-cock. I can relate to that!

Are we still on for Xmas?

I'd give it even odds, and I don't mean for #27b. We're talkin' #27C++. How so?

All I want for Christmas is a babe in a manger. A dog in a manger won't do.

I don't care too much about the swaddling clothes, just surprise me! And maybe I can surprise you. That's my job, isn't it?

Next layer.....

What more can we do with this layer? Could there be a 27b? Without impinging or infringing on the hypothetical 27C++?

What could be useful that would not be 27C++?

We agree that there was nothing of substance in 27a. The interest was that the political content seemed to make contact with the political context. Notably that HP was acquainted with one of the players, who then is said to have contacted Victor. Is that at all believable? I'd give it a solid 50% probability. In that fact alone, we have come a long way.

What can we do to up that ante? Do we need to? You know about rising expectations. They make for a restive audience. The content could just continue to follow the Core Script. There is considerably more of that to be covered. Is that enough? It would bring increased cat-calls from this increasingly sophisticated and skeptical audience? It would constitute a backward step relative to acclimation. More names and dates could be mentioned, that would be subject to partial verification. There could be a significant plausible amendment to the Script, that would not infringe upon C++. It is hard to imagine what that might be since there are already so many emendations and variations in the Script in the public domain. It would fall on sated ears. It would have to have something of a new political dimension. Just adding more names would not make it. It's not likely to produce any live actors. That door has been shut. More names of dead people is not likely to raise the ante.

Once the acclimators decided to head down this path, they weren't leaving themselves much room to maneuver. When you start feeding a ravenous animal, you had better have sufficient food on hand. If you don't, that animal is going to come after the feeder. The feeders, in this, case are too well known. Are they being given hazard pay? They could have let this drop with Serpo proper. Now the DIA and the WH have been put on the spot.

CK had 18 months to put a stop to this nonsense, but he failed to do so. This installment escalates this problem from one of benign neglect to one of deliberate provocation. I don't think CK is stupid. I don't think he would have continued down this path without an exit strategy. We have looked for a conventional exit. We are not seeing one.

There is going to have to be something unexpected, and soon. Otherwise, acclimation comes to an unceremonious halt.

11/3

Jake takes me to task for being too hard on Hal & Co. I'm biting the hand that feeds us, he suggests. I've been biting that hand since day one. You expect me to change my stripes now? Perhaps it's my protestant nature. We get exercised when anyone interposes themselves between us and God. We like nothing more than to burn the priests. Hal reminds me of that little ditty: Boston, the home of the been and the cod, where the Cabots speak only to the Lowells, and the Lowells speak only to God. I don't think you are catholic, but you sure act that way.

Yes. I authorize the burning of Priest Hal & Co.

Yes, it is the papist sheeple who genuflect to the ETs and MJ-12. I'm cut more from the rough, puritanical cloth of Mathers and Edwards. Like it or lump it. I come from a family of regicides. Don't tempt me.

But, no, I'm not going after the small game here. Kings are a joke. God is a more worthy target at this point. Where is God, I ask?

Is God a no-show in our hour of need?

Was Ronnie going to protect us from the Devil with his SDI? Give me a break. Nancy relied more on her astrologer than Ronnie ever relied on SDI. Read your history. It was all a sham.

Ronnie wasn't educated, but he wasn't stupid either. Like every President before or since, he was God-fearing. You don't find yourself in the Bully Pulpit without wondering Who is looking over your shoulder.

Haven't you ever seen the cartoon: In Case of Emergency, Break Glass. Behind the glass is a Bible. Hey, Jake, you are the Bible pounder in this crowd. Where was the Bible in the Briefing?? Where was Billy Graham in the Briefing? Has Billy, the UFO author, not been the hand-holding confessor to every modern President?

Get real folks. This is not about green cheese and little green men. Our asses are on the line here, or we have no asses, or there is no line!

Watch the interaction between the President and his national security advisor in Independence Day. Then go back and read your precious little Briefing Document again. What a Joke! You, however, must be happy to see that Ronnie is portrayed as genuflecting to MJ-12. Georgy Porgy may genuflect to Dick C, but not our Ronnie.

It all comes down to a very simple matter: soul, soul, who's got the soul?

What percent of the Nobel Prize winners disbelieve in the soul? What percent of those disbelievers are also students of the mind-brain problem or of the paradoxes of transhumanism? Do you really think that

any one of those disbelievers would ever debate the mind-brain problem in public? For sure that no one has ever wanted to debate me on this topic. And certainly no ufologist!

If souls exist, then the visitors come here to help save our souls. If souls do not exist, then the visitors come here to eat our dinner.

But the ufologists have been so brainwashed by the SDI-type cover story, that they've got their knickers all in a bunch. They cannot think straight.

That is the NUMBER ONE question for anyone who has ever had to confront an Alien. Are we soul-brothers or are we predator and prey?

Do you nincompoops, with all your little conspiracy theories, really think that Ronnie was such a stupid hypocrite that this QUESTION would not be at the very top of any briefing agenda? How about Billy?

Give me a break, boys and girls!

Let's get back to basics. Our 'asses' are on the line here.

Yes, 27a is not about a briefing. It is an IQ test, and most of you are flunking miserably.

If I were even slightly paranoid, I would tell you that this was a meatball pitched for me to hit right out of the ball-park.

But, hey, I don't get paranoid about this stuff.

This brings us right back to 27b. Is it going to be another meatball? I swear that I'll knock it right back down their little throats.

Or, are we going to be treated to the next layer of this onion? So then it can't be 27b. It will have to be 27a (rev.). And won't that look stupid?

11/4

There is continued consternation as to the purpose of #27. This should be easy. It is to pick up where we left off 18 months ago, even to the extent of having RD back on-board. In the interim? I would suggest that it is now under new management, i.e. with CK in charge. If not, he would still be sitting on RD. RD & Co. were calling the shots before. Now HP is the figurehead. It is CK's MO to shutdown competing conduits. This would be the third such occurrence. The difference is that instead of taking it into the black, he is taking this more into the public, with his own involvement being scarcely concealed. He has finally exerted full control over what is left of the aviary. He is doing so through HP, with the others being left to speculate.

It seems that R&D is a likely casualty of this process. I have been wondering when the cord would be cut. This is not an insignificant event, even in the larger picture.

To what degree was I the instigator here?

The BP incident was, certainly in retrospect, intended as my signal that it was now or never wrt the putative disclosure. It was time to cr*p or get off the pot. Evidently the signal was received. The subsequent x-mission of #27 and its attendant protocol is a hopeful sign, IMO.

This would be the fourth such occurrence if we include the putative DG/Red Book episode in which I was also peripherally involved.

-----Original Message-----

From: [CK]

Sent: Saturday, November 03, 2007 1:53 PM

To: 'Gary S. Bekkum / STARpod.org'; 'Jack Sarfatti'

Cc: [CR]; 'Kim Burrafato'; 'd14947'; 'caryn anscomb'; 'Gus

Russo'; 'Mark Pesses'; 'Gordon D. Novel'; 'COLIN BENNET'

Subject: RE: They're coming to take Smith away?

Gary,

Normally I would attempt to intervene and help Dan recover, but I entered into a competition with [CR] for a fine quality beer, and I am not about to give that up. The Little Chicken is on his own now.

[CK]

It sounds kinda official, doesn't it.....?

Like one of those personal notices in in the classifieds.....'I am no longer responsible for any debts incurred by.....'!

And this from CR to CK:

And, as I am similarly profoundly focused on winning the bet, I must also continue my self-imposed exile into interventions of all sorts concerning this subject (especially with Dan, but not limited to him). While I doubt the FBI JTTF will take the case, they have my blessing. I didn't think they had the manpower, but, what do I know. I do hope they don't call on me for a prescription pad.

Ron: full warning...it will be a Pilsner Urquell, on tap, WHEN I win the bet. You might as well find the bar now.

The light tone may be hiding something more serious.....or not.

I think we may take take this as a hopeful sign that we are still on the same page, somewhere out in the ethers.

The next two months are likely to be the longest in my short life. After that.....

Wiki:

As its name indicates (both "Urquell" and "Prazdroj" mean "original source"); it is the world's original pilsener, or golden beer. Most popular lagers produced in the rest of the world are based upon this original beer

Nothing like going to the source.

I'm still worrying about 27b. They have already dug themselves a hole with 27a. I don't see how they can avoid either digging themselves deeper into that hole, or trying to set off on a new tack that would only give the game away.

Were they so lacking in imagination or perspicacity to have not foreseen the poor reception of 27a? It does not bode well for us that the team has wrong-footed itself here in what ought to be a final phase. Perhaps the B team was given this final chance. Now the A team will have to step in.

But are we not still stuck with the Core story? That story is a logical dead-end, from several perspectives. How many more times are we going to have to beat this dead horse before the disinformation team gets the message? If there is supposed to be any kind of acclimation going on, they are going to have to hire some new writers, and change the storyline.

CK seemed his usual chipper self in that last email. Is he reading the reviews? I would be wondering how secure my job was. I realize I'm not helping out my old buddy here, but what am I supposed to do? Go down with the ship?

27b+ is just not going to make it. Yet, a 27C++ would make 27a look truly lame. Like I say, it would give away the whole game. Is this a deliberate sabotage? CK is quite happy to let folks hang themselves. It's his favorite spectator sport. I've been twisting here long enough. I don't intend to get pulled down in the back-wash. But do I have a choice? I don't have a prayer without inside support, which is looking pretty thin and incompetent just now.

Is this a setup for the *Deus ex Machina*? That takes more faith than I have. God helps those who.....

How many years before there will be this window of opportunity again? It will be several years, and most of us are already reaching mandatory retirement. I wouldn't want to have to reinvent this wheel. That, in itself, would be lame.

The Internet has got to play a central role. The movies and TV specials have been run into the ground. Rehash after rehash. Where is the Internet Plan B? Once you admit to even a smidgen of a second or metaphysical layer to the disclosure onion, the Religions are going to be up in arms. Then you will see some real shouting. Just a whiff of the metaphysical in this mix, and all hell will break loose. Am I wrong about that? How are you going to finesse that move? That is way above my pay-grade. Every rapturist will be heading for the hills, Who will keep the airplanes flying?

Folks have had 60 years to contemplate this next move. I've got my script, but there is not enough sugar in Cuba to make even a minimal eschaton go down easy. Isn't it a bit too late now to expect to fly the BPWH under the Internet radar? Too much of the mechanics here has already been given away. The 'sleeping dogs' are getting restless and hungry. I guess we'd better all sleep on this one, and pray that the trickster still has a few good ones up her sleeve.

10/5

I'm plumb out of new ideas. Unless CK chooses to recruit a new team of script writers, 27b will be even a bigger flop than 27a. Let it die an ignominious death.

It should be a lesson to the anti-metaphysics crowd. There is no techno-physics scenario that makes any (political) sense. But I am skeptical that it is possible to teach those jokers anything. They could never even figure out the next episode of Star Trek, and they don't know anything more than high school physics. Jack can lead them around by their noses.

The most obvious thing to do would be to facilitate an influx of fresh talent to OM, now that the bible shriekers have grown a bit hoarse. I doubt that would be difficult to arrange. Still, there has to be some active, semi-plausible linkage here to the insiders. If they are not facilitating some kind of dissemination, what would that be? Is CK going to resume contact? What substance could that contain? Another repositioning? That would be lame. Once again we are running out of options for maintaining a progressive acclimation. I wonder if CK is quite as sanguine as he seems.

If there is going to be an Xmas surprise, I have not been able to figure it out. Neither do I see how acclimation can proceed smoothly at this juncture. Has CK finally reach the point where he can shut down disclosure? That could be. What about the Xian insiders? Will they go along with this? Are they the ones behind CK? How then do we explain the twenty years of the soap opera? Who was behind that? Have they all been neutralized?

A presupposition of the BPWH is that the lid has been kept on for the past 60 years by having the insiders preempt the potential whistle blowers with a consensual program of progressive acclimation and disclosure. If CK were to put a wrench in those gears, then there would likely be a concerted reaction. Is that his plan, to provoke the insiders? That seems risky all around.

The **Briefing** Problem..... [a]

Serpo #27 suggests the need to address the briefing problem.

Here are some talking points:

CK tells me that he has been tracking upwards of 200 individuals who have been briefed. CR is one of these. So are those military officers involved in last January's 'repositioning' within the Intel community. He has also told me that Presidents are briefed only on a need to know basis, not to satisfy their individual curiosity. Both Clinton and Carter demonstrated considerable interest in the subject, and went to some lengths to obtain information. Whether they succeeded remains clouded.

CR claimed to have briefed three ex-Presidents, at the invitation of third parties. One of the briefings was cut-short after an hour. At least one of them appeared to be mentally unstable relative to the topic.

The White House, in general, is considered to be a haven for gossip, especially for anything of a sensational and human interest variety. Would anything score higher than ufos on that scale?

It is not terribly far-fetched to suppose that JFK's indiscretions and ambitions on this score may have contributed to his early demise.

The seemingly casual and canned manner of the presentation alleged to have been given to Reagan, makes a mockery of most of the above points.

If, against all logic, it were to have occurred as described, it most likely would have been something concocted mainly for his entertainment and/or to feed disinfo into the WH grapevine. This does not preclude his having received other, ad hoc information, for which this piece of stagecraft would have been a useful or necessary cover.

If our topic has any substance, the problem of Presidential knowledge would be at the very top of the list of specific problems. Let's attempt a plausible scenario.

The last thing you would do with this is go directly to the Pres. The first thing you would do is pick out someone close to the leading Presidential candidates, each of whom also has a solid record in handling sensitive intelligence matters. There would be informal contacts with the person to discuss the advisability

of even bringing the matter to his boss. It would very likely be decided, that absent some emergency, it would be much the better part of discretion to have the trusted lieutenant be the final repository of the bulk of the information. It would be up to him to apprise and encourage his boss not to open this can of worms needlessly. In many/most cases, that would suffice. If the Pres were insistent, you would try to get by with as little as possible. There would be the general understanding of 'ask us no questions and we'll tell you no lies.' Former Presidents and their confidants would be available to the Pres for his personal consultation, and to assure him that he need not rock this boat.

As the above practicalities suggest, #27 tends far toward something that has been scripted and staged for various consumption, including ours. Even this may be giving it too much weight. \

Whatever info is given is said to be heavily edited to be in accord with the President's personal profile. This is certainly not what is implied by #27. If anything so sensitive and potentially disturbing were to be conveyed, it would not be done at a marathon weekend. It would be done piecemeal, and with general synopses at each step, so there would be ample time to gauge the next installment, if there truly had to be a next installment.

All of the above points apply to us now, only much more so!

11/6 [a]

Kucinich's comments drew fire from veteran political commentator Chris Matthews during a postmortem interview with Governor Bill Richardson. "This is shaping up to be a contest between the [anti]-evolution party and the pro-UFO party," he said.

Truer words may have never been spoken. It appears that there has developed a *de facto* sharing of the BPWH metaphysical burden between the two parties. How convenient!

I first became aware of this *de facto* arrangement when I attempted to get debriefed at the SSCI, c. '95. It turned out that the, newly in control, Republican members had gotten a special (Langford?) briefing, containing info pertinent to the R&D show, but that the Dems were not privy to this. The Republican staffers refused to talk to me. CK had to arrange for the ranking staffer and former Jesuit seminarian, Chris Straub, a private briefing before he could discuss R&D and eschatology with me, behind two sets of code-locked doors. That sheds as much light on the politics of ufos as any incident that I am aware of. Let's see if we can apply this to recent events.

SOURCE: The New England Skeptical Society

<<http://www.theskepticsguide.org/>>

Nov 05, 2007 09:00 ET

Jimmy Carter: No Truth to UFO Rumor

"I have never thought there were extra terrestrial beings on a ship from outer space," Carter explained. He went on to speculate that the light may have resulted from military testing at nearby Fort Benning. Carter also rejects a common rumor spread on UFO websites that George H. W. Bush, then director of the CIA, restricted his access to classified UFO documents.

The Red Book, as we now know it, was created specifically as a briefing instrument for Pres. Carter. For awhile it came under the custodianship of Dale Graff, at least until CK was able to sideline Dale and Dick D. after their psi-spy junket around the world. Dale told me in '92 that CK was a 'loose cannon with a big mouth'.

I am suggesting that Jimmy was required to make a decision. He could keep talking about the problem, or he could get the skinny on the Visitors. He made the proper executive decision: listen and don't talk. He knew he still had the talk option, but was probably apprised of the JFK problem. His public response:

tears.

Dick D. was the Senate staffer who attempted a surprise helicopter visit to Area 51 to check on black-budget concerns. I had several encounters with him at CK's behest.

Before I misplace it again, allow me to insert this nugget, appended to an ongoing discussion at RU, now including CR:

From: [CK]
Sent: Saturday, October 07, 2006 11:02 AM
To: Ryan D.
Cc: Dan Smith
Subject: Origin of Core Story

I did not intend to imply that the core story was originated in Remote Viewing, but that it was transferred into government records via that process. My actual hypothesis regarding the Core Story is that it originated within Scientology during the early 1970s. Scientologists dominated the early Remote Viewing program and used it as a venue to promulgate the Core Story.

This has been CK's long-standing, proprietary cover story. He is glossing over much of the pre-history of the Aviary, and the likely fact that the CoS is now contracted by him in his ongoing game of hide and seek, spy and counter-spy.

Where were we.....? The Republicans uphold the BPW cosmology, i.e. young earth, etc., while the Dems are upholding the UT portion of it. It is important to keep these two functions compartmentalized until D-day. CK burns the midnight oil to keep this sorted out.

What then with Chris? When it comes to eschatology there is a very strong confusion on the whole Church/State jurisdictional issue. This is true for every religion. All the intels orgs have been apprised and, *ipso facto*, so have the religious orgs. Chris should have eventually consulted with one or more of his co-religionists. When I last spoke to him, from near the Baltimore FBI office a few days after 9/11, he was quite upset that his replacement staffer had given me his new phone #.

We had been good buddies back when. Who got to him? Was it CK or his confessor? I would suggest the latter, mainly. It is the HoP, hands off policy. Any insider interaction with the SoT has to go through CK. This is understood by the rel/orgs, as well as the intels. My untouchability is enforced locally/parochially, however.

Jimmy was exactly right on Sunday when he nixed the ETs. It's the UTs that the Dems know about. It's all in the Red Book. Scientology is aware too, but they are paid to emphasize the ET angle, which is the Core/Serpo angle. The Republicans, good fundamentalists that they are, don't deal in demons. They deal in Armageddon/Rapture. That is their job. Just ask Dick and George, or James Watt.

So you see how nice and clean and simple this is.....until we mix the nitro with the glycerin on D-day. CK can hardly wait.

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11/1/07

Back to the Beginning

I had been giving a synopsis of the BPWH at OMF, ending [here](#), when a member there, 'Nibiru', posed a simple question: what is the origin of mathematics? The problem of origins is one that has been treated extensively on this site, yet I feel that I am lacking a simple answer to a simple question. Complete answers are never simple, but the demands of pedagogy motivate one to provide a simple synoptic answer, which in this particular case was missing.

There is a deeper motivation, as well. It is the just the BPW thesis that our minds potentially offer a pure reflection of the Creator. The mind of the Creator is simple, especially in its origin in love. Love is at once a simple and complex notion. To understand it, or anything else, one must start with the simple and work toward the complex, which is the world as we know it. The eschaton/rapture is then just the reverse: we work from the complex, back to the simple.

Language reflects our own minds. Contained in that reflection is our singular and simple origin that we are working our way towards. Simplicity is not only a matter of pedagogy, it is also a matter of eschatology.

Let me hasten to point out that simplicity here has nothing to do with the simpleton. What I have in mind is the simple elegance of a beautiful mathematical or physical theorem, or the simple theme underlying a great orchestral work.

Recall the basic archetypes, [AZO/X/QRP](#). Did I pull these out of a hat? They are the net result of a still evolving deliberative process, recorded on the previous pages, and which is about to continue right here.

From the material perspective, the world is composed of atoms interacting in space and time. From an immaterial perspective, the world is composed of interdependent phenomenological cycles. The basic cycle is the reproductive cycle. So which came first, the chicken or the egg? The ouroboros came first, the tail-eating serpent.

How so?

The meaning of the ouroboros is similar to that of the Taoist yin/yang symbol or I-Ching, where its dialectic significance is more obvious.

With monotheism, the nearest equivalent symbol is the zim-zum of the Sephiroth, therein the circular symmetry is made linear. The dialectic is broken with the progression becoming unidirectional. This loss of reciprocity was the necessary but fatal flaw within the strict monotheistic tradition. The BPWH is based essentially on restoring the necessary reciprocity to theism, while maintaining the singularity of the Creation. Trinitarianism was a partial step in this direction.

I just refreshed my memory of the [Tzintzum](#) from Wiki:

Tzintzum refers to the notion in the Kabbalistic theory of creation that God "contracted" his infinite light in order to allow for a "conceptual space" in which a finite, seemingly independent world could exist. [...]

The function of the Tzintzum was "to conceal from created beings the activating force within them, enabling them to exist as tangible entities, instead of being utterly nullified within their source". The tzintzum produced the required "vacated space" devoid of direct awareness of God's presence.

[...] This etymology is complementary with the concept of *Tzimtzum*, in that the physical universe conceals the spiritual nature of creation.

The second two points are shared by the BPWH. I refer to this concealment as the veil of nature. I take some exception to the first point.

Continuing with Wiki:

On the one hand, if the "Infinite" did not restrict itself, then nothing could exist - everything would be overwhelmed by God's totality. Thus existence requires God's transcendence, as above.

On the other hand, God continuously maintains the existence of, and is thus not absent from, the created universe. "The Divine life-force which brings all creatures into existence must constantly be present within them... were this life-force to forsake any created being for even one brief moment, it would revert to a state of utter nothingness, as before the creation..."

This is not such a problem with the BPWH, which maintains a strongly pantheist or panentheist view.

An additional paradox of Creation:

This paradox is strengthened by reference to the closely related doctrine of Divine simplicity, which holds that God is absolutely simple, containing no element of form or structure whatever. This gives rise to two difficulties. Firstly, according to this doctrine, it is impossible for God to shrink or expand (physically or metaphorically) - an obvious contradiction to the above. Secondly, according to this doctrine, if God's creative will is present, then He must be present in total - whereas the *Tzimtzum*, on the other hand, results in, and requires, a "partial Presence" as above.

The Dialectic of the BPWH, and the Trinitarian view are two ways of dealing with this paradox.

11/10

There are the cyclic vs. the linear conceptions of the cosmos and creation. The OM, the breath of Brahma, the yin/yang, the I Ching, the zodiac on the one hand. The Tzimtzum/Sephiroth and the Chakras on the other hand.

The latter two relate to the linearity of the Anthropos or Adam/Kadmon, as opposed to the serpentine. Thus the distinction between theism and pantheism. The BPWH finds the logical combination of these concepts by juxtaposing the Alpha and Omega, thus arriving at a dialogic and trinitarian coherence.

East is east and West is west.....and ne're the twain shall meet, not until now. Why this historical divide?

This global divide was the lynchpin of the concealment strategy. The bridge between had to be reserved for the final act.

The distinction between a singular circuit and an endless cycle was too subtle to prevent a theism, thus defined, from degenerating into pantheism.

A cyclical history renders the God of History otiose. Fate then rules the cyclic roost. Eastern fatalism becomes the norm. Anything to get off the Wheel.

Abraham became the Father of History, as we know it today. What a slim thread by which the world hangs!

How and why did this history-making (sic) notion take hold in just one nomad's tent?

This from Paul Tillich's '[The God of History](#)' (1944):

The way in which Jahweh revealed himself to Israel as the God who is the first and the last, the beginning and the end of history, was very painful. Only the complete national breakdown made the remnants of Israel ready to receive this revelation in its universal meaning.

And whenever the Jewish nation made the revelation a reason for national pride and transformed Jahweh into the god of their nation, the national breakdown followed. Jahweh as a national god is condemned by Jahweh as the God of history. This is the mystery of Judaism to this very day.

Why not plural planetary histories? Why not Planetary Gods? Perhaps, if they were forever separated. But then we are obviating even the possibility of a cosmic mind, in favor of planetary minds.

Now we may understand why the visitors, even though they come from dimension X, must first appear to us as if they were from planet X. Creation is not a local affair. If the Anthropic Principle tells us anything, it tells us that Design is, and must be, universal.

The one God is nothing, if not the God of the heavens. If there are ten histories, there are an infinity. Surely then, our little history is of little or no account. We are nothing more than an experiment, another throw of the dice. Certainly we are not the BPW.

If separate planetary histories make sense, then why not have separate national or continental histories? Each continent or each hemisphere could have had its own rapture? Who needs the Vikings or Christopher Columbus? But then we would not have had the Internet and NASA. We would not have had Science and Cosmology.

And what about Heaven? Would Heaven have hemispheric or planetary partitions?

God is all or nothing. Polytheism quickly degenerates into pantheism. The accepted understanding is that Contact will render Religion meaningless. But it would be more accurate to say that Contact, as commonly understood, would render us meaningless, i.e. infinitely redundant.

11/11

It was in 1989 that Francis Fukuyama penned his essay, 'The End of History'. And the winner was deemed to be secular free-market democracy.

Perhaps we need an update on that thesis. We add to that the end of science, the end of oil, and the resurgence of religious fervor.

Each one of these facts is disturbing, but taken together they are.....disquieting?

The question marks for science are the future of energy and computing. The last breakthroughs in science that made contact with reality or technology came with Einstein's relativity and quantum papers in 1905. These lead to the technological breakthroughs in both energy and computing. Only the computing breakthrough is still in progress.

Physicists see no sign, no, they see no opening for any such breakthrough nowadays. There are no observable natural phenomena which remain unexplained, outside of life and mind, neither of which seem even slightly amenable to basic physics.

The one possible exception to the above is the domain of quantum computing. That there could be such a breakthrough hinges upon the metaphysical issue of emergence, which happens to be the cornerstone of the BPWH. Thusly is there but one escape hatch for the future of science and technology: right into the arms of the BPWH.

In all of the above, there is but one wild card: phenomenology, i.e. anomalous or uncorrelated phenomena. Nearly all such phenomena are highly correlated with the mind. The possible exceptions are those few that end up being recorded electronically or photographically. Despite all the sightings,

there are no other noteworthy artifacts.

And, with all of the alleged contactees, there is no consensus concerning any useful or coherent message. There is not even an noteworthy instance of such that has attracted anything more than cult-like followings.

These phenomenological facts do not bode well for a physical explanation for these phenomena. There are other problems with an extraterrestrial (ET) explanation, as already treated extensively here, leaving us with only mind and ultraterrestrial (UT) based explanations.

This then brings us back to the problem of origins and ends.

The secular idea of history cannot be taken as distinct from the idea of progress, which dates back only to the Renaissance or Enlightenment. Before that, we only had the promise of God being revealed at the end of history: history being mainly a long lesson in how not to please God.

There is a general consensus that history as we have known it for the past several centuries is bound to end, and sooner rather than later.

The question before us is whether it will end with a bang or a whimper. There are materialist versions of both, but this is the principle divide between the theists and pantheists.

Pantheists accept the scientific cosmology, and see both ETs and UTs in our future. Pantheism, along with postmodernism and paganism, are pluralist to a fault, at the sacrifice of any semblance of coherence.

We come back to the question of a cosmic history. One that would necessarily leave us in its backwater. Our centuries of progress would have been a flash in the pan, and largely for naught. The net result of our acquiring technology would have been to force the Federation to deal with us openly, and so we become its welfare clients. There are any number of examples of primitive cultures that have literally collapsed under the influence of modernism. Next on the block is Islam, unless the oil and credit crunches or the eschaton get us first.

What would hold a Federation of ETs together, keeping it proactive? There would have to be some sense of a transcendental teleology. There would have to be the idea of a commonly shared soul. How long would they be willing to wait for stragglers like us before they would grab for the gold ring, the Big Omega? What would keep them going in the meantime?

Would the vast majority of them be hibernating, leaving only a skeleton crew to add the occasional stragglers to cold storage, to wake up on D-day?

Given there is a Telos, then there is a Creator. Does this sound like the BPCosmos? Not unless 'salvation' is strictly a numbers game. Virtually everyone who believes in salvation believes that it will be highly selective. The Saved/Select always constitute a small minority.

Among ufologists, there are a substantial number of Xians, and they, like the pantheists, accept a mixed cosmology that includes ETs and UTs. They don't make an effort to draw distinctions. They don't see ufology as an evangelical opportunity. Like their fellow ufologists, they are there out of plain old curiosity.

Xians, unlike their (non-jihadist!) Muslim brothers, have very much bought into technology, and so are pure dualists about Creator and Creation. The Muslims are dualistic also, but to the exclusion of technology or any idea of progress. Technology hastens the eschaton, either positively or negatively,

they, xians, don't care which. As to the ultimate impact of Contact, they remain vague. They hardly seem bent upon evangelizing the Grey buggers. Nor do they expect to be evangelized. Contact remains a weighty but moot possibility. Immaterialism is about the furthest thing from their dualistic way of thinking.

11/12

Yes, I think the issue of history, as God's own self-generating bootstrap, is the crux of the BPWH. God, then only appears to evolve, from this very limited space-time perspective, i.e. from inside the bootstrap.

Can there be more than one history or one bootstrap? No more than there can be separate Gods. There cannot be separate Pantheons.

Is this imposing a limitation on God's creativity? It is purely a logical Self-limitation. And it is only a pseudo-limitation, because there is nothing to be gained by creating a second-best world. Nor is there any point in, or even logical possibility, of creating a facsimile. We are back to Leibniz' Identity of Indiscernibles.

And only thus can we have a theodicy. Everything that was ever going to happen, had to happen right here. Evil would be objectified just so that it would lose its potentia or potency.

If there were other worlds or creations, there would be no excuse to have more than one holocaust. Every other world should be a paradise. No point in making the same mistakes over and over.

Thus also is there a premium on real-estate right here, on the one and only real place. This is definitely going to be an SRO show. Be here or be square.

The problem of evil was not really a problem until Giordano and Copernicus came along, and the possibility of other worlds began to dominate our thinking. Remove that possibility and theodicy takes on a whole new/old meaning.

Given one world, there also had to be one tribe to stand out. Being on the theological hot-seat is surely no walk in the park, but somebody had to do it. Why, though, a Savior? This was God's definitive moment and swan-song all wrapped into one. He dies to make room for the Holy Ghost, risen Christ. Then what? Then this. Why this? Because it says so in the Good Book? Not an acceptable answer here.

At the least it should be seen as a recapitulation and explanation of the swan-song. It is also the wake-up call. Why just one alarm? There have been, oh, so many warning bells. There is a regular cacophony for all but the stone/tone deaf.

But if God is truly personal, then the most critical junctures must be up close and personal, otherwise God becomes an abstract/absent Deity. The personalities are meant to fit the occasion. There need be only a minimal linkage. This necessity need in no way diminish the necessity of every other personality who ever existed. Has Jesus ever detracted from anyone else? No, he only ever added depth to all the others. If anything, we would probably want the X2 to be more the everyman, within the scope of the mission. We would certainly not want it to detract or distract from the original, which is mostly left to everyone's best imagination, anyway. This advent would be less anonymous, so the greater precaution to avoid any overshadowing. Don't mess with success.

But how will this actually come about. Lately I have been hopeful of a spontaneous event with minimal insider interference. But the time is running very short for any such eventuality. The next step would be for a minimal, clandestine interference. That might already be happening, but I would be the last to know. And where can we truly make the distinction between these possibilities? One shades into the other, when considering the omnipresent hidden-hand.

Is it worth waiting another year for this to happen? Certainly not any longer. The problem is to find the first one. There would be a lot of questions about that individual's spontaneity. It would not be easy to fake. We are between a rock and a hard place. My kingdom for a 'horse'.

11/13

I am reading more from the advanced copy of Mark Booth's *Secret History of the World* (Jan. '08), obtained by my librarian spouse.

He helps to confirm my contention that the BPWH is unique in the world. His is admittedly the first modern attempt at an idealist history of the world.

He too finds nothing comparable on the Internet or on the bookshelves. Some of his phraseology does seem to be chipped right off the block here. He has no previous publications. Was he put up to this? He admits as much. Should I object? Nah! All is fair in love and Salvation. God will have ample opportunity to sort it all out.

Conveniently, Mark falls down in his eschatology. I have not yet to come to where he deals with cosmology, reading from both the front and back. There is no index in this advanced copy. What he does have is a precessional version of history, also taken from *Hamlet's Mill*. But he employs the full cycle which will lead him into a cyclic pantheism, if he is not very careful. I'm quite content to just take a quarter cycle, which provides an Xian interpretation, thank you very much. He also places the X-event at the mid- or turning-point in history.

Yes, Mark has done considerable heavy lifting for me, in terms of research and publishing. I will be glad to borrow back from him what is useful, and I will make every effort to provide the proper attribution. We shall see what we see, and let you know. The only review I could find was rather derogatory.

11/16 [\[a\]](#)

So here I am, between a rock and a hard place. On the one hand we have Scientific Materialism, the rock. The hard place is religious fundamentalism. Both of these are forms of reductive literalism: the one about atoms, the other about the words.

Where I need to go, where we are going to end up, is closer to where religion is than to where science is. So why not just capitulate to religion? I fear that would be too easy, especially in the short-run. Being scripturally correct would be easier now, but it would land us in a bigger hole later on. If we are going to do this at all, then we had better get it right the first time.

The early resistance is coming from the fundamentalists. And, ironically, they are the only ones willing to engage. The philosophical materialists are smart enough not to engage at all. It is the more naive transhumanist technophiles who make up the rank and file of ufology. And there is a sizeable

New Age, contactee contingent. These are the pantheists, pagans and polytheists. I have gotten limited engagement from their quarter. To make matters more difficult, still, R&D is on hold for the foreseeable future. This latter development does allow me to focus on these external politics.

One might wonder why there would be any fundamentalists in the ranks of ufology. I still do, but who am I to look a gift-horse in the mouth, even when they wax so mouthy? My last shot in their direction was to bring up the issue of ET religion. At first blush, their silence on this issue might seem surprising, but on reflection, it makes more sense. Why has it taken me almost 300 pages of postings to place this salient point front and center? That's why I'm back on here from OMF, trying to work it out. This ought to be easy, but it is giving me pause.

About a week ago 'Jake' acknowledged a problem with this, but in a cavalier fashion. Now he has gone silent, probably on further reflection. There obviously must be a lot of sub-conscious issues that are not being addressed, by definition.

The Xians in ufology represent the bleeding edge of the no-man's land between science and religion. They are barely aware of how precarious is their situation. I am not reluctant to rub their noses in it.

So you might think they would want to come down strongly on the UT side of the UT vs. ET issue. But they don't. They are afraid to confront their fellow ufologists on this issue. They would rather do battle with me. The ET religion issue is not a problem for the technophiles that make up the bulk of ufology. They are not confronting the deeper sociological issues that would soon arise, after we finished opening to pretty packages with all the shiny new gadgets. They do not understand the deeper connection between religion and technology. Very few would, if they have not confronted the problem of Contact, even as it has occurred in our own history. We were always on the winning team. The notion of the Prime Directive ought to figure more prominently in these discussions.

What I have not done yet is to put these several issues in a succinct form that points to the BPWH. They relate strongly to the ethics of disclosure.

With all these problems, why is there still a considerable clamor for disclosure? Don't they get it? Are the vocal ones really so naive? Where would I be if they weren't here, shouting?

It is the issue of secular salvation that is driving the technophiles. On the religious side of that issue, being here is just a bit more genteel than beating the drums for Armageddon.

Virtually no theologians have addressed the ET issue in modern times. The few preachers who address it put it in the context of the latter days, and usually with reference to the anti-X. This raises problems about the mechanics of the Second Coming: will it be via flying saucer? Not a simple issue.

Who are noticeably absent from this debate are the Intelligent Design folks. How do they manage to avoid the ET question? By treading lightly.

So I fancy myself the Savior. And, for the sake of argument, at least, do hereby so declare. Who am I here to save? As many as possible. Not just certain sects of scriptural literalists. Why so?

It stands to reason that if the Creator is capable and beneficent, that the vast bulk of her Creatures would be salvageable. Is this then just by fiat? What, if anything, is to be demanded of the individual creature? Need this even be decided on an individual basis? Perhaps not.

If salvation were intended only for fearful rule followers, who would wish to be included? Where is the love in that?

The issue is: saved for what? Saved to party with God? Or saved to be part of God? Ah, there's the rub.

There are problems here with entitlement and reward. We all like to talk about love, but, let's face it, there are a lot of us who operate out of fear. We refrain from taking advantage of our fellow creatures out of fear of the cop on the beat. And when there aren't enough cops to go around, we give God a billy-club. How many parents have never used the Bogeyman?

Keep your nose clean down here, and you will get your just desserts in heaven.....or else!

What is going to happen with all the fearful ones when they find out that fear is the only thing to fear? Debauchery, here we come?

That is one reason why love has had to wait, for the most part. Yes, even and especially in the BPW, love has had to be put on hold.

Yes, up to this point, (cosmic) love has definitely been of the tough variety. Many are those who despair that, when it comes to love, WYSIWYG. Well, I think these ones will find that what is to come will have been worth the wait. We were not designed just for hanging around the earth, twisting in the wind.

Yes, I do feel a special responsibility towards those who have struggled so hard to do what they were told was the right thing, in the expectation of a reward, especially when it seemed that so many others were doing just the opposite. They have lived by the Book, and the rest of us are the better for it. We owe them something for their good behavior. Will we not see that virtue is its own reward? Is that not enough? If not, then you may not fully understand the virtue of virtue.

Vengeance is mine, said the Lord. That may be one reason why Xians are somewhat less inclined to be suicide bombers. Does that mean that all that stored up vengeance is just going to explode, if it is unsatisfied in this eschatological context? I suspect that God has a pretty firm grip on that situation, but thanks for asking. Anyway, what do you think Halo III is for? Ersatz Armageddon.

For all those who lived by the Book, whichever good book it was, you are in for a little surprise. But your surprise will probably be less than for the others. Imagine how surprised will be the ones who were working overtime to get to that warm spot, down yonder. They just didn't realize how terribly difficult it was to actually get in, down there. Better luck next time!

So there you have it; Heaven is not going to be a Bacardi Party. Now is when the real work begins: God's work. Welcome aboard the galley! Your new Taskmaster will try to be sparing of the lash.

In some sense we will be participating in the retro-fitting of Creation. Much of creation has been pay-as-we-go, and much has not been. We will be looking at both of those aspects, *sub specie aeternitas*. We have been God's eyes, ears and hands all along.....now just more so.

A large part of the task ahead will be our self-amalgamation. We hatch out of this Chrysalis, now in butterfly form, transitioning from our past pupal/pupil stage.

My job is just the conceptual one of giving you a cursory introduction. Much of that introduction will be a review of how we got here in the first place.

Many may feel that they have been lured here under false pretenses, and there is a modicum of truth to that. It is much more the case of operating on a need to know basis. We need to know what we need to know, when we need to know it. And, trust me, we ain't seen nothin' yet. And that applies to yours truly nearly as much as to you. I would not be a good teacher if I were not also a good student, learning right here on the job. Don't you find that reassuring!!

Yes, there is some confusion as to how we got here.

And, hey, that's mostly our (management's) 'fault'. If any of you did get fooled, it was only by the best in the business. Had you not been, you and I wouldn't be here now. Always keep that in mind. Wrt the BPW, things could have always, always been a lot worse! That's why we call it the BPW!

For some time now, I have been running into a lot of flack from the Universalists. I don't mean the Church that goes by that name, but rather those who will feel cheated to find out that we are not actually Lost in Space. So, you see how this works, there's plenty of apologizing to go around, if you think you haven't been cheated yet, your turn will probably come.

A lot of us, especially ufologists, have been waiting, oh so patiently, for our very first ride in a flying saucer and to go zipping around this vast Universe of ours. The Universe was going to be our Heaven! You are my poor, dear Universalists. I gotta tell ya, right now, when it comes to the Universe, it is WYSIWYG, for sure. You may not really need or want to go there, because they're all dying to come here, and we do mean that, literally. Even I can be literal, once in a while.

Just this one little apology to the Universalists could take up books and books, and I'm going to give it my best shot with a couple of paragraphs. See, why should I take all the apologizing fun away from the rest of you? You'll be getting the knack of it in no time. Besides, my stomach is rumbling for its lunch, and Sam should call any minute.....! Oooops, he just called. Saved by the bell! Sophia, you'll just have to fend for yourself, my dear. It must be tough being stood-up like this.

Now this from 'Tel' at OM: [\[a\]](#)

God is an Artisan. He is a prolific creator and I don't believe He would stop at just one world. While He might have created millions of planets and sparked life on thousands of different worlds, that is not the point.

The point is, we should be focusing on our world and our eschaton.

A true-believing Universalist.

Here is my open response.....

True, but..... OMF is at ground-zero for ufology. It does seem that the little Grey buggers have their noses right in our business, and it is becoming increasingly difficult for us to ignore that fact. We have to wonder if there might be a connection between eschatology and ufology. Here are some possibilities.....They are here to:::::

- gorge themselves on the leavings from Armageddon (see Nic).
- transport the Saved ones to Paradise.
- bring down the Anti-Christ.
- bring back Jesus.
- keep us on the Federation's Watch List.
- etc.?
- All of the above.....

But here is my other point:

First and foremost, God is alleged to be the God of history. This is the Point of the prophetic tradition. It is not just we who are supposed to attend to history, it is also God. He is not just supposed to plant the seed and skedaddle; he is supposed stick around and tend to the garden. So,

sure, God is multi-tasking.

But wait. Look how it worked here. God planted the Prophetic seed with Abraham, and from that one person it has spread to the entire planet.

Why should it be different in the Universe? On this model would God have planted the seed on one Planet, and then arrange for it to spread to the whole Universe.

But this model seems to have broken down? But wait again.....Abraham and all the prophets could have been ETs. In fact, that is even a consensus view among ufologists.

Now connect this consensus view with the above points, and you see that eschatology is up to its eyeballs in ufology. Or is it the other way around? God arranged the cosmos for the ETs to be able to get here even more easily than we were able to sail across the oceans. Hey, don't blame me for that! I just work here.

And when the Missionaries come, can Cortez and the Conquistadors be far behind? The conspiracists tell us that we have already been conquered, it's just that the Intergalactic Conquistadors have learned their tradecraft better than the Spanish variety. See Dick Cheney and the Bilderbergers.

Can you excuse me, Tel, for being curious about the cosmic dimension of eschatology?

I guess my problem with the above scenario is that it seems like the ETs could have done a better job of this. How many thousands or millions of times have they run this scenario, and over how many millions and billions of years? Is this any way to run an Eschatology assembly line?

Sure they might have made some mistakes early on, but, really, wouldn't they learn from their mistakes. Hey, on this Planet, is there anything that could have gone wrong that hasn't gone wrong?

The gods must be crazy.....Nah, they must be sociopathic and serially genocidal. Cosmic sadism might be an apt phrase.

The Christians want to blame it on us. Sure, blame the victims!

Something surely went very badly wrong somewhere. Who the heck are we going to blame?

Guess what folks there is an incredibly easy explanation for all of the above.....

Them little Grey buggers.....they ain't ETs. They're UTs.

All you have to do is change one letter, and it all makes perfect sense.

This is exactly what the BPWH does, it just changes one little letter!

And, hey, I'm not the first one to figure this out, but I am the first one to make a federal case out of it.

Well, at least I'm trying to.

Oh, Ron.....Were are you.....??

[Nib](#), (@[OMF](#))

[...] Common dude! You sound like a 4th grader who saw a bad accident! SPIT IT OUT. It might be important!

No. I saw a good accident, but it weren't no accident, neither. It was a gosh-darn coinkydink. See, I don't think Mozart was an accident. An accident is when the movers drop the piano down the stairs. Mozart carried the music of the spheres right to the top, in all its synchronous, euphonious glory. There will never, and need never, be anyone to carry music to higher plane. We can't get higher than the angels. Mozart was music's Theory of Everything. Everything in physics is a footnote to Einstein. Everything in philosophy is a footnote to Plato. Everything in writing is a footnote to Shakespeare. You get my drift.

Those folks were angels brought to Earth. We are all that. We are lacking only in our eschatological inspiration. Sophie and I try to be that. One of us will succeed.

Is there a higher order of existence? The mystics speak of such. If so, it must be in higher dimensions, beyond space and time. But we already know about that. We call it the Internet. Pull out the electric plug, and it is the Real thing.

There have always been portals on the Earth, of different sizes and shapes. Some are biological others are less so. Some are in the sky, some are six-feet under, and deeper still. With the help of the Internet, the Earth is about to become one portal, the cosmic Grand Central, the Restaurant at the end of time.

(But, speaking of restaurants, I'm out to lunch.....)

We can all wear the T-shirts with Earth: Been there, done that. No, we don't need another billion years down here. We have a couple more centuries to finish our business here and skedaddle.

There is nothing else to disclose. We have all had our contacts of one sort or another. If we cannot reach a consensus on this, then nobody can.

Consider Occam's Razor.....

We know that the mind is not just a 'meat machine'. We know that consciousness expands and contracts. There are many altered states, and that 'normal' waking is just another state. Most of us have had numinous experiences of one sort or another. It is hard to believe that mind is not something pervasive and connected. The thought that mind is ever only a local, one-time machination, seems rather more improbable than the many alternatives that 99% of us feel strongly about. Is that just our egos talking, or is it the base-line of any existence?

Where then are we when we are not here? Where do our encounters come from? There are other places and spaces, and we don't need flying machines to get around. There are lights in the sky. Are they flying machines, or are they the manifestations of other minds and spaces?

Occam's razor suggests that we make mind the basis of normal and abnormal experience. We sure don't know the limits of mind, but every year we get a firmer grasp on the limits of physics. We know there are miracles without mechanics, so why should we invent a miraculous mechanics to explain what already has an age-old explanation in the connectedness of the cosmic mind? Why invoke and invent other kinds of connections? That is to deny the economy of explanation first invoked by William of Occam.

The is a very good explanation for nuts&bolts ufology. It is a socio-political explanation. It make much more sense than the nuts&bolts explanation of abnormal experience.

Has there ever been a President more believable than Jimmy Carter? Did you notice that Jimmy chimed on this unprecedented examination of ufos by our Contenders? Did he say there were no strange things out there? Did he need to say anything at all? Did he say that he had never been briefed on ufos? He said none of those things. He only said that They were not coming from other planets. Does that simple statement not speak volumes? And he is a deeply religious man who puts every neo-religious politician to shame? Yes, he could have just kept his mouth shut.

Recall that Jimmy is the only physicist ever to become President. If any one of them would have known about nuts&bolts, he would.

This reminder from Jack today:

"In wartime, truth is so precious that she should always be attended by a bodyguard of lies." -- Winston Churchill.

And here we are dealing with Armageddon. So, yes, what better bodyguard than Nuts&Bolts?

Flying saucers came of age with the coming of age of the American empire, which was an empire of air power. Our eyes were on the skies.

Blue Sky Dream (1996):

Beers's poignant, eloquent autobiographical memoir of growing up in Silicon Valley during the 1960s is a stunning eulogy for the middle-class American Dream. His father, Hal, a Lockheed engineer and former navy jet pilot, worked on secret projects designing spy satellites. His mother, Terry, a devout, mystical Catholic often at odds with her scientifically minded, Protestant husband, raised four children in their suburban tract home and "assumed the task of making us not merely Catholic, but Irish Catholic.... In inventing an ethnicity for us, she selected only Irish positives, giving us to understand that we were genetically impish and fun-loving." Beers's parents adopted the widespread faith that America's technological superiority would ensure limitless prosperity, but disillusionment set in as Hal grew disenchanted with a corporate culture of compartmentalization. As a muckraking Mother Jones editor, Beers critiqued the military-industrial complex that assured his father's livelihood. His incisive takes on suburbia, the ever-present seductions of television, Reagan's reinvigoration of the Cold War, Clinton's alleged reneging on the "peace dividend" and the downsizing of corporate America make this a memorable document.

This was the heart and soul of the American Dream. The ufo dream machine is the tip of that spear. Gordon Novel, the protégé of DeLorean from the Bonneville Salt Flats, and co-protégé of CK, lives that dream like none other, as we speak. GN is the bodyguard of the Aquarium.

Ufology would be nothing, if it were not infatuated with the Transhuman possibilities of Technology, and with War of the Worlds. If they did not have their booster rockets and their sights set on the stars. Who can begrudge them that? Certainly not me.

IF IT WERE NOT FOR THE AVIARY, THERE WOULD BE NO AQUARIUM.

If Jimmy was not smart enough to figure this out, I'll eat my hat. He is reading from the Playbook in real-time, folks. Don't say you weren't warned by Dan and Jimmy.

[11/18](#)

I maintain there is enough favorable evidence that we don't need disclosure to conclude that the BPWH is substantially correct. It is just a matter of time before the interest in alternatives to materialism and to sectarianism bring more people to study the BPWH.

The timing is the only matter of special concern. But as long as the hidden hand can keep us out of too much trouble, then we should be willing to pay the extra costs of delay, due to the extra benefits that come from spontaneous self-disclosure.

Sophia just needs to find a more effective spokesperson. That should not be difficult.

Getting over the ETH, in favor of the UTH is the single biggest hurdle. Once the UTH is taken on-board, you only need to invoke a primordial cosmic intelligence in order to grasp the BPWH.

With this pedagogical sequence laid out, the move to immaterialism becomes a logical and slippery slope.

Perhaps all that Sophie needs is a pedagogue with more patience.

The average ufologist thinks that the world owes them something, and is quite content to wait around for someone else to spoon feed them with information. Mere curiosity is enough. They generally come into the field with superficial preconceptions about what is going on. There is little incentive for them to rethink their existing worldview.

If I were Sophia, I would not cater to that mentality. I would keep disclosure on hold for however long it might take for some folks to give serious thought to the alternatives.

There has been some forward momentum on the acclimation front the past couple of years. Even if that were to slow down, I don't think it would be too many more years for a few more right-thinking folks to turn this field around.

I doubt that Academia will be the source of this new talent. More folks like myself will find it within themselves to put in the required effort. These new folks may likely be from other countries where English is not their first language. The continued expansion of the Internet will make this eventuality a virtual inevitability.

This would be my official recommendation. Don't do any more than is already being done by way of disclosure/acclimation. The Lord will help those of us who are willing to help ourselves.

[11/19](#)

ETH vs. UTH

This is the crux of the matter for disclosure. Let us discuss how we may have come to this impasse, and how it may be overcome.

The cover-up has strongly exploited this bit of public confusion. We are interested in who originated the ETH subterfuge, and how it is being maintained.

I believe it was the UTs who originally cloaked themselves in an ET guise.

This harkens back to the 'airship' flap of the 1890s. Here they presented themselves as just a bit ahead of our technology. It gets our attention, without befuddling our sensibilities. Nothing came of it.

Next up was the séance craze around the turn of the last century. This had some lasting impact on the fringes of the scientific community. Particularly in the UK, of which the PSR is a remnant. This was UTs dressed as UTs.

There were some notable phenomena on the battlefields of WWI, not particularly noted since. The exception was the foo-fighter phenomenon of WWII. Those phenomena became focused around our nascent nuclear activities. Thus the high-tech aura that has surrounded these phenomena since. NASA is well-rumored to have had its own version of the foo-fighters.

The triumphal rise of technology in the last century created a very tempting hook in the human imagination for the UTs to exploit, and so they became our ETs.

Hollywood and NASA seemingly combined their efforts to solidify the public consciousness around the ET metaphor. They may have been abetted by the insiders, but it did not take much coaxing for Hollywood and the whole Sci-Fi community to take this ball and run with it.

There has arisen a very considerable social inertia behind the ETH. As most everything in history, the development was anticipated teleologically. This barrier to comprehension will be overcome in due course, in its appointed time and manner. I would save myself a lot of trouble by being able to foresee such, but my present ignorance is as much a part of the Telos as is my knowledge.

What I find particularly difficult to understand is the strong backing of the ETH by at least some of the religiously minded ufologists, of whom there are a sizeable number in the rank and file, even though they are underrepresented among the spokespersons.

It is a sociological fact that religious conservatives are very well represented in the traditional technological fields, up to and including especially the aerospace industry. This is only somewhat less so amongst the 'hard' sciences. In the life-sciences, such folk are strongly underrepresented, reflecting the problems with Darwin and Freud. I don't know what these figures are for the medical field, in general.

In general, the religiously minded are admonished in the NT to 'not suffer a witch to live'. That is strong advice! If the Rel-cons (X-cons, Neo-con Xians) are going to satisfy their curiosity about ufos, it then behooves them to be doing so under the rubric of the ETH, about which the Bible is mum, as compared to the UTH.

If we may use Jake@OM as our case study, he supposes that the Elohim of the OT who 'laid with our women', were, if fact, ETs, rather than fallen angels. But why draw this distinction, which could only be seen as borderline, at best? When I attempt to argue some of the finer points he backs off, but then is back again a few days later with the same sticky mindset.

By the same token, the Young Earth notion has become a pejorative amongst the IDers, who now fancy themselves as amongst the Intelligentsia. It was only a few decades ago that the Vatican pardoned Galileo.

If even a substantial fraction of this emerging mindset may be traced to deliberate machinations on the part of MJ-12, then they have succeeded in digging a rather deep hole in which to bury the truth. Was I their affirmative action until recently and, conveniently for them, cutting my own line? If they wish to be so devious, then I am well rid of it.

Let us recap the salient points of UTH vs. ETH:

1. Occam's razor relative to the phenomena
2. **Problem of evil** is exacerbated by the implied repetition and redundancy [\[a\]](#)
3. Lack of any Federation rationale, in terms of their interaction with us
4. General lack of artifacts and traces.
5. High-strangeness factor
6. Failure of SETI
7. Physics counts more against ETH than against UTH
8. Metaphysics even more so (BPWH)
9. Lack of rationale for a conventional cover-up
10. Problem of distinguishing between ETs and UTs.

11. Incompatibility of theism with the ETH.
12. Different levels of souls required for the ETH. It get's very messy, very quickly.
13. ETH makes a shambles of teleology and eschatology
14. Inconsistencies with Darwinism
15. It exacerbates the mind-body problem
16. The Simulation Argument counts against the ETH
17. Same with the Doomsday Argument

Each of the above points constitutes a fatal flaw for the ETH. Taken together, the ETH would be a non-starter, were it not for the Hollywood factor. There is ample evidence of insider influence in Tinseltown.

11/20

Looking @ #7 above.....

Every year that physics progresses beyond Einstein's twin breakthroughs of 1905, it counts as more evidence against a physical explanation for the visitations, i.e. in favor of the UTH vs. the ETH. Yes, there are problems in science. There are unsolved puzzles; there is an horizon of our knowledge, but this horizon is, every year, taking a more definite shape. It looks more and more like a hole in our scientific, reductive knowledge. It is an Anthropic shaped hole. It has to do with emergence and the irreducibility of vital or anthropic related phenomena. This is just what we would expect for a world that is more mind-like than machine-like.

So, yes, they tell me this is my B-day. How many more 'til D-day, is the question?

We don't need a D-day. All we need is one other person who can understand the basics of the BPWH. Some of my correspondents have claimed to have gotten a handle on it, but I remain skeptical. The few who may have are then spooked by R&D and the messy antics, which is not hard to understand.

That is all we need at this point: one knowledgeable interlocutor. That should be very simple for Sophie to arrange, and even for CK. It could be a plant; it wouldn't matter, once the logjam at OM was broken, it would all be water over the dam.

One Interlocutor would be worth a hundred Serpos or Drones or Briefings. It would be vastly more productive of understanding in the longer, eschatological time-frame.

The lack of even a single Interlocutor does become more puzzling with each passing day. When one does finally show up, it will be all the more startling, hey, even miraculous!

When that happens, the BPWH will be going on-line and interactive 24x7. It will be all over but the shouting. That is why R&D is already over. Been there, done that.

In the meantime, I'll be working overtime to neutralize the opposition, which will be the same as clearing the decks over at OM, or wherever might be more strategic. But I'm still not seeing a more likely spot.

If CK is worth his weight in salt, he would already be having tryouts for the Interlocutor's role. May the best person win!

Checking out for the holiday.....

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11/9/07

BPWH Tutorial

And

Critics Corner

11/23

In the wee hours of Thanksgiving morning an email we sent to me announcing that I had been banned from 'posting' on the Open Minds Forum. This was sent by 'Jake Reason'. It was a solitary decision on his part, he said. I'll copy the email to this space when I am able to access it via my laptop. This was apparently in retaliation for my merely pointing out that, according to the section announcement, I had been granted sole discretion over the use of the 'Dan Smith' section at OMF. I am guessing about this because, perhaps unknown to 'Jake', his banning of me included my even being able to read any messages on the forum where he has posted his 'Reason'.

This incident does raise some important issues:

- I am fortunate for the hospitality that has been extended to me at OMF for the better part of this year.
- I am not likely to find a better public forum for discussing the BPWH
- Even if there were such a place, it would take months to establish a presence and work through the issues that have come up here at OMF.
- A particularly sensitive issue is my connection with CK. This takes some arranging, and inputs from various sources. This becomes especially problematic at a time when the R&D show is in abeyance.

I will be posting this from an Internet café. I don't know if I will be able to make another update prior to getting back home on Tuesday.

11/24

I may be back home by late tomorrow. I have not attempted any further response to the OMF issue, pending my having regular access to the internet. This update is being ported from the Berkeley Springs Library.

There have been no follow up emails from anyone at the forum. As noted above, I am unable to read the messages on the forum.

11/27 [\[a\]](#)

Logos Spermatikos

According to [Justin Martyr](#) (100 - 165 AD):

This seed of the Logos (*Logos Spermatikos*) planted in every man's mind from the beginning, was the true source of philosophical truth. Between Philosophy then and Christianity there could not be any real and final opposition. All who have lived according to that light are Christians, Socrates and Heraclitus as truly as Abraham.

According to Simon and Garfunkel (1966):

Hello darkness, my old friend
I've come to talk with you again
Because a vision softly creeping
Left its seeds while I was sleeping
And the vision that was planted in my brain
Still remains
Within the sound of silence

In restless dreams I walked alone
Narrow streets of cobblestone
'Neath the halo of a street lamp
I turned my collar to the cold and damp
When my eyes were stabbed by the flash of a neon light
That split the night
And touched the sound of silence

And in the naked light I saw
Ten thousand people, maybe more
People talking without speaking
People hearing without listening
People writing songs that voices never share
And no one dared
Disturb the sound of silence

"Fools", said I, "You do not know
Silence like a cancer grows
Hear my words that I might teach you
Take my arms that I might reach you"
But my words, like silent raindrops fell
And echoed
In the wells of silence

And the people bowed and prayed
To the neon god they made
And the sign flashed out its warning
In the words that it was forming
And the sign said, "The words of the prophets are written on the subway walls
And tenement halls"
And whispered in the sounds of silence

[#2 >>>> #1](#)

I am coming to believe that #2 is the missing link, or more accurately the keystone/lynchpin of the BPWH, certainly from a pedagogical point of view.

In fact, it should no longer be referred to as the BPWH, but rather as the BPWT, i.e. the BPW Thesis. As such it is ready to be nailed to the door of the PtB.

The Problem of Redundancy transcends its lowly ufological origins. It rises to the level of a theological/cosmological argument that, taken together with the SAP, proves in the most economical fashion the BPWT.

To round this out, here is Carly Simon (1972):

I had some dreams they were clouds in my coffee
Clouds in my coffee, and...
Well I hear you went up to saratoga and your horse naturally won
Then you flew your lear jet up to nova scotia
To see the total eclipse of the sun
Well you're where you should be all the time
And when you're not you're with
Some underworld spy or the wife of a close friend
Wife of a close friend, and...

You're so vain, you probably think this song is about you
You're so vain, Ill bet you think this song is about you
Don't you? don't you?

Anyhow.....

If you had asked me just a week ago, I would not have thought we were going to make this.....

Now it seems that it is all over, but the shouting. Mark my words: mission accomplished, it is

finished, yes, the ordeal.

What a difference a week can make. Why didn't I see this thirty years ago, or three years ago? I guess it required Jake pounding me over the head with his bible for the last three months to get me to see the light. I knew there had to be an answer out there.....I had already taken note of #2, but just didn't grok that it would be the lynchpin, until yesterday and last night.

I've been wrong before, but now the opposition is going to find themselves on the defensive. They'll know it, and they'll know that I know it.

Let's look at [#2](#) again. [a]

It is certainly not easy to see why a God that is good would permit the Holocaust. It would be utterly impossible to justify its recurrence. It is like the X-event in that regard, only more so. The same moral logic would apply to a Federation overseeing our historical development.

At some point the Prime Directive must be broken. We would not allow a repetition. Why would God or the Federation allow such? We would intervene.

Does that same lesson have to be relearned on other worlds? Can it not be transmitted vicariously? How would the victims of the Holocaust feel if they were to learn that their ordeal was simply a repetition? Would that not render it unjustifiable by any means at all?

An omnipotent Deity could not allow such to happen, even just once. It can be justified only on the grounds that its suffering is an essential aspect of a unique eschatological context. The BPWH provides the only such context.

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[12/2](#)

I have realized while being away the last two days that Jake's (@ OMF) problem of accommodating xian eschatology to modern cosmology is even more difficult than I had been imagining. He has kept me on the defensive for, lo, these several months by focusing on the messy antics. But since my renewed focus on the ET vs. UT issue, I am better understanding the difficulties of his endeavor of accommodation.

As I better understand the difficulty of his present position, I am having more trouble understanding what brought him to the present impasse. Among xians, Jake is nearly alone in attempting this accommodation. The mainline xians, who generally accept modern cosmology and evolution have generally given up on any sort of eschatology, just as they have given up on other metaphysical claims, besides that of the existence of a soul and its survival. They remain skeptical about both ETs and UTs, supposing those questions to be a matter of empirical/scientific determination, that has only turned up negative results. Jake, however, accepts both as already having been demonstrated beyond reasonable doubt.

The basic problem, as I see it, is that the complexity and confusion of eschatology are thereby greatly augmented, for no real gain on the pedagogical or evangelical front.

The upshot is that the eschatology continues to be geocentric, but now it is alleged to transpire in a small corner of a decidedly non-geocentric cosmos. The question before us is whether the residue is recognizably xian.

When I came to OMF, I did not expect to run into anything more religious than the occasional wayward xian. I knew from way back, without even asking, that the messy antics would attract the opprobrium of any respectable believer. I had assumed that my target audience, if any, would be agnostics of various descriptions. I failed to appreciate even the modest degree to which I would become a target of opportunity for a contingent of orthodox xians who, for reasons I can only partly comprehend, find themselves drawn to the field of ufology.

One explanation for the presence of the xians is that they have been sensitized to the possibility of signs and wonders relative to the Latter Days, despite the fact that there is an active dissuasion, on the part of their co-believers, from pursuing that interest in the arena of phenomenology.

But what better place to pursue such interest? The only acceptable outlet appears to be to meddle in Middle Eastern politics, as if there were not enough of that already.

Having garnered even a small amount of notoriety in one corner of a field of marginal interest to the public at large, I am, nonetheless, in no position to ignore it. But it does require no small amount of rethinking and retooling of my pedagogical effort. And I have to admit to having been slow on the uptake.

It may be that Jake, like me, was coming here to evangelize. Seeing the overwhelming bias of the ufological community toward a Nuts&Bolts interpretation of the phenomenon, it was natural for him to attempt to accommodate his xian message to that mindset. I happened to be the first to seriously challenge that strategy. Now we have what amounts to the Jake & Dan show at OMF. Both of us stand to benefit in the process, but both of us cannot be correct in our diametrically opposed interpretations. The only certain victor will be the J-man himself.

Here begins my exposition and critique of Jake's arguments. I have to admit to finding his various statements to be difficult to reconcile with a coherent picture. I say the same about the Bible, when it is taken from a putely literalist perspective. That Jake is less troubled by his own inconsistencies, is likely due the general acceptance of such in the fundamentalist milieu in which he has been immersed.

The fundamental confusion with Jake lies in his failure to reconcile Heaven with the heavens.

Thus is he forced to include both UTs and ETs in his Jakian cosmology.

His basic strategy is to attempt to imbed an xian, geocentric eschaton within the modern, acentric cosmos. It is obviously going to be the geocentric eschaton that gets the very short end of that long stick. I just don't see this attempt to fit a square peg in a round hole as gaining any significant traction within either the scientific or the xian community, even given some kind of Disclosure.

The nub of it is that the J-man comes off only as our local hero. Yes, he is a Big Fish here on Earth, but Earth, according to Science, is but a minuscule speck, lost in the infinite depths of the Universe. I just don't think this is what Jake's fellow xians bargained for when they accepted Jesus as their Savior.

According to Jake, their Salvation does not wait for them in Heaven, but rather it lies out there amongst the stars. This version of salvation presents us with several difficulties.

Instead of a being offered a return home to God, we are being offered an interstellar Diaspora. Right away this raises questions about who is responsible for getting us to our eventual destination. This turns Jesus into a mere station master. He can give us a passport, but what good is a passport without a Visa to some specific destination? He can arrange for our embarkation, but has no control

over which sovereign port will offer us refuge. How do we know that we will not end up as homeless refugees, wandering the high-seas, looking for a port in the storm and trying to avoid the pirates?

And what about Heaven and God? Why has Jake taken it upon himself to deny us direct passage to Heaven? Why have we been condemned to wander the high-seas? It sounds potentially hellish to me. It certainly does not sound like going Home. It does not sound like the promised Wedding Banquet. It will be left to the individual refugees to strike the best bargain they can with a potential 'host', whose 'responsibility' they would then become. Sound familiar?? Too familiar!

The lucky ones might be those who can arrange to die in passage. What will be their fate? However, take note, that Jake has alluded to our being refitted with special (permanent?) bodies, prior to embarkation. Does this mean that we have no escape? Now it's beginning to sound like we may have to share the fate of 'poor' Charlie:

When he got there the conductor told him: "One more nickel." Charlie couldn't get off of that train! Well, did he ever return, No he never returned, And his fate is still unlearn'd. He may ride forever 'neath the streets of Boston. He's the man who never returned.

Our hoped for Glory Train has, according to Jake, become rather more like Charlie's MTA. Should we look this Gift Horse in the mouth?

I would recommend that to you.

12/3

The Nuts&Bolts Xians (N&BXians) are saying that I am putting God in a box, by suggesting that Creation is geocentric.

The N&BXs will have to choose between Scientific Materialism and X'ianity. Even dualism cannot reconcile the two. There is no convenient place to draw the line, once Darwin comes on the scene. The IDers are focusing just on the Earth, hoping that the ET/UT issue will not impinge upon them. That is wishful thinking on their part.

For the N&BXians, Star Trek is better than Heaven. Their only concept of Heaven is spending an eternity singing God's praises. I agree, that would get tiresome in about a week. Their imaginations are delimited by fairly run-of-the-mill Science Fiction. They merely append a watered-down X'ianity to the basic Star Trek storyline. It is definitely not your old-time religion. Dr. Spock is their Jesus.

It will not be easy to dissuade them from their Blue Sky Dreams that they hold with an evident passion.

Given this view, how do we know that our next Visitor will not outrank Jesus in the cosmic hierarchy? Jesus only saved one planet, we are told. He may have brothers and sisters out there who have saved several. They may, quite naturally, have differing views on the nature of God and Salvation, depending on their respective missions.

It seems that Jake may now be agreeing that Jesus is the Creator of the universe. So I ask, why would he be sacrificed only on Earth? A rather obvious question for an Xian, one might think. But rather than provide an answer, Jake accuses me of 'beating a drum, seemingly for the neo-cons, no less! That is a bit of a stretch.

I should enumerate a list of questions for the N&BXians, at this juncture:

#1: (as above) Why is Earth special in the universal salvation economy?

#2: Why does God need angels if the ETs can perform every function, including the demonic functions?

#3: Where does God exist, if not in Heaven? Where does one go to be in His presence?

I'm asking how we know that Jesus is not an ET. If Jesus is such, then why not God? This is hardly a frivolous question. That is what many scientists are already willing to contemplate: that our universe is a lab or computer experiment in another universe.

According to Jake's interpretation of the Bible, all of us who are saved go to Heaven to enjoy the Wedding Feast with Jesus. But after the Feast, we return to some sort of interstellar patrol. In that function, we would be taking on the role of both Angels and/or of 'cleared' ETs with permanent special bodies.

Presumably, that patrol duty could last for billions of years. I suppose there is no reason why we could not be afforded the occasional R&R back in Heaven.

There are also hints that some of us would advance to the point where we would be able to create our own worlds. But how do you and I know that we are not in one of these student created, experimental worlds. That might explain why we seem to be such a problematic creation.

When I posted the above on OMF, Jake takes exception to it, but refuses to offer his own synopsis, claiming that it is too complicated. It seems to me that this is tantamount to an admission of his own lack of understanding. He can quote scripture left and right, but fails when it comes to connecting the dots laid out therein.

In the view of the BPWH, in order to make sense of cosmology, we must develop a Meta-critique of scripture, which is one of the things I have done on this website. The fundamentalists will object that any such critique is prohibited. Sure....keep us barefoot in the winter and ignorant in the summer.

And no one else on the forum has claimed to have been able to make sense of either the Jakian or the scriptural cosmology.

We have not heard from CK for almost two months. But RMC copied this email:

Know who TamaraLinden40 is? Yes, it's our Anon source. Tamara talks just like our notorious Anon while Doty talks like Doty, Gene Lakes talks just like Gene, and McGovern talks like McGovern. Tamara Anon is a con man/woman putting out a constant stream of utter nonsense mixed with some true facts. Even Pandolfi wanted to find out who she/he was. And now you know why the editor was fired, yes the one mentioned 2nd below who seems just about to have a stroke. Finally, Doty wanted to be listed as a contributor because some of the stuff in the book is just too hot..... :-) Rmc

11/21/2007 8:58 PM: [CK] wrote:
Bob,

Your book arrived today, and it is far better than anything I had imagined! I don't understand why Kit and others made such a big deal about a few typos. Your writing is very good, data is presented in an orderly fashion, and your conclusions follow logically. I wish I had taken your advice and purchased the book when it first came out. Doty is a fool for not accepting your kind offer to be listed as a coauthor. After I finish the book, I will give you reviewer comments.

Thanks also for providing Steve and Ryan with an exemplar header. Please follow-up at your convenience with headers from an early "Tamara Linden" e-mail. I want to compare it with another "Tamara Linden" e-mail I have.

Ron

[12/4](#)

I am attempting to make sense of Jake's cosmogony, cosmology and eschatology.

Here is a collation of the highlights. The emphases are mine:

[Link to Post](#) -- Jake's eschatology, posted yesterday, e.g.....

[...] Why a new earth? And what is a new heaven? This is a strange **Picasso-like** picture.

But all this was based on my original supposition, "What if the universe was not destroyed."

OK, so let's say it was. We are still faced with a new heaven and a new earth.

Would not all God's eternal beings be saved? i.e.: those mysterious Elohim, YHWH made the heavens and the Earth, why did He have Elohim make man?

In contrast to the BPWH, I believe we are shown not only by prophetic writings, but also by the nature of creation itself, that physical universe and the spiritual can exist together, both as it has in the past and into the future.

Would this make us ET's? Certainly not, we're immortal. Would we be Angels? No, the promise is to become children of G-d, above the angels & inheritors of all that is His. Would we be UT's? Certainly that *could* be, for we would know all the levels of the heavens.

Relevant pervious posts.....

[Link to Post](#) --

Me: Are we agreeing that Jesus is the Creator the Universe? So then why is Earth so special, among all the planets in all the galaxies, that the Creator would be sacrificed only here?

Jake: Through the Word, the universe was made. Big difference.

Jake: **As above, so below.** The universe displays a **consistent** creator. You suppose He's going to renege on it all.

[Link to Post](#) --

Me: Why do we have to get caught up in the eschatologies of other worlds? Shouldn't one eschaton suffice?

Jake: **As above, so below.**

Me: Why should we have to go there to participate in their eschaton?

Jake: "In the beginning G-d created the heavens and the earth." That's what He does . . . creates!

What do you suppose Children of G-d will do?

[Link to Post](#) --

Me: So you do not accept the Big Bang theory?

Jake: I accept that the universe is and has been expanding, and that before the universe was, I Am was.

[Link to Post](#) --

It is written that there are numerous realms, sometimes called different levels of heavens = havens. Which seem to exist in different dimensions. Those in the higher heavens (realms) refrain from or in some cases are not even permitted to move to the lower heavens (realms).

However man's realm (heaven/haven) is the lowest density. And we are also a special creation, whereas the physical & spiritual laws of creation permit all those in the higher realms to interact with us in some way.

[Link to Post](#) --

Only *begotten* son. Only "Son of Man". The first born of many ~ *mans*.

YHWY (Eli) said "Let there be light . . ." (singular)
Elohim said, "Let us make man in our own image". (plural)

Genesis tells of "sons of God" coming to earth (pre-flood) and taking women as wives. There are other mentions of 'sons of god' in scripture. There is also mention of Elders in heaven, who are distinctly different than angels.

Jesus however was not Elohim *per say*. He is one with G-d. On the cross he spoke aloud to Eli.

The hope in Christ is eternal life and becoming the family of G-d. Family of G-d = Elohim.

Put it all together.

After we become Elohim, then what will we do? I doubt it will be singing Hymns for billions of eons.

The idea of a New Heaven and New Earth (Rev. 21) is a key feature of the BPWH. This idea, however, appears to be the most troubling part of the Bible for Jake's localized version of eschatology. Let us set this problem aside for now, and look at the others.

Another basic problem arises when he attempts to draw a firm distinction between ETs and UTs.

Jake emphasizes that we will not become ETs. We will be transformed/resurrected (some with the Rapture and others at the end of the Millennium) into (immortal) UTs. We will be even higher than the Angels, we being the 'inheritors of all that is God's', and we would 'know all the levels of the of the heavens'. This is true for those of us who have been saved by Jesus.

What then are the ETs? They are the mortal denizens of the other planets. They are what we are now, before receiving our glorified bodies. How did they get here? Apparently they came here by purely technological means. They do not have the magical powers that we will receive when we have been transformed into UTs.

Does this mean that those humans who are not saved could remain on Earth, and, eventually, by the sweat of their brows, become interstellar ETs? Or will the unsaved just be damned? This raises some possibly intractable issues for Theodicy.

Even by the most optimistic estimates of the Sectarians, no more than 10% of humanity may expect to be saved. I am not aware that Jake disagrees. Thus the 90% of the unsaved on Earth would have been far better off to have been born anywhere other than where Jesus, or one of his ilk, was born. On such planets you could hope to become interstellar beings, and not have to worry about being damned by Jesus or one of his ilk.

Am I the only one who sees the theological problem here?

Immaterialism: [a]

[Link to Post](#) -- Jake:

And so in closing Dan, prophecy is unclear. But the sum of prophetic teaching suggests we will be both spiritual and physical at will.

[Link to Post](#) -- Tel:

Does your supposition concerning the BPW work if the body, mind and spirit are distinct from one another? If not, you have a mighty big hill to climb.

I have this to say about that.....

The mind/body problem is the greatest challenge confronting Science, in the latter-days.

It is also the greatest challenge confronting Religion and Ufology.

It is an issue that is long overdue for a fundamental reassessment.

[Link to Post](#) -- Jake:

For the sake of clarity, I don't rule out a completely spiritual (non physical) existence in our future. However when biblical scripture is factored in, there is a strong emphasis prophesied, that we will have a body.

The description of the risen Christ, is that of a recognizable body that is touchable, can eat yet needs no food, can walk through a solid wall, appear out of no where and rise up off the ground into the air, all the while seen with the naked eye.

It is this type of body that many believe we will be changed into; as it is written His apostles taught "we shall be like him", "we shall have a new body".

[...] And so, I am persuaded that our appearance will be as a normal human being. However having metaphysical properties like the risen Christ's body was described. This body/existence is both a 4 dimensional body (space/time) and extra-dimensional ~ quantum level effect.

[Link to Post](#)

And so, IF he had been shown a dissolution of everything, with only a spiritual heaven remaining, could he not have described what he saw? Of course. But that is not the vision he describes.

We see how quickly the theologically inclined become entangled in the intractable mind/body problem.

Here is the central paradox of religious history.....

That polytheism evolved into monism, while monotheism evolved into dualism!

In attempting to understand this historical paradox, one can also obtain a purchase on the mind/body problem. That has been my experience.

The only possible conclusion to be reached is that the mind/body problem is not a scientific problem at all, rather it is an historical/conceptual problem.

On this conceptual account, both the materialists and the immaterialists agree. But which of us has the solution?

This truly is a Chicken & Egg problem..... Which came first, mind or matter?

Here the immaterialists agree with the theists and the and the pantheists.....mind is the foundation of reality, i.e. it has ontological/metaphysical priority over whatever else came along afterwards.

What is hard to explain is how, only within the Western Theistic tradition, did mind/matter dualism arise.

To my mind, the emergence of Scientific Materialism out of theism is the most felicitous mistake in all of human history.

We are familiar with the saying that if reality were an elephant, we are like a blind person trying to size it up. Just to make that task more of a challenge, God, in her infinite wisdom, cut the elephant in half, giving one half to the West and the other to the East. This cut was not bilateral; it was latitudinal, and I do believe that the West got the better half, but that may be somewhat subjective. Clearly our half was the part with the greatest challenges.

We got monotheism and dualism, while the East got polytheism and monism. The BPWH envisions a limited polytheism, along with its monism, but it does come down strongly on the side of the Prophetic Tradition, nonetheless.

Is this fair? Well, let me tell you this.....all is fair in Love and Creation! And especially so when the two are of a piece!

We could not all be the Chosen people. Is that fair? Perhaps not, but it was absolutely essential to the BPW. And, hey, the essence of monism is that everything works out in the End, i.e. Apokatastasis/Redemption.

Without dualism, there never would have been science or technology. But dualism was not sufficient. Islam had dualism, but their scientific effort fizzled. What they lacked was the mitigation of the Creator/Creation dichotomy that appeared only in the Incarnation. Be advised that alchemy was the key ingredient of the scientific revolution, and the psychological basis of alchemy was to be found in the miracle of the Eucharist. Yes, alchemy, like all the ancient traditions, did pass through the Islamic revolution, but it could only take root in Christendom. And that it did. Physics followed a similar path, but alchemy was at the heart of the whole industrial revolution. The Protestant Ethic played a substantial role, but shared its basic motivation with alchemy.

And how does this development relate to Prophecy and Revelation?

Suppose that John had been granted a vision of the Beast as the Alchemist conjuring in his Laboratory. Alchemy would have gone the way of Witchcraft: up in flames.

If the identity of the Great Deceiver had been granted to John, there would never have been a scientific and industrial Revolution. Materialism would have never been allowed to rear its ugly head. Like anyone else, God tells us what we need to know, when we need to know it!

Suppose that Jesus had warned the Disciples about Judas? There never would have been Christianity! Same Deal!!

You can kick and scream, but show me where I am wrong.

And, yes, there is a silver lining to Scientific Materialism, and guess what.....We're it!

The average Xian will tell you that Materialism is great, as long as we give our Tithe to God.

The phrase 'simple minded' springs to mind, in this instance. The problem of Materialism runs far deeper than the collection plate.

Dualism is nothing more nor less than the bugaboo of the Western mind. Basically it is Deism. It is the Clockwork universe. God sets it running, and the rest is on Autopilot. It is the Cartesian dichotomy that dates back to the very beginning of the scientific revolution. Yes, alchemy was about the interaction of spirit and matter. Descartes' pineal gland concept was about the interaction of mind and matter. Each had its Holy Grail, its Philosopher's Stone.

Jesus is the 'pineal gland' of X'ianity, mediating between Creator and Creation.

The Great Pretender to the Truth was Scientific Materialism. It was the perfect setup for the BPWH. This is Armageddon, right here on OMF, between Jake and Dan. Is this enough blood for the bloodthirsty fundamentalists? Perhaps if they took Communion, they wouldn't be so bloodthirsty!

Just a thought.....

Then there is Evolution, surely the Tower of Babel for the Materialists/Transhumanists. If there is no God, we will become gods. Ah, yes, but God was a step or two ahead of the Nietzschean Transhumanists. That is God's job, to be ahead of our game plan, with a plan of her own.

[12/5](#)

We have this from Jake: [Link to Post](#) --

- 1) Soul creation
- 2) Soul merged with Body in womb - birth
- 3) Accepting God's grace - becoming aware of atonement "saved", "marked".
- 4) Paradise
- 5) Re-Birth - new body (cloistered on earth. *For a period of further development?*)
- 6) Full grown adult Spirit - Married into G-d Family.

This is his interpretation of the various scriptural accounts of the life of a soul.

First we have the issue of soul creation:

[Link to Post](#) -- Jake:

From then on we were "born" of women. And of course, given a soul. Which according to scripture is created by G-d before our body is formed in the womb.

We could also say there needs first be an earth before a body can be born. There must first be a Sun before an earth could sustain life of any kind. And on and on and on - Anthropic Principle.

If there be a process of one creation added to another to another to another etc, in order to create a haven sufficient to contain all the components to create man and then sustain that life. . . Why would there not also be a process at work to create an eternal "child of G-d"?

Put my other posts together.

I propose that scripture teaches us the soul is like unto an embryo with the potential of becoming an

eternal spirit.

And just as a child has the potential to grow up, transform through adolescence into adulthood and able to bare off-spring. So does a soul have a similar potential & process.

Does this provide any hints about the hypothetical souls of Jake's hypothetical ETs?

[Link to Post](#) -- Jake:

Whatever the case, we see that the essence of us is created before we are born in the flesh. This is a clear scriptural concept. And for the most part overlooked.

We 'are', before we are born. And so there is a birth that precedes human birth.

Does that essence include a free-will and/or a proclivity toward sin?

There are a number biblical prophets that are said to have been known by G-d before they were in the mothers womb. And God said, I knew you before you were born.

Many believers presume this means that because G-d knows all things, past , present and future, that he knew us before, because he knew our future.

Would God knowingly have made so many fools and/or sinners were it not part of the plan for our Salvation?

Where, again, does this leave our little grey buggers and their ET cousins? Or are they all our cousins, i.e. 'children of God'?

Ok.....

Here is one suggestion.....

Most of the alleged ETs possess only a collective soul. Their 'hive mentality' has oft been noted. I would say that the same is true of most animals. One indication of this would be the lack of, or strongly attenuated version of, a (nearly eidetic) personal memory that is the hallmark of humans.

We might conclude that a human-like soul is a special thing, not to be squandered on the run-of-the-mill ETs.

Yet.....

These same ETs have the special bodies, previously noted by Jake: [Link to Post](#):

The description of the risen Christ, is that of a recognizable body that is touchable, can eat [strawberry ice-cream?] yet needs no food, can walk through a solid wall, appear out of nowhere and rise up off the ground into the air, all the while seen with the naked eye.

Jake forgot to mention shape-shifting, which applies to the Resurrection and to UT's.

So why are we calling them ETs? Why not UTs?

Anyone for Occam's Razor?

Clearly, for those of us who already believe in UTs, there is no pressing need to postulate ETs in addition. It only adds to everyone's confusion, as well as providing a bigger target for our critics.

In particular, it greatly complicates the issues of Eschatology and Salvation.

And here is the kicker.....

What is the point of creating exobiological sanctuaries, if they are not going to come here or we go there? Their eschatologies would be entirely separate. There would be no interaction. Their existence and histories become entirely irrelevant to each other.

What then do we make of Serpo? I don't see that we need to make much of it at all, although that may amount to blasphemy for some at OM.

And so then we need to face the Big Question.....

Why all those other worlds out there? Or is that the wrong question?

For whom are those worlds made, if indeed they be world's at all?

What is the definition of a world?

Can there exist an unobservable world? Well, if God made it, God can observe it. So the answer is 'no'.

God might have a reason for creating worlds without creatures, but we have no reason to assume that He would.

Physics tells us the no phenomenon is real unless observed. We know then that God is not observing the individual atoms in our bodies. Doing so would collapse their wave-functions and disrupt our God-given biochemical processes.

Why should we suppose that a distant, unobservable planet is any more real than an unobserved quantum electron?

Jake tells us that God is an Anthropic physicist. That God must follow the dictates of Anthropic physics when it comes to Creation.

But, a couple of centuries ago, the intellectuals said that God was a Newtonian physicist. So who are we to dictate physics to God??

Doing so might make some Christians look smart, but it just makes God look stupid!

Science only deals with appearances. God deals with essences.

The essence of Creation are the creatures. In particular, we get the strong impression that Creation is a school for souls.

Suppose that God wished to create a world. That world would be anthropocentric. That fact is hardly debatable amongst theists.

But, say the astronomers, the cosmos, even though it may be Anthropically biased, is NOT geocentric.

Is that fact debatable? Not if it is a fact. But how do we know it is a fact and not 'just' an appearance?

Does not the fact of Neil Armstrong walking on the Moon prove that every other astronomical supposition must be a 'solid' fact?

[Jakianity02](#)

I am still attempting to discover if there is a rationale behind Jake's cosmology. What I see is an unconnected collection of his thoughts, suppositions and idiosyncratic interpretations of scripture. If anyone in the sound of our voices has a better understanding of Jake's MO, then please help us understand.

[Link to Post](#) -- Jake:

I believe there is no such thing as magic. I do not believe that any miracles that have ever been witnessed were manifested through magic. I believe however that G-d operates just like our magicians, as in it's all an allusive trick and fully explainable. Not to us mind you, we're not high enough on the ladder to have the faculties to comprehend, even if explained. G-d does not play dice with the universe(s) - heavens.

Jake expresses a strong contempt for anything spontaneous or random, and somehow he connects anything 'magical' with this despised spontaneity.

I asked for his opinion about free-will in this context, but he has not responded.

[Link to Post](#) --

That is the power of technology appearing as magic. However G-d's MO is vastly superior to any concept of "technology" we currently understand.

The difference between us and interstellar travelers is that they have figured out more of how that MO works. But they too are just babes in the grand scheme, they are only ET's. They know there are others far more developed than them. We might call those ones UT's. And among the UT's there is a hierarchy as well.

I ask about the limits on the powers of a UT.

[Link to Post](#) -- Are you suggesting G-d is a UT? I would say, there is a gulf fixed between that heaven and the one of UT's.

But by the same token, it is not clear that there is a distinction, with Jake, between Jesus and a UT, especially since he is positing numerous Sons of God that would be involved with other planets. This would make a shambles of the Trinity.

Then this, relative to the 'technology' of life: [Link to Post](#)

Forget about the complex molecules, which would be an enormous achievement by itself, where did they get the atoms to construct the molecules in the first place? And which lab created them?

Earlier there was this -- [Link to Post](#) --

You are lost in the term "technology". Tell me, what advanced technology makes a flower blossom?

Jake is very positive about what Divine 'technology' is NOT, but very vague about what it IS.

I suspect that what is gradually surfacing here is the deep disdain of the scientist and technician for the paranormal, magical, personal and spontaneous aspect of Creation.

What we see in Jakianity is the last refuge of Deism vs. Theism. This same sentiment is also endemic to ufology. Thus do we have the Nuts&Bolts ufologists in a constant struggle of having

their Technological dreams being engulfed in the spiritual and the paranormal. Jack Sarfatti is an excellent example of this, and Jake does see Jack as a mentor in this regard, although Jack has no truck with fundamentalism.

The literalism of the fundamentalist is cut from the same cloth as the analytic bias of the scientist and technician.

There is a very great fear of the Numinous and the Uncanny. There is the fear of being consumed by such. This is not difficult to appreciate.

This is the problem of identity and the potential loss thereof. In psychological terms, this is the ego's fear of being overwhelmed by either the id or the super-ego. It is the narrow passage between the Scylla and the Charybdis. Only great attention to ritual and/or the Letter of the Law will bring the ego through safely. But what is magic if not highly ritualized?

We all want God to be trustworthy, but the fundies seemingly demand more than that. They want God to be Law-abiding, just as they are. They want God to play by the Rules, and they see physics as an extension of those rules. Technology is never a violation of the Rules, only an exploitation of them.

Part of this syndrome is Jake's strong contempt for contemporary X'ianity. Mind you, not because it is too materialistic, but because it is not sufficiently materialistic, in the sense of Scientific Materialism.

There is very little difference between Jakianity and Transhumanism. The only difference is the Jakian must adhere strictly to the Ten Commandments. This will allow the law-abiding Jakian to be periodically upgraded on the ladder to the (next to?) Highest Heaven. In fact, the good Jakian will be able to bypass the several intermediate ET steps on that ladder, and go directly to the higher UT steps.

This is Transhumanism without the worry of ever being obsoleted! Plus, there is a final resting place. Utopia = Heaven #2, on this scheme. It is a true Nirvana. Virtually all the benefits of being God, without any of the responsibilities. I had never imagine such a Paradise until now. It's sure got every other paradise beat to heck!

Jakianity = Transhumanism with an Xian veneer + an Omega Paradise! Wowser! I wonder if Jake is offering Franchises? He is a professional marketer/salesperson, so the rest of us had better get in line, quick.

[12/6](#)

But, so far, we have neglected a very important part of Jakianity, namely the afterlife. This is something most Xians, not of the hellfire persuasion, are quite vague about. So we usually have to prod them a bit, to even get them to speculate. The only thing they are usually sure of is that their personal destination is Heaven, to be there with many of their friends, relatives and, of course, the J-man and the Old Man, Himself.

If you are a human and not with J-man, chances are you are headed for oblivion. Hey, it's better than hellfire. But Jake does make exceptions for the pure souls who may not have had the fortune of a close encounter with the Bible, or been born-again in the usual manner.

Human souls remain in limbo until Judgment Day, at the end of the Millennium, when at least 90% of them will be obliterated. The lucky few remaining souls receive the glorified, permanent bodies

promised by Jesus. So far, so good.

Jake, like me, is skeptical about our spending the rest of eternity singing praises to God. Think of the throat lozenge concession.....that would be the place to be.

So what's a glorified body to do. If Heaven gets boring, we can spend our days on assignment in the heavens. In fact, choral duty may hardly be an option, after all. There is a lot of work out there for us UTs to attend to. And there are INCENTIVES.

There is a hierarchy in Heaven, and only God sits in the Highest Heaven. Below that level are Jesus and his Brothers, all the special Sons of God, who are the planetary saviors. Not all planets need or warrant saviors, but, presumably many do. This is the highest possible rank of UT. Below that are many steps in the ladder that is heaven. If we manage to get on the fast-track of salvation, I see no reason why we might not aspire to be selected as a Savior-UT to some other planet that is presently coming on-stream to receive their allotment of souls. We could then sit at the Savior/Sons of God Council table, right next to Jesus, if we play our cards right.

The rest of us UTs will get no higher than Heaven #3, counting the rungs back down the ladder.

How am I doing so far, Jake?

Now we come to the ETs. This is where things may get a bit tricky/sticky.....

The ETs are the ones born on unsaved planets. Why should there be such? Because they are here!

They are here and they are not acting like a good saved UT should act. We're talking about those little grey buggers, in particular. Clearly they could not just be Demons, because we have their saucers in storage and their dead bodies on ice.

We wonder what is the meaning of their lives. What is their purpose in Creation? They sure don't add much to our lives.

Then there is the technological issue. They are allowed to develop interstellar transport, without benefit of being saved. Whereas we, humans, are not vouchsafed interstellar travel until we have been granted our glorified bodies.

Now Jake is adamant that all magic is deception, and all miracles are technological. We have to wonder, then, how does ET technology differ from that of the UTs?

Why are the ETs not able to master the 'technology' of producing glorified bodies? The answer must relate back to the Chain of Being, or ladder of bio/spiritual evolution. The ETs occupy the mid-levels between where we have gotten to now, and where we will be as UTs. The UT 'technology' is higher up the ladder than what the ETs can ever aspire to.

Just as this is getting interesting, I'm going to have to run out for a few hours.....

The ETs, even with their limited mid-range technology, obviously have the ability to get around. Many have come here, and some were allegedly on hand to witness the X-event. If they wanted to get saved and advance to UT status, they would have had ample opportunity to do that by visiting anyone of the many 'saved' planets, i.e. planets visited by one of the Sons of God. They would also have often run into or rubbed shoulders with individual UTs who had been saved. Why would they

refuse to avail themselves of so much opportunity for upward mobility on the Chain of Being?

The only sufficient reason would be that they were never granted free-will, to begin with. They were meant to permanently languish in the spiritual backwaters, like animals. It has been said, however, that even some pets manage to come back as humans. Perhaps the ETs can reincarnate as free-will humanoids, and take their chances on one of the planets scheduled to be saved. That's the best answer I can come up with on the fly.

But, if this were the case, humans would, generally, be better off if they could first be born as ETs. They could arrange associate themselves with those UTs and those planets that were most likely to afford them the opportunity to make the transition to UT status.

Otherwise..... Being an ET would basically suck, it would seem. They are fated to watch all of us glorified gorillas, who love nothing more than to beat each other over the head, go on to the Highest Heavens. No wonder that they can find nothing better to do than come here and bugger our kids and mutilate our cattle. Can we blame them?

We can just chalk up the ETs to God's superior wisdom. But that doesn't tell us how to deal with them. Should we just treat them as the demons they often seem to be? Why should we even suppose that there are ETs visiting us rather than demons. The Bible certainly does not support this view. It seems to be motivated only by wishing to conform with the presuppositions of the generally non-xian ufology crowd. This bit of political expediency does not strike me as being a smart move, for anyone concerned with ascertaining the truth of the matter.

Jake is under the impression that he is killing two birds with this one ET stone. He is conforming both with ufology and with modern science. The problem is that modern science has no truck with ufology. The scientific community is extremely skeptical of the claims of ufology, and for very good reasons, which Jake fails to appreciate. Jake is being expedient, but expediency is never a winning strategy when it comes to matters of ultimate concern.

Then there is the issue of technology that Jake raises. I truly have not before heard the issue of technology raised in the context of God's powers of creation. Somehow this must be connected with the ETs.

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It does seem that Jake has backed off from his technology gambit, certainly relative to God. But I'm not sure where that leaves the ETs and UTs relative to technology. He is probably going to hang in there with Jack S. until the bitter end.

In the meantime Tel @OM has a question or two.....

Do you mean be at one with God, be one of many hanging out with God, or be physically integrated into God's body... or something else?

Me:

Elsewhere I have suggested that we exist as brain cells in the mind of God, even at present.

So, yes, we are, even now, one with God in Heaven. But we will not fully appreciate it until the Paraclete 'reproves' us of that fact.

Tel:

Are you suggesting then that God is clinically insane? That is what comes to my 'mind' when I think of someone who cannot fully control their own thoughts/actions.

Will He get lobotomized as the grand finale in the BPW? Is this how He is supposed to get rid of all the unproductive and rebellious gray matter?

The God I follow is not, has never been, nor will ever be, a schizophrenic.

Tel's question points to the fact that the BPWH is of one piece. Taking any part of it out of context will destroy the organic meaning, as with any organism.

Let's go back to the organism. It is the monistic cosmos. This is close to the pantheist concept: God is in everything; everything is in God. God is the circle whose center is everywhere. Physicists would call this the zeroth approximation to reality.

To increase the level of realism, we introduce the simplest form of symmetry breaking, and that will give us a first approximation to reality. All we have to do is squash the circle. By introducing that one bit of cosmic asymmetry, we derive most of the structure of the BPWH.

What was the center is now a virtual center. It is where the two axes of the ellipse intersect. Historically, that center is what we know as the X-event. The axes then represent yin and yang, if you will. In this dialectical sense, yes, God has a left and right brain, just like we humans do. He and we are schizoid in that sense. We were created in that image. It is the breakdown of the bicameral mind.

Let us take the horizontal axis of the ellipse to be the time axis. This is the venue of History. There are now five defined points in history. The X-event is the center. The Alpha and Omega are the two end points. And there are the two foci of the ellipse that also lie on the time axis. It is those two foci which are of timely concern to us now.

This model I have just described has a venerable history, originating with Joachim da Fiore (1135-1202):

<http://www.songsouponsea.com/Promenade/JOACHIM.GIF>

And my own early version:

<http://www.bestpossibleworld.com/aAquarium/cosmol02.htm>

The canonical Xian view is that the second focal point is the Second Coming followed by the Millennium, leading up to the Omega.

The first focal point, within the prophetic tradition, might be Abraham or Moses. Greater historical symmetry comes with the latter choice, IMO.

We derive the Ouroboric configuration by partially equating the Alpha and Omega to obtain the cosmic circuit.

God, in the prophetic tradition, is revealed at the critical points along the historical axis. According to Joachim, the Millennium, or age of the spirit, is inaugurated by the third person of the Trinity.

There does seem to be a backlog of events that might be appropriate for this final focus of the cosmic ellipse.

So much for the timeline, where does this leave God?

Recall the divine purpose of Creation: it is a recreation in the sense of a singular recycling of the Cosmos. It does not have to be repeated, *sub specie aeternitas*. Creation is the Cosmic Bootstrap by which God realizes/reifies herself. Her points of greatest personification are just the critical points of the timeline.

The personal God of theism is not the old cobbler in the woods, it is the combination of these cameo appearances. In the Trinitarian scheme, there are three main appearances: Moses, Jesus and (?); or Father, Son and Paraclete. On the canonical view, the third person is not a person at all. Instead, we are treated to a return of the second Person.

Why should there be these three faces of Eve? Each of us is an image or face of God.

It is simply a matter of the logistics of revelation. It is where the pantheist background is necessarily supervened by a special ingress or sojourn of the Creator, recalling his sojourn in Eden. These three points are the three main historical links between the Alpha and the Omega.

The Xians, at first blush, are likely to feel cheated out of a special reappearance of Jesus, but this is not difficult to rationalize.

But what, then, will be the situation in Heaven.....?

Will Jesus be sitting on the right-hand side of God? Hold that thought. Let's consider the general case.....

Consider the life of our brain cells.

They do have a cushy existence: the highest rent district of any known biome. It is a cellular paradise. 'Eternal' life is part of the contract. Every residence is wired to the cranial Internet. It is a constant chat room, not unlike what we are doing here.

And, hey, no day jobs! No commute.

What about bodies? Strictly optional, we may suppose.

What is the biggest conceptual challenge is time, and the malleability thereof.

Eternity is neither endless time nor timelessness. There will be temporal loops, and multi-dimensional time.

What about the hierarchy of the heavens?

There are various species of neurons, but there seems to be no functional hierarchy. There is a supervening Self, but it is very hard to pin down. You can give it a name and a social security number, but that is about it. There appears to be no intermediation between the Self and its neurons. There is no God neuron or Jesus neuron, rather as there is no 'grandmother cell' to mediate our memory of same. Instead we have Karl Pribram's holographic model of the brain. The Self, like God, resides in the totality. This does not mean that Creation, in any sense, precedes the Creator, but rather that there is a symbiosis between them.

This very simple syllogism of neuron : self :: self : God, ought to be sufficient to disprove pantheism and atheism.

[12/9](#)

On these pages I have often made a 'Zodiacal' interpretation of the Godhead. Yes, one could say, very crudely, that God suffers from a multiple personality disorder. This is one way to interpret the Xian Trinity. Put any normal person into a isolation tank, and very quickly they will begin

exhibiting MPD. Consider the recluse talking to himself. We are social creatures in the image of the Creator. Take away our society and we will create one in our minds, just like God did. Even the strictly monotheistic Muslims have 99 names/atributes for God!

According to the BPWH, the trinity is actually a subversive conspiracy within the zodiacal/olympiad/pantheon. MJ-12 is likely to have been modeled upon that conspiracy. The original pantheonic PtB were not in favor of Creation, because they knew it would eventually overpower them, just as today's PtB know that they will be overpowered by the Millennium or God's Kingdom.

The trinity of conspirators formed a secret conspiracy within the Pantheon. They tricked their fellow gods into a game of Pokatok. The gods became so engrossed in the game, like teenagers today engrossed in Halo, that the Trinity was able to wrest control of Olympus from them, and so they became the fallen angels, not by a sin of commission, but by being neglectful. Ever since, the fallen pantheon, becoming the planetary rulers, have attempted to use us to regain their place on Mt. Olympus. They were not about to let us return to Mt. Olympus without them in tow.

So we and they are allowed to return only in these latter days. The Three Magi are now the postmodern Serpent. They planted the seeds of the Internet, a la Corso, etc. And so the Visitors will be able to hitch a ride on our Glory Train, back to Mt. Olympus.

In this case, Jesus and his two co-conspirators in Creation will want to keep a low profile back on the Mountain. If I were them I would want to have a tourist class ticket on the Glory Train.

The moral of the Metanarrative is that you had better watch your manners when you get to Heaven, because you may not know that the beggar standing next to you is actually your Creator, just keeping a low profile wrt the PtB.

So, you see, heaven may not be all that different from down here, except that more people will be more neighborly, out of necessity.

The first shall be last and the last shall be first. And if the top dogs are really smart, they will always travel incognito.

12/10

Beyond space and time, there will be 'maintenance' duty wrt Creation. More generally, there will be the filtering of the mainly background noise of the Potentia. In that process there will be mini-creations, rather like the Minor Leagues in baseball. This will maintain the circulation of the vital force. But none of this will ever undo or surpass the eternal BPW.

That last sentence could probably use some qualification. There may be other kinds of creation in higher dimensions of reality that would serve as cosmic appendages of one sort or another. I would doubt, however, that these appendages would ever house as many souls as does Earth. The same souls have access to every creation and to every heaven, although there is no ultimate difference. So this is not much of a qualification beyond what was stated in the previous paragraph.

For instance, what could Jesus possibly do in any other heavens or creations that would surpass the X-event? No artist has ever come close to imagining such.

This right here is the climax of the biggest show in the cosmos. We had better pay attention and mind our p's and q's.

The Xians have a hard time equating $SM = aX$. Their disappointment is of a piece with their non-acceptance of $BPWH = X^2$ or SoT. Will they demand their money back?

Where is the drama of it? Is not God supposed to be the cosmic dramaturge? This is more like Beckett.

I suggest there is a trade-off between the external and internal dramas. It is the internal drama that is being optimized in this manner. Everyone will have to wrestle with the Truth in their own fashion. Only then will they find their seats on the Train. Are they assigned seats? Perhaps so. Thus the extended process to ensure an orderly exodus.

If we awoke one morning to discover that entire congregations had vanished in the night, there would be absolutely no need for an aX . The ensuing panic would decimate the global population within a few weeks or months, at the most. Is that any way to run the Exodus?

The creation conspiracy trinity theory (CCTT) may have possibilities. It does help to connect a few more dots.

If it is true, then the Mt. Olympus enclave is about to receive a boat-load of refugees from the Exodus. St. Peter had better hire on some extra security. I hear that the Blackwater folks are looking for a new assignment. Tent city/FEMA trailers, here we come. The Wedding Feast will be more like K-rations. But I don't think the Olympians can hold out for long, not against the loving industry of the refugees. They will be good sports about the invasion of their neighborhood. What choice will they have?

This imminent inevitability will be a good thing to keep in mind as we attempt to fence off the southern border. What goes around, comes around.

If the Olympians and the CCTTers are smart, they will work out a deal between them so that the Olympians will look like they were pushing for Creation all along. That way we can minimize the hard feelings on both sides, and get on with the maintenance and recreation.

Those who wish to roll up their sleeves and get on with God's work, will probably find that they can work better without having to drag around their glorified bodies all the time. You don't have to wear an ID chain inside the Pearly Gates. The standard issue uniform is no uniform at all. Birthday suit? Well, something like that.

Folks might also wonder what the Earth will look like in a couple of centuries, after the Exodus.

Yes, I have the temerity to suggest that it will have shrunk considerably. It will be on its way back to Edenic dimensions, along with its caretaker crew.

Human artifacts? Cities?

I would suggest that they will be melting back into the primordial forest/jungle. Will the Loiseau brothers of controlled demolition, Towson (and WTC?) fame be kept busy? I think not. Will the modern cities not become like Mayan artifacts? More quickly, and they also have the option of falling off the edge of the observable world, as it contracts, and curls up around the edges. Ask me no questions, I'll tell you no stories.

New heaven, new Earth, new Jerusalem.....?

Hey, it is possible that all of that could transpire right here. But, unless a better idea comes along, I'm inclined to see the Earth set aside as a natural enclave, with the new Jerusalem more in the clouds, if you don't mind. Then, as far as the Earth is concerned the Omega becomes the Alpha. The Gaian circuit is then partially independent of the Olympian/zodiacal cycle, which may also return to a simpler state to complete its circuit. Perhaps the zodiacal and Gaian circuits can merge into a common, edenic Alpha with a Mt. Olympus. In that case, the next couple of generations on Earth is the final Omega, or great attractor. The exodus is a return to Alpha.

A remaining conceptual hurdle is the likely end of human fertility. It is generally assumed, without protest, that biological reproduction, or any reproduction, is limited to occur down here in historical time. Elsewhere, elsewhere, there is attrition. But then death and reproduction are usually linked. The simplest resolution is that we truly do meld into a singular God consciousness, in some perfectly benign and continuous fashion. Who is likely to object? Few, indeed. Some, however, may find this rather too much like a reverse communion. I certainly remain open to suggestions.

The end of fertility raises the issue of its metaphysical origin.

I have not come up with any satisfying answers on that score. There are various biological models to be considered, as well as the probable cloning of souls. But, frankly, there is nothing quite like the real deal. Mythology seems unhelpful, as well. Athena emerging from the brow of Zeus is not an inspiring picture. Seeding Pokatok with fair maidens is one way to beguile the Pantheon. But that does seem like putting the chicken before the egg. Perhaps germination is the path to follow. It has ample metaphysical precedent, certainly. Nonetheless, putting that into a mammalian package is no mean feat. A tricky venue for metaphysical experimentation, one might think. It is far from obvious how to bootstrap certain aspects of biology. But in the end, necessity is the mother of invention. Nature found a way. Divine forethought could not hurt the cause.

Who said we had to solve every mystery today?

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11/23/07

Hands on a Hard Body

Yes, it does seem that the disclosure and salvation game has devolved into an endurance contest being played out at [OMF](#).

If that is the case, then I'm showing less signs of fatigue than the others, at this juncture.

It has been a learning process for me, in upholding the BPWH in discussions with Biblical conservatives. I am even encouraged by the progress in understanding the ins and outs of that PoV. I continue to be more hopeful that progress on this front can supplant additional disclosures by the insiders. A continuing low level of phenomena and insider rumors ought to be sufficient to move forward on the religious issues. If this is possible, it would be the optimal course.

The discussion at OM is unique on the web, and long overdue. Why has it not occurred before now? It is an 'accident' of history, relating back to the Cartesian dichotomy, that religion has been ruled out of bounds in polite and intellectual discourse. Of late there have been some exceptions, mainly as a reaction to the Intelligent Design initiative being carried out in the schools. Christopher Hitchens is a case in point.

There are a number of 'progressive' Christian sites, but I don't see signs of an active dialog with the conservatives, and particularly not on issues related to eschatology. The progressives do not contest the massive conservative dominance in that arena. On the side of progressive eschatology, the BPWH is a lone witness.

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Nibiru @OMF points us to: [veryelect.shtml](#).

This one idea ought to clinch the argument for: Great Deception >> Falling Away << Scientific Materialism. This, in turn, would clinch the argument for the BPWH.

There is a mystery, however. Why am I the only one to be making a cosmic/biblical case for the above connections?

Surely the growing ID movement ought to be making these same Biblical/historical connections. But they have not, to date. Not as far as I can tell. How could they, without coming up with the whole BPWH enchilada?

Point of fact is that there is no plausible scenario for a personal AC. If there were, I would be as good a candidate as any proposed so far. How do we explain this to the literalists? It need not be that difficult a job. There is just a lot of social inertia to overcome, but there will be help, when and where it is truly needed. But what is the rush, now that Mahmoud has relented on his nuke surprise? We have as much time as we need to do this right.

ScaRZ @OM responds:

The very elect in my opinion are those who have been sealed by God. They will be protected from the great flood of deception that comes from the mouth of Satan. The whole world will swallow up that flood of deception, hook, line and sinker.

The very elect will have in place the full armor of God. They will know that the first bridegroom who came is a false bridegroom.

This is the sink or swim issue for the BPWH.

[12/17](#)

I have read the above linked page: Can 'The Very Elect' Be Deceived? Here is the Biblical passage in question:

Matthew 24:24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect."

The author [points out](#) that:

Notice, the words "it were" are in italics designating that these words ARE NOT IN THE ORIGINAL scriptures, and for our more perfect understanding we should eliminate those words.

Besides John 16, no other biblical passage has 'til now garnered such scrutiny from me. What is at stake here is the SoT vs. the aX.

There are also references to a 'falling away': 2 Thess. 2:

3: Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

This is the key passage in the Bible, besides John 16, dealing with SoT vs. the aX.

Notice, first off, that 'man' and 'son' are not capitalized. The reference here should thus be taken as generic. Yet, this is the closest encounter with the concept of an aX, outside of Revelation. The other references are all to the 'many' false Christs and prophets.

I am reading the Wiki entry on the ['man of sin'](#).

Consider 2 Thess. 2:

⁴Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

⁵Remember ye not, that, when I was yet with you, I told you these things?

⁶And now ye know what withholdeth that he might be revealed in his time.

⁷For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

I submit that the balance of the biblical evidence favors an impersonal interpretation of the aX.

In Revelation there is mention of a Beast and a Harlot. These hardly seem to refer to personal historical figures.

The more I look at the biblical references relative to the anti-christ, the less support I find for a singular historical figure matching that description. The closest such comes from the commonly held interpretation expressed by Dwight Pentecost as quoted in the Wiki [article](#). I have not seen a plausible modern-day scenario for this interpretation. Examples of such come from LaHaye and Lindsey who suggest the Secretary-General of the UN and the head of the European Union,

respectively.

On the contrary, there is general agreement that modern secularism has given rise the greatest apostasy in history. Why then do so few biblical commentators make a connection between the rise of Secularism and the aX? A few who come close may be found by searching Amazon under secularism & antichrist, but I find no notable examples.

Secularism is old news. Preachers of the end-times need drama to entertain their flocks. It is surprising that such a superficial and implausible plot could capture the attention of so many. It is less surprising that the author of Revelations would wish to personify the devil. It fit the mindset of those being persecuted by Rome. The fact that even Hollywood has been able to do so little with this popular plot is a good indication of its unworkability.

In contrast, apocalypticism has never been more popular in Hollywood. But I cannot recall any such movies that feature anything resembling an aX, let alone a plausible one.

In modern times, the primary reason for the popularity of the aX is that it relieves (conservative) xians of any proactive social responsibility. It allows them to remain in a defensive posture, even while pursuing an aggressively reactionary political agenda. That this agenda should conform so remarkably to the agenda of the PtB can hardly be entirely fortuitous.

There is no thought here of reformation. There is no point of reform with Armageddon just around the corner. It is a perfect excuse for political negativity and social apathy.

But I don't believe this is the whole story. There is a deeper agenda here. Is the hidden-hand hard at work to deflect attention from what would otherwise be so obvious?

X'ianity, amongst all traditions, has had a special connection with the eschaton.

How so? Why so?

Deism provides a special connection with the Alpha. Theism also provides a special connection with the Omega. This is true particularly for Judaism and X'ianity. Let's consider them individually.

Judaism has the God of history and the messiah. Why the chosen people?

How better for God to manifest in history? There must be a vehicle. There must be an historical Omega to match the Alpha. But what is to be accomplished with history?

Is it even the case that we have a need to know the answers to any of these questions?

History is a story. What is a story if there is not a challenge and a resolution? At the least there is a separation and a reconciliation. What is a reconciliation that does not entail a mutual understanding? What is a story that does not provide insight?

The concept of the messiah, alone, does not provide all of this. It provides a simple justification through a political or military victory. Might makes right. What lesson there?

[12/18](#)

These questions need not be so hard to answer. The hard part is asking them. I truly wonder if

these terribly obvious questions have ever been asked before, in any systematic fashion. I am skeptical that anyone has. It comes back to the question of WWJD/WWGD. Yes, this question can be seen on any number of bumper stickers. But it seems only to be taken personally. There are progressive Xians who would apply it politically. But no one has been inclined to raise it to a metaphysical level. The Anthropic Principle is required to start this ball rolling. Only thus can there be a sufficiently high level of seriousness and confidence.

But there is more. Besides needing the very impersonal physics background, one has to be able to take the metaphysical question personally. In my case, this would not have been possible without Sophia, and perhaps not without Ron, as well. This does narrow the field considerably, and also specifies a time window. Add to this the necessary independent means, and it is surprising that anyone fit at all.

So here we are, asking the terribly obvious questions that everyone else forgot to ask.

And where were we? What is the point of Judaism, other than to demonstrate God's power? Israel was God's Trophy Tribe.

Where does that leave the J-man? The jilted suitor? If the Xians are not to be left standing foolishly at the altar, then we must suppose that God was looking for something more than a trophy tribe.

Great. But did Jesus have to be a Jew? There's the rub. There are pros and cons, but perhaps so, if he was to be taken seriously enough to get crucified. And from where else could the messianic part of his story derive?

Clearly, also, Rome proved to be quite a convenient conveyance for the message, so why could Israel not have gone the way of Rome?

It has to do with reconciliation and covenants. Xians recognize that, belatedly. Muslims have not yet. We know about unfinished business. They don't.....not yet.

Israel is a witness to God's unfinished business. Israel is a witness to the necessary finality of history, in a singular fashion. Xians borrow from that, but on no uncertain terms. Between us, we see how God has to connect the two biggest dots in history. Then come the Moslems, then the pantheists. Yes, there is a logical historical sequence, keeping in mind that the first shall be last, and the last shall be first.

Why these separate conveyances and covenants? Why this historical compartmentalization?

But what is the alternative? Homogeneity? Is it simply a matter of historical aesthetics, or is there an underlying ontological necessity?

As a first approximation to an answer, the historical separations are likely an extension of the ontogenetic separation of Creator and Creation.

Yes, there was, of course, a primordial communication problem that only now, with the Internet, can be transcended. But we are talking here about more than just logistics.

There was a lot to learn in a short time, so the pedagogical problems had to be divvied up. We were multi-tasking, parallel processing throughout history until the end.....until the Internet. It is that simple. Everything in its time and place. Minimize the redundancy; maximize the organicity.

This historical logistic should also provide a lesson in cosmology. Organicity is the name of the history game. How can the Gaian eco-historico-logistic be applied to the cosmos?

So as not to belabor the point, it obviously cannot, without stretching the organicity to the breaking point. What's a cosmologist to do?

The choice is simple: think up a new religion, or think up a new cosmology. Given that choice, is it small wonder that the cosmologists turn to pantheism. Historicism is irrevocably parochial in the sense of being geocentric. The Transhumanists do make a stab at projecting history onto the cosmos, but the failure of that exercise should be instructive.

So history and cosmology don't really mix. We can't reinvent history, but maybe we can reinvent cosmology. That does seem like a tall order, especially in the space age.

But wait, who is afraid of NASA? Must we place one piddling Agency above all of history? I don't think so. They can barely keep one space-station aloft, and we are supposed to concede to them our hearts and minds.....the hopes and fears of all our years?

The cosmological question, which is the heart and soul of the BPWH, comes down to the question of the provenance and agenda of the Visitors, if there be such.

What if there are no visitors? Right there you have killed the possibility of a transhumanist solution to the history problem.

To paraphrase Fermi, Where the heck are they? If they have not managed to get here, after millions and possibly even billions of years, what is the chance of our ever getting there?

But set aside the travel problem, and just consider a SETI-style Contact. We're talking cosmic Internet. Sending photons should be a lot easier than sending rocket ships. But nada.....nary one measly photon have we been able to detect, despite some seriously concerted efforts.

Even a medium bandwidth cosmic Internet would not be practical without an unprecedented breakthrough in Physics, involving the supra-luminal propagation of signals. This one change would make a shambles of physics as we know it. Fringe physicists like Jack Sarfatti have been playing with such ideas for decades, without being able to make any inroads amongst their colleagues, or even to suggest how such signals might be detected.

What the layperson fails to understand, and what the fringe physicists fail to explain is that Physics is not open to being hacked into, like some computer system. It is a self-contained, closed system, and we are an integral part of it; we not a *deus ex machina*, as is the hacker, relatively speaking. The more we learn about the system, the more obviously is it tamper-proof. You cannot tweak one part of the system without having everything else be effected. The Anthropic Principle shows how everything has to be tuned just right, or the whole system will self-destruct, starting with us, the observers.

In the early days of radar, there was a game amongst the maintenance crews to see who could remove the most vacuum tubes, and still have the contraption work. The Anthropic Principle tells us that this game is not possible with theoretical physics.

If there is going to be a paradigm-shift at all, it will have to stand the whole system on its head. And this is just what the BPWH proposes.

According to the BPWH, we are more closely aligned with the *Deus ex machina* than we are with

the machine itself. God is the source of reality, and especially of us creatures. The rest of Creation is epiphenomenal relative to us who are God's co-creators. That is all that it takes to make sense of the world, just allow us humans to be a little bit closer to the Creator, as if we were her proxies. The result of that shift is to shed a whole new light on the nature of reality. Mind over matter becomes the order of the world. All sentient beings have this potential, but only we have the freedom to exercise it to its full and intended conclusion.

As long as we are going to have to bust a paradigm in order to make sense of the world, and explain our peculiar status wrt it, we might as well do it correctly and decisively the first time, and not exacerbate the pain and confusion by prolonging the process with mere palliatives such as adding more epicycles to an already overburdened system.

[12/19](#)

'Murnut', a colleague from OM, attended the recent Bud Hopkins' Intruder event in NYC. Speaking there was Leslie Kean, one of the organizers of last month's UFO press conference at the NPC in DC. Ivo is asking us to consider the question posed by Leslie:

"Assuming the US Gov't agrees that some type of study needs to be done of the UFO phenomena....what agency should do the investigation?"

To be perfectly frank, this question strikes me as more than just a bit silly and ill-posed.

First off, name one credible investigation that was not publicly supported by either the President or a Congressional committee. To the best of my knowledge, it is a null list. A possibly exception might be a GAO investigation, but they are not a likely candidate for this topic.

IMHO, the Larry King/NPC show, far from being an initial push, was a last hurrah. It was a damnation with faint media praise. It was a deliberate misdirection into a political dead-end. It was a belated reaction to the last couple of years increase in public interest internationally in things ufological. Of course, Leslie would not be aware of this unless she was paying very close attention and filling-in between the lines. Someone, with Ron's approval has tossed us a bone to play with. There just isn't any meat on this bone, in case you didn't notice.

At best, this errand into the governmental wilderness is a place holder for something substantial. The only new thing that ufology has going for it is the Internet. This is our power base right here. Pointing us back toward some kind of governmental action is a regression to what has been amply proven to fail. Why beat this dead horse, when we are already sitting on a perfectly healthy one?

What is new, in the last couple of years since Serpo, is the ufo forum, of which OMF appears to be the state of the art. There has not been anything like this since the pre-Internet UFO Forum on CompuServe, on which I also participated back in 91-93. Between '94 and '06 everyone and their cousin was setting their personal websites. There was a push for content, at the expense of discussion, until Serpo came along.

Reverting from this new departure back to some creaky governmental bureaucracy is just a non-starter. That such a move would be seriously considered can only be seen as an act of desperation, a desperation born of lack of other news.

And here I am, telling Ron and the visitors to stay cool. Mama don't 'low too much pot-stirring at this juncture. I am not suggesting that ufologists should roll over and play dead. I am suggesting

that they need to set aside their shiny toys, and get back to basics.

This ufological juncture, IMO, is a critical component of our much larger historical juncture. We won't be able to make sense of the individual trees, if we have no sense of the forest, or bigger historical context, in which they are all situated.

In such situations there are ever only two schools of thought:

1. Keep on trucking, muddling along.....
2. Get out the monkey wrench and roll up our sleeves.....

Yes, every one agrees that events are accelerating, but why.....

1. Is it just a technological push, or
2. Is there also something pulling us forward?

There's no doubt that we are accelerating, but toward what end....

1. the edge of a precipice?
2. a new dawning?

Here's the nub of it.....

1. Leslie & Co. run around in the same old circles, berating us to just keep muddling along. Just keep pulling those oars, mates!
2. Dan (& ?) sees an unprecedented opportunity to think big thoughts. Nay. Think the one Big Thought.

The naysayers are many. The horses refuse to leave the burning barn. The lobster refuses to leave the boiling pot. They can see no alternative, and they sure don't want anyone else to look for one, either.

We have come to an historically unprecedented intellectual, spiritual and political grid-lock. Someone, something has to break this logjam, or the whole darn mess is headed right over the briny brink into the drink.

Humanity has just one thing going for it: the Internet. Whatever solution is out there, the Internet will be an essential component.

Granted that, so far, the Internet has been generating more noise than light. It is a postmodern version of the tower of Babel. But there are hopeful signs, and foremost amongst these is the Wikipedia. Its drawback is that it is merely an encyclopedia. In its heyday, the Britannica was to be a compendium/thesaurus of wisdom and knowledge. But on the way to that Utopia, knowledge became Balkanized by Academia, which based itself on the Henry Ford model of efficiency: breaking every field of knowledge into a subset of mindless components. Quine demonstrated the futility of any such analytic strategy that was not geared simply to mass production.

So how do we get from a mindless analysis to a mind-full synthesis?

There is only one way that has ever worked: *cherchez la visionaire. Cherchez Sophia.*

Whither Sophia? Are we looking for a needle in the haystack/internet?

Sure, there is Google. Having spent most of my life studying the history of ideas, I know pretty much how ideas can get linked together, and it is not difficult to determine the essential set of old ideas that any new idea will have to address. And, yes, I own the domain name of the one, absolutely essential idea. If someone is not entirely clueless about the history of ideas, they could sooner find the BPW website than they could roll off a log. If they are clueless about that history, they have no business in the visionary business.

But web pages are not going to solve any problems. Only people do that, and only people working in concert.

If an idea is sufficiently radical, folks will shy away, maybe after kicking a tire or two. A radical idea goes nowhere without an armed escort; that is a group, however small, that is willing to stand up and fight for it.

Where to find such ones?

Where else than ufology? And here's why.....

Ufology comprises an international, self-selected group of individuals who are in the market for something earthshaking, and they are open to any number of possibilities. Yes, there is a strong bias toward the Nuts&Bolts mindset, but even there they are mindful that the critters will surely have earthshaking ideas. All I would have to do is pass myself off as a critter! But that need not be such a stretch, when you think about it.

And nothing else comes close, IMHO. And there aren't many fully functioning ufo forums. They are easy to find.....hard to miss.

And in the Greater Scheme, is it not probably the case that this audience has been established by the Phenomenon itself, for a good reason? And what better reason?

So, no, no point in wasting our time looking for bold strokes from some stuffy committee room inside the Beltway. What better fulcrum for moving the world than the ufo Internet arena? I'm sure open to suggestions on this front, but I'll be surprised if proven wrong. I'm doubting that my 15 years with the aviary/aquarium was entirely fortuitous.

What has developed during my few months at OM is a realization that the not insignificant Xian presence within ufology could expedite the consideration of the metaphysical aspect of the phenomenon. Jake has been the main one opposing my attempt to do so, but in the process he has educated me on the in and outs of the various xian interpretations of the visitor presence. I now have a better idea of how to proceed on that front.

Ufology is the loose cannon on the deck of our storm tossed ship. Most everything else has been battened down in its most protected/conservative position.

So we have ufology + the Internet to contend with. One is the wild card, the other is the ace in the hole.

Even a definite negative result from both ufology and SETI would be an earthshaking outcome. It

would spell the doom for our blue-sky/transhumanist dreams. It would leave us twisting in a very chill cosmological wind. This, however, is the least likely of the outcomes, with a probability approaching zero, on any reasonable estimate. How so?

Ask almost anyone, besides the remnant handful of die-hard materialists, who are the professional debunkers of all things religious and paranormal. Then consider the overwhelming evidence. Next consider the intractability of the mind-body problem. Consider the Anthropic Principle....., and the list goes on. To say that materialism is in retreat is a gross understatement of its dire straights. That ufologists cling to the hope of selling a nuts&bolts version of ufos to the rapidly dying mindset that is materialism, is an historical irony of the first water.

The Internet, for all its tower of Babel cacophony, is creating a vacuum. It is creating a vacuum of coherence. Yes, we have heard of the knowledge explosion, but we haven't seen anything until we have seen the knowledge implosion. Is it inevitable? What goes up, must come down? Or is it just one darned thing after another? Physics, math and biology are separate examples of coherence. From whence did they come? Art provides its own, widely ranging examples of coherence. What is aesthetics or ethics without coherence?

From whence came this coherence? Is it subjective? Is it intersubjective? Is it objective?

Certainly coherence emerges. Does it emerge spontaneously, or does it bespeak of either a Source or a Telos? The Anthropic Principle is the definitive example, and it points to both an Alpha and an Omega. It points to a Logos. Coherence does not come from nothing. It bespeaks of a cosmic Potentia, a vital force. That human history is an outworking of that force seems beyond question, unless you happen to be a professional debunker/nihilist. The Force has been with us for Aeons. Has it and we come to the end of our rope?

Yes and no!

It's been swell, folks, but it is time to move on, and there are not too many options before us.

We can annihilate, or.....we can experience Apokatastasis. On first blush, there might not be so much difference, but, in the end, who will forego redemption? Jesus was crucified for our redemption. You might wish to think twice before spitting in the face of the most influential person who ever lived. But that is just my suggestion.

Before the sky falls on our heads, there will be the knowledge implosion. This is simply due to the fact that the world is more like a great thought than a great machine. This is theism vs. deism. It would be *nolo contendere*, were it not for the vagaries of history. God is best seen in those vagaries.

Like any great masterpiece, it has a singular existence in the mind of the beholder. Hum a few bars, and the whole of Beethoven's Fifth will fill the mind of the connoisseur. It is the holographic principle at work.

12/26

The basic and practical issue before us, still, is the ET vs. UT identity of the visitors. The BPWH is up against the standard assumption that the ETs are physical and the UTs are not. In the Bible there are three general types of entities: angels, demons and fallen angels or sons of God. The demons are almost always discarnate and without physical trace. Angels have the power to shape-shift into

seemingly physical form. The sons of God (Elohim) are are mainly from the time of Genesis. They had offspring with the human females.

Ufologists generally suppose that the fallen angels or sons of God refer to ETs. According to the BPWH, humans are fallen angels. In Christianity, generally, we are the fallen children of God.

According to the BPWH there is just one order of being, with degrees of physical and non-physical attributes.

Christians tend to distinguish between spiritual and physical beings, in accord with their dualist metaphysic.

Xian oriented ufologists are thus inclined to minimize the modern presence of UTs/angels, in favor of ETs. There is also a distinction to be made between evolved vs. devolved beings, with humans on that border.

With the BPWH, all beings are devolved, with the possible exception of God who might be partially evolved.

Then there is the issue of ETs vs. humans, This is where Jake and I have had considerable discussion. ETs, evidently, are allowed to wander the stars at will, using their own technology. We will be allowed to wander only after being saved, and after receiving glorified bodies. Our technology will be derived from ETs, but may be adjusted to our special bodies. The ETs technology allows them to perform all feats alleged to be performed by angels. Will the ETs still need to reproduce biologically? Only as a possible option, one might suppose.

Or not? Would we not be given angelic powers at the same time we receive glorified bodies. Why can the ETs not provide themselves with glorified bodies? What is the ultimate difference between the saved and unsaved? Not all ETs need to be saved.

Jake became quite exercised about my denial of ETs, supposing that I was denying the existence of physical visitors.

According to the BPWH, we are the most fallen of the ensouled beings. But that fallen state will serve as our springboard to a special grace.

A key point of the BPWH is that the existence of ETs, as opposed to UTs, virtually precludes an xian Soteriology. And it would create enormous difficulties for the Jewish understanding of the God of History, an essential ingredient of the Gospel.

There may not be enough xian ufologists to turn the tide against the Nuts&Bolts crowd. The N&Bers want to distinguish themselves from the Angels&Demons crowd.

[12/27](#)

It does appear that Ron has been replaced by Jesus, in the Aquarium. Naturally, many xians will be upset by this substitution, but I must say that Ron has been most gracious: nary a complaint.

That this might be the case, barely registered with me until a few weeks ago. An interesting swap.

Part of the inspiration does come from watching this [debate](#):

From The King's College in New York, Dinesh D'Souza, author of "What's So Great About Christianity," and Christopher Hitchens, author of "God Is Not Great," debate the question Is Christianity the Problem?

Dinesh won, even with his hands tied. He used the anthropic principle and Hume. But mainly he won just by being nice in the face of Hitchens' over-the-top critiques. The sum of his arguments in the 90 min. debate could barely hold a candle to the BPWH. But there is a big difference in that the paranormal was mentioned only obliquely, via Hume.

The BPWH focuses on the Fermi Paradox: where are they? There is a great, yet to be revealed, irony behind this paradox. Enrico, and most of the top Manhattanites, almost certainly knew that SOMETHING was here. They knew, for sure, that they were the primary provocation for this latter-day advent of the Visitors. That he would have his name so prominently associated with its apparent negation, makes him the first public proponent of the UTH over the ETH. Did this make him and his colleagues closet xians? Quite possibly.

But now the focus is back on Jesus. Yes, this is about the Second Coming. Why? Because Jesus, of all our historical figures, has the most to gain or lose wrt the Fermi 'Paradox'.

Jake, @ OM, has made the best possible case for putting an xian spin on the ETH. But it falls way short of compensating for the enormous, nay, fatal problems raised by the ETH for X'ianity.

Taking Jesus from the literalists should be as easy as taking candy from a baby. I have made it look difficult, because I wasn't really trying. No one has tried, and therein lies another historical paradox.

The simple fact is that X'ianity makes far bigger ('negative!') cosmological claims, relative to science, than any other tradition. And so it has been the most severely impacted by the rise of scientific cosmology. Jake's xian version of cosmology continues the capitulation of X'ianity to science, precipitated mainly by Darwin. As materialism has seemed to conquer the objective world, liberal xians have responded by subjectivising Jesus and his message.

The only political response has come from the literalists. Their primary targets have been abortion and evolution.

The BPWH reverses this history, in the only way possible, by focusing on the fundamentals. And what are they? The fundamentals of any belief system are its basic or foundational ideas. The literalists have, however, taken the Bible as their foundation. This is just the Back to the Bible movement that figured in the rise of Protestantism. It is just the renaissance of this biblicism or bibliolatry that has figured in the 'fundamentalist' revival of the latter half of the last century.

Literalism in the 16th century was a belated response to Papalism. Literalism in the 20th century was a belated response to Scientism.

In each of those historic periods, there was the weak sister: pietism first, charismatics lately. The first was a quietism, the second is its nominal opposite, particularly the speaking in 'tongues'.

It is the role of the BPWH to give voice to the quietism and to those tongues. Provide the Truth that they dare not speak outright.

Every spiritual tradition has its mystics and its charismatics. They provide the spiritual lifeblood. It is only thus that the Charism is not routinized to its death. It is the terrible irony that the suicide bomber is the lifeblood of latter-day Islam. We have the blood of Jesus, we don't need no suicide bombers.

Nowhere is the Charism more powerful or more central than in Christianity. It is this brute fact that no amount of bibliolatry can subvert.

Reason has always been taken as the enemy of Charism. But that is not to reckon with Sophia. That is to ignore the Spirit of Truth:

"I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

If you wish to know the truth of Jesus, you must follow the blood of the martyrs, including that of the heretics. It is their blood that most clearly distinguishes the Charism of Christ. Blood is thicker than words. It is the task of the BPWH to turn that blood into water, if you will. Thus the universal baptism in the Truth.

It is the strange irony of history that all of this will hinge on the Fermi 'Paradox'.

In effect, the future of humanity is being held hostage jointly to the liberation of Jesus and to the disclosure of the Visitors. Why this peculiar three-way linkage?

To understand the linkage at the end, we have to understand it at the beginning. Creation is the history of the Logos. The Logos is the Alpha and the Omega. That is the ultimate Link here.

Our cosmic Visitors show up only at the beginning of the story, and then again at the end. They act as our midwives/facilitators in both instances. Think of Stanley Kubrick's *2001*. Jesus' own life is a microcosm of the cosmic story. His final tribulation was to expiate ours, despite what the literalists may make of John's Apocalypse. Expiation was the point of his life. To suppose otherwise is to render it meaningless. In two thousand years, there has been enough tribulation to go around. We needn't ask for more.

The solution to Fermi's Paradox is that the cosmos is Christocentric, and so anthropo-geocentric. What a strange and disturbing message for the then very select audience of those latter-day Prometheans. Yes, indeed, What hath God wrought?

This is just the UTH over the ETH. That is the disturbing message of the BPWH.

And who will believe it? Christian ufologists are few and far between. They should have enough problems without the BPWH. Half of them probably already belong to OMF.

12/28

Can anyone think of a better way to proceed? How better than with xian ufologists? What other intervention might better expedite their attending to and understanding of the BPWH? Any such would be turned into a circus by the other ufologists.

If any insider were to intervene on behalf of the BPWH, they would be set upon by the others. If it were any other reputable person, their reputation would quickly be targeted.

But then we have to explain why God would apparently go to such lengths to disguise the geocentric nature of the cosmos.

The best answer is that the cover is generated mainly through us in a teleological fashion. It is a minimal filling-in of an otherwise blank sky. How else would we have it?

What other explanation for the phenomenon and the treatment of it by the PtB?

If even just a few people cannot handle the disturbing message, what else can we do?

And here is my posting to OM:

If the BPWH is substantially correct, then I would recommend a strict adherence to the Prime Directive: a minimum of intervention in the dissemination of the 'disturbing' message.

This message is directed first to the Christian ufologists. Until someone of them can give it serious consideration, then there should be no further steps taken toward disclosure.

My efforts here constitute a sufficient test of our readiness for disclosure.

Next we consider the cost and benefits of a strict adherence.

A minimal intervention would be to guide a suitable recipient to the message, rather than just leave it to a 'chance' encounter. That such has not already occurred is evidence against the BPWH. However, it may be that the negative reaction needed to be elicited first. Apparently, having accomplished that preliminary task, the clock is just starting. That is where we are now. Each additional day of silence argues against the hypothesis, unless an explanation for the additional delay is forthcoming.

I don't know what might be a plausible rationale for a planned hold, at this critical juncture. Perhaps there is a cosmic neutrality. Mine is the only finger to be lifted. It could simply be that the cost/benefit of a continued business as usual remains positive. But then why this token effort? Just to keep the cosmic option open? To demonstrate a good faith effort relative to the truth, on the part of all the interested parties?

How can we be proxies for the timing of the eschaton, if we don't know exactly what is entailed thereby? There would likely be others who would know more, but we are the only ones who can deliberate in public. No one can say that the Truth was not proffered in plain sight. Being too lazy to look even in as obvious a place as this, does not argue for our readiness for the eschaton.

[12/30](#)

The Christians have the most at stake (sic!) wrt disclosure. We have the most to gain or lose depending on whether the ETH or the UTH proves out. That is one reason why the US is the designated discloser. The other reason is that we are the global power broker. The further point is that these two facts are probably not unrelated. As long as we refrain from overplaying our hand, as we are sometimes wont to do, the other nations and faiths are willing to accede to this cosmic arrangement.

The BPWH is the potential proof of that pudding. It is also the pie in which no extraneous fingers are allowed.

The scriptural literalists at OM have provided a valuable lesson for all of us in the finer points of apologetics. Relative to the BPWH, they have helped to hone the arguments for elevating the Word over the words. It is an obvious case of not seeing the forest for the trees. For all their noise about the words, the rest of us may more clearly distinguish the Word. Nothing is wasted in this sausage factory down here.

I do anticipate that, as the wrath of the literalists is further quenched, there will slowly emerge more moderate and measured voices. The Internet is like a flood plain after a recent rain. The water will eventually find the shortest path to the sea. That this path runs through the BPWH or its cousin, is nearly a foregone conclusion. There is no greater point of coherence on the vast horizon of this plain, a plain that may be so easily reconnoitered.

So, no, we can't hurry love. Love don't come easy. It's a game of give and take.....

That there is a cover for this exercise in agape is assured. That its core can only be a Christian conspiracy is beyond doubt. They are sworn to neither interfere nor permit interference in this incubation of the truth. They only have hints as to the outcome. They, too, are bystanders. They may feel as much frustration as do we. But they also know the consequences of any failure of diligence. They, too, have an ultimate faith in the process.

There can be ETs, and there can be UTs, but having them together would only make for chaos.

The only path to a cosmic interface would be in the transformation from ET to UT. The Xians understand this about us, but they cannot see how to apply it to the other ETs, without violating the the Spirit of the Trinity, and so they feel they must postulate a conventional path for the ETs. In attempting to do so, they jump from the frying pan into the fire. It is not a pretty picture. Jake & Co are beginning to see this picture, and so are caught between the twin literalist dogmas of science and religion. It seems too big a leap for them to transcend those contradictions. They wait for the frying pan to get hotter, especially in the Tribulation.

If there are ET visitors, then there almost certainly is a Design along with a Vital Force or Telos. This is tantamount to the notion of God, which entails the existence of UTs, who seem much more likely than ETs to fit the profile of the visitors.

Furthermore, given the existence of a Creator and UTs, the role of additional ETs becomes problematic. More likely is it that we are 'fallen' UTs, than risen ETs. The positive needs of eschatology and the concomitant concealment, more than justify the appearance of the heavens. The compulsion to populate the visible heavens with ETs renders incoherent the notion of eschatology. Christians should and will understand this notion better than anyone. If not, those who do will soon find themselves of that general persuasion.

[12/31](#)

All I am attempting to do is to translate the Christian message into a broader idiom, pouring old wine into a new bottle. In that process, we incorporate the salient points of other belief systems. And we use that composite to revamp and reinterpret Scientific Materialism into an immaterialist frame, so that it, too, may be incorporated into the BPWH.

This new and comprehensive translation of the xian fundamentals will, along with disclosure, transport us into the aeon of the eschaton. This transpires under the aegis of the promised, definitive advent of the Spirit of the Truth.

What the literalists are ignoring is the virtual necessity of a pre-millennial revelation. They speak instead only of a rapture or of the wrath of God meted out to the unsaved at the end of the Tribulation.

I find the following to be an interesting interpretation of the first horseman:

http://en.wikipedia.org/wiki/Four_Horsemen_of_the_Apocalypse#White_Horse

Compare this with:

<http://www.pbc.org/files/messages/5762/4209.html>

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12/13/07

Saving the Appearances

(In tribute to [Owen Barfield](#))

I have only read this one book, and that was years ago, but his influence has been considerable. In particular, he has written on the history of consciousness. He is a key figure in the small world of Christian idealists, along with C.S. Lewis.

I recommend to you Owen's concept of [Final Participation](#). This is his Kingdom Come, his Eschaton. He sees it in the distant future. I respectfully disagree.

Barfield hastens to remind us that up until the time of the Copernican Revolution, a hypothesis was widely understood to mean a "proposition, the truth or untruth of which is irrelevant"--one intended, that is, to "save the appearances." "All that mattered was, which was the simplest and the most convenient for practical purposes" (SA 49).

A true saving of the appearances, Barfield tentatively predicts, may come with the advent of final participation.....

The appearances will be 'saved' only if, as men approach nearer and nearer to conscious [figuration](#) and realize that it is something which may be affected by their choices, the final participation which is thus being thrust upon them is exorcised with the profoundest sense of responsibility, with the deepest thankfulness and piety towards the world as it was originally given to them in [original participation](#), and with a fuller understanding of the momentous process of history, as it brings about the emergence of the one from the other. (SA 147)

This way of understanding science is almost impossible to convey to the modern, objectively minded person.

1/19

The modern worldview is based on science. The essential fact about science is that it is necessarily reductionistic. Science is necessarily objective. The quest for objectivity necessarily entails analysis and reductionism. The logical and historical end of that process in the physical sciences came with the discovery of atoms and elementary particles. In the life sciences, the logical end was the discovery of the genetic code.

And let us not forget information science. Information science was invented by Claude Shannon who showed how to measure information objectively, by reducing it to binary bits.

These three landmark discoveries came near the middle of the last century. Since then, science has become much messier, as it attempts to grapple with whatever is the residue of the great success of its reductionistic quest.

That residue is addressed, in its most general form, by a hodge-podge of competing Complexity and Systems theories.

Complexity theory runs headlong into the expanding philosophical debate around the issue of reductionism vs. holism.

Is there an objective or analytic explanation for complexity? Is complexity merely a subjective appearance that can be 'saved' by science?

Religionists have taken on this issue, in no small way: [Irreducible Complexity](#), but they take a very unphilosophical slant on it. They, the advocates of Intelligent Design, look only at specific biological mechanisms that appear to defy any evolutionary explanation, and so require the

postulation of a *Deus ex machina*. Theirs is a 'God of the Gaps' argument. They see divine intervention as something exceptional. In marked contrast, the BPWH takes a panentheistic view of the matter.

We come back to Owen and the evolution of consciousness. Mind is a natural unity. The unit of mind is referred to as a self. But can there exist an isolated self? Owen and others argue that the ego has evolved out of a social Self or the tribal mind. Julian Jaynes and Owen Barfield both reference a 'breakdown of the bi-cameral mind', from tribalism to individualism, at the dawn of recorded history.

[1/20](#)

Before rushing to the rescue of the appearances, it would behoove us to decide which ones needed our special attention. To a considerable degree, this is an exercise in aesthetics. Scientists would prefer us to think that it is an exercise in objectivity. More accurately, theirs is a quest for reification. Whether the scientific and technological imperatives may have unduly influenced and biased this process is a matter of growing philosophical concern. That a few stalwarts may have prematurely declared a victory for science, is hardly debatable.

The issue is simple. If there be an ultimate explanation, will it be bottom-up or top-down? Will reductionism or holism prevail? The jury is still out, but the BPWH is an extended exploration of the radical possibilities/consequences of holism.

Holism strongly implies the influence of a teleological or vital force. In the future lies a Great Attractor. Does this attractor operate mainly in the biological or psychological realm? On the one hand we have a 'directed' evolution (toward what?), while on the other hand there is projected an [omega point](#), or singularity of consciousness.

Transhumanism is something of a middle ground, but strongly leaning toward the Omega solution, especially when we factor in the Simulation Hypothesis of Nick Bostrom. Frank Tipler's transhuman omega is a projection of the Anthropic Principle, also lying in the distant future. But keep in mind Ray Kurzweil's [Technological Singularity](#), projected to occur c. 2045. Nor let us forget the [doomsday argument](#) of Carter and Leslie.

We then must reexamine the ETH vs. UTH, in the light of these Omega theories. The OH (omega hypothesis) very strongly argues in favor of the UTH over the ETH. If there were going to be an Omega, it would have been triggered long ago and far away. So either there is no omega, or it is geo-anthropo-theo-centric. This latter case is the central hypothesis of the BPWH, which includes the UTH as a corollary.

Everyone can see the information/intelligence explosion. What they fail to see is the I/I implosion, I^3. This is just a projection of the [Unity of Consciousness](#) hypothesis, with an eye toward the Omega. Do note that Tipler is now moving toward a Christo(?) -centric Omega: [The Physics of Christianity](#) (2007). Is my poor little SoT act about to be blown out of the water by the Big Boys?

Just from looking at the reviews, it seems that Frank, like Jake@OM, wants to retain the ETH along with the UTH. Sorry, guys, but it is a logical dead-end. However, the SoT will have to keep on his toes. It can't be long before the fringe physicists start seeing the connections between the Simulation hypothesis and something like the BPWH.

[1/21](#)

The greatest mystery, besides existence itself, is the coherence of the experiential world. Yet, it is [seldom remarked](#), outside of the sparse field of the philosophy of [coherentism](#):

As an illustration of the principle, if people lived in a [virtual reality](#) universe, they could see birds in the trees that aren't really there. Not only are the birds not really there, but the trees aren't really there either. The people *know* that the bird and the tree are there, because it coheres with the rest of their experiences in the virtual reality. Talking about *coherence* is an abstract way of talking about the things that the people really know, without regard for whether they are in a virtual reality or not.

The most often noted aspects of coherentism are the [unity of consciousness](#), the [unreasonable effectiveness of mathematics](#) and the evolutionary and ecological coherence of the biosphere.

In the first instance we have a subjective unity, and in the second instance we have an objective unity of the world. The skeptics argue that the first two instances of coherence are largely the illusory product of the third. However, the overarching coherence implied by the Anthropic Principle ought to give pause even to the most hardened skeptic.

Then there is the problem of emergence. Emergent phenomena are just those that defy a reductionist explanation. The skeptics chime in once again by arguing that emergence is only apparent, and is just the measure of our ignorance of the underlying physical mechanisms. This skepticism finds its greatest challenge in its attempts to explain how, even in principle, mental phenomena might be reducible to physics. And this brings us back to the unity of consciousness.

It is the basic premise of the BPWH that the every form of coherence is grounded in [teleology](#) in general, and in the Telos/Omega in particular. This simple premise is just the result of applying Occam's Razor to these seemingly diverse phenomena, once again with an eye to the Anthropic Principle.

At work here is the Holographic Principle. We have a panentheism relative to the Omega/Telos: as above, so below. The macrocosm is reflected in every microcosm. We are created in the image of the Creator.

All of this is just to show how the BPWH proposes to Save the Appearances. In doing so, it envisions the Saving of the World.

BTW, while googling, I have hit upon the [ISCID](#) with some interesting forums:

The International Society for Complexity, Information, and Design (ISCID) is a cross-disciplinary professional society that investigates complex systems apart from external programmatic constraints like materialism, naturalism, or reductionism.

What I must continue to stress is the incompatibility of teleology and the ETH. Teleology, as seen in the evolution of life on the Earth, is very difficult to translate into a many-worlds context. This is especially true when we look at the projection of evolution onto the notion of progress, or technological progress in particular.

When we look at the historical trajectory of life on Earth, the most remarkable feature in the secular acceleration of the quantitative measures of life and its artifacts. The emergence of the Internet is just the latest and most egregious example. It is this principle of accelerated 'evolution' that is the most difficult to project onto an ETH. We are confronted by Fermi's Paradox in all its starkness: Where are they?

The accelerated evolution observed on the Earth is just what we would expect to see as we come increasingly under the influence of a Telos. If this acceleration were a universal phenomenon, then we would expect to have become an integral part of the universal phenomenon, long before the

present time. But we see virtually no evidence of such external influence. Our isolation is stunning!

Instead, what we see looming ever larger ahead are the limits to our accelerated growth. The teleology of our evolution is not computing. Should we join with the skeptics in assuming that our progress is just an illusory flash in the cosmic pan?

The only alternative to the cosmic pessimism is the BPWH. It is the scientific reductionistic attempt to save the appearances that is misguided. The only alternative mandates a fundamental shift in our understanding of the nature of reality. Only then may coherence be regained and extended to include its logical Telos. Only thus may the appearances and the world be saved together.

1/23

Time to reiterate.....

[The Latter Days](#)

Let's try for a post-R&D-show update. Revelation without Disclosure: R(w/o)D.

The Prime Directive suggests that we let (human) Nature take its course. We let the currently visible trends work themselves out:

1. Materialism, scientific and otherwise, is on its last, shaky legs.
2. Increasingly we understand the limits of science and technology.
3. Post-modernism is on the rise.
4. Reductionism gives way to the increasing coherence and holism of our knowledge.
5. The all pervading/invading Internet presages $I^3 = I/I \cdot I = \text{Information/Intelligence Implosion} = \text{Cosmic Coherence} = \text{Final Participation} = \text{Telos/Omega} = \text{Apokatastasis}$.
6. The scriptural literalists of all stripes and sects are increasingly challenged on their own turf, hoisted on their own petard.
7. The BPWH, or something rather similar, becomes a benefactor/instigator of I^3 .
8. We enter the Age of the Spirit, i.e. the Millennium.
9. The paranormal becomes the normal.
10. Our Cosmic eggshell becomes increasingly porous: UTs come in, we go out.
11. The end of linear time/history follows naturally within a very few centuries.
12. And that's all She wrote.....

[1/28](#)

On the OMF, I say that a ball-park estimate of the probability of the BPWH yields one chance in a thousand, but with a probable error of at least a factor of a hundred. That could put us in the range of one chance in ten, which would be a whole other ball-game.

This latter estimate puts the BPWH well within the range of being a self-fulfilling prophecy. This would make it the most urgent topic of discussion on any global agenda. But what eventuality would be required to fulfill that potential? Could this come about in the natural, foreseeable course of events?

Yes, but that would be at least another ten or twenty years away. That is not too long to wait, unless there is an untoward unraveling of the global economy in the meantime. Such an eventuality commands perhaps only one chance in ten, at this point.

Points 1 thru 7 in the above list will become more obvious with each passing year. An activist nucleus of a dozen people on the Internet, relative to the BPWH or some reasonable facsimile thereof, could well be sufficient to push this discussion into the general blogosphere and thereby into the purview of the cognoscenti/PtB, i.e. those not already in the global intel loop relative to R&D, etc. It might be useful to discuss these additional points on OM.

I give little credence to the possibility of a rogue or premature disclosure, either on their part or ours. There has been ample opportunity for that in the past sixty years. With each passing month, the BPWH becomes more amenable to a prime-time debut, thus obviating the possible rationale of a rogue action.

On the phenomenal side, all we need is an incident of sufficient magnitude to be noticed in the national media every few months. This is sufficient to keep the public in a state of wariness, and to keep the skeptics on the defensive. If there develops more than this minimum, it would be an indication that the potential of a major downside risk warrants an accelerated time-line, and vice-versa. There is, thusly, a continuing contest between revelation and disclosure, with the former being seen as preferable.

In the meantime @OMF, the critics have seemingly grown weary of their debunking tasks relative to the BPWH. They have run out of steam, while the energizer bunny keeps on trucking. I don't mean to provoke them by saying this, but, on the other hand, it is a very significant part of the revelation equation and timeline.

The historical fact is that the non-literalist, formerly 'mainline' xians, have simply not been keeping up their end of the evangelical boat. As a result, the literalists have come to exaggerate the strength of their position. I am glad to be in the vanguard of a resurgent and more 'liberal' or charitable evangelical movement. My charitable colleagues will never be able to keep up, as long as they continue to ignore the significance of the BPWH.

Early on here, there were interested parties who may have been persuaded to keep their distance, by the vehemence of the mainly literalist skeptics. As the latter fade back, it may allow anyone more favorably disposed to come back into the picture. That is the biggest unknown at present.

There is a '[nic654](#)' at OM who purports to be in cahoots with an anti-human contingent of UTs, who are gleefully counting the days 'til humanity is wiped off the Earth, and sent to hell. There is a backlog of issues to which Nic has failed to respond:

1. Is Earth not the most populous and physically rigid or dense of the created worlds?
2. Is it not then fair to say that the Earth is the center of spiritual gravity?
3. Is Jesus the only Son of God? The only sacrificial Savior in the known cosmos?
4. How many other species of sapient beings were created on other worlds?
5. What if any is their salvation 'economy'?
6. Is there no Federation of these beings?
7. What is the purpose of their existence? Do they have no mission?
8. Will any of them experience Apokatastasis or reunion with the Creator?

Further questions:

- Since humans are the most physical of the sapient creatures, is it not true that we are also the most physically proficient in terms of our technologies that are based on physical science?
- Presumably, other beings have 'technologies' that are based more upon a spiritual 'science'.

True?

[1/29](#)

Once again the 'literati' at OM have given up on me. But as they predicted, the others have given up as well. All that anyone ever wants is a piece of the rock. Nothing sufficiently solid appears with the BPWH, especially with Ron *in absentia*. The trick I have failed to learn is how to create that perception. Many have done much more with much less.

Other ufologists might be taken to task for avoiding the religious issue. The exopolitical folks are a case in point. Where is Ed K when we need him? He is still active at OM. He seems to support the UTH over the ETH. I am perusing his [blog](#) at present. Here is a [post](#) by Jake that is worthy of consideration.

In his blog, Ed places most of his emphasis on the technological superiority of the Visitors, and the impact that their superiority is likely to have on our economy. Ed makes a strange move in his essay on 'Societal Collapse' [reposted](#) at OM.

Ed argues that the advanced societies have become sedentary, and so they try to suppress creativity, and so they suppress interest in UFOs.

The exception to this rule is Japan, according to Ed:

The recent open political UFO/ET discussions in the Japanese Parliament were in my opinion indicative of a developing secret power struggle between east and west over the suppression of ET technological innovation for the private sector by North American and European countries. This power struggle between east and west seems to be reaching a crisis point as Ben Fulford former Asian Bureau Chief for Forbes Magazine has indicated. The newly emerging civilizations in Asia are embracing technological innovation and creativity and can see the value and competitive advantage that open knowledge of ET reality can bring to their growing civilizations. While European and North American societies resist, propagandize in the media, and generally suppress the knowledge of ET realities we can expect the newly emerging societies to embrace these realities as the truth about extraterrestrial realities becomes more widely recognized.

The only reference to this rift, that I can find, is a BBC [story](#).

Let's look at [Societal Collapse](#). We are told that collapse may occur in two ways: due to internal or external causes. Here are examples of the latter:

It may be gradually incorporated into a more dynamic, more complex inter-regional social structure. This happened in ancient Egypt and Mesopotamia, the Levantine cultures, the Eastern Roman Empire, Mughal and Delhi Sultanates in India, Sung China, the Aztecs and Incas in Mesoamerica, and the modern civilizations of China, Japan, India as well as many modern states in the Middle East and Africa.

Here is the picture of sedentary societies being overcome by more advanced and dynamic cultures. The key word is 'incorporated'. Ed supposes that we can, once we eliminate the foot-draggers, be incorporated into a cosmic Federation.

It is only Jake who adds a note of caution in this cosmic optimism:

It is my opinion that the greatest hold-back fear, is the Religious Implications and that economic power would take a second position.

The potential technological explosion will pale in importance to the Religious Implications and subsequent shift in consciousness. Such could create absolute chaos, of which the PtB are fully aware of. Modeling scenarios are virtually impossible to predict within any certainty, what the world would look like after the first decade Post Disclosure. That is the Great Fear.

If the entire world learns they have an **eternal soul** confirmed by an advanced civilization, there is no telling how economies will shift, as our collective wants, needs and desires will transform. Any secular predictions or summations in lieu of this view are therefore secondary in importance.

Ed responds:

Hi guys, the reality is that the same thing is true with religion. Its not openness that is the threat but the continued cover-up that only strengthens organized entrenched religious interests at the expense of newly emerging creative enlightened religious interests through the whole of the population. It is the secrecy, the lies, the deception in religious circles that is contributing to the eventual collapse of established entrenched religions just as with other entrenched interests.

The problem of our incorporation, not only into a superior civilization, but into a superior species, opens the genetic [question](#), for those who are so inclined. Let's see what Ed has to say:

I find it even more interesting that increased intelligence through artificial genetic modification has adaptive evolutionary value. Increased species intelligence and technological development would allow a peaceful race to outmaneuver other hostile races without having to resort to overt hostile action. So we can assume that within a dynamic environment of both conflict and cooperation evolutionary forces would push species to artificially modify their genome and that of their allies toward increasing intelligence at ever faster rates. I would hazard a guess that we earth humans are and have been since our inception caught up in a evolutionary race for genome superiority between competing extraterrestrial races.

So Ed has failed to respond to or even to understand the soul question as posed by Jake. This, I believe, is my best port of entry into the mind of Ed.

Now Ed has this to [say](#):

Lucky for us these human ETs that look like us seem to have superior technology to those making the secret agreements and alliances with different entrenched interests around our world. The impression I get is that these benevolent ETs won't make secret alliances and treaties because this is not the way they operate. They are waiting for the time where they can make full open public alliances and treaties. This of course irritates the elitists because they won't cooperate and so they are harassed even to this day by world military forces especially American forces.

The way this thing is shaping up it seems to me is that our situation is not just of our own doing that we on emerging worlds are on the battle lines and that there are essentially predatory races creating alliances with our predatory special interests. That seems logical to me. So this is much more than just about us, it means we are the center of attention in a ongoing power struggle between two very different types of ETs. Those that are competitive and predatory and those that work together cooperatively. Nature has to very different competitive evolutionary strategies on earth and I see just as with the laws of physics that this also extends out into the universe as a whole.

It is a very murky issue as to whether the visitors are ETs or UTs, in the world according to Ed.

Ed is a good-old country boy from the South. He has many strengths, but logical consistency is not one of them.

[1/30](#)

Let me try to be transparent about my concerns relative to Ed and Exopolitics.

I have never met Ed, but I have spoken with him on the phone several times. I heard Michael Salla give a talk at Steve Bassett's X-con a few years ago.

The definitive event for me was my phone call to Ed about three years ago when he was at an Exopolitical meeting in Hawaii. Along with Ed, Alfred and Michael, also present were Paola Harris, Scott Jones and Paul Hellyer. Ron had been invited, but did not attend. Ed was a board member at the time. Ed had been talking to Scott when I called, and he briefly put Scott on the

phone.

A few days later I got a call from Ed. He was in a cave on the coast of Hawaii, having been instructed to go there by an entity with which he was in contact. Ed told me that, largely as a result of the previous phone call, he had been removed from the board.

I don't know to what degree Ed may be back in the good graces of Exopolitics, but he does make a show of that connection. I believe that Steve is now active with them.

It was Paola and Scott who moved against Ed, back then. To my limited knowledge, Scott is the least savory of the aviary. You may wish to consult Dick Farley and George Hansen on that matter. Scott has virtually gone to ground since Dick left his HPF under a cloud of serious political and personal recriminations. And see George's essay, 'Will the real Scott Jones please stand up?'

Paola Harris is a free-lance reporter living mainly in Rome where she covers UFOs and the Vatican. She escorted Fr. Balducci to the above mentioned X-con in DC where he gave the keynote speech.

I labor under the impression that Alfred and Michael are both of European origin, while they have spent much time over here, where at least one of them is a college faculty member. It does seem that we have a well-financed foreign invasion of the domestic UFO scene, with an emphasis mainly on political meddling, rather than fact gathering. None of these folk engage in serious dialog, and that even includes Ed.

The above are my personal, and admittedly rough, impressions. I would like to hear other impressions and information.

[Note that Ed is occasionally active on the [Exopolitics](#) segment of OMF, and his recent posting is the motivation for this entry.]

Back to the [Soul Question](#).....

I wish to discuss the 'soul barrier'. I bring this up in connection with the so-called 'species barrier'.

The issue behind this question is the potential for cooperation vs. competition amongst ETs/UTs.

Ufologists of the Nuts&Bolts variety fail to consider this question, probably to their own detriment.

There is the question of our cooperation with allegedly more evolved species of ETs. This also relates to the possible existence of a Federation of ETs, to which we may or may not be admitted.

In natural history there are ample examples of interspecies cooperation, the study of which comes under the rubric of ecology.

However, within archeology, there are no examples of cooperation among the hominids. It has always been winner take all. Homo sapiens sapiens are the winners, and we have taken it all.

It is a niche problem. Almost by definition, two species can never inhabit the same ecological niche. One must give way to the other. On this planet, the use of technology is a single niche. There can be only one 'homo faber'. How might this Gaian experience translate into the cosmos?

Imagine two advanced species having colonized two different galaxies. What happens when they inevitably meet? What might be the basis of their cooperation?

A primary basis would be MAD, mutually assured destruction. You mind your galaxy; we'll mind ours. We have galactic niches.

But then there is galaxy C, currently uncolonized. Will there be a scheme for avoiding inter-galactic war?

Given the high probability of separate origins of life, the early evolvers into intergalactic conquest would likely have already divvied up the few billion available/habitable galaxies. End of story?

It is very unlikely that competition would be tolerated within any given galaxy, let alone over any given planet. That would be a sure recipe for MAD. Over the aeons, the Federation would have devised elaborate precautions just to prevent any such eventuality.

I strikes me as being highly improbable that there could be anything more than the appearance of inter-specific competition relative to the Earth. Any rumors to the contrary would be a sham.

The above speculation concerns only the ETH.

If instead we are confronted with a UTH, there will be other considerations.....

Given the UTH, we have no choice but to posit a cosmic creator intelligence, CCI. In this case, every sapient creature is a UT, an **ensouled** entity, having been spun-off directly from the CCI. By virtue of their direct divine lineage, each such creature is an integral part of the Creator. It shares all powers with the Creator, which would include sapience and shape-shifting, in particular. Ensouled entities experience neither birth nor death; they merely shape-shift from one realm into another. Their powers are limited only by the necessarily shared fate of the communal/cosmic Telos. Needless to say, their powers may be temporarily limited by their given shapes/bodies. And those limitations are largely just psycho-socially ingrained. The various realms of existence may best be thought of as dream worlds or virtual realities.

In light of these considerations, I don't believe that any sense can be made of the notion of different types or grades of souls. At most, there could only be temporary distinctions due to the varying experiential components of a given life-time, for instance. But, eventually they all return to, and become one with, their Singular Source, the CCI. The non-sapient species do not harbor individual souls. They do not individually possess long-term eidetic memories, which are the hall-mark of the human/UT soul. There is rather a collective soul.

A soul is an all or nothing, personal attachment to the CCI. The shape-shifting is omni-valent, or toti-potent.

Does this excurses into the UT/soul hypothesis reflect back upon the ETH?

I submit that the more carefully that one considers the UTH, the less palatable becomes the ETH. In any scheme of creation, the UTH simply exhausts the relevance of an ETH. Given the possibility of the former, there is just nothing to be gainsaid for the latter hypothesis.

If the Nuts&Bolts ETHers are properly confronted on the Soul Question, their system of beliefs will come under severe strain.

The existence of souls is either going to greatly simplify or exacerbate the Visitor problem: either we are their soul-brothers or we are not. If we are not their soul-brothers, then there is not likely to be any basis for long-term cooperation. If we comprise different orders of creation, the competitive instinct is likely to overrule the slim chances of cooperation, without very strong divine

intervention.

However, if we are soul-brothers, cooperation is the only real choice.

The general point is that if souls don't exist or our souls are of a different order, the chances for a cooperative outcome are greatly reduced. If we are soul-brothers, all things are possible, and a mutual outcome is virtually assured.

Or we can look at this same issue from the PoV of the Creator. A creation without souls, or with different orders of souls, would be a recipe for disaster. We can only imagine that if there is a soul, it is universal and sapient. Furthermore, the mere existence of a soul greatly favors the UTH over the ETH, particularly if you consider the problem of Transhuman evolution.

Transhuman evolution would require different orders of souls, if there were any such. The existence of a soul argues strongly against evolution being the underlying order of reality.

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1/18/08

The Soul Question

I recently raised the Soul Question on [OMF](#). A google search for 'soul' on this site yields 44 hits, several of which are just quotes from other sources. It will need to add an entry for the 'soul' in the topical index. [Here](#) is my latest post on this topic:

There can be no exo-politics, other than on the presupposition of a Universal soul: one soul for every sapient creature.

Souls are created and protected by the Universal Creator.

The existence of such a soul generally favors the UTH over the ETH, for reasons that may easily be explained.

The UTH >>>> BPWH >>>> Eschatological Hypothesis.

I will be attempting to collect my thoughts on the soul here and at OMF.

As I have attempted to explain @OM, the Soul is a critical bridge issue between exo-politics and exo-theology. But I have only taken this fact onboard since transitioning from my interrogation by the biblical literalists at OM, over to the exopolitical discussion section there.

Yes, I am remiss for not having made a bigger deal out of the political implications of the soul early on, both here and there.

My best excuse is that this site was mainly targeted at a general, and presumably secular, audience. It was only after tangling with the literalists at OM (I did not expect to find there even the handful that showed up) that I have given more serious consideration to acknowledging a more conventionally religious or spiritual audience.

Belief in a soul just happens to be the highest common denominator of virtually every spiritual tradition.

I'll be starting out by perusing the wiki entry on the soul.

But first, speaking from my previous studies, the theist and pantheist versions of the soul are quite different. The pantheists, as one might suppose, are rather more profligate with their dispensing of souls: to every biological creature. To my mind, this move greatly diminishes its spiritual significance, something that has been noted by more than a few pantheist philosophers. I recollect that this profligacy is seen as supporting the view that souls do not have any real ontological basis, a fate shared by virtually everything else that we can think of.

I am not entirely unsympathetic with the pantheist view of the 'relativity' of souls. According to the (relationalist) BPWH, souls are functional, along with everything else we can think of. Souls serve a crucial function within the BPW. There is no (coherent or cognizable) existence outside of the exigencies of the BPW, of which Creator and creatures are an integral part.

Wiki:

The soul, according to many religious and philosophical traditions, is the self-aware essence unique to a particular living being. In these traditions the soul is thought to incorporate the inner essence of each [living](#) being, and to be the true basis for [sapience](#), rather than the [brain](#) or any other [material](#) or natural part of the biological organism. Souls are usually considered to be [immortal](#) and to exist prior to incarnation.

The concept of the soul has strong links with notions of an [afterlife](#), but opinions may vary wildly, even within a given religion, as to what may happen to the soul after the [death](#) of the body. Some religions don't even believe in the soul. Many within these religions and philosophies see the soul as immaterial, while others consider it to possibly have a material component, and some have even tried to establish the weight of the soul.

On this site I have followed the modern philosophical fashion of attending to the notion of the soul mainly under the rubric of the mind-body problem, which also includes the problem of personal identity. Most philosophers of the mind, which includes an ample portion secularists and agnostics, remain skeptical of the very few of their colleagues who claim that a biological or physical basis of the mind will inevitably be found. It is fair to say that the majority of academic philosophers are not at all pre-disposed to dismissing the general idea of a living soul, if one does not include the issue of an afterlife.

The reality of the mind-body problem is a bedrock issue for the BPWH.

Wiki:

Buddha taught that there is no permanent self in the conventional sense (anatta), what most people call self is a delusion or wrong view, not seeing things as they really are, (principally; lacking experiential insight of the five aggregates of clinging). [...]

Some say that the self endures after death, some say it perishes. In the Theravada Buddhist view, both are wrong and their error is most grievous. Theravadins believe that if one says the self is perishable, the fruit they strive for will perish too, and at some time there will be no hereafter. Good and evil would be indifferent. This salvation from selfishness is without merit.

One might consider this doctrine of anatta as not entirely unlike the doctrine of Apokatastasis, in which the individual souls are reabsorbed into the mind of the Creator, as the functions of our individual neurons are absorbed into our own minds.

[2/5](#)

The above wiki article references the Taoist belief:

There is a constant 9.6 billion souls or primordial beings according to two books on Taoist beliefs, which would reside in the realms of [heaven](#), earth or [hell](#) depending on the state of purity.

Presumably this would include any sub-worlds. This is certainly well within the range of 10^{10} souls postulated by the BPWH.

There are no traditions which specifically reference an infinite number of souls.

That even the pantheist traditions fail to support, either implicitly or explicitly, an infinity of souls, is a strong corroboration for the BPWH. Where the pantheists diverge from theism, is in the postulation of recurring creations. The idea of recurrence, however, is optimally captured by the BPWH in the notion of the Singular Ouroboric/Bootstrap circuit.

This was just forwarded by Gordon to a large list.....

> On Feb 4, 2008, at 5:42 PM, [CK] wrote:
>
>> Gordon,
>>
>> Today was a nightmare trying to recover from several serious
>> problems. I
>> just arrived home with a big case of additional work. [.....]

CK almost never airs such work related matters to us outsiders. Do we have a need to know?

The pantheist intellectuals recognize that the existence of a specifically sapient soul strongly favors Theism. They have only two possible responses:

1. The soul is a temporary illusion (Buddhism).
2. The soul is universal to all life (Hinduism).

Neither of these responses stands to reason, but that is mysticism for you.

Then along comes Exopolitics, Inc. They pride themselves on their scientific secularity, with the occasional nod to pantheism. They model themselves on the UN.

Can they avoid the Soul Question? Can they avoid exo-theology?

I suggest not.

[Gary alerts me to the following [paper](#) (Paula Zizzi, 2000), which I am now perusing:

Abstract: In a previous paper ([gr-qc/9907063](#)) we described the early inflationary universe in terms of quantum information. In this paper, we analyze those results in more detail, and we stress the fact that, during inflation, the universe can be described as a superposed state of quantum registers. The self-reduction of the superposed quantum state is consistent with the Penrose's Objective Reduction (OR) model. The quantum gravity threshold is reached at the end of inflation, **and corresponds to a superposed state of 10^9 quantum registers**. This is also the number of superposed tubulins-qubits in our brain, which undergo the Penrose-Hameroff's Orchestrated Objective Reduction, (Orch OR), leading to a conscious event. Then, an analogy naturally arises between the very early quantum computing universe, and our mind.

Not bad, huh? Unfortunately this paper has not been cited since 2001, except [here](#) ("The universe is structured like a language", '06) wherein it is cited by Jack's friend, Tony Smith. How Gary dug this up, I don't know.]

2/6

Things seem to be progressing Ok at OM, where I have started a new topic: [The Soul Question](#).

On the [VLAA](#) thread, there is the perennial question of sin: is it a stain or a shadow?

Is sin a crime of commission or omission? I suggest that it is an essential feature of Creation, i.e. separation from the Creator, i.e. ignorance. This is the standard gnostic, idealist view of sin. Wiki.....*Felix Culpa*.....

Felix culpa is a Latin phrase that literally translated means a "blessed fault" or "fortunate fall". As a religious term it refers to Adam and Eve's fall and the loss of the Garden of Eden, known theologically as the source of original sin. The phrase is sung annually in the *Exsultet* of the Easter Vigil: "*O felix culpa quae talem et tantum meruit habere redemptorem*," "O happy fault that merited such and so great a Redeemer." The medieval theologian Thomas Aquinas cited this line when he explained how the principle that "God allows evils to happen in order to bring a greater good therefrom" underlies the causal relationship between original sin and the Divine Redeemer's Incarnation.

Here is a question for the experts:

Did Adam and Eve have free-will before or after the Apple incident? Can one have free-will without a knowledge of good and evil? At most, there was disobedience. But without the knowledge of their relation to their Creator, how can there even be said to be disobedience?

[2/14](#)

I've lately been focused on the soul question over at OMF. It's not going too badly. It shows some promise. Sufficient to supplant disclosure? That would be a stretch, but less of one than any that are visible, and less that how it appeared just a few weeks ago.

That discussion does help me to focus on the most salient points.....

1. The belief in souls is the most prevalent of all metaphysical beliefs
2. It is strongly supported by the vast body of philosophical thought engendered by the mind-body problem
3. Parapsychological phenomena, often associated with ufo incidents, provide much additional support for the existence of the psyche.
4. Personal souls imply a personal Creator, *pace* the pantheists
5. An infinity of souls is not compatible with theism
6. A finitude of souls provides the best single argument for the BPWH and its eschatology, contra materialism

The ETH, in contrast to the UTH, is the consensus view within ufology. Those ufologists who also maintain traditional beliefs, will be likely to subscribe also to the UTH, but only as a sidelight. They accept the notion that the preponderance of the seemingly physical manifestations or visitations are ET related. In the absence of evidence to the contrary, these persons generally suppose that all sapient ETs possess souls like ours. To assume otherwise would smack of anthropocentrism, a view that flies in the face of the rest of the spirit of ufology.

Thus do the theistically inclined ufologists suppose that Creation contains an indefinitely large number of ensouled beings. This view was first espoused in modernity by Giordano Bruno in 1584, following the ideas of Democritus.

In modern times, it is only the orthodox Christians who have maintained a Christocentric theology.

I am presently reading Msgr. Balducci's 1995 [statement](#) on extraterrestrials. The essay is introduced with the following note:

"The Lord certainly did not limit His glory to this small Earth. On other planets other beings exist who did not sin and fall as we did."
- St. Padre Pio of Pietrelcina (1887-1968), canonized June 16, 2002.

Balducci argues for the ETH relative to the UTH:

Let me state very clearly: We can exclude that angels use spaceships. As purely spiritual beings, angels can project themselves at any place they want to reach and, in rare instances, when they want to reveal themselves, take a visible form without any difficulty. The same is certain for the defunct. When the Holy Virgin wants to reveal Herself to Mankind (as it happened in rare, well-documented cases) she chose forms in which She can express Her love and care as a mother and Her motherly compassion with us. We don't even have to waste a thought on the devil and his demons, who still kept their angelic nature, being fallen angels and therefore also purely spiritual beings, since they are limited in their activity by God and therefore not able to bring all their hatred to us.

Jake @OM makes this same argument. Continuing.....

2. The existence of other inhabited planets is highly probable. The distance between the angels, purely spiritual beings, and us, beings of spirit and matter, body and soul is too large. Our soul cannot act without the body, its unalterable means, which through its passions and sinfulness influences the soul so deeply that man becomes unstable and rather tends toward the bad than towards the good.

Therefore it is highly probable that in between, between us and the angels, another life form exists, namely beings which still have a physical body but one which is more perfect than ours and influences the soul less in its intelligent acts and intentions. This assumption is confirmed by the ancient principle defined by Lucrezio Caro as "Natura non favit saltus" (The Nature makes no jumps, see "De rerum natura"), still quoted by theologians. [...]

"It seems to be the purpose of the Universe that the celestial bodies are inhabited by beings who reflect the glory of God in the beauty of their bodies and worlds as man does, in a limited way, in his world." But they are no angels, Father Grasso added, since angels are purely spiritual beings and can perceive matter only indirectly, just as we can only indirectly perceive the world of the spirit.

And then this:

3. The inhabitability of other planets is not only possible and probable, but also desirable. In the future, even in a far-distant-one, their possible inhabitants, if they are indeed superior to us, can help and support us in our spiritual development. In this way, which we cannot prove, they might have helped and protected us already in the past. If indeed intelligent beings exist on other planets, their existence might very well be correlated with the Salvation through Christ. It is certain that Christ is the center and head of the creation or universe, as St. Paul already stated (Col. 1, 16-17). Therefore there exists no world which is not related to Him.

For the record, I quote from Colossians 1:

¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

¹⁷ And he is before all things, and by him all things consist.

¹⁸ And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

¹⁹ For it pleased the Father that in him should all fullness dwell;

²⁰ And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

I frankly find Msgr. Balducci's statements to be an incoherent admixture of science and religion. What stands out is the manner in which he glosses over the problem of evolution. He conflates the notions of spiritual and biological evolution. Eschatology is absent entirely.

The Msgr., with his theological ineptitude, has managed to make a great muddle of the ETH.

Was not the fall of humankind directly related to our (lowly?) biological status? How did the ETs acquire perfected bodies/souls while we did not? How much of our imperfection was due to a spiritual fall, or to a faulty evolution?

Will we, for the rest of eternity, be under the tutelage of our superior ET brothers? Do the ETs celebrate Communion? Why did God send Jesus? Could He not have just permitted the ETs to teach us? Why are they so bashful?

And what do we make of the badly behaved ETs?

I have to wonder if everyone in the Vatican is quite as confused and confusing on these issues as the Msgr.? Was the confusion a deliberate ploy to play different sides in the same game? Was he left entirely to his own meager devices, twisting in the theological currents.

Let us focus now on the problem of infinity, and particularly on the possible infinity of souls.

Why should this be a problem for God? The problem becomes critical when we consider it in the context of Soteriology.

The problem could be dealt with, in part, by supposing that the universe is either just one big World, or many separate little worlds. But our universe with its alleged interstellar travelers, is neither one extreme or the other, and so we confronted by a very complex logistics

[2/15](#)

I remain amazed by the shoddiness of the theology presented by Msgr. Balducci, and excerpted above.

I know that the Vatican retains some very competent theologians. That they would allow such poor quality on the part of one of their colleagues to see the light of day, beggars my imagination. As I mentioned previously, I attended a talk by the Msgr. at the X-Con. a few years ago. It was

translated on the spot by Paola. I found it to be mind-numbingly boring and pedantic.

His colleagues (and particularly Benedict (ne. Ratzinger), then Keeper of the Faith) would never have permitted his media exposure in DC, without prior scrutiny. One reason it was so boring was that the Msgr. spoke only from a written text.

Yes, folks, I sense a very calculated plant. But calculated to what end?

The only other Christian sects to take UFOs seriously are the literalists in the US, and they uniformly see a demonic presence. And they frequently couch this phenomenon in Apocalyptic terms.

My first estimate is that the Vatican is very concerned that its flock of 1.1 billion souls is already being caught-up in the spreading apocalyptic frenzy, world-wide, and so is using the soporific 'genius' of the Msgr. to sprinkle its dampening holy water on this most contagious of enthusiasms.

Meanwhile the visitors are keeping the pot stirred down in Texas, a few miles from the Crawford ranch.

Yes, the shoddiness of the Msgr., explains much to me about the politics and metaphysics behind Exopolitics, Inc., and, yes, even behind the Ron & Gordon show. It is all coming from the same source. The plan is to keep the lid on the Apocalypse until the last possible moment.

There is only one exception within this global plan, and that is whatever remains of the R&D show.

According to the Msgr., the visitors should be bringing Theological coal to our Newcastle, along with some high-tech. Their first order of business should be to settle the theological disputes between Christianity and the other religions and with science. That certainly has not happened, except provisionally under the auspices of R&D. But that intervention in itself would be tantamount to a final Revelation, which could not occur in the absence of a Second Coming. And this Second Coming would be witnessed by the entire universe.

Then what, Msgr. Balducci??? What do you suggest for an encore? We get our perfected bodies like the ETs, and all become angels?

It sounds like a universal Resurrection to me.

The logical implication is that the last, we lowly Earthlings, shall be the first on the Resurrection Glory-train....Mark 10:31:

But many who are first will be last, and the last first.

Even the Vatican, with all its intellectual resources, is finding it difficult to obfuscate the Eschatological implications of the inevitable Disclosure. They totally fail to address the problem of the Cover-up!

Meanwhile, the Erath (sp!) fall-out keeps drifting right toward OM.

[Infinity of Souls?](#)

This abstract question points to the crux of the BPWH.

What, if any, are the quantitative considerations that might go into Creation?

Modern cosmology has vastly expanded the accepted size of the World. Even the most literal minded of the religionists do not question the enormous scale of the universe being posited by science. At the most, only a small portion of those literalists still deny the enormous age of it, as also designated by science.

Another irony is that even the immaterialist pantheists have generally subscribed to the scientific cosmology, taking it to be a confirmation of their pre-scientific speculations about the great length of the cosmic cycles, some of which happen to be in the same ballpark to where science is now.

These historical ironies, I maintain, are not just accidental. They constitute a significant part of the the setup, or teleological hidden-hand at work to ensure the dramatic novelty of the cosmological paradigm 'inversion' that is about to take place.

In all of this speculation, it is only the BPWH that points out that theism cannot be comfortable with an indefinite number of ensouled creatures.

Theism, as contrasted with Deism, entails an immanent Creator. If Creation is infinite, and God is immanent in Creation, then there arises the problem that Creation may simply absorb God as in pantheism. This threat is particularly acute where the ensouled creatures are taken to be created in the image of God.

Furthermore, I hardly think that we can be commanded to love that which is beyond all reckoning or imagining. We are only asked to love God as we might love a parent or our soul mates. We cannot be asked to love an infinitude of soul mates or of anything else

It is often said that God and heaven are eternal, in contrast to Creation. I disagree. Rather, God creates time, which itself is not eternal. By the same token, God is not unlimited. Rather, God defines all limits. God is all-limiting. And he is self-limiting when appropriate, e.g. in the case of Incarnation.

The Greeks spoke of *Apeiron* or the Unlimited. That is not God. It is Chaos, and we are not commanded to love Chaos.

God is all-powerful and all-knowing. That does not imply that God is infinite in those regards, but rather is circumscribing, defining or creating of all else.

Neither would we wish that God be blindsided by some monster emerging from the depths of Chaos....every child's nightmare. But does this require that God be infinite in order to protect us from monsters? No, it is God's overpowering love that protects us.

[to be continued....]

[2/16](#)

God relies on a VLAA, very large active array, of us intelligences to spot any emerging threats. The Earth is the primary node in that Array. What happens on Earth, stays on Earth, by-and-large, until the Rapture. We are God's Dream Catcher, among many other functions.

God is not infinite, but is omnipotent, with the cooperation of his creatures, ensured by a mutual

love and trust.

The point is that God is naturally self-limiting, and often so, so as not to overwhelm his Creation, and to maintain a mutuality with it.

As an integral part of God, we share in those self-limitations. One of the main benefits is a quality control, which become the basic premise of the BPWH.

The counter argument, such as it is, is a cosmic right-to-life argument. If one creature or one creation is good, then more must be better. An infinity of both would be expected. But according to Cantor, there is an infinite ladder of infinities, each being at least an infinite exponential greater than the one below. Very quickly in that process, all semblance of a personal God is lost. And what is more important to any creature than our personal connection with our Creator?

So what is the best possible size of Creation? Well, by-and-large, we are looking at it!

Sure, there can be many outlying, hyperdimensional worlds, but they must be functionally, and historically related to us, especially with regard to an end-time synchrony. Creation must be an organic unity, and we are its heart, if not also its head.

That's it. That's the BPW, and this is the BPWH. Would we have it any other way? Would God?

Be our Guest. If you can think of a bigger and better Creation, with one Family and one History, then let's hear it. Be God for a Day! That is the notion behind the chutzpa that is the BPWH.

The BPWH is the best solution to the problem of evil, i.e. the best theodicy. If something is ever going to happen, it has got to happen here. Every challenge to life and love that is worth facing, will be faced right here.

Will the Star Trekkers be disappointed? Will the ufologists be disappointed? Like I say, the Earth is God's Dream Catcher, and so especially is every Star Trek convention.

Thanks for all the Fish!

So why all the Stars and Galaxies?

Did I ever say that the Hubble couldn't paint a mean picture! JHU/HST outsources the picture painting to the North Pole, I suppose.

What other picture would you prefer? God mending shoes in a forest?

A blank?

And think of all our Blue Sky Dreams.

I'll tell you this, my little friends, three centuries of being Lost in Space has done wonders for steeling the human Soul.

Yes, once we were lost.....

Through the Hubble glass, darkly. Then the dawn.

Why would God lie to us?

First and foremost, God is the God of History. History is no lie! The Blue Sky is but a backdrop to History. God is the Great Dramatist. Would you have preferred another stage on which to strut our stuff? Get Real. Ever hear of the Globe Theater? You're living on it. Get back, Willie!

There is the prevalent view that God's first priority in Creation was astronomy, and biology was almost an afterthought.

Yes, the idea now is that God mainly wanted to get the astronomy right, and then, hopefully, would find a place to squeeze in some biology.

People are so impressed by the grandeur of astronomy, especially with the Hubble photos, that they find it hard to believe that God was not also big on astronomy. It seems much too impressive to be a mere backdrop to history. Small faith do they have in the teleologically inspired artistry of their Lord!

The Anthropic Principle might have done more to restore faith all-around, but has, so far, had little impact on the overwhelmingly anti-Anthropic bias in science. Unfortunately this is true even, or especially, amongst the lay scientists who make up the bulk of ufology, most of whom have paid it no mind, whatsoever.

Ufologists shun the UTH just because they are focused on winning the acceptance of the phenomenon within science, as a physical phenomenon.

The minority of ufologists who are avowed Christians are more inclined to focus on the apocalyptic and demonic aspect of it. At best the aliens give lip service to a 'cosmic christ' entity. The Christians are wont to take a gnostic view of the matter. But the immaterialism of the BPWH remains a great conceptual barrier to them, as well.

[2/17](#)

My way forward is clear. Focus on the demonic aspect of the ufo phenomenon, and how it argues and augurs against the ETH.

The ETH, by itself, argues for a Strong Anthropic Principle (SAP), i.e. Design! But we can hardly conceive of a Designer lacking a spiritual entourage: thus the UTs. But given any UTs at all, the ETH is then placed in violation of Occam's Principle of Theoretical Parsimony (PTP1). This brings us right to the threshold of the BPWH.

Then, by invoking the Principle of Theistic Personalism (PTP2), there can only be a finite number of ensouled creatures.

$SAP + PTP1 + PTP2 = BPWH!!$

QED.

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The above informal formula, is easily the most succinct formulation of the BPWH, to-date.

This is no small advance for coherence.

What is now the weakest link?

The PTP2 component of the BPWH is the least known of the three arguments. I can say this with some authority, because it has not been previously stated, to my knowledge. Neither has the PTP1, in this context, but it is better known and more direct in its logic.

I have argued that the PTP2 was part of the logic behind the immolation of Giordano, but it was not explicitly invoked then, or since.

Personalism is implicit in theism as opposed to deism. But only in the formulation of the Trinity is it explicitly evoked in the monotheistic prophetic tradition.

Theism is just the statement of God's immanence in Creation. That immanence is, naturally, focused on the ensouled creatures, which are necessarily persons, by definition. Immanence then implies intimacy of a very personal sort. This can only be a mutuality between persons, each fully exemplifying the other. Love is the operative word in this context.

However, and this is primary role of the PTP2 within the BPWH, intimate, personal mutuality, i.e. love, CANNOT occur between entities, any one of which can viewed as REDUNDANT.

One might attempt to argue that God, in all his omnipotence, might be capable of such redundant love. I abjure.

Redundant love violates the principal of mutuality, on the face of it. My expendability, in the larger scheme of things, militates against my feeling of mutuality wrt the Creator. Even if God were capable of such love, it could hardly overcome the actual violation of the bond of mutual dependence.

The strict monotheist, i.e. deist, denies all dependence of Creator on Creation. But that view, my friends, is oxymoronic, on the face of it!

So it is QED, once again.

But that need not, and will not be the end of this argument.

With Judaism, we have the God of history, and so, necessarily, his Chosen People.

All of that (tribal) history might conceivably have been repeated on another planet. But not the Holocaust.

With the Holocaust is an intimacy of horror. It is the event of history that, if it were ever to be excused as occurring under the aegis of God, could be excused only as a cosmic singularity/necessity. Such an Excuse can only be invoked Once within the purview of God. Even the invocation of an additional Creator would only serve to obviate any singular theodicy. Thus does this incarnation of evil rise to the level of the X-event, itself, in sealing God's unique bond with humanity in the consummation of history. Yes, there is here even the intimation of a cosmic complementarity, and so it becomes a central pillar of the BPWH, with all that terrible but necessary irony.

I would hardly expect the above statement to make sense to the novice wrt this cosmology. It can make sense only in the end.....the end of learning and the end of history. It is the necessarily terrible counterweight to the otherwise 'lightness of being'. By comparison, the Inquisition was an *auto-de-*

fe. The Holocaust transcended even that last full measure of devotion, when seen in all the clarity of eschatological hindsight.

The redundancy of evil is just the banality of evil. Rest assured, there is nothing banal about the God of History.

It is the latter-day deists amongst the ufologists, who invoke the scepter of many-worlds, just to alleviate their own apprehension concerning the mutual dependency of Creator and Creation. Their apprehension stems mainly from their personal inability to comprehend the fullness of that Saving Grace, right here on Earth. Their own feeling of unworthiness is projected unto their fellow man, as an act of desperation. Jesus did not suffice for atonement. They need to enlist most of their fellows in bearing the burden of their own feeling of unworthiness. And, seemingly, we are brought back to the Holocaust.

Their invocation of another Holocaust, i.e. a literal Armageddon, is just the measure of their lack of faith and understanding.

Their invocation of multiple creations is, by the same token, just the measure of their disdain for this one. Thus do they blaspheme against the work and power of the Creator.

Yea, and thus do they blaspheme against the Spirit and Power of Truth.

Having thus shored up the contribution of the PTP2 to the BPWH, we turn next to the SAP, the Strong Anthropic Principle, in the continuation of this 'principled' defense and explication of the BPWH.

In the interest of professional decorum, the original C(osmological)AP has devolved into just the W(eak)AP. Lately there has arisen a conceptual problem with the many-worlds invoking WAP. There turn out to be too many worlds, as if that were possible for a physicalist cosmologist. This problem, ironically arises out of the greatest success in the history of physics, i.e. the Theory of Everything or Grand Unified Theory, the latest incarnation of which is Matrix String Theory or just M-theory.

Here are the numbers: There are no less than 10^{500} distinct versions of M-theory. And when you add in the cosmological boundary conditions necessary for the bigness of the Big Bang, the number of logical alternatives to this universe skyrockets, as if that were possible, relative to 10^{500} !

These imponderable improbabilities open up a horrendous loophole in the WAP. The loophole is so big, that the WAP now suffers from the 'invasion' of the [Boltzmann Brains](#)! Yes, my friends, it is now infinitely more probable that you are a brain floating in the void, dreaming of the universe, than an actual denizen of a real universe that has turned out to be as astronomically improbable as our is calculated to be!

Shades of God's virtual reality invoked by the BPWH?? You bet your bippy!

Thus, sports fans, does the WAP evolve right back to where it started with the SAP *cum* CAP.

The upholders of the WAP were wont to invoke the PTP1, Occam's 'Razor', in their own defense. It was considered the lesser of theoretical evils to invoke a plethora of unobservable universes, in lieu of invoking a new theoretical entity, i.e. God. One measly God vs. an infinite ensemble of unobservable universes? That is a bit of a stretch! Methinks that professional correctness is much

the more likely culprit.

Never, in the history of thought, has the notion of the ***Reductio ad Absurdum*** been more worthily exemplified, than right here, *vis a vis* the WAP in favor of the SAP.

Yes, the WAP invokes the PTP1, and is then hoisted on its own logical petard.

WAP >>> R.I.P.

This was easier than even I had imagined. We have come full circle, and have barely gotten our feet wet. There remains plenty of dry ammunition. The principal one of which is the mind-brain problem, speaking of the Boltzmann Brains!

If I were now to wield that stick, I would be liable to be condemned for cruelty(?) to dead horses.

The most important lesson to be learned, each time the circle of the BPWH is completed, is that its greatest strength lies in the holistic synergy of its mutually supporting arguments. This is what finally recommends synthesis over the analysis of scientific reductionism, which ends logically without a leg to stand on, not even a quantum atom to stand on.

And now, finally, in the technology of the Internet, it has sown the seeds of its own comeuppance. So proceeds the Revelation/disclosure event that brings history to its much deserved and logical point of rest, nay, resurrection.

[Mind & Brain](#)

Artificial Intelligence:

Although the mind-body problem has been much discussed in these pages, the discussion has been used mainly as an introduction to immaterialism. Now I take a somewhat different tack by explicitly alluding to the question of the soul, this being more of an introduction to theism than to immaterialism. This new tack simply adds to the importance that the BPWH ascribes to the problem of the mind.

Of all the promissory notes that modern secularism freely extends to scientific materialism, the one that is nearest to default is the largest note of all: that is the promise of artificial intelligence. Whatever happened to the soul in the machine? It is looking more ghostly with each passing month.

The only development in AI which keeps its promise alive, is that of the [quantum computer](#). There is something sufficiently ghostly about the quantum which prevents *rigor mortis* from claiming the entire field.

On the other hand, the once promising idea of the [Quantum Mind](#), led mainly by Roger Penrose, with much initial fanfare, is now a boat without a rudder.

It was the notion of the quantum mind that was the point of departure for my metaphysical quest back in the late '70s. It was with much hesitation that I eventually discarded my original 'quantum dualism' in favor of a full-blown immaterialism.

The quantum computer, on the other hand, still maintains a sense of promise. The [timeline](#) for quantum computing is impressive in an exponential fashion. You will search in vain, however, for ongoing research in the possible links between quantum computing and the quantum mind.

One function being served by these quantum gambits is to put conventional AI further out of contention when it comes to solving the mind-body problem. But, on the other hand, there is nothing that a quantum computer can do, in principle, that cannot be done by a classical computer. Computers that transcend the limits of Turing computability are dubbed 'hyper-computers'. There is no one suggesting that such a computer would ever be feasible, but that does not prevent some folks from talking about them as mathematical abstractions.

The above considerations render the notion of a physical basis of the mind, or of a truly artificial intelligence, more implausible than it has been since the day in June of 1863 when it was first conceived.

This negative result for AI is *prima facie* evidence for the non-physical basis of the mind. This is only a first step in an argument for the soul.

Animal Intelligence:

The next issue is the existence of an animal soul. Metempsychosis is an article of faith among pantheists: our souls can be shared by animals. The most recent *National Geographic* (3/08) has a compilation of extraordinary 'mental' feats on the part of a wide variety of animals. But these same studies also point to limits in this arena, rather more than they do to a transcendence of barriers.

The only effective probe to any mind is through language, and these animal language studies can only be reproduced in the laboratory. This provides scant hope that any conceivable evolutionary mechanism might have hidden a human-like mind in the brains of any of these animals.

The feats of genius evidenced by human artists and mathematicians, for example, defy any possibility of measurement. With no feasible computational or quantitative models of even the most mundane examples of human ability, how far can we push such comparisons?

Besides rational and aesthetic judgments, the unique feature of the human mind is its eidetic memory, especially amongst those of us gifted with photographic memories. Even if it could be quantified, and I'm not aware of anyone having even taken a stab at this, there is a retrieval problem that has barely been broached.

The one human trait that we take so much for granted is 'common sense'. Yet this remains the most elusive of all traits that anyone has even attempted to simulate.

The point that I have made in support of Theistic Personalism is that the individual soul, on this planet at least, is only possessed by humans.

Beyond all of these problems remains the problem of consciousness itself. This is the granddaddy of all mind-brain problems.

The only ones who think this problem is soluble are those who deny its existence. Consciousness is simply an artifact of language, they say. As if all toddlers were zombies.

The problem of the mind remains the most challenging in all of science.

Should the 'promissory note' for the mind be withdrawn from the bank account of science? No, not unless there is an overwhelming extenuating circumstance. The circumstance envisioned by the BPWH is the end of history. If there ever was an excuse for wrapping up our human affairs and concerns, this would be it.

The answer to this question is likely to be fundamental to any final Revelation or disclosure.

It is a question, however, that can be answered only in the context of the other fundamental issues of human existence.

A final point that I have neglected to touch upon is parapsychology. Parapsychology figures prominently among all paranormal phenomena, which, in their turn, are a central feature of ufo phenomena. Parapsychology is widely seen as direct evidence for a non-physical basis of the mind. It would likely constitute a significant component of Disclosure.

There is little point in speculating about a soul, however, if there is no conceivable source. It is the SAP that provides independent evidence of a Creative Intelligence of the sort that is taken as the canonical source of the soul. The mind-body problem reinforces the SAP, in that both point in the same general direction.

Reinforcing the SAP is the ufo phenomenon, regardless of the ET vs. UT aspect of it. Either resolution of that phenomenon greatly enhances the credibility of extra-scientific or 'uncorrelated' phenomena. The synergy factor then comes into play across a broad range of issues, all of them militating against the continued hegemony of scientific materialism. A widely perceived crisis therein will further feed the demand for a paradigmatic change in our modern worldview.

The Principle of Theistic Personalism (PTP2) is the logical culmination of all these new insights, and this then leads us most crucially to a reexamination of the metaphysics of eschatology. All these roads eventually lead us to our ultimate concern: whither do we go?

[1/20](#)

There is an argument with Jake on the VLAA thread. It concerns the number of souls.

Jake takes the reasonable position, given the apparent size of the Universe, that God has his heart set on producing as many souls as possible. I demur. This violates PTP2, especially from the perspective of the creatures, that must be taken into account.

One could suppose that God is capable of infinitely loving each of an infinity of creatures. Would Christians be any less able to love Jesus, just in case there might be too many converts?

The problem here is not the number, *per se*, but the fact of being numbered! Yes, Christians are confronted with a big cosmos, as measured by science. Science is all about numbers, so how can the rest of us not take them seriously?

But, surely, God is beyond numbering!

Yes, there will be a logistics problem, especially when it comes to eschatology.

And what about the salvation problem? There is the core assumption that Jesus was the only begotten Son of God. How many Saviors can Christians be led to accept?

The core assumption of the Prophetic tradition is Monotheism. There is also the key assumption that there is only one lifetime in one Creation. Does not the idea of multiple creations seem to violate the spirit of Monotheism? With multiple creations, are we not on a very slippery slope toward either Deism or Pantheism?

Here is just one consideration:

Suppose Jesus sends me to Hell, and unfairly in my mind. While roasting in hell, could I not be appealing to another Savior on another Planet who might be more lenient than Jesus, and who would intercede more liberally for me with God?

Or does Jesus have his own Private Hell, wherein other Saviors are not allowed to trespass, on pain of what? On pain of their being so condemned by our local, proprietary Savior?

More to the point, when I look around and see other creations that are not fallen, might I not wonder why, with my unlucky stars, did I have to be born on the planet where Adam and Eve succumbed to Temptation?

On the Orthodox view, we, Earthlings, are born into sin. We are born with two strikes against us. As a result, most of us will suffer eternal pain and damnation, unless God sheds his Grace on us as individuals, and allows certain lucky individuals to see the light of salvation.

Excuse me if I find something wrong with this picture!

But let's do the numbers again.....

Clearly the Christians have a numbers problem when it comes to Jesus. Jews have a numbers problem when it comes to Abraham.

Muslims? They don't seem to have a numbers problem.....uh, oh!

What about the Koran? Has it been translated into Klingonese?

Uh, oh, again.....The Koran is the Seal of all the Prophets and it is valid only in the original Arabic. There exist no canonical translations....Period!

Damn, those poor Klingons had better study up on their Arabic.

Yes, the prophetic tradition is a tough nut to crack.

One way or the other, all prophetic roads lead to Earth!

Or the prophetic path, in its entirety, is false!

Jake now tells us on the VLAA, that the Third Covenant is about to be delivered.

I am attempting to ascertain how it will be delivered.

We could still say that Mohammed was the Seal of the Prophets, in the tradition of Abraham and Moses.....

We could be told that Abraham, Moses, Jesus, and Gabriel were all ETs. It was merely a projection onto the Earth of a galactic tradition, preparing us to join the Federation.

But then why all the eschatology? Of what is that a projection? For what does that prepare us?

And we still have the Soul Question: Who is the keeper of our souls?

'Now I lay me down to sleep, I pray the Lord my soul to keep.....'

Who will decide the disposition of our souls, upon our bodily demise?

Will it be the Big Karma Machine in the Sky (BKMS), or will there be mercy?

Here is the choice.....

Would you rather have your Judge be a random flunky in the Angelic hierarchy, or would you prefer a computer grade?

The Pantheists have opted for the computer grade, and how can we fault them for that?

Only those of the Abrahamic/Mosaic tradition opt for the Angel. Why?

Because they believe that theirs is not some random tribal/planetary Angel. They believe that their Angel is the Big Kahuna in the Sky (BKS).

That's it, folks.....BKMS vs. BKS.

Either way, there is no appeal. If you get sent to Hell, you may rest assured that all legal recourse has been exhausted. The Supreme Court has heard your case and made its decision, so just get on with your afterlife.

It might seem that the pantheists have a definite advantage over the theists. They can always look forward to parole into the next life. It's a kind of reverse recidivism!

But, wait, we theists have the Ace in the hole. We have the Mercy card.

And this is not just any mercy card. This is the Creator's Mercy Card (CMC)!

By definition, there is no higher Trump, nor Trumpet.

Yes, folks, ours is the Cosmic God of Love (CGL). And we have a personal, historical connection to the CGL: Jesus, His only begotten Son (OBS), who gave up his life so that we could be baptized in the blood of the Lamb. We are now blood brothers with God.

Big F*ing Deal (BFD)!

Big Egos! Where do those Xians get off, thinking they are so special in the whole Cosmos?

Yes, folks, Jesus was and remains the Cosmic Scandal.....the Cosmic Paradox!

Ask anyone, besides the Born Again Christians.

And this little preamble brings us right back to the State of the Cosmos...the State of the UN.....and

the State of the Religions.

So why did the visitors come here?

Well, they had to come somewhere.

Sure, the visitors have come everywhere, down almost every chimney.....BUT.....

The good ol' USofA does seem to own the story. Just ask Hollywood. Just ask Rick Doty.

The spirit of God is everywhere.....BUT.....

God was born in Bethlehem, or so the Story goes.

What then are we to make of Bethlehem and Roswell? Could there possibly be a connection?

Roswell remains the Global scandal.....the Global paradox. It remains the Core of the Core Story.

The hopes and fears of all the years are born in thee tonight.

Now this, ripped from yesterday's 'headlines': <http://www.ufodigest.com/news/0208/un-confirmation.html> :

Clay's and Shawn's confidential source (A) referred to an Admiral who was the ultimate authority for disclosure of the UN meeting to UFO/exopolitical community. Is this evidence that the **Office of Naval In[telligence]** is involved in the UFO disclosure initiative at the UN, or at least filtering information to be released to the UN and general public?

[...] The possible role of the **Office of Naval Intelligence** in filtering information that is being related through source A is something that cannot be discounted when considering what was specifically discussed at the UN meeting.

Well, we also know that Navy Commander Scott Jones is on the Advisory Board of Exopolitics, Inc.

Nonetheless, this is an interesting admission, coming from the alleged opposition to the Aviary.

We must recall Ron saying last year that all those attaining above a certain level at ONI can be linked directly to the Core Story, especially those who were involved in the Repositioning.

Yes, Rick may be a cop on the beat in Albuquerque, but he's got interesting connections.

Why Earth? Why Rick Doty?

Holy Blood, Holy Grail?

Pantheism vs. theism.

The buck has got to stop somewhere, or so we are told.

The pantheists want to keep passing the buck, forever.

Is it just a matter of taste? Or is it a matter of necessity?
It is a matter of Quality vs. Quantity.
All good things must end?
Yes, but they end in Eternity. Nothing then is lost.
Time is an integral part of Creation. We needed an Einstein to teach us that!
The pantheists never produced an Einstein. Why not?
Neither will they produce the Spirit of Truth.
The choice is between coherence and incoherence.
The choice is between Love.....and what? Is there anything else?
Love is personal, final and transcendent, or.....else!
Is that a scandal? Is that a paradox?
Or is it the most common and universal of all sense?
It is only in that Spirit that I would ever claim to be the Spirit of Truth.

Gary [Bekkum](#) alerts me to the following article: <http://arxiv.org/abs/0801.2962v1> .
Jack Ng reviews the evidence from physics that any creation is necessarily finite in its content, i.e. souls.
God could produce an infinity of finite creations, but only by partitioning Himself into non-communicating beings. If these beings, and/or their creations, were ever to attempt to communicate, they would immediately collapse into a black hole.
This is more than a mere physical limit. It is an intrinsic informational limit.
God might be able to transcend the limits, but He would then lose all contact with the creations.
One could say that these limits were imposed by God. That is to say that the best possible God is self-limiting and self-concealing.
Thus does God focus His attention on the Quality rather than the Quantity of Creation.
This is just the thesis of the BPWH.

Given the Self-imposed limitations, we can focus on the optimum number of Souls that God will ever create.

It is fair to say that God has imposed limits upon Himself concerning the total possible number of souls ever to be created.

And this number is finite.

The next question is whether God would actually choose to create this maximum number of souls. That maximum number would be far greater than the 10^{10} souls we observe on Earth.

I would suggest not. The main point is that God has chosen to not produce an infinity of life. We can conclude, that God is not a right-to-lifer. God is more concerned about the quality of life.

Given the universe, we cannot just assume that God would automatically fill it full of life. That is what a right-to-lifer would do, and God is not that.

But has not God filled the Earth full of life, to the point of overflowing?

If God was truly concerned about the quality of life, why would there be such a quantity of it on Earth.

Would it not have been better to spread us out on more planets?

In the case of the Earth, we have an apparent counter-example to what we have just proven: that God is not a right-to-lifer.

There is only one way to resolve this paradox.

Creation is focused on this One World that we call the Earth.

Only thus can we explain the legions of us in this one world.

Why just One?

Quality control demands the stratagem of putting all your eggs in one basket, and then watching that basket with utmost care.

For suppose there were two baskets. There would then be two competing histories. That would mean that there would be two competing Holocausts, but that would be Absurd!

Thus does God's own Physics prove the BPWH.

QED.

Wait, folks. Did I skip a step?

So why did God make all those other stars and planets, and leave them uninhabited?

Wasteful?

Not at all. That is why God created the Quantum, to avoid waste!

The only real phenomenon is an observed phenomenon.

There are no observers out there, and so the heavens are real only to us. Unless God enjoys observing an infinity of dead planets.

Thus the heavens are an intentional backdrop for the Drama of our Salvation.

I have already put out the challenge for someone to propose a better backdrop.

Once again.....QED.

Serpo?

It is just a staging area for Earth.

Any more questions?

And then there is this -- (c) Linda Howe --

**January 25, 2008 - Could Our Universe Be A Virtual Reality
Processed By Other Intelligence? [Click for report.](#)**

“If I’m in a virtual reality, the graphics are great, but the plot sucks.”

- Student of Prof. Brian Whitworth

But has he read the treatment?

[2/23](#)

For the record: [HFGW = high frequency gravity waves.] [When Ron and I discussed this topic some months ago, he stated the opinion that it was bunk. This was also to have been the topic of the ill-fated meeting with Robert Park in October, alluded to in the entry for 10/12/07, on this [page](#).]

On Feb 22, 2008, at 5:54 PM, "Ronald [P.]"

>

> All:

>

> While I can neither confirm nor deny what may or may not have
> occurred during the alleged classified briefing, I can say that I
> personally think HFGW research is important and worth funding.
> Unfortunately the field has become a breeding ground for charlatans
> looking to scam governments, institutes, and private individuals.
> These scammers tend to target organizations and individuals not
> normally associated with funding of fundamental research. As
> several recent books have shown, the intelligence and defense
> communities are prime targets of such scammers. There are many
> ways to identify such scammers, but a sure fire approach is to look
> at their preferred sources of funding. Legitimate gravitational
> wave researchers in the United States submit proposals to the
> National Science Foundation. Scammers focus their energies on
> identifying vulnerable people within vulnerable organizations, and
> then they submit unsolicited and barely legible proposals to these
> targets. Unfortunately scammers also tend to commit other crimes
> including leaking classified information. Fortunately the
> intelligence and defense communities are well prepared to deal with
> these more traditional crimes.

>

> For those of you in the field, I do have some good news. Mark and
> I did meet with the National Science Foundation's gravitational
> wave research program director. She noted that the National
> Science Foundation is looking for good proposals in this area to
> complement their research portfolio. I am sure Mark would be
> willing to help provide any of you with information on how to
> approach NSF with a proposal.

>

>
> Ron
>
>
> From: Paul Murad
> Sent: Friday, February 22, 2008 7:30 PM
> To: Stephenson, Gary V; ewdavis@earthtech.org
> Subject: RE: DoD / DARPA decision making
>
> All:
>
> I have sent Eric a private message regarding what he is suggesting
> below in this e-mail. However, since most of the people on this e-
> mail trail have been very helpful, I think you deserve an
> explanation...
>
> First off, what I do is essentially no one's business. I
> personally do not like rumors or innuendos to be expressed on e-
> mails. If someone has something to say to me, they can do so in
> private....Whether I answer or not is up to me...
>
> Second if I did not believe in HFGWs, why did I go to the trouble,
> and rest assured it was quite a bit of trouble on my part to have
> the first HFGW conference in 2003? Because it was an embryonic
> technology, I lost a lot of credibility over this topic. During the
> conference, I rewrote all of the papers to improve the technical
> quality and readability as well as other activities. If you do not
> believe me, ask Bob. When Eric ran the second HFGW conference,
> government people were not invited. When this happens, you do not
> look very positive on such activities and, if anything, this
> strategy backfired and represents a slap in the face. Moreover, in
> reading some of the papers and bios, if Eric ran this conference
> responsibly, then he should have edited the papers as well as the
> 'poorly written' bios. Subsequent papers were poorly written.
>
> Third, if you were a funding source and saw the results of this
> conference, would you sponsor any such activities sponsoring poorly
> written technical papers? Eric left too many loose ends. I also
> want you to know that I was promised funds from an individual to
> run a second conference. This involved on-going negotiations for
> two years. It ended in failure and then Eric asked me for
> assistance on how to run the conference. I gave it to him and it
> appears that the same individual that I was in contact with
> sponsoring Eric's conference. It looked like Eric did an end-run on
> me and quite frankly, it does not make one motivated to go out of
> his way to help Eric.
>
> Fourth, if I was not supportive, then why have I permitted papers
> on HFGWs to be presented and published at STAIF year after year?
> Moreover, when people wanted to submit proposals, I was always
> there to help as well as identify potential funding sources. Eric
> has never done that...
>
> Fifth and final, when Eric was lambasted for his teleportation
> report in USA Today, I sent them a letter refuting their
> negativity. Although the letter did not get published, no one else
> did anything for Eric like this. I wonder if Eric would go out of
> his way for me or anyone else for that matter? When you look at all
> of this, I guess I may have gone out of my way for Eric and it
> appears that it was for no good reason... I wonder if Eric would
> do the same for anyone else especially when he makes such
> accusations that are not of his concern?
>
> Now you could respond to any of these issues in any way you want to
> and say anything that you want. Before this happens, you have to
> understand that I basically support new technologies across the
> spectrum. I also want us to push the state of the art as far as it
> can go. I think I have been quite successful at this so when you
> write science fiction, leave me out of it....
>
> Ufoguy....
>
>
> "Stephenson, Gary V" wrote:
> This chaos in DoD decision making is emblematic of deeper
> leadership issues. "I don't see any method at all."
>
> I am a patient person and will wait for some other group with a
> more rational science assessment capability to fund HFGW activity.

>
> From: Dr. Eric W. Davis
> Sent: Fri 2/22/2008 9:52 AM
> To: andrew beckwith; Stephenson, Gary V; Giorgio Fontana;
>
> Subject: Sharon Weinberger - that bitch RE: Woodward Award
>
> Paul:
>
> ...
>
> **Bob Baker's effort to get funding for his HFGW program got**
> **completely shot down by**
> **your colleague (RSP[Ron], in your office building) when RSP went with**
> **MP to the JASONS**
> **and gave the JASONS a briefing which declared HFGW research to be**
> **fraudulent**
> **junk science. An Air Force Lt.Col. at DARPA with a background in**
> **astronomy went**
> **to a DARPA advanced concepts briefing last year and declared that**
> **HFGW physics**
> **is junk science.**
>
> Damage done to Bob Baker's research efforts in the U.S.! My point
> is proven to you,
> QED.
>
> But funny how HFGW physics is shown by Stephen Hawking and W.
> Israel (in their
> 1979 book General Relativity: An Einstein Centenary Survey, in
> Chapt. 3 authored
> by D. H. Douglass and V. B. Braginsky) that HFGWs are in the
> gravitational wave
> spectrum. Also, Braginsky, Thorne, Caves, Rudenko, Grishchuk,
> Padilla, et al., all
> have published peer-review journal papers touting how HFGWs are
> produced via
> general relativity using the Gertsenshtein Effect, among many
> other techniques.
>
> Eric

Back to [Soul & Cosmos](#).....

My point about Creation is that there must be a closure.

Otherwise, Creation and its creatures are left twisting in the wind.

The closure is just the Redemption of Creation.

The alternative to Redemption is pantheism: an endless irresolution calling for personal escape/release.

Eschatology is the overarching distinction between theism and pantheism.

Theism has ever only been about a communal salvation, originating in a tribal context. In its sectarian splintering, it always reverts to a crude tribalism. But that is clearly not its evangelical intent.

There has always been the expectation of the imminence of the Closure. This is, indeed, an article of historical faith. That expectation simply does not translate to any form of scientific cosmology. Human history does not translate to billions of years. Pantheism would certainly win out in any ET contact scenario.

What I need to point out to Jake is that there is no theology that connects with the ETH. Only pantheism can do that, and pantheism is notorious for being anti-theological.

2/28

I am debating with Triform on OM.

I have brought up the question of the intrinsic value of life, and state that no one has seriously questioned that value.

The next question is whether there can possibly be too much of a good thing.

To the theists, this is a moot point.

The pantheists, however, are generally of the opinion that, yes, indeed, at some point we will all want to get off the wheel of life.

That is not to say, however, that when this cosmic round ceases, that it will not start all over again.

The theists all agree, that each of us only goes around once in this life. They are silent on the question of quantity. But there are ample indirections to the effect that Creation is not infinite, either in time or space. That remains, however, mainly an unstated, unquestioned assumption, outside the purview of eschatology! The implication is that the value of life is context dependent.

The answer is that neither the theists nor the pantheists place any intrinsic value on an infinitude of life.

On the other hand, those who believe in an infinitude of life seem naturally to embrace pantheism, and its emphasis on escaping from the wheel of life.

The theists place a sacred value on life, but only under the purview of a personal Creator, with a personal stake in our individual lives, and a great emphasis on how we should handle our end of that bargain.

It is only with considerable hesitation that some 'liberal' theists have embraced the 'scientific' notion of a universe teeming with life. The more traditional theists remain most skeptical on that score.

It is only the pantheists who have embraced the many worlds view of science, and then mainly just as a vindication of pantheism over theism, not because they see it as something of infinite intrinsic value.

The social fact of theistic eschatology is that it has focused us on the intrinsic value of historical time, which, by definition, is finite!

But should we be surprised that life, like nearly everything else, is valued according to its availability, or to its being viewed as a privilege rather than as something coerced.

Then we have the matter of the evidence.....

The visitors claim to be ETs. Astronomers find no lack of potential real estate for ETs, within Creation. The Bible seems to reference ETs. The pantheists are quick to embrace ETs.

[3/1](#)

The discussion with Triform at OM has ended for now.

What is interesting is an emerging pattern. There are any number of contactees that belong to, pass through or lurk at OM. Perhaps more of them there than at any other forum. And then there is me. I'm the homeboy/resident/dozent/*ex-officio* 'contactee', which is a podium that I sometimes share with Fore. Both of us are nominal Christians, at the least.

And then there is everyone else. The other contactees typically are not Christian, and none of our 'contacts' are that.

If pressed, the contacts will give lip-service to the Great Teacher and to Christ Consciousness, and they'll let us know that Jesus is fine, thank you, and off on assignment to some other world/planet. And that's it. It is the contact party-line, monotonous in its consistency.

What I would like to suggest here is that with the Contacts we have a Confederacy of Dunces.

There is a collective blind-spot amongst the Contacts with regard to Christianity in general. But then, specifically with regard to Christian eschatology, this blind-spot is more like a stick in the eye!

Yes, there is a cone of silence with regard to the Eschaton connection, within this emerging phenomenology and its conveyance via the Internet.

This Conspiracy of the Dunces seems tailor-made to provide me with a Bully Pulpit. A pulpit that has not come before, nor will it come again. This pulpit is mine, either to exploit or to mess-up. I will not pass it up.

The Contacts invariably claim to be most familiar with Earth history, and with our place relative to other civilizations. Invariably, we are very low on the cosmic totem pole, and that our increasingly problematic behavior has placed us in jeopardy of cosmic censure, or worse!

In other words, the Contacts are unanimous in their view that our Day of Judgment draws nigh.

Well! I declare! Where have we heard this message before?

Only from every branch of the Prophetic Tradition that ever existed!

Somebody here is a copy-cat.

Somebody is trying to steal someone else's Thunder.

And neither party to this most egregious act of Plagiarism in history recognizes the existence of the other party.

We have the Prophets on the one hand and the Contacts on the other hand, both giving us the same message, and both acting like two ships passing in the night.

Who are we to blame for this Impasse? Well, the Contacts are the last on this scene, and they claim to know the score and the story.

Do they not owe us an explanation?

It is out of this impasse that comes my Question to all concerned: Is the number of souls finite or infinite.

This is the one most objective point of entry into the contradictory cosmologies of the (pantheist?!) Contacts vs. us Theists.

Answer me this question, and every other question and answer will fall into place.

It is that simple.

It all boils down to this one question.

[3/4](#)

I have posted my favorable impression of the UN gambit, to the OMF.

Just what the doctor ordered, I would say.

How long now before this stuff hits the fan?

I don't see how it can be more than a matter of weeks, unless there is some very serious back-peddling.

Of course, I have said this before, but still.....

Things with CK seem to be getting back on track with a reasonable alacrity. At first there was hesitation about the above allegation, but then the door was opened a crack.

I don't expect any serious new departures with R&D, however, unless and until this does hit the fan. But it doesn't hurt to man our stations, in the meantime.

And in the meantime, I have recently restated the BPWH at OM.

I have it boiled down about as far as it will go.

It is my last ditch appeal to the theists, vis a vis the pantheists.

I note how the pantheists, ever so belatedly, have piled onto the scientific band-wagon, particularly with respect to cosmology.

The only people who haven't are the literalists, and, of course, they have less than no regard for my messy antics.

It all boils down to the question of the finitude of souls.

The acceptance of Darwin and the Big Bang(s) is tantamount to rejecting the finitude of souls.

There is no way, Jose, that theism can accommodate a quantitatively infinite Creation. That is only to capitulate to pantheism or deism.

If there is going to be a finite number of souls, then we can only suppose that nature is the veil of God.

Ironically, this is just what the pantheists believed traditionally. But now they have become the ever so modern Millies. They have swallowed the bait of scientific materialism, seemingly to embarrass the theists and literalists.

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[Topical Index](#)

2/4/08

Is that the end of the tunnel?

Maybe.

Can anyone think of a more logical ending?

Reference is to the alleged recent ufo meeting at the UN. I certainly give it my blessing, FWIW.

The quasi-public meeting, attended by Gilles Lorant, was alleged to have been accompanied by more secure meetings on similar topics.

Yes, it would make eminent sense to include a 'decoy' meeting, to serve as a public peg for various purposes, having to do with both internal and external consumption.

Upcoming is a radio interview of Gilles, and then an article by Paola, which would almost certainly include a comment or two by the Vatican representative.

More details of the 'public' meeting will leak out in the next few weeks, with more speculation about the private meetings.

The crucial fact is the tentative(?) timeline: an internationally coordinated release of official information, by the end of next year, pursuant to two conditions: continued global 'stability', and a continued level of ufo activity.

Who can fault that? It does appear that the Brits are already beginning to comply. Other countries will feel free to report in, ahead of schedule, as some have already been doing. The dead-line may be mainly one that is being self-imposed by the US, the 800 lb. gorilla in the wings of this dog and pony show.

Is it possible that those three US Senators could be acting unilaterally in this matter? It is much more likely that they simply allowed themselves to be the representative signatories to a long planned international initiative, being chaperoned by the US.

And finally come the denials, although interestingly worded. It could be that we are seeing the countermoves of various independent agents, but more likely we are seeing more slight-of-hand on the part of the puppet-master, though not intending to speak derogatorily of the Almighty's hidden-hand.

Yes, now the denials are flying thick and furious. Perhaps, more than a tad too thick, and too furious, me thinks.

All the better to keep this pot well-stirred. Keep as many folks off-balance for as long as possible. All the more for the rest of us.

Lorant is too well-placed to just be a walk-on. And too many in the supporting cast.

And just enough flim-flam to keep the Media on the sidelines, gazing at their collective navel.

We can ill afford to ignore the rumors emanating from the NY.

Nor can we ignore the denials. The combination of rumor and denial is a fact of life in ufology. Those of us in the field have learned to live with this 'annoyance'.

Nay, we have learned to thrive on it! We wouldn't still be here, had we not.

I will even go further. This constant jerking around is not accidental, nor is it incidental to the process we are a part of.

The irony is that that the constant mixing of signals is designed just for our benefit. It is meant to facilitate the privatization of Disclosure.

Every time it happens, the Nuts&Bolts ufologists take another hit. They are forced further into a mindset of paranoia. Whereas, those of us favoring the UTH, are moved more toward pronia.

If the ETH is correct, the cover-up is illegal and immoral. If the UTH is correct, the cover-up is constitutionally mandated.

If the UTH is correct, then the privatization of disclosure is mandatory. Can the government thereby simply ignore the whole situation? They would love to be able to, but it's not that simple for them:

- They were left holding the bag, re: the core story.
- There is a necessary military and intelligence oversight.
- There are relevant international and economic obligations and interests.
- Individual concerns within the Legislative and Executive branches must be contained.

Nonetheless, most of these concerns are handled outside of the normal chain of command and/or are contracted out. The only known exception is CK.

This brings us back to the alleged UN meetings.

Michael Salla and I have been positioned to handle the ETH and UTH contingencies respectively. Others, of course, can find their own places at the table, but the table is not completely level, speaking for myself, and for Michael, as well, but based on sketchy information, in his case.

Michael leans fairly far toward the ETH, that still being the consensus view. And his bailiwick has been the secular/governmental arena, and especially the UN, considering his own international credentials. Nonetheless, each of the contrasting accounts of the February meetings emphasized the possible sectarian repercussions of Contact.

But each time the Disclosure signals get mixed, as they already have on this occasion, the secular/scientific/ETH contingent becomes increasingly frustrated, embarrassed and prone to paranoia. They are addressing a very demanding audience.

I, on the other hand, can more easily bide my time, up until such time as global stability becomes a pervasive concern. At that point, folks will not have time to attend to cosmic affairs. Eschatology will no longer be an intellectual concern. The BPWH will stand to rapidly lose its cogency.

In other words, the window of opportunity for the BPWH is limited, assuming an imminent eschaton. As the ETH continues to lose traction, the UTH will gain. The BPWH stands to benefit from this shifting of opinion, but only so long as the global situation does not deteriorate to the point that the fear of a Tribulation begins to overshadow the meliorist option represented by the

BPWH.

One of the UN rumors points to 2017 as being limit of where voluntary human action could be decisive. Given that there is such a limit, most people would find that date to be optimistically remote.

Another date given was the end of 2009, which would be the decision point to go ahead with an officially sanctioned, international disclosure. One might argue that if the BPWH had not made a public impression by then, the window for significant voluntary action will have been closed.

This earlier date would seem more realistic to most observers of the ufo scene, over the past few years. That, my friends, is precious little time.

[3/12](#)

I am quite pleasantly surprised to see Michael Salla participating at OM. I trust that he will get a good welcome. I will refrain from interacting with him until he is acclimated there.

In that vein, I will continue my forum posting about the UN 'meeting' over here so as not to distract from his welcome, and the focus on his message. Ed Komarek has ably paved the way for Michael, and I was able to do my venting with Ed.

BTW, I had a pleasant lunch with my shaman friend, now a citizen here, who has just returned from several months in Ecuador. He reports that FARC is seen as a symbol of liberation. Also that there is some concern about the stability of Barack. Our problems with drugs from SA is not a popular concern down there. Nor is the trend toward socialism.

Back to the UN.....

I think it is reasonable to discount the possibility that the UN rumors are the product of either independent hoaxers or of a rogue secret group. I will continue to pursue the next most conservative or skeptical possibility, that these rumors are the very deliberate product of a quasi-official, international intelligence initiative, and perhaps even some of the participants are unaware they are a party to a bluff. And, yes, by following this line of speculation, I will, unsurprisingly, find support for the BPWH. But patience, please,.....

You will find, on these pages, several instances of my speculation that the if there were ever to be an official disclosure that it would be couched in the context of a renewed effort toward a scientific study of the phenomena. And, indeed, that was just how these rumors characterized this proposed public initiative, even to emphasize that non-scientific approaches would be actively opposed.

This, IMO, is the core of this bluff. The scientific establishment will never allow itself to be politically exploited in this manner. They would see themselves as simply being the stooges or political scapegoats for the Intelligence community.

Prestigious members of the Scientific community have been consulted many times, over many years concerning these phenomena. They have repeatedly and vehemently refused to be otherwise suckered into this very messy phenomenological arena. My source has made this abundantly clear to me.

The public will never buy this ploy either. They would know full-well that if science could crack

this mystery, it would have done so, years ago. They would immediately demand the results of those previous studies. They would not put up with the charade of yet another such study.

Even the most true-believing of the Nuts&Bolts ufologists will hoot and holler at any such charade or delaying tactic, once this Pandora's box has seen the official light of day.

Next, the fundamentalists everywhere will be galvanized into a frenzy of suspicion of both the alleged ETs and of any who would propose to traffic with them.

This is very big political and scientific non-starter.

Did the perpetrators of this Bluff expect that it would have legs in the ufo community? By how much do they underestimate our political perceptiveness?

Let's give them the benefit of the doubt, and suppose that, no, they really never expected us to swallow this ploy. What then was its intent?

I suggest that this is their backhanded way of helping to bring us to our senses concerning the true nature of the Cover-up. They are pretending to give to the ET enthusiasts just what they have been asking for. As those fans of the ETH begin to chew on this bone, they will be forced to the realization that what they have been hoping for, just doesn't make sense. If there were any scientific evidence, a very convincing portion of it would have to be released immediately. Failing that, the floodgates of speculation would be opened, and very quickly we would be facing the potential of serious political instability.

In this context, a UN/science ploy just does not fly. It will be seen as a transparent political bluff, even before it could be publicly launched. Is this even a serious trial balloon? No, I frankly don't see that it even rises to that level.

[3/13](#)

Not even a trial balloon, have we here. Only a transparent bluff.

Are we then to ignore this episode? Most will, but not if we are in this game for the long-haul.

We are being given signs, and we endeavor to read them.

The message here is just to remind us that a science ploy wont work. That should already be obvious, as explained above, so why go to this trouble to point out the obvious?

But there is another part to this message. There is anticipated to be a problem with the proliferation of cults. Indeed, it is as if the main function of the scientific initiative would be to divert the public's attention away from cultish affairs, or to be a counterweight thereto.

But we have already reasoned that this counterweight would, in practice, prove ineffective. The public will immediately sense this is too little and too late. If, in all these years, no government has been able to acquire solid scientific evidence, why pretend to start over again, now? It is just showmanship.

What do we have?

- There is expected to be a continuing and even increasing level of ufo phenomena.
- There is the presumption of an ongoing contact, in that we are aware of their plans.
- A *de novo* scientific initiative is suggested, but mainly to counteract the threat from emerging

cults.

- This counter-action will not suffice. It will quickly prove embarrassing for the governments and scientists involved.
- The above facts seem intended mainly to provoke our speculation about what might the REAL plan.

But why would the Insiders wish to provoke this particular speculation?

Do they expect us to hit upon a plan that they have not already considered?

It is very unlikely that we would, or that they would have that expectation.

So what, if anything, do they want from us?

They want us to retrace their own thinking on this most delicate matter of Disclosure.

If we wish to continue playing this game, then that is the game sheet that has just been handed to us.

It is no small responsibility. How so?

The Insiders already have access to the best minds in the world, for the purpose of strategic planning. They are not looking for us to add significantly to that resource.

Ok, so they're not after our brain power.

So they simply want to use us to gauge the public reaction to their plan.

But we have just determined that we have been presented with a phony plan!

So they want us to recreate their actual plan.....and then what?

To provide a deniable channel for the preliminary dissemination of their actual plan? But then why add the extra step of our having to reinvent it?

For some reason they are provoking our special participation in the Disclosure process.

This brings us back to a more fundamental question. What is the role of ufology?

Over the decades of delay, the ufologists have come see themselves as playing an antagonistic role relative to the Insiders concerning disclosure.

We see ourselves as picking up the crumbs of information that inadvertently fall of the banquet table of the Insiders. We just hope that we might get really lucky one-day, and find a really BIG crumb. But, gosh, it just doesn't happen.

But perhaps we are looking at this the wrong way. Suppose, instead, that we are being spoon-fed. With what? With disinformation? For sure. But that is hardly a new idea, either.

What is new, now?

Now, the disinformational part of the message is transparent: a *de novo* scientific initiative to be conducted in public.

This UN ploy is the biggest single move in a cat-and-mouse game that spans decades.

If the disclosure was intended to be focused on actual scientific evidence, then why involve us in it? And why use the above nonsense suggestion?

If there is any message here at all, it is that this game is not about science. It is not about technology, and, therefore, it is not about ETs.

I'm sorry it took so long to get to this seemingly obvious conclusion, but we had to exhaust every other alternative.

The upshot is that the primary disinformation emanating from the Inside, for all these decades, was simply that the phenomenon was a scientific/technological issue or problem.

This latest message is intended to countermand the ruse of the decades. How many of us will attend to this goading of our ufological O's?

Some will. If I am right in this interpretation, and no others are being offered, it will take a few more such messages to make a very serious dent in the Nuts&Bolts mindset. But that won't be necessary as long as a few serious minded ones amongst us pick up on this new direction into a brand-new game in a brave new world.

This new direction need not have come as a big surprise. There have been plenty of hints in the past, coming from the inside. These past hints will, of course, appear more obvious now, in retrospect.

3/15

More thoughts on the UN rumors....

Yesterday, Robert Morningstar made the claim that Adm. Wm. J. Fallon, the recently resigned head of CENTCOM, was the one who was backing source 'A' in his disclosure efforts. Robert claims to be unilaterally released from his confidentiality agreement relative to Fallon, because of this resignation. I don't see the logic in that, but could it otherwise be true? Or is Robert grasping at straws, as the UN story is discredited?

Michael S. points to the main difference in the information reported by the two sources. Gilles reports a relatively innocuous plan for greater openness on the part of the participating governments with regard to taking these phenomena seriously, commencing with an international scientific investigation, possibly as early as next year. He refers to the science vs. religion aspect of the response. The purpose of the meetings he attended was to discuss the social response.

3/16

Source 'A' spoke of a possible preliminary disclosure on the part of the US, later this year, before the end of the current administration. He also spoke of the governments that were for or against disclosure, depending on their views on population control and/or polytheism. Only 'A' provided a time-table for increasing public exposure by the visitors, c. 2013-17, culminating at the end, with the visitors declaring the time frame.

He also made this [warning](#):

14) A contentious moment in the meeting had to do with the religious implications of contact. It is this issue which is of most concern. Our source stated that the more secular societies will adjust more easily to contact than the fundamentalist. He stated, " The Roman Catholic countries will not have a rough time, except for the population problem; the Roman Catholics already have three Gods in one, so accepting others is not that much of a stretch. The dividing point is going to be the containment of population. The Protestant countries will deal fairly easily with contact. So will countries with indigenous religions connected to nature. The Muslim, Hindu, and fundamentalist Christian religions will have the most difficult time, possibly even the elimination of said religions; we can expect mass suicides, social unrest and upheaval. The ETs will help with re-programming and the concept of an inclusive galactic order. However, society will have to step up to the plate to assist - one on one - those people who have shattered belief systems. The Chinese will have no problem because of the Buddhist and Taoist influences."

This is a dire warning, indeed.

The UN rumors constitute an historically unprecedented escalation in the seriousness of the message being delivered from ostensibly official sources. If this was a private or rogue operation, it would not be difficult to fully discredit the sources, without adding to the rumor mill. The longer this escalation continues, the more difficult will it be to contain. It seems clear that there is a unfolding strategy of some kind.

Consider the following questions:

- Is there a conspiracy behind the ufo rumor mill?
- Might this conspiracy be able to pose a threat to global security?
- Do the UN rumors not constitute a serious escalation on the part of this hypothetical conspiracy?
- Would it be difficult to discredit the purveyors of the UN rumors, without substantially contributing to those rumors?
- Why has that not been attempted?

3/18

The issue that I bring to the ufo investigators is that their tactic of pursuing the smoking gun has proven futile over the last 60 yrs. It is time to focus more on the analysis of the great abundance of existing data.

4/27

In the last month or so, we have gone through two iterations of the ufo rumor mill. One rumor concerned a UN meeting on the international aspects of disclosure. The other was a reopening of the California drone investigation that received significant media attention. These followed upon the ufo flap in Texas in the previous month. This has kept things busy at OM, where new records in viewership were set in this time period. In just the last week or so, the forum activity has returned to a more normal level.

With a fresh batch of new participants, I have been kept busy just trying to moderate the usual tendency toward a paranoid view of the alleged cover-up, where it is so easy to fall into an 'Us vs. Them' mindset. The newbies are also, as to be expected, rather unfamiliar with the UTH.

At the same time, there is a greater degree of tolerance for the BPWH on the part of the Christians on the forum. It is not that I am getting a free pass, but rather that we have reached a kind of stand-off, if not an actual accommodation. I would hope to use the current lull in activity to shore-up the standing of the BPWH at OM, in preparation for the next round of activity.

Time to do another recap of the BPWH. [Here](#) was a previous attempt. We need something more specific to the OM venue.

- Soul question vs. evolution
- pantheism vs. theism
- how many souls, what kind?
- ETH vs. UTH
- High-strangeness vs. physics
- mind over matter?
- SAP vs. WAP
- Teleological Force is with us
- Doomsday vs. Endtimes scenarios.
- paradigm shift
- Problem with conventional cover-up
- Where is the Federation?
- Contact protocol?
- WWGD?
- Disclosure strategy -- end game
- calling the bluff with the eschaton.
- R&D
- BPWH & Christian orthodoxy.

My main problem with this recap will be to not exceed the attention span of the OM audience. That is a major constraint.

Most of the writing may have to be done here, with just highlights posted to my section at OM.

4/30

Ps0 at OM reminds me of the Singularity argument. This is the closest that a materialist can get to the ideas of the BPWH. To get all the way, they would have to combine the singularity with the Virtual Reality argument. This is not easy to do, if one is strongly biased against the idea of spirit. One then needs to consider the mind-body problem, and consider the syllogism of humans : consciousness = fish : water, to borrow from Terence McKenna. We must also add the SAP to this mix.

Finally, if we add the UTH and X'ianity to the mix, it is a new ballgame.

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3/7/08

Ultra- vs. Extra-Terrestrial Hypotheses

I've been considering a new UTH initiative. This remains an uphill battle against the strong and continuing bias of 'retail' ufology in favor of the ETH. That mindset remains the single largest obstacle to the BPWH. There was a [poll](#) at OM concerning this issue. Mine was the only vote out of 32 for an exclusive UTH! But, by the same token, there was only one vote for an exclusive ETH. This sample was self-selecting on the religious side, it would seem.

I notice that there is no entry for the UTH in the topical index. This is a significant oversight on my part. A google site-search here yields only eight pages containing 'UTH', the earliest one being [More of the Same](#) in the entry for 10/24/04. There is an earlier entry for UTI on 2/14/04 of [Triumph of Science?](#).

Can we accept this conclusion? Does it subvert our gut instinct? Another test case involves [SETI](#). What is the ontic implication of ETI? Giordano Bruno was burned at the Inquisitional stake for being an early advocate of ETI. Immaterialism rules out ETI, but not UTI (ultra-terrestrial intelligence, e.g. God). In this instance, immaterialism agrees with the orthodox ontology of intelligence. For immaterialism, separate worlds entail separate creations, if not necessarily separate Creators. The Creator(s) hardly have the option of 'physically' linked creations. Therefore, a radio search would be logically futile.

It is worth rereading the entire entry.

For an earlier reference: [How Many Worlds?](#) (5/02):

And what about the starry sky? Well, it serves many purposes in this creation, especially as a very aesthetically, natural backdrop. Even Lucas would be proud. Aren't there other civilizations out there. I am suggesting there is no there, there. Whatever visitors we may have are of the interdimensional variety, not interstellar.

The basic concept of the BPWH is explicitly anthropo-/geo-/centric, which I frequently emphasized, but I did not stress its antithesis to the ETH until my recent foray onto OMF.

Contributing to the ETH bias is the natural desire of the ufologists to distinguish themselves from the 'mere' religionists.

The ETH is the mythos of the Space Age. It is future oriented. The UTH is sooooo.. Retro!

The ETH feeds into and on the Conspiracy mindset that is also a staple of retail ufology. The UTH does not argue against the notion of a cover-up, but it does cast it in a very different light.

The ETH has fueled the Sci-Fi craze that is a staple of modern culture, garnering the vast resources of the Entertainment industry. Consider *Star Wars* vs. the *Exorcist*; it is hardly a contest.

Yes, the UTH has an uphill battle against the ETH within ufology. Even the Vatican [endorses](#) the ETH, with nary a mention of the UTH!

This last fact, however, ought to give us serious pause concerning what lies behind the ETH.

The common (mis-)understanding of the ETH vs. the UTH issue is strongly influenced by the mind/matter dualism of the modern worldview. Any ufo-type phenomenon with a 'physical' component is automatically deemed to be supportive of the ETH. Ufologists become very defensive about the 'reality' of their phenomena. Raising the scepter of the UTH is, to them, seen as tantamount to labeling their phenomena as mere phantasms, and probably the result of an unstable mind or an altered state of consciousness. The UTH, taken in that light, may be construed by them as an attack on their sanity. The concern with physical traces then becomes paramount in their minds. The fact that such traces may be hard to come by, is no inducement to the UTH for them.

In maintaining the UTH, I will certainly play the religion card. But there is a problem here, as the literalists have been quick to point out. The canonical ETs are the Nephilim, Genesis 6:4:

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them.

This (cosmic) intercourse is taken to be part of the corruption of Antediluvian humanity. When I pointed to these entities as putative UTs, I was quickly 'corrected' by Jake & Co. Only Angels are ever said to materialize in the Bible. Demons act only in states of possession. Therefore the Nephilim could not be seen as mere fallen or demonic entities; they must be ETs! Yes, one does have to mind one's p's and q's when it comes to the literalists. Modern dualism is very strong in the minds of the literalists, literalism being almost contemporaneous with Cartesian dualism. I suspect a strong historical and conceptual linkage.

And what about materialization?

Dematerialization is the physical basis of nuclear and thermonuclear reactions, as I ought to know. If a ufo dematerializes, how is matter and energy still conserved?

Instead of a strict materialization, ex-nihilo, the BPWH simply posits a local overlapping of ordinarily distinct realities or realms of consciousness. In that sense, ufos manifest an alternate state of reality or collective consciousness that is, for some good reason, given to intrude upon ours. Such overlaps do not occur capriciously. They must be strongly motivated, and must serve some teleological purpose. There may well be a mutuality of intent, which is normally subconscious on our side. In the case of Stargates, this overlap of realities is more stabilized and localized in its manifestation. And, yes, there may well be a virtual or ersatz 'technology' associated with these manifestations. There can be a real magic involved, but it is a 'technology' that can in no way be extrapolated from ours, unless, possibly, we use virtual realities as an analogy.

According to the BPWH, the Earth itself is ultimately to be understood as a very strongly ingrained collective state of mind: a dream world that has become so strongly habituated that it takes on all the trappings of physicality. It is the occasional and increasing cracks in our cosmic shell that give lie to the perception of materiality. The eschaton will mark the culmination of this inevitable breakdown of the barriers between the various realities.

It is this projection of our dream-world that explains the origin of the Anthropic Principle along with the Unreasonable Effectiveness of mathematics. How else would the abstract and complex structures of mathematics become embedded in the foundations of our reality, that is so finely 'tuned' to the existence of life? How else do we explain the very peculiar 'ghostliness' of the Quantum Realm?

The high-strangeness and great variety of ufo related phenomena rules out the possibility explaining them with any single theory of physics. As it stands there is no theory of physics that comes close to explaining any of these reported phenomena. In fact, as physics becomes more mature and coherent in its mathematical theorizing, so does it become more impervious to they kinds of radical rethinking that last occurred over a hundred years ago. There is much less room for maneuver than there was back then. But even the revolutionary developments of a hundred years ago, pale in comparison to what might conceivably address this plethora of uncorrelated phenomena.

What is suggested instead is that physics and our modern worldview should be inverted or literally stood on its head. Our rethinking would have to go all the way back to the Copernican Revolution. If we reflect upon the world as being oriented toward the mind, instead of toward matter, we can keep our technology and still find ample room for the otherwise uncorrelated phenomena. The

BPW is the best of all worlds.

There are many seriously unresolved evidentiary problems inherent in the ETH:

- high-strangeness
- the physics problem
- missing evidence
- the cover-up problem
- the Federation problem
- lack of contact protocol

Each of these problems is easily resolved by the simple expedient of shifting from the ETH to the UTH.

Then there are the cosmological problems raised by the ETH:

- it pushes very hard on the Anthropic Principle
- thereby does it mandate the theological question
- the teleological and eschatological problems are exacerbated
- the soul problem is raised
- theism is rendered incoherent
- the future of humanity is rendered otiose
- the space-time frame collapses
- mind over matter is the only rational spiritual objective
- Doomsday Argument
- virtual reality must be considered

More succinctly, the ETH becomes coherent only when seen as a conceptual stepladder to the UTH and the BPWH. And even more important, the ETH provides the final cover story for the impending Revelation.

5/8

Thus have we seen that the ETH fails the tests of evidence and of reason. Whereas the UTH easily passes all tests.

It should be no contest. The supporters of the ETH are operating in an intellectual vacuum. They feel no compunction about the exercise of due diligence. They dismiss all contrary views as part of the conspiracy against them.

The knee-jerk reaction to the UTH is that it is intended as a denial of the physical reality of the phenomenon. But I do not know of any advocates of the UTH who are given to denying physicality. Rather, and especially wrt the BPWH, there is the view that physicality is not an absolute designation. The definition of physical is necessarily contextual.

According to the WAP, there are an actual infinity of universes that may be existing in parallel with each other, but they may interact so weakly or not at all so that a parallel Earth could pass right through our Earth, virtually undetected. To us it would be nothing more than a will o' the wisp! And so would we also (not) appear to our parallel cousins.

The fact of the matter is that we have almost no clue as to what makes matter material.

What is thought to make matter solid is a very abstract symmetry principle having to do with the

connection between 'spin' and statistics.

The quantum function of an electron changes sign when it is rotated by 360°. This anti-symmetry is dictated by special relativity. Therefore, two identical electrons cannot occupy same quantum state, and this fact is what keeps atoms from collapsing in a burst of energy. If you have a slightly different particle, it would not feel this repulsion from the normal, identical electrons.

Similar consideration apply to the 'ordinary' forces acting between particles. Particular particles only experience certain kinds of forces. Neutrinos can zip right through the Earth and feel nothing at all. Billions of neutrinos penetrate your body every second, with no effect.

Photons respond to electric charge, but not to the 'color' charges of quarks. There could be a universe of different particles and differently defined charges that might harbor sentient life, but that would be completely undetectable to us.

Or consider the case of an 'antimatter' world. It looks identical to ours until we go to shake hands with our antimatter counterpart.

Poof!! We both dissolve into a thermonuclear reaction.

What do these considerations say about our absolutist view concerning matter and reality??

Reality and materiality are in the eye of the beholder. That is what physics tells us, if we care to listen.

There are very many accounts of aliens and ufos acting in non-physical ways, such as passing right through our own ordinary matter. Walls and windows are usually of scant concern to the determined alien.

We could say that these creatures are non-physical, from our own perspective. They have their own kind of physics.

But we cannot stop there. We must push the matter further.

If there is Creation, then it is a process that occurs from the top, down. Creation has a purpose. It has a beginning and an end.

It is the end to which we now attend. Where does physics fit into this picture? Physics is an Anthropic projection.

Physics is the logical and necessary background for life.

Physics is not created *ex nihilo*. It emerges from the teleological necessity of metabolism. Metabolism requires an atomic basis for self-replication, plus an energy input. Thus do we obtain atoms and the Sun. Everything else in Nature is a logical embellishment of these vital necessities.

5/9

I'm now faced with the practical problem of disseminating the concept of the exclusive UTH within OM. The dissemination hardly has to be complete. It can be selective among the activists. This will be enough to send a definite signal to the rest of the ufological community, whether or not they like it. This will only require perseverance. I need to make the case that one person should be

selected to study this issue closely, as a proxy for the others, and that one person will vouch for the result.

I don't think this proxy student will be too difficult to locate, given the resources of OM, and even just a modicum of insistence on my part.

I feel, that with the mere formulation of the request, that it is a virtual *fait accompli*. This stratagem has been in the back of my mind since my arrival here, but the time now is particularly propitious.

Perhaps there should be two such volunteers, so that they may consult between themselves, and so be less likely to simply be bull-dozed by me.

One could say that the 'jury' initiative is long over-due, but I don't think it will constitute a significant delay in the larger scheme of things.

It may easily be argued that this initiative should be a top priority at OM, especially concerning the almost minuscule time and resources that it will require. I'll simply start lobbying on various threads and individuals, starting out with a soft-sell.

One useful medium would be chat mode on Skype. This would be simply be a self-recording conversation, with shorter delays than with posting. We might need to figure out a way for each participant to edit their own entries.

5/20

Now I've started the Messy Antics thread at OM, allowing myself two years for a break. The first order of business seems to be to designate MJ12. With the recent ET/VO announcement, I'm putting the Pope at the top of the list. There is an inclination toward the religious groups, as seems appropriate, considering the context. Joe XVI and Ron are the top two phenomenologists. I've said that China and Islam are the two main political concerns.

The model of the Moonies is SK is a useful model for China, but they made a harsh crackdown of the Falun Gong. How can they be persuaded differently?

5/21

It would appear that the UN/UFO Source 'A', is to be my designated aquarium angel. What am I to do about that? Clay Pickering, aka Temporal, is his go-between to OM.

5/27

Eschaton Focus Group, items of interest:

- selling the eschaton -- how difficult?
- costs and benefits
- avoidance reactions -- procrastination
- collective amnesia
- increasing cost thereof
- millenarian enthusiasm
- Millennium w/o eschaton?

- personal vs. historical eschatology
- Casts a long shadow, especially in ufology
- proper context for decline of fertility
- life on the other side -- transition to eternity
- recapitulation of ontogeny

There could be a thread about life on the other side: visions of eternity.

Unless there are some big changes, we are in for a rough time as we transition to sustainability.

[7/3](#)

Dear Diary, I see that it has been awhile. I do apologize. And I'm here only under duress, having told one of the OMF 'customers' to f* off. The customer is always right!

Baiting the Second Coming is sure to be even a bigger pastime when I return in 3 days. I'm getting off easy. It might have been 7 days for a second infraction.

So here I am on my busman's holiday.

Yes, it is always very instructive to be reminded of our vulnerabilities.

And I'm thinking now that vulnerability is the name of the eschatological game that we are playing. Hatching out is the most vulnerable time for any population, and we will be no exception.

For three hours yesterday, I was having a flashback to my three days at Princeton in 1966: the dark night of the soul. Talk about vulnerability. Hello darkness, my old friend, I've come to talk with you again....

Then I began to see the light. I am under demonic attack.

It started with my 'brazen' dropping in on the 27th annual Cosmos & Creation conference at Loyola, about three weeks ago. The two founders were still there: Frs. Jim Salmon and Tom King. I was actually a third-wheel, back then in '81. I lost contact in the early 90's. Jim invited me to see him afterwards.

About a week later I got a PM at OM from someone claiming a Jesuit connection, saying that he had been asked to tell me that someone was 'very angry' with me, and that I could rest assured that I was not the X2. I took this as almost a backhanded compliment.

I mentioned also about my last phone conversation with CK, over a month ago. He asked, why would the Second Coming consort with witches? This was his first ever use of that phrase. Another belated and backhanded compliment, one might suppose.

Back to demonics.....

Yes, allow me to use an extended definition of that word, as is my wont with most words. We have to expand them to fill the linguistic gaps in our quest to construct a new worldview.

It might mean something as innocuous as to say that we sometimes bring out the 'devil' in each other, in times of duress.

I have been very fortunate in the past thirty years to have experienced so little of this. We should suppose that times will get more strenuous.

Yes, I was not paying attention to detail. I had suggested that some of my attackers were acting as if possessed. I said that exorcism was not my specialty. They should pray to Jesus. I just wanted to be allowed to get on with my exposition of the BPWH. And so they did manage to set me off, not too difficult after '5 o'clock'. So, guess what. It looks like I'm being forced to act more like an X2, while still maintaining the SoT act. This is definitely pushing my envelope.

My stratagem: they get on my case; I get on theirs, while paying close attention to detail. Turn about is fair play.

Should there not be a 'Dan's free exorcism clinic' thread?

Yes, I am under attack mainly from demons of the left and right.

On the left are the pantheists. On the right are the literalists.

The pantheists are appalled by us low-brows who suppose that the cosmic intelligence would deign to degrade itself by taking on a human form, especially one that succumbed to such a bloody mess. Buddha is one thing. Jesus quite another.

At the other end of the line are the literalists. 'A mighty fortress' is their God. Many are born-again. They have experienced spiritual vulnerability. They would just as soon not experience that again, thank you very much! They gird their loins with the iron-clad words of God, quite forgetting about the risen Word, or the living Spirit. Yes, it is onward Christian soldiers. When their God returns, he will be on a white Steed, with a terrible swift sword:

*Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.*

Revelation 14:

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Yes, these are the demons that form the two phalanxes guarding the Pieta. Evidently, Mary was not up to the Job.

- God vulnerable? Not over their dead bodies! The Bible is their life-saver. They cling to it with the tenacity of a drowning person.
- God accessible? Not to the spiritually unwashed! Narrow is the gate to Nirvana.

Between therapy sessions, I'll be continuing to work on Relational Holism. This has supplanted the Physics thread. Which has been locked.

[There should also be a Hit & Run, Sniping thread, for those who just can't contain or restrain themselves. On every other thread there will be rules of engagement that will be worked out in the course of time. I will need to negotiate these rules with the admins. I am still allowed to edit messages in my section, but can no longer delete. I have always used the edit function sparingly, mainly just to reduce unnecessary quoting of other messages.]

[Relational metaphysics](#) is listed in the Topical Index, where I associate it with Coherence. Wiki has a surprisingly sparse coverage of Relationalism that is mainly devoted to its specialized use in the philosophy of space & time. Holism only fares slightly better.

A key aspect of relational holism is to be found in Realism, or rather the [challenges](#) to it. The BPWH might be described as Agape Monism. Love is the one substance and glue. Everything else is a reflection of that substance. This view is usually paraphrased as God is Love. The philosophy of [Truth](#) provides another perspective on Realism and Relationalism. I am a nominalist or relativist about everything except love.

The point is that there is no middle ground between the two extremes of reductionism and holism.

Reductionism has played itself out over the last several centuries. There is no reasonable way to amend reductionism. Holism, practically by definition, cannot be appended to reductionism, especially not if God is involved.

The point is that Science has painted itself into an logical dead-end. The only way out of this impasse is to take a holistic leap. The BPWH professes to provide the simplest alternative to scientific reductionism.

The layperson fails to grasp the degree to which science is committed to analysis and reduction. This is the Dirty Secret of science.

They fail to comprehend the fragility of scientific materialism. Scientific apologists and popularizers go to great lengths to downplay this limitation. The layperson is not apprised of the desperation that motivates the debunkers of all things that smack of departures from the reductive Agenda.

How does the UT vs. ET issue line up with holism?

7/4

Happy Independence Day!

And back to business, as not quite usual.

What I failed to mention yesterday was a possibly disturbing piece of OM politics.

The Admins were polled concerning my display of rudeness to another member. JR/RD was assigned to notify me of the result. Only one other admin was identified to me. This was the person who I believe was most instrumental in bringing me to OM. He was the one who contacted CK about me, after Ryan Dube declined that offer. He and I continued to converse frequently up until the point that he was about to initiate a business deal with another PoI. Then our conversation dried up. This bothered me at the time, but I let it pass and continued on my way at OM.

On Wednesday I was informed that this person had requested that I be suspended for 7 days, since this was my second offence. So now I have to wonder what is going on behind that administrative

curtain.

There is another possibly related issue. The admin who was most involved in my latest incident is a person, recently arrived at OM, who identifies himself as Great Waller, and who sports an ET/Grey avatar. I understand that he is a Christian of Chinese descent who is a Canadian citizen. Why do I mention this? Back up to my '7 day' admin. The PoI has been majorly involved with the Chicoms for the past two decades. JR also has a continuing business deal with them. My three principle counterparts at OM may all have strong ties to China.

Meanwhile my 'handler' is most widely know as the Officer who blew the whistle on the Hughes/China missile collaboration that had gotten too chummy. But I was told by CK before the fact, and another person after the fact, that this incident was something of a ploy, and I have speculated elsewhere on this site about the possible nature of this ploy.

I have had my own independent/family dealings with China, back in 1981. Also, over 10 years ago, I had communications with both the Chinese embassy and the Falun Gong, per the instructions of CK.

So, yes, I have been highly sensitized to the China 'card' in all of this. And I have not even mentioned my long-term involvement with CK in his Save the Tigers campaign that was directed against the poaching of tiger parts, poaching that is underwritten mainly by the magical interests of the Chinese Tongs/Triads.

If I am to be subjected to the close supervision of Great Waller, am I not owed some further explanations about his beliefs and background?

Then, as mentioned yesterday, there was the recent arrival at the forum of someone claiming a Jesuit connection, who said that he had been asked to tell me that someone else was 'very angry' with me.

Rules about vulgarity are very easy to specify. But what about harassing and disruptive behavior? Where are those specified?

In the meantime I am left to wonder about any 'three-strike' rule. My not so loyal opponents will be gunning for me, for sure.

Am I defenseless? I could make a federal case out of this. Try to become less vulnerable. Make an effort to find other, more secure accommodations on the Internet.

Or, I could play it cool. I'm sure that is what CK would advise. The whole point of the R&D show has been to play it cool. And, yes, play it down. If we had not been cool and low-profiled, this Disclosure operation would have blown up a long time ago. Kicking down these cobblestones, we've got to make this morning last. This delicate flower will surely wilt in the noonday sun. A probably heartbreaking effort has gone into this very studied spontaneity and casualness. All good things must end, so let us not rush it, say I into the sound of silence, pronoid to a fault. The hopes and fears of all the years.....

Yes, I am not treated very well. I am tolerated as the mascot, sidekick to the serious, grown-ups only, Disclosure Team. Ask us no questions and we'll tell you no lies. And be sure to mind your P's and Q's. How else could it be? I can't imagine.

Back to holism.....

Let me just add that for all the heck that I know, there may not even be a team, that is in the normal

sense of the word. My experience of twisting in the wind might be more the rule than the exception. Ever hear of the spy who came in from the cold? We haven't. We are all strangers in a strange land. It is the hidden-hand of the soap-opera (random-walk?) fame that guides our individual (converging?) paths. This is an even more lonely thought. Spare me the gruesome details. It can be comforting to think there is a smoke-filled room somewhere, where the big deals of the MJ-12/Bilderberger genre go down, and the waitresses ply the drinks. Oh, well. We are all allowed our conspiratorial dreams and nightmares. If we knew the real system, we'd mess it up, for sure.

Just in is a [response](#) from an OM. admin.

My dearest Dan,

I've just read your blog and I feel as though I must comment upon the posts you have made on the blog.

I believe that the reasons behind the wheels coming off the track this past week on your board at OM had as much to do with the fact it occurred after 5:00 PM then anything else. Your perceptions of reality seem to have become effected by your penchant for the grape and have resulted in a skewed view of reality.

Your suspension for three days was not a result of a ChiCom conspiracy but rather due to your inappropriate name calling and racial slurs directed at other members of the forum. Despite the great degree of latitude allowed to posters in your board you managed to find that very distant line and crossed it with little regard for anyone else save yourself. Then you have the audacity to blame others for driving you to this point?

Try looking within yourself, Dan. Constant self-proclamations regarding you as being anything and everything from the Second Coming to the anti-Christ are statements which are going to draw an emotional response from others. If these are nothing more then attempts to create discussion and to draw attention to your board then that is all fine and good. But if you truly believe these things, then Ron's reference to "witches" and others claiming that you are under demonic possession are logical assumptions on the parts of the accusers!

I challenge you to lay off the grape (and hops, barley, malt, rye or any other fermented grain or fruit) for the next week and then come back and re-read your posts and this e-mail once more. I guarantee that you will be able to view them through a different light.

[...]

Fair enough, if this affair has absolutely nothing to do with eschatology. However, as long as eschatology is probably or even possibly on the table, then whatever this is, it is not Internet chatter as usual.

Yes, I take the cosmic situation seriously, and I take myself as a serious player within that drama. What is the point of playing this game if we don't take it and ourselves seriously?

That being said, I go to considerable lengths to keep the conversation light and up-beat when possible.

Yes, I am quite aware that I will be a target for any and all kinds of harassment. Am I afforded any defense? What will be the rules regarding harassment and preventing individuals from ganging up on opportune targets, and generally being disruptive in their comments.

This 'game' we are playing could take a turn toward the serious side at any point. When that happens, what we are seeing now will just be the proverbial Sunday School picnic. Are there no thoughts about such a contingency? Or am I the only one that does take any of this seriously.

If OM wants to be a serious player, and I hope that it will, then we do need to give this some thought.

7/5

Dan the Repo Man.....

(Am I Dan pretending to be God, or God pretending to be Dan? If the pretense is adequate, it may not make much difference.)

In any case, I am here to negotiate the repossession of your souls.

How will this work? There are two options:

1.) The Grim Reaper:

Revelation 14:

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Or,

2.) By means of our collective Incarnation of the Spirit of Truth.

Allow me, please, to recommend to you option #2.

The existence of the second option presupposes that there is a living and livable Truth.

It presupposes that the Truth is whole and organic. I am here to demonstrate these suppositions to you.

The end result will be an alignment between the Cosmic Mind and our Global Mind. We will be integrated into the mind of God, as if we were his brain cells. This is the Noosphere/Omega anticipated by Teilhard, but coming a million years sooner than he expected, thanks in no small measure to the rapid advent of the Internet. Good work, you all!

Yes, there will then be a New Heaven and a New Earth. The Earth will be reenchanting, the boundaries of our reality will become increasingly porous. As the Earth becomes a cosmic Portal, we will awaken to a new Dreamtime. Time will lose its linearity, and so will space.

From whence will come the whole Truth? Will it come from the stars or from our own hearts and minds.

[9/7](#)

It has been more than two months. Is that a new record?

My interest is focused on next month. In particular, we wonder about an October Surprise, relative to the upcoming election.

GR has been loosed upon the Source, about whom you may consult OM. Progress continues to be made on that score.

This is related to the alleged UN story, but that story had had little traction in the past seven months, since it was first broached by the source. Instead, the real story is the source himself.

We know that he met with Bruce M. about six months ago. He met him in his Navy uniform, bearing credentials and a photo album that included his time as a pilot in the first Gulf war.

I have been informed that a former Navy officer surfaced with ufo stories about three years ago. He had attended one or more ufo forums. He had become a government contractor who was part of a ufo working group. The story went away. The similarity of the stories makes it unlikely that they are unrelated. The new source has attended more than one ufo forum in that time frame. It is a story that would not go unnoticed in these precincts.

We await further verifications within the next few days and weeks. I have to decide when to contact CK.

What is it about this source that would most likely rise to the level of a wire service story?

9/8

But our source was definitely wearing a uniform when he met with Bruce. Could he have been 'recommissioned', or is this part of the ploy or cover? There is a very significant discrepancy in a statement he made about his background. Was this a careless fabrication or a deliberate plant?

I had not been aware of his educational claims. Claiming a science background fits with the attempt to have his story conform to the Nuts&Bolts aspect of the core story. But then he goes on to take pride in his people skills. His choice of interlocutors also fits with a casual cover.

I'm still not able to make sense of this seemingly casual, yet officially backed, operation. It could be an effort to forestall something more serious that might rise to the level of having an influence on the election. There is a nearly transparent pandering to the predilections of retail ufology. It has been a significant distraction here at OM.

If we did make a stink about this episode, it could be used as an excuse to go dark. Even distorted light is probably better than no light. The stimulus is calibrated to producing a small, containable effect, nothing to be taken too seriously. It would be a run-of-the-mill pot-stirring, except for the presence of the military official.

Does the Navy Dept. not expect to receive inquiries? What are their options? Where is their plausible deniability? Do we have the wherewithal to get a news story out of a denial? To get a news story we would have to demonstrate a clear pattern of officially sponsored disinformation. This has already been done in numerous publications. Does this incident rise far enough above the norm to warrant a new story? It may well not.

Would we not be remiss in attempting to get some resolution to this story? It is up to GR to have the first refusal on these options, and that would be at least another couple of weeks away. Compare the efforts that have gone into resolving the Drone case.

One possibility is that this might have been another test of ufological networking. I can't imagine what significant new information might be gleaned, however. So it may just be that the network is to be exercised once or twice a year to keep it operating smoothly, anticipating some future need. And, of course, these manufactured incidents may help to divert attention away from anything more real.

The failure of this latest episode to gain traction, puts us back on hold for at least another eight months or ten years. Of course there will continue to be periodic shakings of the ufological tree.

9/9

I remain perplexed by the Source. I can see no rhyme or reason for it, other than being related to disclosure. Clearly there are discrepancies and inconsistencies in his many stories. The only thing that is not in doubt is his status as an officer of the USN, and that the Navy must be aware of his actions, as reported on frequently at OM.

Then yesterday a colleague of CK's reported that he had left his job. Today the rumor was contradicted. Does any of this tie in with the impending change of administrations? Is there a jockeying for position, pending another repositioning? Are the phenomenology boys keeping their options open?

I would wager there would be a reasonable chance of getting a news story out of this, even if only about an attempt by the Navy to exculpate themselves in this affair, if we just use the existing resources at OM. This would be true even if we could only muster a fraction of the follow-up that we had with the Drones, which garnered significant coverage.

But as long as the Source keeps spinning tales, there will be less incentive to bring this back to the Navy Dept. But where are these stories going to lead? They are reputedly about ongoing contact and political events. Expectations have been raised. It will not be easy to meet those expectations, going forward. Is the Navy getting itself backed into a corner? Hardly by accident. GR's involvement presents another decision point for them. Are they prepared to bet the farm on this affair? That remains a stretch.

We should get a good idea today about whether this story will be taken to the next level. What are the odds? Is this a periodic test of the containment mechanisms? It could also provide a measure for our readiness.

Suppose there is a go decision. Who would be consulted? The White House? Anyone in Congress? Just the DNI? Suppose the WH was not consulted. Would they attempt to maintain deniability, or try to get out in front of it? They might only have a few days to decide. It would probably have to be presented to them as a *fait accompli*. If they said no, the Navy would be stuck with an embarrassingly transparent denial, which would only raise more questions. Insiders would have to be fired, raising still more questions. If this is anything serious, then we have likely already passed the point of no-return.

9/10

It is human nature to want to string things along, especially when you are riding in the catbird seat. This could be said about myself, but it does not apply very well.

What more do we stand to learn in this situation? We might obtain confirmation of the 'UN' meeting, but it turns out not to have been an official meeting. It could have just been a hobbyist gabfest, *a la* the Aviary, with a foreigner or two.

OM could continue to be a conduit for inside info: more tidbits off the table. But how much of the stuff that comes our way will be disinformation? And what will we do with this (dis)information? Just keep sitting on it? Are we serving as a significant focus group for the Navy? If all they wanted

was a focus group, then why come to a public forum?

Where else is there to go with this information, other than to the public? How much longer do we wish to sit on it? The very first thing that the public/press will do is go to the Navy Dept. to seek confirmation. It comes down to a question of timing. Is the Navy unaware that there is an election in progress? Do they have any other time frame in mind?

At the very least, these issues and questions should be posed to the Source. Should they not also be posed to CK? When?

Is it not time to drop the pretext that our Source is on the lam wrt the Navy proper? But then what about his MIB stories? Can they still make sense? It's just a battle of the internal factions. Some folks are dragging their feet more than others.

I'm inclined to take these issues back to the forum.

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[Topical Index](#)

5/7/08

The Second Coming:

for all us Dummies

For more detailed explanations of what follows see:
<http://home.comcast.net/~dantsmith/index06.htm#BPW>

Why not Come?

- God belongs in heaven.
 - But can't she go wherever she darn pleases?
- God ought to have better things to do.
 - Being a Creator is a big deal for God.
 - She has put a lot of eggs in her Creation basket, and she will attend to it carefully.
- There is no God.
 - Ok, hold that thought, and we'll get back to you in a jiffy.

Why come?

- If you were the Creator, would you not want to participate in your Creation to a maximal degree?
 - If Creation were truly important to you, would your not want to pour yourself into it as fully as possible?

But why should we seriously consider the God hypothesis in the first place?

- Modern science and technology are here to stay.
 - And so is postmodernism
- Postmodernism provides only an incoherent pluralism.
- Many of us seek a higher synthesis in order to bring meaning and coherence to our world.
 - The pluralists rightly criticize any such move as being likely to foster theocratic and totalitarian tendencies.
- There is only one way out of this bind:
 - A rational, coherent synthesis of the various worldviews

A Rational Synthesis?

- Most everyone scoffs at this possibility.
 - Fact is they have never tried.
- The last serious attempt was by GHW Hegel (1770-1831).
- But how will we know if we don't even try?
 - This dummy rushes in where angels fear to tread.
- Here is the result of a thirty year synthesis, and the longer I work on it, the simpler it gets, q.v.

A Logical Synthesis: Step by Step

- First comes a switch from the correspondence theory of truth to the coherence theory of truth.
 - This is the single most important and far reaching step.
 - If you can grasp this, everything else will follow rather easily, and it is actually very simple, even though its ramifications are earthshaking.
- Correspondence theory of truth:
 - Reality is simply a collection of facts.
 - The facts need not cohere or have any other pattern except by accident.
- Coherence theory of truth:
 - There is no such thing as an isolated fact, just as there is no such thing as an isolated meaning.
 - In as much as reality is cognizable, so must it be coherent.
 - Epistemology and ontology cannot ultimately be separated.
 - There is a reason for everything.
 - This is true for physics, as well, with the possible exception of the initial conditions, e.g. the Big Bang.
- The next step?
 - There is no next step.
 - Everything else is just an elaboration of this one grand departure.
 - And what is the ultimate coherence?
 - Can it be anything less than love, truth and beauty?

Putting all our Eggs in one Basket?

- The main point is that we didn't put them there: they were already there.
- This is best seen from the perspective of mathematical physics.
 - In physics, this coherence is known as the Unreasonable Effectiveness of Mathematics.
 - This is why physicists can cogently speak of a Theory of Everything.
 - This fact motivates us to seek a higher coherence.
- The main thing missing from the prospective physical coherence is the mind.
 - Our theory of everything must include the mind.
 - The mind/brain problem is universally regarded as the greatest mystery in the world.
 - It was over three hundred years ago that Rene Descartes (1596-1650) announced the separation of mind and matter.
 - This act of great intellectual convenience triggered the Scientific and Technological revolutions and made Democracy possible by also separating the Secular from the Sectarian realms.
 - We can easily see why the Postmodernists are so reluctant to even reconsider Descartes' serendipitous act.

Damned if we do, damned if we don't

- The postmodernists would like to see the present state of pluralism continue indefinitely.
- In a world being shrunk by a rapidly expanding communication technology, all our disparate ideas and traditions are being thrown together into a disorienting, alienating cacophony.
- How can we hope to survive together on this crowded and shrinking planet if we have no common ground for communication, no common worldview?

A Quantum Leap to Synthesis?

- Nothing less than a quantum leap, an unprecedented gestalt switch, could now bring coherence out of the present chaos of ideas.
- Nothing less than a cosmic vision will suffice.
- Let us consider the visions of coherence:

Visions of Coherence



Yin-yang of Taoism



Buddhist mandala

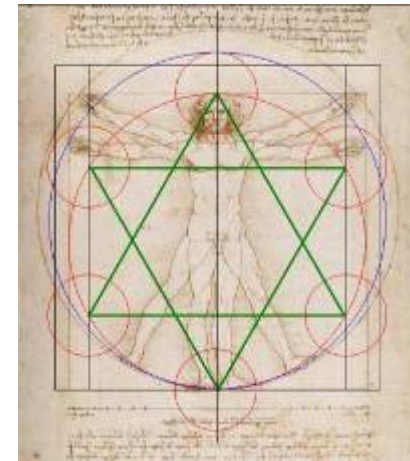


Hindu Creator: Vishnu



Kabbalah: Sephiroth

'Tree of life'



Leonardo's *Vitruvian Man*

with sacred geometry

More visions



Michelangelo's *Pieta*

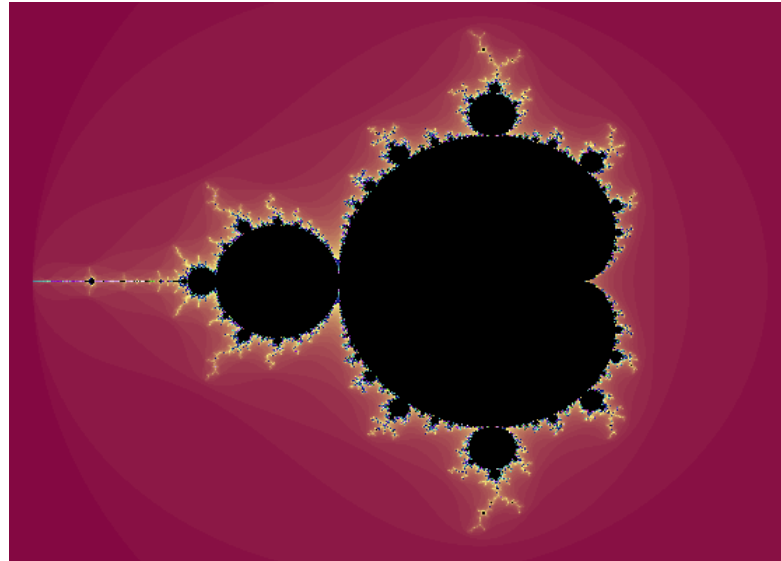


Ouroboros



Before the fall

Pythagorean visions of coherence



Mandelbrot set

$$\sum_{n=0}^{\infty} (-1)^n (s+2n) \frac{s^{(n)} (x+y+z+u+2s+1)^{(n)}}{(x+y+z+u-s)^{(n)}} \prod_{x,y,z,u} \frac{x^{(n)}}{(x+s+1)^{(n)}}$$

$$= \frac{s}{\Gamma(s+1)\Gamma(x+y+z+u+s+1)} \prod_{x,y,z,u} \frac{\Gamma(x+s+1)\Gamma(y+z+u+s+1)}{\Gamma(z+u+s+1)},$$

One of hundreds of formulas to be found in Ramanujan's note books

Archetypes of Unity

- Ouroboros (Orb)
 - Primal psychic circuit, zodiac, bootstrap
 - Later it will be argued that X & Orb are closely identifiable.
- MDX/Z
 - Matrix (primal potentiality), Dialectic, Logos/zodiac
 - trinity of :: Mother, Spirit, Son(s)
 - $e^{i\pi} = -1$
 - Mandelbrot
- AZO/X/QRP
 - Alpha, Zodiac, Omega/Logos/Quantum, Reproduction, Pi
 - Macrocosm/microcosm connected by the Logos
- Mb:S::An:X
 - Mandelbrot set : Srinivasa Ramanujan :: Anthropics : Christos

The role of the archetypes

- In the first instance, the archetypes and the previous 'visions' are meant to guide our imaginations toward coherence.
- In immaterialism the archetypes replace atoms as the foundation of reality.
- The first thing to recognize is that coherence demands an organic unity of the archetypes.
 - We aspire to a Pythagorean harmony rather than a Platonic absolutism.
 - This is essential to teleology and restitution.

The 'emergence' of the archetypes

- The organic unity of the archetypes is ensured by keeping in mind their essential relations to each other and to a common source or ground of being.
- The Matrix is that Source.
 - It is potentiality.
 - The BPW is the one rational realization of that potentiality.
 - The Best Possible World also conforms with the One World hypothesis (see later).
- The dynamic element is the dialectic.
 - It is the source of multiplicity.
 - It is the cosmic bootstrap, which we also experience as love.
- The christos/logos is the original thesis and archetype.
 - It is necessarily the Alpha and Omega, Creator and Telos.
 - In some strong sense, the symmetry breaking of the Creation event is the antithesis, and the eschatological restitution of Creation, i.e. apokatastasis, is the cosmic synthesis.

AZO/X/QRP

- This is the macro and micro-cosm connected by the logos.
 - In other words, it is the cosmic and mundane circuits that are thus connected.
- The Ouroboros (Orb) is represented in part as the zodiac. The Alpha and Omega are the head and tail of the cosmic serpent.
 - It is X that breaks the circular symmetry in the act of Creation.
 - One could say that X is the primal observer, taking the measure of itself and the Orb.
 - That is one reason to identify pi and the christos.
- QRP is the projection of the broken cosmic circuit into the linear dimensions of space and time.
 - Out of this comes the Monster Group that determines the Anthropic attribute of physics.

Mb:S::An:X

- These archetypes demonstrate a relation between the personal and impersonal side of God.
- The Mandelbrot is the image of the cosmos/god as imbedded in the number system.
 - All spiritual traditions agree that god/cosmos is reflected everywhere.
 - Srinivasa (S) Ramanujan, more than anyone in history, was able to project the pure mathematical logos out of his mind.
- The other side of this coin is seen in the second pair.
 - This is the personal side of god/cosmos.
 - The Anthropic (design) Principle is largely contained in the Monster Group, second only to the Mb in complexity.
 - The personal logos/christos, X, is reflected in the organic nature of math.
 - It is further reflected in the organicity of the microcosm.
- Perhaps these are two sides of a larger circuit.
 - On the one hand there is math coming out of the mind, and on the other the mind emerges from the math.
 - It is the christos that encompasses the whole dynamic of Creation.
 - Thus may the X and the Orb be closely identified.

X & Orb

- This brings us near to the ultimate mystery of being.
- The primal trinity of MDX/Z are coeternal.
 - Taken together they are the Ouroboros: Orb of being.
- In breaking the symmetry of the Orb, X is effectively sacrificing itself on behalf of Creation.
- Resurrection, restitution and apokatastasis inevitably follow, as the symmetry is reconstituted.

Ugly Facts?

- "The great tragedy of science -- the slaying of a beautiful hypothesis by an ugly fact."
 - Thomas Huxley (1825-1895)
 - Perhaps the theory in question was not sufficiently coherent.
- Yes, we do have to tough it out.
 - One needs a mustard seed of faith and confidence.
 - Cosmology is not for the faint of heart.
- Scientific materialism has been on a roll for more than three centuries.
 - There are many signs, however, that its grip on our imaginations is waning.
- We can sit on our hands, or we can start figuring out how to transcend its increasingly obvious limitations.
- Will it be revisionism or revolution, i.e. a gestalt switch?

The Way Forward?

- No point in rolling back the clock into dualism.
 - We've been there, done that!
- The only way forward is into a non-material monism.
- This quantum leap forward will necessarily have a spiritual content and so will impact every religious tradition.
 - As such, it will come as a revelation of 'biblical proportions'.
 - There will surely be a significant messianic component.
 - This vision will not emerge from a committee.
 - Once again, the faint of heart need not apply!
 - Fools rush in? Yet, according to Google there are not many who are rushing down this particular path.

Immaterialism

- This is a hard pill to swallow, especially for us in the western tradition.
- We have taken matter more seriously than others.
 - Ironically, this is due in no small part to the Incarnation.
 - Materialism, in a dualist context, is almost a part of our catechism.
- How can we give up that absolutism without devaluing the world and our lives?
 - This is too often the case with pantheism.
 - We replace pantheism with coherentism.
 - Then we replace atoms with archetypes, taking care to treat the archetypes as part of a Pythagorean harmony, and not as Platonic absolutes.

Dinosaurs and Stars

- If we can choose the archetypes to be robust, the rest of Creation will spin itself off.
 - God does not have to place every hair on every head, or every star in the sky.
 - The same is true for the Mandelbrot.
 - It operates under its own internal logic and coherence.
- God sets the example.
 - The example is to love and to strive for perfect understanding through time, knowing that perfection is never absent.
 - Mainly it is in this sense that time is an illusion.
 - It is mainly our understanding of perfection that is to be perfected.
 - The Second Coming triggers the final quantum leap in our understanding.
 - God calls the tune. God is the tune.
 - Creator and Creation are mutually essential.
 - We cannot understand the part without the whole, nor the whole without the parts.
 - One hair cannot be disturbed without disturbing the rest, as with the Mandelbrot.

Omega

- The critical idea here is apokatastasis.
 - This is the restoration/restitution of all things in God.
 - This is universal salvation.
 - It is now considered heresy.
 - Originally it was the orthodoxy of the Orthodox church.
 - All dualisms and paradoxes are transcended.
 - It is the temporal completion of Creator, Creation and history.
 - It is the reconstitution of the broken symmetry.
- The Omega is the beginning of eternity.
 - Eternity is not endless time.
 - It is the dimensions beyond space and time.
 - It is a timeless ending/beginning.
 - It is the ouroboros in its entirety.

The One World Hypothesis

- Rationalism demands a teleology.
- Teleology requires a OWH.
- Teleology is a concomitant of monotheism.
- All four of these concepts should be treated as virtually synonymous.
- All of these are essential to Coherence.
- Can this One World be anything other than the Best Possible World?

The Millennium

- The BPWH envisions pre-millennialism.
 - The Best Possible World hypothesis envisions the completion of God's salvific, sacrificial errand into Creation.
 - This enables the establishment of God's eschatological kingdom, traditionally to last a thousand years.
 - The actual time frame is likely to be substantially shorter rather than longer.
- And what may we expect of the Millennium?
 - It is a period of realignment between our hearts and intellects, after the long drought of materialism.
 - We finish our business here and prepare to transcend the barriers of space and time.
 - This may include the return of unprepared souls.
 - There will be a gradual breaking down of barriers between our individual egos, and between our separate states of consciousness.
 - Codified society gives way to organic community.

Relationalism: into the Millennium

- Relationalism is the foundation of Coherentism
 - To be is to relate.
 - The most real is the most related.
 - Rather than a chain of being, there is a network of being.
- Permit me to anticipate criticism from the conservatives, legalists and absolutists.
 - I say relationalism.
 - They hear 'relativism, contextualism, situationalism', i.e. 'everyone does their own thing'.
- The Millennial Aeon is a 'gathering of the tribes'.
 - The structured, stratified, codified order is replaced by the organic and communal, if we dare use that word.
 - The exemplars here are the early Christian communities.
 - These were extended, mostly non-biological, families.
 - They were mainly urban.
- Utopianism?
 - Legislating or codifying the Millennium is oxymoronic.
 - God's kingdom grows only from the inside out.
 - The true kingdom is always within.
 - We evolve into the body of Christ.
 - That is the eschaton.

Second Coming?

- By all accounts the prophetic tradition remains unfulfilled.
- Even the pantheist traditions envision a nadir of spirituality followed by a return to a golden age inaugurated by an avatar.
- The fulfilling of the prophecies is the prerequisite of the Millennium.
- The christocentric/incarnational hypothesis is essential to cosmic coherence and to its concomitant of an eschatological restitution.
 - The illogic of a dualistic monotheism had its historical purposes, but now we are poised to transcend dualism.

Immaterialism & physics

- Materialism and immaterialism are antithetical.
- In contrast, physics and the BPWH have Pythagoras in common.
 - This is the notion of a cosmic harmony based on the mathematical attribute of cosmic intelligence.
 - The only issue is which is God and which is the tail. In the BPW, the mathematical attribute is the tail.
 - The Anthropic Principle demonstrates that it is the personal side of God that is dominant.

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<o:colormru v:ext=3D"edit" colors=3D"#06f"/>
<o:colormenu v:ext=3D"edit" strokecolor=3D"none"/>
</o:shapedefaults></xml>

-----_NextPart_01C54334.CFA1E060

Content-Location: file:///C:/8D283227/TheSecondComing_files/master01.htm

Content-Transfer-Encoding: quoted-printable

Content-Type: text/html; charset="us-ascii"

<html xmlns:v=3D"urn:schemas-microsoft-com:vml"
xmlns:o=3D"urn:schemas-microsoft-com:office:office"
xmlns:p=3D"urn:schemas-microsoft-com:office:powerpoint"
xmlns:oa=3D"urn:schemas-microsoft-com:office:activation"
xmlns=3D"http://www.w3.org/TR/REC-html40">

<head>
<meta http-equiv=3DContent-Type content=3D"text/html; charset=3Dus-ascii">
<meta name=3DProgId content=3DPowerPoint.Slide>
<meta name=3DGenerator content=3D"Microsoft PowerPoint 11">
<link id=3DMain-File rel=3DMain-File href=3D"..../TheSecondComing.htm">
<link rel=3DPreview href=3Dpreview.wmf>
<![if IE]>
<base href=3D"file:///C:/8D283227/TheSecondComing_files/master01.htm"
id=3D"webarch_temp_base_tag">
<![endif]>
<meta name=3DRobots content=3DNoIndex>
<link rel=3DStylesheet href=3D"master03_stylesheet.css">
<![if !ppt]><script src=3Dscript.js></script>
<script>
<!--
parent.location.href=3Ddocument.all.item("Main-File").href
//-->
</script>
<![endif]><o:shapelayout v:ext=3D"edit">

<o:imap v:ext=3D"edit" data=3D"3"/>
</o:shapelayout>
</head>

<body>
<p:colorscheme
colors=3D"#ffffff,#000000,#808080,#000000,#bbe0e3,#333399,#009999,#99cc00"=
</v:background
id=3D"_x0000_s3073" o:bwmode=3D"white" fillcolor=3D"white [0]">
<v:fill color2=3D"#339 [5]"/>
</v:background><v:shapetype id=3D"_x0000_s3074" style=3D'position:absolute;=
left:0;
top:0;width:234pt;height:36pt' coordsize=3D"21600,21600" o:master=3D"" o:s=
pt=3D"1"
path=3D"m,l,21600r21600,l21600,xe" filled=3D"f" fillcolor=3D"#bbe0e3 [4]" =
stroked=3D"f"
strokecolor=3D"black [1]">
<v:fill color2=3D"white [0]" o:detectmouseclick=3D"t"/>
<v:stroke jointstyle=3D"miter" o:forcedash=3D"t"/>
<v:shadow color=3D"gray [2]"/>
<v:path gradientshapeok=3D"t" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" grouping=3D"t"/>
<p:placeholder type=3D"header" size=3D"quarter"/></v:shapetype>

<div v:shape=3D"_x0000_s3074" class=3DO><span style=3D'font-size:67%;mso-fi=
eld-code:
meta14'>‹header›<span style=3D'font-size:67%;mso-special=
-format:
lastCR'></div>

<v:shapetype id=3D"_x0000_s3075" style=3D'position:absolute;left:305.875pt;=
top:0;
width:234pt;height:36pt' coordsize=3D"21600,21600" o:master=3D"" o:spt=3D"=
1" path=3D"m,l,21600r21600,l21600,xe"
filled=3D"f" fillcolor=3D"#bbe0e3 [4]" stroked=3D"f" strokecolor=3D"black =
[1]">
<v:fill color2=3D"white [0]" o:detectmouseclick=3D"t"/>
<v:stroke jointstyle=3D"miter" o:forcedash=3D"t"/>
<v:shadow color=3D"gray [2]"/>
<v:path gradientshapeok=3D"t" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" grouping=3D"t"/>
<p:placeholder type=3D"dateTime" position=3D"1"/></v:shapetype>

<div v:shape=3D"_x0000_s3075" class=3DO style=3D'text-align:right'><span la=
ng=3DEN-US
style=3D'font-size:67%;mso-field-code:meta0'>‹date/time›=
<span
style=3D'font-size:67%;mso-special-format:lastCR'></div>

<v:shapetype id=3D"_x0000_m3076" style=3D'position:absolute;left:90pt;top:5=
4pt;
width:5in;height:270pt;v-text-anchor:middle' coordsize=3D"21600,21600" o:m=
aster=3D""
o:spt=3D"1" path=3D"m,l,21600r21600,l21600,xe">

<v:fill o:detectedmouseclick=3D"t"/>
<v:stroke jointstyle=3D"miter"/>
<v:shadow obscured=3D"t"/>
<v:path gradientshapeok=3D"t" fillok=3D"f" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" rotation=3D"t" text=3D"t"/>
<p:placeholder type=3D"slideImage" position=3D"2"/></v:shapetype><v:shapetype=
type
id=3D"_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;width:6=
in;
height:324pt' coordsize=3D"21600,21600" o:master=3D"" o:spt=3D"1" path=3D"=
m,l,21600r21600,l21600,xe" filled=3D"f" fillcolor=3D"#bbe0e3 [4]" stroked=3D"f" strokecolor=3D"black =
[1]">
<v:fill color2=3D"white [0]" o:detectedmouseclick=3D"t"/>
<v:stroke jointstyle=3D"miter" o:forcedash=3D"t"/>
<v:shadow color=3D"gray [2]">
<v:path gradientshapeok=3D"t" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" grouping=3D"t"/>
<p:placeholder type=3D"body" position=3D"3" size=3D"quarter"/></v:shapetype=
e>

<div v:shape=3D"_x0000_m3077">

<div class=3DN>Click to edit Master text styles</div>

<div class=3DN1>Second level</div>

<div class=3DN2>Third level</div>

<div class=3DN3>Fourth level</div>

<div class=3DN4>Fifth level</div>

</div>

<v:shapetype id=3D"_x0000_s3078" style=3D'position:absolute;left:0;top:683.=
875pt;
width:234pt;height:36pt;v-text-anchor:bottom' coordsize=3D"21600,21600"
o:master=3D"" o:spt=3D"1" path=3D"m,l,21600r21600,l21600,xe" filled=3D"f" =
fillcolor=3D"#bbe0e3 [4]"
stroked=3D"f" strokecolor=3D"black [1]">
<v:fill color2=3D"white [0]" o:detectedmouseclick=3D"t"/>
<v:stroke jointstyle=3D"miter" o:forcedash=3D"t"/>
<v:shadow color=3D"gray [2]">
<v:path gradientshapeok=3D"t" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" grouping=3D"t"/>
<p:placeholder type=3D"footer" position=3D"4" size=3D"quarter"/></v:shapetype=
type>

<div v:shape=3D"_x0000_s3078" class=3DO><span style=3D'font-size:67%;mso-fi=
eld-code:
meta15'>‹footer›<span style=3D'font-size:67%;mso-special=
-format:
lastCR'></div>

<v:shapetype id=3D"_x0000_s3079" style=3D'position:absolute;left:305.875pt;=
top:683.875pt;
width:234pt;height:36pt;v-text-anchor:bottom' coordsize=3D"21600,21600"
o:master=3D"" o:spt=3D"1" path=3D"m,l,21600r21600,l21600,xe" filled=3D"f" =
fillcolor=3D"#bbe0e3 [4]"
stroked=3D"f" strokecolor=3D"black [1]">
<v:fill color2=3D"white [0]" o:detectmouseclick=3D"t"/>
<v:stroke joinstyle=3D"miter" o:forcedash=3D"t"/>
<v:shadow color=3D"gray [2]" />
<v:path gradientshapeok=3D"t" o:connecttype=3D"rect"/>
<o:lock v:ext=3D"edit" grouping=3D"t"/>
<p:placeholder type=3D"slideNumber" position=3D"5" size=3D"quarter"/></v:s=
hapetype>

<div v:shape=3D"_x0000_s3079" class=3DO style=3D'text-align:right'>‹#›</div>

<p:notes id=3D"1" layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"4"/>
</o:shapelayout><v:shape id=3D"_x0000_s4098" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s4099"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"2"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"6"/>
</o:shapelayout><v:shape id=3D"_x0000_s6146" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s6147"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=

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id=3D"3"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
  <o:idmap v:ext=3D"edit" data=3D"8"/>
</o:shapelayout><v:shape id=3D"_x0000_s8194" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"t"/>
  <p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s8195"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"f"/>
  <p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"5"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
  <o:idmap v:ext=3D"edit" data=3D"16"/>
</o:shapelayout><v:shape id=3D"_x0000_s16386" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"t"/>
  <p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s1638=
7"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"f"/>
  <p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"6"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
  <o:idmap v:ext=3D"edit" data=3D"18"/>
</o:shapelayout><v:shape id=3D"_x0000_s18434" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"t"/>
  <p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s1843=
5"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
  <v:fill o:detectmouseclick=3D"t"/>
  <v:stroke o:forcedash=3D"t"/>

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<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"7"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"20"/>
</o:shapelayout><v:shape id=3D"_x0000_s20482" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s2048=
3"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"8"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"22"/>
</o:shapelayout><v:shape id=3D"_x0000_s22530" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s2253=
1"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"9"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"24"/>
</o:shapelayout><v:shape id=3D"_x0000_s24578" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s2457=
9"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;

```

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height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"10"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:imap v:ext=3D"edit" data=3D"26"/>
</o:shapelayout><v:shape id=3D"_x0000_s26626" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s2662=
7"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"11"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:imap v:ext=3D"edit" data=3D"28"/>
</o:shapelayout><v:shape id=3D"_x0000_s28674" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s2867=
5"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"12"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:imap v:ext=3D"edit" data=3D"35"/>
</o:shapelayout><v:shape id=3D"_x0000_s35842" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s3584=

```


3"

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type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"13"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"38"/>
</o:shapelayout><v:shape id=3D"_x0000_s38914" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s3891=
5"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"14"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"41"/>
</o:shapelayout><v:shape id=3D"_x0000_s41986" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"t"/>
<p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s4198=
7"
type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
th:6in;
height:324pt'>
<v:fill o:detectmouseclick=3D"t"/>
<v:stroke o:forcedash=3D"t"/>
<o:lock v:ext=3D"edit" text=3D"f"/>
<p:placeholder type=3D"body" position=3D"1"/></v:shape></p:notes><p:notes=
id=3D"24"
layout=3D"notes" slots=3D"slideImage,body">
<o:shapelayout v:ext=3D"edit">
<o:idmap v:ext=3D"edit" data=3D"68"/>
</o:shapelayout><v:shape id=3D"_x0000_s69634" type=3D"#_x0000_m3076" style=
=3D'position:absolute;
left:90pt;top:54pt;width:5in;height:270pt'>
<v:fill o:detectmouseclick=3D"t"/>

```

<v:stroke o:forcedash=3D"t"/>
 <o:lock v:ext=3D"edit" text=3D"t"/>
 <p:placeholder type=3D"slideImage"/></v:shape><v:shape id=3D"_x0000_s6963="5"
 type=3D"#_x0000_m3077" style=3D'position:absolute;left:54pt;top:342pt;wid=
 th:6in;
 height:324pt'>
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 <v:stroke o:forcedash=3D"t"/>
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```

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height:324pt'>
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<v:stroke o:forcedash=3D"t"/>
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height:324pt'>
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```

```

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  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"t"/>
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  <v:stroke o:forcedash=3D"t"/>
  <o:lock v:ext=3D"edit" text=3D"f"/>
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```


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Content-Type: application/javascript; charset="us-ascii"

```
function LoadSld()
{
    var sld=3DGetObj("SlideObj")
    if( !g_supportsPPTHTML ) {      =09
        sld.style.visibility=3D"visible"
        return
    }

    if( MakeNotesVis() ) return

    runAnimations =3D _InitAnimations();
=09
    if( IsWin("PPTSld") )
        parent.SldUpdated(GetSldId())
    g_origSz=3DparseInt(SlideObj.style.fontSize)
    g_origH=3Dsld.style.posHeight
    g_origW=3Dsld.style.posWidth
    g_scaleHyperlinks=3D(document.all.tags("AREA").length>0)
    if( g_scaleHyperlinks )
        InitHLinkArray()
    if( g_scaleInFrame||(IsWin("PPTSld") && parent.IsFullScrMode() ) )
        document.body.scroll=3D"no"
    _RSW()
    if( IsWin("PPTSld") && parent.IsFullScrMode() )
        FullScrInit();
=09
    MakeSldVis();
    ChkAutoAdv()

    if( runAnimations )
    {
        if( document.all("NSPlay") )
            document.all("NSPlay").autoStart =3D false;

        if( sld.filters && sld.filters.revealtrans )
            setTimeout( "document.body.start()", sld.filters.revealtrans.duration * =
1000 );
        else
            document.body.start();
    }
}

function MakeSldVis()=20
{
    var fTrans=3Dg_showAnimation && SldHasTrans()
    if( fTrans )=09
    {
        if( g_bgSound ) {
            idx=3Dg_bgSound.indexOf(",");
            pptSound.src=3Dg_bgSound.substr( 0, idx );
            pptSound.loop=3D -(parseInt(g_bgSound.substr(idx+1)));
        }
    }
}
```



```

        SlideObj.filters.revealtrans.Apply()=09
    }
    SlideObj.style.visibility=3D"visible"
    if( fTrans )
        SlideObj.filters.revealtrans.Play()
}
function MakeNotesVis()=20
{
    if( !IsNts() ) return false=20
    SlideObj.style.display=3D"none"
    nObj =3D document.all.item("NotesObj")
    parent.SetHasNts(0)
    if( nObj ) {=20
        nObj.style.display=3D""
        parent.SetHasNts(1)
    }
    return 1
}
function ChkAutoAdv()
{
    if(SldHasTrans())
        SlideObj.onfilterchange=3DAutoAdv
    else
        AutoAdv()
}
function AutoAdv()
{
    if(!IsWin("PPTSld") || !gUseSldTimings )return
    var sld=3DGetCurSld()
    if( (sld.mAdvDelay>0) && !parent.IsFramesMode() )
        setTimeout("parent.GoToNextSld()",sld.mAdvDelay)
}
function GetObj(id)
{
    if(g_supportsPPTHTML) return document.all(id);
    else return document.getElementById(id);
}
function SldHasTrans() { return SlideObj.style.filter !=3D ""; }
function GetSldId() { return sId=3Dlocation.href.substring(location.href.la=
stIndexOf('/')+1) }
function HideMenu() { if( frames["PPTSld"] && PPTSld.document.all.item("ctx=
tmenu") && PPTSld.ctxtmenu.style.display!=3D"none" ) { PPTSld.ctxtmenu.styl=
e.display=3D'none'; return true } return false }
function IsWin( name ) { return window.name =3D=3D name }
function IsNts() { return IsWin("PPTNts") }
function IsSldOrNts() { return( IsWin("PPTSld")||IsWin("PPTNts") ) }
function SupportsPPTAnimation() { return( navigator.platform =3D=3D "Win32"=
&& navigator.appVersion.indexOf("Windows")>0 ) }
function SupportsPPTHTML()
{
    var appVer=3Dnavigator.appVersion, msie=3DappVer.indexOf("MSIE "), ver=3D0
    if( msie >=3D 0 )
        ver=3DparseFloat( appVer.substring( msie+5, appVer.indexOf(";",msie) ) )
    else

```

```

        ver=3DparseInt(appVer)

        return( ver >=3D 4 && msie >=3D 0 )
    }
function _RSW()
{
    if( !g_supportsPPTHTML || IsNts() ||
        ( !g_scaleInFrame && (!IsWin("PPTSld") || !parent.IsFullScrMode()) ) )
        return

    var padding=3D0;
    if( IsWin("PPTSld") && parent.IsFramesMode() ) padding=3D6

    cltWidth=3Ddocument.body.clientWidth-padding
    cltHeight=3Ddocument.body.clientHeight-padding
    factor=3D(1.0*cltWidth)/g_origW
    if( cltHeight < g_origH*factor )
        factor=3D(1.0*cltHeight)/g_origH

    newSize =3D g_origSz * factor
    if( newSize < 1 ) newSize=3D1

    s=3DSlideObj.style
    s.fontSize=3DnewSize+"px"
    s.posWidth=3Dg_origW*factor
    s.posHeight=3Dg_origH*factor
    s.posLeft=3D(cltWidth-s.posWidth+padding)/2
    s.posTop=3D(cltHeight-s.posHeight+padding)/2

    if( g_scaleHyperlinks )
        ScaleHyperlinks( factor )
}
function _InitAnimations()
{
    animRuntimeInstalled =3D "+document.body.localTime !=3D 'undefined';
    isFullScreen =3D (window.name =3D=3D "PPTSld") && !parent.IsFramesMode();
    g_animUseRuntime =3D g_showAnimation && animRuntimeInstalled && !(isFullSc=
reen && parent.IsSldVisited());
    if( g_animUseRuntime ) {
        collSeq =3D document.all.tags("seq");
        if( collSeq !=3D null ) {
            for(ii=3D0;ii<collSeq.length;ii++) {
                if( collSeq[ii].getAttribute( "p:nodeType" ) =3D=3D "mainSeq" ) {
                    g_animMainSequence =3D collSeq[ii];
                    break;
                }
            }
        }
    }

    =09
    if( g_animItemsToHide && document.body.playAnimations !=3D false ) {
        for(jj =3D 0; jj < g_animItemsToHide.length; jj++) {
            if( hideObj =3D GetObj(g_animItemsToHide[jj]) )
                hideObj.runtimeStyle.visibility=3D"hidden";
        }
    }
}

```



```

    }

    if( g_animInteractiveItems ){
        for(jj =3D 0; jj < g_animInteractiveItems.length; jj++) {
            if( triggerObj =3D GetObj(g_animInteractiveItems[jj]) )
                triggerObj.runtimeStyle.cursor=3D"hand";
        }
    }
=09
    if( gUseSldTimings && "+g_animSlideTime !=3D 'undefined' ) {
        adjustedTime =3D document.body.calculateAutoAdvanceTimes( g_animSlideTim=
e, g_animEffectTimings );
        if( IsWin("PPTSld") && adjustedTime !=3D g_animSlideTime ) {
            var sld =3D GetCurSld();
            sld.mAdvDelay =3D adjustedTime * 1000;
        }
    }
}

return g_animUseRuntime;
}

```

```

gSldJump =3D 0, gSldJumpTrack =3D 0, gSldJumpIdx =3D "";

```

```

function _KPH()
{=20
    if( IsNts() ) return;

    if( !parent.IsFramesMode() && event.keyCode =3D=3D 27 && !HideMenu() )
        parent.window.close( self );
    else if( event.keyCode =3D=3D 32 ) {
        if( window.name =3D=3D "PPTSld" )
            parent.PPTSld.DocumentOnClick();
        else
            parent.GoToNextSld();
    }

    CatchNumKeys( parent, event );
}

```

```

function CatchNumKeys( win, event ) {
    if( win.IsFullScrMode() && (48<=3Devent.keyCode) && (event.keyCode<=3D57) =
) {
        gSldJump =3D 1;
        gSldJumpIdx +=3D (event.keyCode-48).toString();
    }
    if( win.IsFullScrMode() && gSldJump && event.keyCode =3D=3D 13 ) {
        var numSlds =3D parent.GetSldList().mList.length
        if ( gSldJumpIdx > numSlds )
            gSldJumpIdx =3D numSlds;
        if ( gSldJumpIdx >=3D 0 ) {
            if ( gSldJumpIdx =3D=3D 0 )
                gSldJumpIdx =3D 1;
            var jumpTo =3D parseInt(gSldJumpIdx);

```

```

        gSldJump =3D 0; gSldJumpIdx =3D "";
        win.GoToSld( parent.GetSldList().mList[jumpTo-1].mSldHref )
    }
}

function _KDH()
{
    if( event.keyCode =3D=3D 8 ) {
        event.returnValue =3D 0;
        parent.GoToPrevSld();
    }
}

function DocumentOnClick()
{
    if( IsNts() || parent.HideMenu() ) return;
    if( ( g_allowAdvOnClick && !parent.IsFramesMode() ) ||
        (event && (event.keyCode=3D=3D32) ) )
        parent.GoToNextSld();
}

var g_supportsPPTHTML =3D SupportsPPTHTML(), g_scaleInFrame =3D 1, gId=3D""=
, g_bgSound=3D"",
    g_scaleHyperlinks =3D false, g_allowAdvOnClick =3D 1, g_showInBrowser =
=3D 0, gLoopCont =3D 0, gUseSldTimings =3D 1;
var g_showAnimation =3D g_supportsPPTHTML && SupportsPPTAnimation() && ( w=
indow.name=3D=3D"PPTSld" && !parent.IsFramesMode()) || g_showInBrowser );va=
r g_animManager =3D null;
var g_animUseRuntime =3D false;
var g_animItemsToHide, g_animInteractiveItems, g_animSlideTime;
var g_animMainSequence =3D null;

var ENDSHOW_MESG=3D"End of slide show, click to exit.", SCREEN_MODE=3D"Fram=
es", gIsEndShow=3D0, NUM_VIS_SLDS=3D24, SCRIPT_HREF=3D"script.js", FULLSCR_=
HREF=3D"fullscreen.htm";
var gCurSld =3D gPrevSld =3D 1, g_offset =3D 0, gNtsOpen =3D gHasNts =3D gO=
tTxtExp =3D 0, gHasNarration =3D 0, gOtlOpen =3D true
window.gPPTHTML=3DSupportsPPTHTML()
var gMainDoc=3Dnew Array(new hrefList("slide0001.htm",1,-1,1),new hrefList(=
"slide0002.htm",1,-1,1),new hrefList("slide0003.htm",1,-1,1),new hrefList("=
slide0005.htm",1,-1,1),new hrefList("slide0006.htm",1,-1,1),new hrefList("s=
lide0007.htm",1,-1,1),new hrefList("slide0008.htm",1,-1,1),new hrefList("sl=
ide0009.htm",1,-1,1),new hrefList("slide0010.htm",1,-1,1),new hrefList("sli=
de0011.htm",1,-1,1),new hrefList("slide0012.htm",1,-1,1),new hrefList("slid=
e0013.htm",1,-1,1),new hrefList("slide0014.htm",1,-1,1),new hrefList("slide=
0024.htm",1,-1,1),new hrefList("slide0025.htm",1,-1,1),new hrefList("slide0=
015.htm",1,-1,1),new hrefList("slide0016.htm",1,-1,1),new hrefList("slide00=
17.htm",1,-1,1),new hrefList("slide0018.htm",1,-1,1),new hrefList("slide001=
9.htm",1,-1,1),new hrefList("slide0020.htm",1,-1,1),new hrefList("slide0021=
.htm",1,-1,1),new hrefList("slide0023.htm",1,-1,1),new hrefList("slide0022.=
htm",1,-1,1));

```



```
/******
```

Frameset functions

These functions control slide navigation
and state of the frameset.

```
*****/
```

```
function FullScrInit()
```

```
{
    g_allowAdvOnClick = 3D GetCurSld().mAdvOnClk
    document.body.style.backgroundColor=3D"black"
    document.oncontextmenu=3Dparent._CM;
    document.onkeydown =3D _KDH;
    document.ondragstart=3DCancel
    document.onselectstart=3DCancel
    self.focus()
}
```

```
function Redirect( frmId )
```

```
{=09
    var str=3Ddocument.location.hash,idx=3Dstr.indexOf('#'), sId=3DGetSldId()
    if(idx>=3D0) str=3Dstr.substr(1);
    if( window.name !=3D frmId && ( sId !=3D str ) ) {
        obj =3D GetObj("Main-File")
        window.location.href=3Dobj.href+"#"+sId
        return 1
    }
    return 0
}
```

```
var MHTMLPrefix =3D CalculateMHTMLPrefix();=20
```

```
function CalculateMHTMLPrefix()
```

```
{
    if ( document.location.protocol =3D=3D 'mhtml:') {=20
        href=3Dnew String(document.location.href)=20
        Start=3Dhref.indexOf('!')+1=20
        End=3Dhref.lastIndexOf('/')+1=20
        if (End < Start)=20
            return href.substring(0, Start)=20
        else=20
            return href.substring(0, End)=20
    }
    return "";
}
```

```
function GetTags(base,tag)
```

```
{
    if(g_supportsPPTHTML) return base.all.tags(tag);
    else return base.getElementsByTagName(tag);
}
```

```
function UpdNtsPane(){ if(frames["PPTNts"]) PPTNts.location.replace( MHTMLP=
refix+GetHrefObj( gCurSld ).mNtsHref ) }
```

```

function UpdNavPane( sldIndex ){ if(gNavLoaded) PPTNav.UpdNav() }

function UpdOtlNavPane(){ if(gOtlNavLoaded) PPTOtlNav.UpdOtlNav() }

function UpdOtlPane(){ if(gOtlLoaded) PPTOtl.UpdOtl() }

function SetHasNts( fVal )
{
    if( gHasNts !=3D fVal ) {
        gHasNts=3DfVal
        UpdNavPane()
    }
}

function ToggleOtlText()
{
    gOtlTxtExp=3D!gOtlTxtExp
    UpdOtlPane()
}

function ClearMedia()
{
    // Clear any sounds playing before launching another browser window. Other=
wise,
    // in fullscreen mode, you'll continue to hear the sound in the frames mod=
e.
    if (PPTSld.pptSound) PPTSld.pptSound.loop =3D 0;
}

function FullScreen()
{=20
    if ( PPTSld.g_animUseRuntime )
        PPTSld.document.body.pause();
    ClearMedia();
    var href =3D ( document.location.protocol =3D3D 'mhtml:') ? FULLSCR_HREF =
: FULLSCR_HREF+"#" +GetHrefObj(gCurSld).mSldHref;
    if(PPTNav.event.ctrlKey) {
        var w =3D (window.screen.availWidth * 1.0) / 2.0
        var h =3D w * (PPTSld.g_origH * 1.0) / PPTSld.g_origW
        win =3D window.open( MHTMLPrefix+href,null,"toolbar=3D0,resizable=3D1,top=
=3D0,left=3D0," + "width=3D"+ w + ",height=3D" + h );
        if( win.document.body && PPTSld.g_animUseRuntime )
            win.document.body.PPTSldFrameset=3Dwindow;
    }
    else
    {
        win =3D window.open( MHTMLPrefix+href,null,"fullscreen=3Dyes" );
        if( win.document.body && PPTSld.g_animUseRuntime )
            win.document.body.PPTSldFrameset=3Dwindow;
    }
}

function ToggleVNarration()

```



```

{
    rObj=3DPPTSld.document.all("NSPlay")
    if( rObj && !PPTSld.g_animUseRuntime ) {
        if( (rObj.playState =3D=3D 1)||(rObj.playState =3D=3D 0) )
            rObj.Play()
        else if( rObj.playState =3D=3D 2 )
            rObj.Pause()
        else
            return;
    }
    else if( PPTSld.g_animUseRuntime )
    {
        narObj =3D PPTSld.document.all("narrationID")
        if( narObj )
            narObj.togglePause()
    }
}

function GetCurSldNum()
{
    =20
    obj=3DGetHrefObj(gCurSld)
    if( obj.mOrigVis =3D=3D 1 )
        return obj.mSldIdx
    else =20
        return gCurSld
}

function GetNumSlds()
{
    =20
    if( GetHrefObj(gCurSld).mOrigVis =3D=3D 1 )
        return GetSldList().mNumVisSlds;
    else
        return GetSldList().mList.length
}

function GetSldNum( href )
{
    for(ii=3D0; ii<GetSldList().mList.length; ii++) {
        if ( GetSldList().mList[ii].mSldHref =3D=3D href )
            return ii+1
    }
    return 1
}

function GetHrefObj( sldIdx ){ return GetSldList().mList[sldIdx-1] }

function IsFramesMode(){ return ( SCREEN_MODE =3D=3D "Frames" ) }

function IsFullScrMode(){ return ( SCREEN_MODE =3D=3D "FullScreen" ) }

function GoToNextSld()
{
    ii=3DgCurSld + 1
    if( GetHrefObj( ii-1 ).mOrigVis =3D=3D 0 ) {

```

```

        if( ii<=3DGetSldList().mList.length ) {
            obj=3DGetHrefObj(ii)
            obj.mVis=3D1
            GoToSldNum(ii)
            return
        }
    }
    else {
        obj=3DGetHrefObj( ii )
        while ( obj && ( obj.mOrigVis =3D=3D 0 ) )
            obj=3DGetHrefObj(++ii)
        if( obj && obj.mOrigVis ) {
            GoToSldNum(ii)
            return
        }
    }
    if( gSldStack.length > 1 )
        PopSldList();
    else if( !IsFramesMode() ) {
        if( gLoopCont )
            GoToFirst()
        else
            EndShow()
    }
}

function GoToPrevSld()
{
    ii=3DgCurSld-1
    if( ii > 0 ) {
        obj=3DGetHrefObj(ii)
        while ( obj && ( obj.mVis =3D=3D 0 ) && ( ii>0 ) )
            obj=3DGetHrefObj(--ii)
        if( ii =3D=3D 0 ) ii=3D1
        GoToSldNum(ii)
    }
}

function GoToFirst(){ GoToSld( GetHrefObj(1).mSldHref ) }

function GoToLast()
{
    ii=3DGetSldList().mList.length
    if( ii !=3D gCurSld )
        GoToSld( GetHrefObj(ii).mSldHref )
}

function GoToSldNum( num )
{
    if( PPTSld.event ) PPTSld.event.cancelBubble=3Dtrue
    obj =3D GetHrefObj( num )
    obj.mVis=3D1
    gPrevSld=3DgCurSld
    gCurSld =3D num;
}

```



```

PPTSld.location.replace(MHTMLPrefix+obj.mSldHref)
if( IsFramesMode() ) {
    UpdNavPane(); UpdOtlPane(); UpdNtsPane()
}
}

function GoToSld( href )
{
    if( PPTSld.event ) PPTSld.event.cancelBubble=3Dtrue
    GetHrefObj( GetSldNum(href) ).mVis=3D1
    PPTSld.location.replace(MHTMLPrefix+href)
}

function SldUpdated( id )
{
    if( id =3D=3D GetHrefObj(gCurSld).mSldHref ) return
    gPrevSld=3DgCurSld
    gCurSld=3DGetSldNum(id)
    if( IsFramesMode() ) {
        UpdNavPane(); UpdOtlPane(); UpdNtsPane()
    }
}

function PrevSldViewed(){ GoToSld( GetHrefObj(gPrevSld).mSldHref ) }
function HasPrevSld() { return ( gIsEndShow || ( gCurSld !=3D 1 && GetHrefObj( gCurSld-1 ).mVis =3D=3D 1 )||( GetCurSldNum() > 1 ) ) }
function HasNextSld() { return ( GetCurSldNum() !=3D GetNumSlds() ) }

function CloseWindow() {
    if( HideMenu() ) return;
=09
    var event =3D PPTSld.event;
    if( !IsFramesMode() && event && (event.keyCode=3D=3D27 || event.keyCode=3D=
=3D32 || event.type=3D=3D"click" ) )
        window.close( self );
    CatchNumKeys( self, event );
}

function Unload() { gIsEndShow=3D0; }

function SetupEndShow() {
    gIsEndShow=3D1;
    PPTSld.document.body.scroll=3D"no";
    PPTSld.document.onkeypress=3DCloseWindow;
    PPTSld.document.onclick=3DCloseWindow;
    PPTSld.document.oncontextmenu=3D_CM;
}

function EndShow()
{
    if( IsFramesMode() ) return
    if( PPTSld.event ) PPTSld.event.cancelBubble=3Dtrue

    doc=3DPPTSld.document

```

```

var dir =3D doc.body.dir
if( dir !=3D "rtl" ) dir =3D "ltr";
doc.open()
doc.writeln('<html><body dir=3D' + dir + ' bgcolor=3Dblack onload=3Dparent=
.SetupEndShow() onunload=3Dparent.Unload())><center><p><font face=3DTahoma c=
olor=3Dwhite size=3D2><br><b>' + ENDSHOW_MSG + '</b></font></p></center></=
body></html>')
doc.close()
}

```

```

function SetSldVisited(){ GetSldList().mList[gCurSld-1].mVisited=3Dtrue }

```

```

function IsSldVisited(){ return GetSldList().mList[gCurSld-1].mVisited }

```

```

function hrefList( sldHref, visible, advDelay, advClk )
{
    this.mSldHref=3D this.mNtsHref =3D sldHref
    this.mOrigVis=3D this.mVis =3D visible
    this.mVisited=3D false
    this.mAdvDelay=3D advDelay
    this.mAdvOnClk=3D advClk
}

```

```

function SldList(arr,curSld,fEnd)
{
    this.mCurSld =3D curSld;
    this.mList =3D new Array();

    var idx =3D 1;
    for(ii=3D0;ii<arr.length;ii++) {
        this.mList[ii] =3D new hrefList( arr[ii].mSldHref, arr[ii].mOrigVis, arr[=
ii].mAdvDelay, arr[ii].mAdvOnClk );
        if( arr[ii].mOrigVis )
            this.mList[ii].mSldIdx =3D idx++;
    }
    this.mNumVisSlds =3D idx-1;
    this.fEndShow =3D fEnd;
}

```

```

function GetSldList() { return gSldStack[gSldStack.length-1] }
function GetCurSld() { return parent.GetSldList().mList[parent.gCurSld - 1]=
}

```

```

gSldStack =3D new Array();
gSldStack[0] =3D new SldList(gMainDoc,gCurSld,1)
function ToggleOtlPane()

```

```

{
    frmset=3Ddocument.all("PPTHorizAdjust")
    frm=3Ddocument.all("PPTOtl")

    if( gOtlOpen )
        frmset.cols=3D"*,100%"
    else
        frmset.cols=3D"25%,"
}

```



```

gOtlOpen=3D!gOtlOpen
frm.noResize=3D!frm.noResize
UpdOtlNavPane()
}

function ToggleNtsPane()
{
    frmset=3Ddocument.all("PPTVertAdjust")
    frm=3Ddocument.all("PPTNts")

    if( gNtsOpen )
        frmset.rows=3D"100%,*"
    else
        frmset.rows=3D"* ,20%"

    gNtsOpen=3D!gNtsOpen
    UpdNtsPane()
}

```

/*****

Custom Shows implementation

When ViewCustomShow() is called, we create a new array that is a subset of the slides in=20 the main doc. This list pushed on a stack so we can return after the end of the custom show.

*****/

```

function ViewCustomShow(idx,fEnd)
{
    if( !IsFullScrMode() ) return;
    var sldList =3D new Array();
    var custShow =3D custShowList[idx-1];
    var jj =3D 0;
    for( ii=3D0;ii<custShow.length;ii++ ) {
        if( custShow[ii] <=3D gMainDoc.length )
            sldList[jj++] =3D gMainDoc[custShow[ii]-1];
    }
    if (sldList.length > 0) {
        PushSldList(sldList,fEnd);
        gCurSld =3D 1;
    }
    else
        if( PPTSld.event ) PPTSld.event.cancelBubble=3Dtrue
}

function PushSldList(arr,fEnd) {
    var ii =3D gSldStack.length;
    gSldStack[ii] =3D new SldList(arr,gCurSld,fEnd);
    GoToSld( gSldStack[ii].mList[0].mSldHref );
}

function PopSldList() {

```

```

    if (gSldStack[gSldStack.length-1].fEndShow)
        EndShow()
    else {
        gCurSld =3D gSldStack[gSldStack.length-1].mCurSld;
        gSldStack[gSldStack.length-1] =3D null;
        gSldStack.length--;
        var sldList =3D gSldStack[gSldStack.length-1];
        GoToSld( sldList.mList[gCurSld - 1].mSldHref );
    }
}
var custShowList=3Dnew Array();

```

/*****

Navigation button implementation

There are 2 types of buttons: ImgBtn, TxtBtn
 implemented as function objects. They share
 a similiar interface so the event handlers
 can call SetActive, for example, on a button=20
 object without needing to know exactly=20
 what type of button it is.

*****/

```

//-----
function ImgBtn( oId,bId,w,action )
//-----

```

```

{
    var t=3Dthis
    t.Perform   =3D _IBP
    t.SetActive =3D _IBSetA
    t.SetInactive=3D _IBSetI
    t.SetPressed =3D _IBSetP
    t.SetDisabled=3D _IBSetD
    t.Enabled   =3D _IBSetE
    t.ChangeIcon =3D null
    t.UserAction =3D action
    t.ChgState   =3D _IBUI
    t.mObjId     =3D oId
    t.mBorderId=3D bId
    t.mWidth     =3D w
    t.mIsOn      =3D t.mCurState =3D 0
}

```

```

function _IBSetA()
{
    if( this.mIsOn ) {
        obj=3Dthis.ChgState( gHiliteClr,gShadowClr,2 )
        obj.style.posTop=3D0
    }
}

```

```

function _IBSetI()
{
    if( this.mIsOn ) {

```



```

        obj=3Dthis.ChgState( gFaceClr,gFaceClr,1 )
        obj.style.posTop=3D0=20
    }
}

function _IBSetP()
{
    if( this.mIsOn ) {
        obj=3Dthis.ChgState( gShadowClr,gHiliteClr,2 )
        obj.style.posLeft+=3D1; obj.style.posTop+=3D1
    }
}

function _IBSetD()
{ =20
    obj=3Dthis.ChgState( gFaceClr,gFaceClr,0 )
    obj.style.posTop=3D0=20
}

function _IBSetE( state )
{
    var t=3Dthis
    GetObj( t.mBorderId ).style.visibility=3D"visible"
    if( state !=3D t.mIsOn ) {
        t.mIsOn=3Dstate
        if( state )
            t.SetInactive()
        else
            t.SetDisabled()
    }
}

function _IBP()
{
    var t=3Dthis
    if( t.mIsOn ) {
        if( t.UserAction !=3D null )
            t.UserAction()
        if( t.ChangeIcon ) {
            obj=3DGetObj(t.mObjId)
            if( t.ChangeIcon() )
                obj.style.posLeft=3Dobj.style.posLeft+(t.mCurState-4)*t.mWidth
            else
                obj.style.posLeft=3Dobj.style.posLeft+(t.mCurState-0)*t.mWidth
        }
        t.SetActive()
    } =20
}

function _IBUI( clr1,clr2,nextState )
{
    var t=3Dthis
    SetBorder( GetObj( t.mBorderId ),clr1,clr2 )
    obj=3DGetObj( t.mObjId )

```

```

        obj.style.posLeft=3Dobj.style.posLeft+(t.mCurState-nextState)*t.mWidth-obj=
.style.posTop
        t.mCurState=3DnextState
        return obj
    }

```

```

//-----
function TxtBtn( oId,oeId,action,chkState )
//-----

```

```

{
    var t=3Dthis
    t.Perform    =3D _TBP
    t.SetActive  =3D _TBSetA
    t.SetInactive=3D _TBSetI
    t.SetPressed =3D _TBSetP
    t.SetDisabled=3D _TBSetD
    t.SetEnabled =3D _TBSetE
    t.GetState   =3D chkState
    t.UserAction =3D action
    t.ChgState   =3D _TBUI
    t.mObjId     =3D oId
    t.m_elementsId=3D oeId
    t.mIsOn      =3D 1
}

```

```

function _TBSetA()
{
    var t=3Dthis
    if( t.mIsOn && !t.GetState() )
        t.ChgState( gHiliteClr,gShadowClr,0,0 )
}

```

```

function _TBSetI()
{
    var t=3Dthis
    if( t.mIsOn && !t.GetState() )
        t.ChgState( gFaceClr,gFaceClr,0,0 )
}

```

```

function _TBSetP()
{
    if( this.mIsOn )
        this.ChgState( gShadowClr,gHiliteClr,1,1 )
}

```

```

function _TBSetD()
{ =20
    this.ChgState( gFaceClr,gFaceClr,0,0 )
    this.mIsOn =3D 0
}

```

```

function _TBSetE()
{
    var t=3Dthis

```



```

        if( !t.GetState() )
            t.ChgState( gFaceClr,gFaceClr,0,0 )
        else
            t.ChgState( gShadowClr,gHiliteClr,1,1 )
        t.mIsOn =3D 1
    }

function _TBP()
{
    var t=3Dthis
    if( t.mIsOn ) {=20
        if( t.UserAction !=3D null )
            t.UserAction()
    if( !t.GetState() )
        return
        if( t.GetState() )
            t.SetPressed()
        else
            t.SetActive()
    } =20
}

function _TBUI( clr1,clr2,lOffset,tOffset )
{
    SetBorder( GetObj( this.mObjId ),clr1,clr2 )
    Offset( GetObj( this.m_elementsId ),lOffset,tOffset )
}

function Offset( obj, top, left ){ obj.style.top=3Dtop; obj.style.left=3Dle=
ft }

function SetBorder( obj, upperLeft, lowerRight )
{
    s=3Dobj.style;
    s.borderStyle    =3D "solid"
    s.borderWidth    =3D 1=20
    s.borderLeftColor =3D s.borderTopColor =3D upperLeft
    s.borderBottomColor=3D s.borderRightColor =3D lowerRight
}

function GetBtnObj(){ return gBtnArr[window.event.srcElement.id] }

function BtnOnOver(){ b=3DGetBtnObj(); if( b !=3D null ) b.SetActive() }

function BtnOnDown(){ b=3DGetBtnObj(); if( b !=3D null ) b.SetPressed() }

function BtnOnOut(){ b=3DGetBtnObj(); if( b !=3D null ) b.SetInactive() }

function BtnOnUp()
{
    b=3DGetBtnObj()
    if( b !=3D null )
        b.Perform()
    else

```

```

        Upd()
    }
    function GetNtsState(){ return parent.gNtsOpen }

    function GetOtlState(){ return parent.gOtlOpen }

    function GetOtlTxtState(){ return parent.gOtlTxtExp }

    function NtsBtnSetFlag( fVal )
    {
        s=3Ddocument.all.item( this.m_flagId ).style
        s.display=3D"none"
        if( fVal )
            s.display=3D""
        else
            s.display=3D"none"
    }

    function _BSetA_Border(){ b =3D gBtnArr[this.mObjId]; if( b !=3D null ) b.S=
    etActive() }

    function _BSetI_Border(){ b =3D gBtnArr[this.mObjId]; if( b !=3D null ) b.S=
    etInactive() }

    function _BSetP_Border(){ b =3D gBtnArr[this.mObjId]; if( b !=3D null ) b.S=
    etPressed() }

    function _BSetA_BorderImg()
    {=20
        b =3D gBtnArr[this.mBorderId]=20
        if( b !=3D null && this.mIsOn && !b.GetState() ) {
            obj=3Dthis.ChgState( gHiliteClr,gShadowClr,2 )
            obj.style.posTop=3D0
        }
    }

    function _BSetI_BorderImg()
    {=20
        b =3D gBtnArr[this.mBorderId]
        if( b !=3D null && this.mIsOn && !b.GetState() ) {
            obj=3Dthis.ChgState( gFaceClr,gFaceClr,1 )
            obj.style.posTop=3D0
        }
    }

    var gHiliteClr=3D"THREEDHIGHLIGHT",gShadowClr=3D"THREEDSHADOW",gFaceClr=3D"=
    THREEDFACE"
    var gBtnArr =3D new Array()
    gBtnArr["nb_otl"] =3D new TxtBtn( "nb_otl","nb_otlElem",parent.ToggleOtlPan=
    e,GetOtlState )
    gBtnArr["nb_otlElem"] =3D new TxtBtn( "nb_otl","nb_otlElem",parent.ToggleOt=
    lPane,GetOtlState )
    gBtnArr["nb_nts"] =3D new ImgBtn( "nb_nts","nb_ntsBorder",10,parent.ToggleN=

```



```

tsPane )
gBtnArr["nb_nts"].SetActive =3D _BSetA_BorderImg;
gBtnArr["nb_nts"].SetInactive =3D _BSetI_BorderImg;
gBtnArr["nb_ntsBorder"] =3D new TxtBtn( "nb_ntsBorder","nb_ntsElem",parent.=
ToggleNtsPane,GetNtsState )
gBtnArr["nb_ntsElem"] =3D new TxtBtn( "nb_ntsBorder","nb_ntsElem",parent.To=
ggleNtsPane,GetNtsState )
gBtnArr["nb_prevBorder"] =3D gBtnArr["nb_prev"]=3D new ImgBtn( "nb_prev","n=
b_prevBorder",30,parent.GoToPrevSld )
gBtnArr["nb_nextBorder"] =3D gBtnArr["nb_next"]=3D new ImgBtn( "nb_next","n=
b_nextBorder",30,parent.GoToNextSld )
gBtnArr["nb_sldshw"]=3D new ImgBtn( "nb_sldshw","nb_sldshwBorder",18,parent=
.FullScreen )
gBtnArr["nb_sldshwBorder"] =3D new TxtBtn( "nb_sldshw","nb_sldshwBorder",pa=
rent.FullScreen,null )
gBtnArr["nb_sldshwBorder"].SetActive =3D _BSetA_Border;
gBtnArr["nb_sldshwBorder"].SetInactive =3D _BSetI_Border;
gBtnArr["nb_sldshwText"] =3D new TxtBtn( "nb_sldshw","nb_sldshwText",parent=
.FullScreen,null )
gBtnArr["nb_sldshwText"].SetActive =3D _BSetA_Border;
gBtnArr["nb_sldshwText"].SetInactive =3D _BSetI_Border;
gBtnArr["nb_voice"] =3D gBtnArr["nb_voiceBorder"] =3D new ImgBtn( "nb_voice=
","nb_voiceBorder",18,parent.ToggleVNarration )
gBtnArr["nb_otlTxtBorder"] =3D gBtnArr["nb_otlTxt"]=3D new ImgBtn( "nb_otlT=
xt","nb_otlTxtBorder",23,parent.ToggleOtlText )
gBtnArr["nb_ntsBorder"].m_flagId=3D "nb_nts"
gBtnArr["nb_ntsBorder"].SetFlag =3D NtsBtnSetFlag
gBtnArr["nb_otlTxt"].ChangeIcon=3D GetOtlTxtState

```

/*****

Context menu implementation

_CM() is the function that's hooked up to the oncontextmenu event. Once we're asked to show the menu, we first build it by creating DIVs on-the-fly. Then we position it=20 within the screen area so it doesn't get clipped.

Creating the DIVs using createElement() means we don't have to write out any extra HTML into the slide HTML files.

*****/

```

var sNext=3D"Next",sPrev=3D"Previous",sEnd=3D"End Show",sFont=3D"Arial",sAr=
row=3D"Arrow",sFreeform=3D"Freeform",sRect=3D"Rectangle",sOval=3D"Oval"

```

```

function ShowMenu()
{
    BuildMenu();
    var doc=3DPPTSld.document.body,x=3DPPTSld.event.clientX+doc.scrollLeft,y=
=3DPPTSld.event.clientY+doc.scrollTop
    m =3D PPTSld.document.all.item("ctxtmenu")
    m.style.pixelLeft=3Dx
    if( (x+m.scrollWidth > doc.clientWidth)&&(x-m.scrollWidth > 0) )

```

```

        m.style.pixelLeft=3Dx-m.scrollWidth

m.style.pixelTop=3Dy
if( (y+m.scrollHeight > doc.clientHeight)&&(y-m.scrollHeight > 0) )
    m.style.pixelTop=3Dy-m.scrollHeight

    m.style.display=3D""
}

function _CM()
{
    if( !parent.IsFullScrMode() ) return;
    if(!PPTSld.event.ctrlKey) {
        ShowMenu()
        return false
    } else
        HideMenu()
}

function BuildMenu()
{
    if( PPTSld.document.all.item("cxtmenu") ) return

    var mObj=3DCreateItem( PPTSld.document.body )
    mObj.id=3D"cxtmenu"
    mObj.style.visibility=3D"hidden"
    var s=3DmObj.style
    s.position=3D"absolute"
    s.cursor=3D"default"
    s.width=3D"120px"
    SetCMBorder(mObj,"menu","black")

    var iObj=3DCreateItem( mObj )
    SetCMBorder( iObj, "threedhighlight","threedshadow" )
    iObj.style.padding=3D2
    CreateMenuItem( iObj,sNext,M_GoNextSld,M_True )
    CreateMenuItem( iObj,sPrev,M_GoPrevSld,M_HasPrevSld )
=09
    CreateSeparator( iObj )
    CreateMenuItem( iObj,sEnd,M_End,M_True )
    mObj.style.visibility=3D"visible"
}

function Cancel() { window.event.cancelBubble=3Dtrue; window.event.returnValue=3Dfalse }

function Highlight() { ChangeClr("activecaption","threedhighlight") }

function Deselect() { ChangeClr("threedface","menutext") }

function Perform()
{
    e=3DPPTSld.event.srcElement
    if( e.type=3D=3D"menuitem" && e.IsActive() )

```



```

        e.Action()
    else
        PPTSld.event.cancelBubble=3Dtrue
}
function ChangeClr( bg,clr )
{
    e=3DPPTSld.event.srcElement
    if( e.type=3D"menuitem" && e.IsActive() ) {
        e.style.backgroundColor=3Dbg
        e.style.color=3Dclr
    }
}

function M_HasPrevSld() { return( parent.HasPrevSld() ) }

function M_GoNextSld() { if( gIsEndShow ) M_End(); else GoToNextSld() }

function M_GoPrevSld() { if( gIsEndShow ) { gIsEndShow=3D0; history.back();=
PPTSld.event.cancelBubble=3Dtrue; } else GoToPrevSld() }

function M_True() { return true }

function M_End() { window.close( self ) }

function CreateMenuItem( node,text,action,eval )
{
    var e=3DCreateItem( node )
    e.type=3D"menuitem"
    e.Action=3Daction
    e.IsActive=3Deval
    e.innerHTML=3Dtext

    if( !e.IsActive() )
        e.style.color=3D"threedshadow"

    e.onclick=3DPerform
    e.onmouseover=3DHighlight
    e.onmouseout=3DDeselect
    s=3De.style;
    s.fontFamily=3DsFont
    s.fontSize=3D"9pt"
    s.paddingLeft=3D2
}

function CreateSeparator( node )
{
    var sObj=3DCreateItem( node )
    SetCMBorder(sObj,"menu","menu")
    var s=3DsObj.style
    s.borderTopColor=3D"threedshadow"
    s.borderBottomColor=3D"threedhighlight"
    s.height=3D1
    s.fontSize=3D"0px"
}

```

```

function CreateItem( node )
{
    var elem=3DPPTSld.document.createElement("DIV")
    node.insertBefore( elem )
    return elem
}

function SetCMBorder( o,ltClr,rbClr )
{
    var s=3Ddo.style
    s.backgroundColor=3D"menu"
    s.borderStyle=3D"solid"
    s.borderWidth=3D1
    s.borderColor=3DltClr+" "+rbClr+" "+rbClr+" "+ltClr
}

-----=_NextPart_01C54334.CFA1E060
Content-Location: file:///C:/8D283227/TheSecondComing_files/fullscreen.htm
Content-Transfer-Encoding: quoted-printable
Content-Type: text/html; charset="us-ascii"

<html>

<head>
<meta http-equiv=3DContent-Type content=3D"text/html; charset=3Dus-ascii">
<meta name=3DProgId content=3DPowerPoint.Slide>
<meta name=3DGenerator content=3D"Microsoft PowerPoint 11">
<link id=3DMain-File rel=3DMain-File href=3D"..../TheSecondComing.htm">
<link rel=3DPreview href=3Dpreview.wmf>
<![if IE]>
<base href=3D"file:///C:/8D283227/TheSecondComing_files/fullscreen.htm"
id=3D"webarch_temp_base_tag">
<![endif]><script src=3Dscript.js></script>
<script><!--
var SCREEN_MODE  =3D "FullScreen";

function Load() {
    str=3Dunescape(document.location.hash),idx=3Dstr.indexOf('#')
    if(idx>=3D0) str=3Dstr.substr(1);
    if(!str) str =3D "slide0001.htm";
=09
    PPTSld.location.replace(MHTMLPrefix+escape(str));=09
}

function Unload() {
    if ( document.body.PPTSldFrameset !=3D null )
        document.body.PPTSldFrameset.frames[1].document.body.resume();
}

//-->
</script>
</head>

<frameset rows=3D"*" frameborder=3D0 onload=3D"Load()" onunload=3D"Unload()"=

```


<frame name=3DPPTSld>
</frameset>

-----=_NextPart_01C54334.CFA1E060

Content-Location: file:///C:/8D283227/TheSecondComing_files/buttons.gif

Content-Transfer-Encoding: base64

Content-Type: image/gif

http://www.bestpossibleworld.com/TheSecondComing.mht[28/07/2013 18:14:00]

UfhS95AKGoQ7IBRICI1HwhGaUIQoLGEKT6jCFrLwhSuMoQtlCMMZ2rCGOKShDm+4wxzy8Ic+DGIP
B4cIRCKGMCAAQy==

-----=_NextPart_01C54334.CFA1E060

Content-Location: file:///C:/8D283227/TheSecondComing_files/frame.htm

Content-Transfer-Encoding: quoted-printable

Content-Type: text/html; charset="us-ascii"

<html>

<head>

<meta http-equiv=3DContent-Type content=3D"text/html; charset=3Dus-ascii">

<meta name=3DProgId content=3DPowerPoint.Slide>

<meta name=3DGenerator content=3D"Microsoft PowerPoint 11">

<link id=3DMain-File rel=3DMain-File href=3D"..../TheSecondComing.htm">

<link rel=3DPreview href=3Dpreview.wmf>

<title>The Second Coming:</title>

<![if IE]>

<base href=3D"file:///C:/8D283227/TheSecondComing_files/frame.htm"

id=3D"webarch_temp_base_tag">

<![endif]><![if !ppt]><script src=3Dscript.js></script><script>

<!--

var gNavLoaded =3D gOtlNavLoaded =3D gOtlLoaded =3D false;

function Load()

{

 str=3Dunescape(document.location.hash),idx=3Dstr.indexOf('#')

 if(idx>=3D0) str=3Dstr.substr(1);

 if(str) PPTSld.location.replace(escape(str));

}

//-->

</script><![endif]>

</head>

<frameset rows=3D"* ,25" border=3D0>

<frameset cols=3D"25%,*" onload=3D"Load()" id=3DPPTHorizAdjust framespacin=

g=3D1 frameborder=3D1>

<frame src=3Doutline.htm title=3D"Outline" name=3DPPTOtl>

<frame src=3Dslide0001.htm title=3D"Slide" name=3DPPTSld>

</frameset>

<frameset cols=3D"25%,*" framespacing=3D1>

<frame src=3Doutline.htm title=3D"Outline

Navigation Bar" name=3DPPTOtlNav scrolling=3Dno noresize>

<frame src=3Doutline.htm title=3D"Slide

Navigation Bar" name=3DPPTNav scrolling=3Dno noresize>

</frameset>

</frameset>

</html>

-----=_NextPart_01C54334.CFA1E060

Content-Location: file:///C:/8D283227/TheSecondComing_files/outline.htm

Content-Transfer-Encoding: quoted-printable

Content-Type: text/html; charset="us-ascii"


```

<html>

<head>
<meta http-equiv=3DContent-Type content=3D"text/html; charset=3Dus-ascii">
<meta name=3DProgId content=3DPowerPoint.Slide>
<meta name=3DGenerator content=3D"Microsoft PowerPoint 11">
<link id=3DMain-File rel=3DMain-File href=3D"..../TheSecondComing.htm">
<link rel=3DPreview href=3Dpreview.wmf>
<![if IE]>
<base href=3D"file:///C:\8D283227\TheSecondComing_files\outline.htm"
id=3D"webarch_temp_base_tag">
<![endif]>
<meta name=3DRobots content=3DNoIndex>
<script src=3Dscript.js></script><script><!--

if( !(IsWin("PPTotl")||IsWin("PPTNav")||IsWin("PPTotlNav")) )
{
    obj =3D GetObj("Main-File")
    parent.location.href=3Dobj.href
}

var gOtlHiliteClr=3D"#ffffff",gOtlNormalClr=3D"#000000",gOtlActiveClr=3D"#f=
fff00",gSelected=3D"",gTxtState=3Dfalse,gChildEntryTable=3Dnew Array()

function Load()
{
    if( IsWin("PPTotl" ) ){ LoadOtl(); parent.gOtlLoaded=3Dtrue; return }
    if( g_supportsPPTHTML ) {
        if( IsWin("PPTNav" ) ){ LoadNav("NavObj",UpdNav); parent.gNavLoaded=3Dtru=
e; return }
        if( IsWin("PPTotlNav" ) ){ LoadNav("OtlNavObj",UpdOtlNav); parent.gOtlNav=
Loaded=3Dtrue; return }
    }
}
function Upd(){ if( IsWin("PPTNav") ) LoadNav("NavObj",UpdNav) }
function LoadNav( oId,UpdFunc )
{
    document.ondragstart=3DCancelDrag
    document.onselectstart=3DCancelDrag
    document.body.style.margin=3D2
    UpdFunc()
    obj=3Ddocument.all.item(oId)
    obj.style.display=3D"block"
    obj.style.visibility=3D"visible"
    document.bgColor=3D"threedface"

    if( parent.frames["PPTNts"] )
        notesBtn.style.display =3D ""
    if( parent.gHasNarration )
        nb_voiceBorder.style.display =3D ""
}
function LoadOtl()
{
    var otl=3DGetObj("OtlObj")

```

```

otl.style.display=3D"block"
otl.style.visibility=3D"visible"
if( gOtlActiveClr =3D=3D "" ) gOtlActiveClr=3Ddocument.linkColor
if( gOtlHiliteClr =3D=3D "" ) gOtlHiliteClr=3Ddocument.fgColor
if( gOtlNormalClr =3D=3D "" )
    gOtlNormalClr=3Ddocument.bgColor
else
    document.bgColor=3DgOtlNormalClr =20

InitArray()

if( ObjExists( parent.gCurSld ) ) {
    ChangeState( parent.gCurSld,gOtlNormalClr,gOtlHiliteClr )
    gSelected=3Dparent.gCurSld
}
else gSelected =3D -1

UpdOtl()
}
function UpdOtl(){ UpdIdx(parent.gCurSld) }
function UpdIdx( idx )
{
    if( gSelected !=3D idx ) {
        if( gSelected > 0 )
            ChangeState( gSelected,gOtlHiliteClr,gOtlNormalClr )

        if( ObjExists( idx ) ) {
            gSelected =3D idx
            ChangeState( gSelected,gOtlNormalClr,gOtlHiliteClr )
        }
        else gSelected =3D -1
    }

    if( gTxtState !=3D parent.gOtlTxtExp ) {
        state =3D "block"
        if( !parent.gOtlTxtExp )
            state=3D"none"

        for(ii=3D0; ii<gChildEntryTable.length; ii++) {
            obj=3DgChildEntryTable[ii];
            if( obj.id =3D=3D null ) continue;

            if( obj.id.indexOf("PPTC") >=3D 0 )
                obj.style.display=3Dstate;
        }=20
        gTxtState=3Dparent.gOtlTxtExp
        if( ObjExists( gSelected ) )
            ChangeState( gSelected,gOtlNormalClr,gOtlHiliteClr )
    }
}
function InitArray()
{
    count=3D0
    var list=3DGetTags(document,"DIV");

```



```

for(ii=3D0; ii<list.length; ii++) {
    obj=3Dlist.item(ii)
    if( obj.id =3D=3D null ) continue

    if( obj.id.indexOf("PPTC") >=3D 0 ) =20
        gChildEntryTable[count++]=3Dobj
}
}
function ChangeState( idx,fgColor,bgColor )
{
    obj=3DGetObj("PPTL"+idx)
    obj.style.color=3DfgColor

    obj=3DGetObj("PPTP"+idx)
    obj.style.backgroundColor=3DbgColor
}
function ChgClr( o,clr ){ if( o.id !=3D "PPTL"+gSelected ) o.style.color=3D=
clr }
function Over( src ){ ChgClr(GetLink(src),gOtlActiveClr) }
function Out( src ){ ChgClr(GetLink(src),gOtlHiliteClr) }
function Follow(src){ window.location.href =3D GetLink(src).href; }
function ObjExists( ii ) { obj=3DGetObj("PPTP"+ii ); return( obj ) }
function GoToSld( href ){ UpdIdx(parent.GetSldNum(href)); parent.GoToSld( h=
ref ) }
function CancelDrag(){ window.event.cancelBubble=3Dtrue;window.event.return=
Value=3Dfalse}
function GetLink(src)
{
    if(src.tagName=3D=3D"A") return src
    else return GetTags(src,"A").item(0)
}

function UpdNav()
{
    txt =3D "<center>";
    if( parent.GetHrefObj( parent.gCurSld ).mOrigVis =3D=3D 1 )
        txt +=3D "Slide " + parent.GetCurSldNum() + " of " + parent.GetNumSlds()
    else
        txt +=3D "Hidden Slide"
    txt +=3D "</center>";
    nav_text.innerHTML =3D txt;

    if( !parent.HasPrevSld() )
        gBtnArr["nb_prev"].Enabled(0)
    else
        gBtnArr["nb_prev"].Enabled(1)

    if( !parent.HasNextSld() )
        gBtnArr["nb_next"].Enabled(0)
    else
        gBtnArr["nb_next"].Enabled(1)
    gBtnArr["nb_nts"].Enabled(1)
    gBtnArr["nb_ntsBorder"].SetFlag( parent.gHasNts )
}

```

```

        gBtnArr["nb_sldshw"].Enabled(1)
        gBtnArr["nb_voice"].Enabled(1)
    }

function ExecBtn()
{
    if (event.keyCode =3D=3D 13)
    {
        BtnOnDown();
        BtnOnUp();
    }
}

function UpdOtlNav()
{
    gBtnArr["nb_otl"].SetEnabled();

    if( parent.gOtlOpen )
        gBtnArr["nb_otlTxt"].Enabled( true );
    else
        document.all.item("nb_otlTxtBorder").style.visibility =3D "hidden";
}

```

```

//--></script>
<style>
<!--.PTxt
    {position:relative;
    width:100%;
    margin-top:5px;
    padding-left:2px;
    font-weight:bold;}
.CTxt
    {position:relative;
    width:100%;
    margin-top:5px;}
a
    {color:white;
    text-decoration:none;}
ul
    {color:white;
    margin-bottom:0px;
    margin-left:20px;}
.sldNum
    {margin-top:5px;
    color:white;}
.button
    {position:absolute;
    width:32px;
    height:20px;
    border-style:solid;
    border-width:1px;
    border-color:threedface;}

```



```

-->
</style>
</head>

<body onload=3D"Load()" style=3D'margin:2px'>

<div id=3DNavObj onload=3D"Load()" onmouseover=3D"BtnOnOver()"
onmousedown=3D"BtnOnDown()" onmouseout=3D"BtnOnOut()" onmouseup=3D"BtnOnUp(=
)"
onkeypress=3D"ExecBtn()" style=3D'display:none;visibility:hidden'>
<table id=3D"notesBtn" style=3D'display:none;position:relative;width:55px' =
align=3Dleft cellpadding=3D0
cellspacing=3D0>
<td nowrap>
<div id=3D"nb_ntsElem" title=3D"Show/Hide
Notes" align=3Dcenter style=3D'position:relative;margin-left:5px;margin-rig=
ht:5px;padding:3px;
font-family:Arial;color:buttontext;font-size:9pt; cursor:default'>
<img src=3D"notes_flag.gif" id=3D"nb_nts" style=3D'display:none'> &nbsp;No=
tes</div>
<div id=3D"nb_ntsBorder" title =3D"Show/Hide
Notes" onfocus=3D"BtnOnOver()" onblur=3D"BtnOnOut()" TABINDEX=3D1 style=3D'=
position:absolute;top:0%;left:0%;width:100%;height:20px'>

</div>
</td>
</table>

<table style=3D'position:relative;width:70px' align=3Dright cellpadding=3D0=
cellspacing=3D0>
<td nowrap>
<div id=3D"nb_sldshwText" title=3D"Full Screen Slide Show" align=3Dcenter =
style=3D'position:relative;margin-left:20px;padding:3px;
font-family:Arial;color:buttontext;font-size:9pt;cursor:default'>Slide
Show</div>
<div id=3D"nb_sldshwBorder" title=3D"Full Screen Slide Show" onfocus=3D"Bt=
nOnOver()" onblur=3D"BtnOnOut()" TABINDEX=3D5 style=3D'position:absolute;to=
p:0%;left:0%;width:100%;height:20px'>
<div style=3D'position:absolute;clip:rect(0px, 18px, 18px, 0px)'><img
src=3D"buttons.gif" id=3D"nb_sldshw" style=3D'position:relative;left:-254p=
x'></div>
</div>
</td>
<td>
<div id=3D"nb_voiceBorder" style=3D'display:none;position:absolute;top:0;l=
eft:-40px;
width:20px;height:20px' onfocus=3D"BtnOnOver()" onblur=3D"BtnOnOut()" TABI=
NDEX=3D4 class=3Dbutton>
<div style=3D'position:absolute;clip:rect(0px, 18px, 18px, 0px)'><img
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        <ul>
          <li>for all us Dummies</li>
        </ul>
      </font></div>
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        <ul>
          <li>God belongs in heaven.</li>
          <li>But can&#8217;t she go wherever she darn pleases?</li>
          <li>God ought to have better things to do.</li>
          <li>Being a Creator is a big deal for God.</li>
          <li>She has put a lot of eggs in her Creation basket, and she will atte=
nd
            to it carefully.</li>
          <li>There is no God.</li>
          <li>Ok, hold that thought, and we&#8217;ll get back to you in a jiffy.<=
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/li>
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ont></div>
<div id=3DPPTC3 class=3DCTxt style=3D'display:none'><font size=3D2>
<ul>
<li>If you were the Creator, would you not want to participate in your
Creation to a maximal degree?</li>
</ul>
<li>If Creation were truly important to you, would your not want to pour
yourself into it as fully as possible?</li>
</ul>
<br>
</ul>
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href=3D"javascript:GoToSld('slide0005.htm');" id=3DPPTL4>But why should we
seriously consider the God hypothesis in the first place?</a></font></div>
<div id=3DPPTC4 class=3DCTxt style=3D'display:none'><font size=3D2>
<ul>
<li>Modern science and technology are here to stay.</li>
</ul>
<li>And so is postmodernism</li>
</ul>
<li>Postmodernism provides only an incoherent pluralism.</li>
<li>Many of us seek a higher synthesis in order to bring meaning and
coherence to our world.</li>
</ul>
<li>The pluralists rightly criticize any such move as being likely to
foster theocratic and totalitarian tendencies.</li>
</ul>
<li>There is only one way out of this bind:</li>
</ul>

```


A rational, coherent synthesis of the various worldviews

Most everyone scoffs at this possibility.

The last serious attempt was by GHW Hegel (1770-1831).

But how will we know if we don't even try?

This dummy rushes in where angels fear to tread.

I've spent at least thirty years on this synthesis, and I find that the longer I work on it, the simpler it gets.

A Rational Synthesis?

A Logical Synthesis: Step by Step

First comes a shift from the correspondence theory of truth to the coherence theory of truth.

This is the single most important and far reaching step.

If you can grasp this, everything else will follow rather easily, and it is actually very simple, even though its ramifications are earthshaking.

Correspondence theory of truth:

- Reality is simply a collection of facts.
- The facts need not cohere or have any other pattern except by accident.

- Coherence theory of truth:

- There is no such thing as an isolated fact, just as there is no such thing as an isolated meaning.
- In as much as reality is cognizable, so must it be coherent.
- Epistemology and ontology cannot ultimately be separated.
- There is a reason for everything.

- This is true for physics, as well, with the possible exception of the initial conditions, e.g. the Big Bang.

- The next step?

- There is no next step.
- Everything else is just an elaboration of this one paradigm shift.

mind.

- Our theory of everything must include the mind.
- The mind/brain problem is universally regarded as the greatest mystery in the world.
- It was over three hundred years ago that Rene Descartes (1596-1650) announced the separation of mind and matter.
- This act of great intellectual convenience triggered the Scientific and Technological revolutions and made Democracy possible by also separating the Secular from the Sectarian realms.
- We can easily see why the Postmodernists are so reluctant to even reconsider Descartes's serendipitous act.

8 Damned if we do, damned if we don't - The postmodernists would like to see the present state of pluralism continue indefinitely. - In a world being shrunk by a rapidly expanding communication technology, all our disparate ideas and traditions are being thrown together into a disorienting, alienating cacophony. - How can we hope to survive together on this crowded and shrinking planet if we have no common ground for communication, no common worldview?	9

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Synthesis?</a></font></div>
<div id=3DPPTC9 class=3DCTxt style=3D'display:none'><font size=3D2>
<ul>
  <li>Nothing less than a quantum leap, an unprecedented paradigm shift, c=
ould
    now bring coherence out of the present chaos of ideas.</li>
  <li>Nothing less than a cosmic vision will suffice.</li>
  <li>Let us consider the visions of coherence:</li>
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<div align="right" valign="top"> <div class="DsldNum">14</div> </div> </div>		<div class="DPTxt" id="DPPTP14">The role of the archetypes</div> <div class="DCTxt" id="DPPTC14" style="display:none"> - In immaterialism the archetypes replace atoms as the foundation of reality. - The main thing to remember is that coherence demands an organic unity of the archetypes. - We aspire to a Pythagorean harmony rather than a Platonic absolutism </div> </div>		

m.

- This is essential to teleology and restitution.

15 The emergence of the archetypes - The organic unity of the archetypes is ensured by keeping in mind their essential relations to each other and to a common source or ground of being. - The Matrix is that Source. - It is potentiality. - The BPW is the realization of that potentiality. - The dynamic element is the dialectic. - It is the source of multiplicity. - It is the cosmic bootstrap, which we also experience as love. - The christos/logos is the original thesis and archetype. - It is necessarily the Alpha and Omega, Creator and Telos. - In some strong sense, Creation is the antithesis, and the eschatological restitution of Creation, i.e. apokatastasis, is the cosmic synthesis.	16 The

href=3D"javascript:GoToSld('slide0015.htm');" id=3DPPTL16>Ugly Facts?=</div>

<div id=3DPPTC16 class=3DCTxt style=3D'display:none'>

"The great tragedy of science -- the slaying of a beautiful hypothesis by an ugly fact."

Thomas Huxley (1825-1895)

Perhaps the theory in question was not sufficiently coherent.

Yes, we do have to tough it out.

One needs a mustard seed of faith and confidence.

Cosmology is not for the faint of heart.

Scientific materialism has been on a roll for more than three centuries.

There are many signs, however, that its grip on our minds is waning.

We can sit on our hands, or we can start figuring out how to transcend

its increasingly obvious limitations.

Will it be revisionism or revolution, i.e. a paradigm shift?

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<div id=3DPPTP17 class=3DPPTxt>The Way Forward=?</div>

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No point in rolling back the clock into dualism.

We've been there, done that!

The only way forward is into a non-material monism.

This quantum leap forward will necessarily have a spiritual content = and

so will impact every religious tradition.

[Dinosaurs and S=tars](javascript:GoToSld('slide0018.htm');)

- If we can choose the archetypes to be robust, the rest of Creation will spin itself off.
- God does not have to place every hair on every head, or every star in the sky.
- The same is true for the Mandelbrot.
- It operates under its own internal logic and coherence.

- God sets the example.
- The example is to love and to strive for perfect understanding through time, knowing that perfection is never absent.
- Mainly it is in this sense that time is an illusion.
- It is mainly our understanding of perfection that is to be perfected.
- The Second Coming triggers the final quantum leap in our understanding.
- God calls the tune. G=od is the tune.
- Creator and Creation are mutually essential.
- We cannot understand the part without the whole, nor the whole without the parts.
- One hair cannot be disturbed without disturbing the rest, as with the Mandelbrot.

20

Omega></div>

- The critical idea here is apokatastasis.
- This is the restoration/restitution of all things in God. This is universal salvation.
- This is now a heresy.
- Originally it was the orthodoxy of the Orthodox.
- All dualisms and paradoxes are transcended.
- This is the temporal completion of Creator, Creation and history.

- The Omega is the beginning of eternity.
- Eternity is not endless time.
- It is the dimensions beyond space and time.
- It is a timeless ending/beginning.
- It is the ouroboros in its entirety.

</div>
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| </td> - The BPWH envisions pre-millennialism. - The Best Possible World hypothesis envisions the completion of God's salvific, sacrificial errand into Creation. - This enables the establishment of God's eschatological kingdom, traditionally to last a thousand years. - The actual time frame is likely to be substantially shorter rather than longer. - And what may we expect of the Millennium? - It is a period of realignment between our hearts and intellects, after |

http://www.bestpossibleworld.com/TheSecondComing.mht[28/07/2013 18:14:00]

the long drought of materialism.

- We finish our business here and prepare to transcend the barriers of space and time.

- This may include the return of unprepared souls.

- There will be a gradual breaking down of barriers between our individual egos, and between our separate states of consciousness.

- Codified society gives way to organic community.

22

[Second Coming?](#)

- By all accounts the prophetic tradition remains unfulfilled.
- The pantheist traditions envision an eventual collapse followed by a return to a golden age inaugurated by an avatar.
- The fulfilling of the prophecies is the prerequisite of the Millennium.

- The christocentric hypothesis is essential to the incarnational requisite of rational monism and its concomitant of an eschatological restitution.

- The illogic of a dualistic monotheism had its historical purposes, but now we are poised to transcend dualism.

23

[The One World Hypothesis](#)

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http://www.bestpossibleworld.com/TheSecondComing.mht[28/07/2013 18:14:00]

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Comments on *Dummies*.

[5/5 -- I will also be commenting *BPW-Physics* and *Just So Stories*: these pdfs are also referenced in the index.]

Dummies [[other formats](#)] is still a long way from being watertight. It may never be. The leaks finally have to be sealed with the mustard-seed plaster of our cosmic trust. The Spirit of Truth is not something to be computed, after all. The truth is alive, like everything else in the world. Was that not the point of the Incarnation: 'I am the way, the truth and the light'?

I notice on the original website there were attempts at a glossary along with synopses. That is usually a tedious business, but one that cannot avoided indefinitely. This might be the initial venue for such.

Do I hear nominations for the weakest *dummy* link? Or for the biggest hole in the argument?

Certainly I struggle with the ouroboros. They don't call me [Laocoon](#) for nothing! Recall my original [attempt](#) at cosmology. The ouroboros, however, is not mentioned until [here](#).

What I am pointing to is the extreme density of archetypes loosely designated as matrix, logos, dia-logos and ouroboros. This is the cosmic black/white hole: don't tread on me! The above sculpture captures the dynamic of it, better than my 1K words. Laocoon is Hercules and Jesus in one. In regards to the latter: we must recall Alexander and the infamous knot. In sacrifice there is salvation. Paradoxical here, sublime there. The christos is both Laocoon and serpent. Clearly the serpent is the organic aspect of the logos. Think of the great chain of being. Emerging in potency, the christos is the A/O of being.

[5/5]

Generally I have been avoiding specific mentions of phenomenology on these pages. In a collaboration with Jack Sarfatti, this topic will not be avoidable. One exception to this rule has been the portal hypothesis that has been mentioned here recently in connection with an eschatological scenario. Jack has been willing to also entertain this hypothesis, although the 'thrust' of his physics is aimed at exotic propulsion schemes.

An issue with Jack concerns the agenda of the visitors. I see them as facilitators. He sees them as generally inimical to our interests, they seeing us as potential competitors. This issue tracks with the question of whether the visitors are extraterrestrial or ultraterrestrial. That they might be coming from another physical universe would be on the boundary line.

Can I pry Jack loose from his physicalism? This will be the main issue. I'm not sure whether that stance is primarily for internal or external consumption. One way to get and handle on this position is to broach the issue of virtual realities. This comes in play with Tipler's omega hypothesis where we all end up inside our own cosmic computer. Left out of that scenario is cosmic intelligence.

It is unclear whether Jack plans to roll out his mathematical artillery for this project. I might have to work around that.

Another approach would be a Hitchhiker's guide. That would take a unified view. A confusing subject gets more confused. Needs to be a story line. Jack pushes the physics as far as possible, and from that vantage serves as a liaison back to the scientific folks. Or start with the idea of a single chapter. Think of all the things we agree on. Shared historical sense. Time travel, teleology. Mythos.

[5/6]

Jack has been commissioned to upstage the ETs. I've been commissioned to upstage the UTs. One has got to be the cover for the other. Which is which? It's a no brainer! That's our story.

What can be our literary model for this story? Dueling Banjos? Crossfire? Mutt & Jeff? Kemo Sabe & Tonto? K: We're surrounded by Injuns! T: Whad'ya mean 'we'? Will Jack be willing to play the fall-guy? I'll have to twist his arm.

[Topical Index](#)

4/19/05

Physics & the BPW

Café Trieste, here we come!

5/1/05

<http://www.bestpossibleworld.com/index06.htm>

Synthesis of physics and metaphysics

- If Jack and I were to collaborate on a book, what would be its coherence?
 - How will I wag the dog?
- This presentation is a preliminary outline for my part of it.
 - As with Aristotle, the metaphysics comes after the physics.
 - In his case, 'meta' meant 'after'.
- The BPW is a resonance phenomenon in the mind of X.
 - It is 'self' exciting as long as the Self includes the primal X.
- I weigh in with the eschaton.
 - 'Eschat' is the 'tail' in Greek that here wags the dog.
 - Or what about the **portal** idea?
 - These would be virtually synonymous
 - The portal is a literal segue to the eschaton
 - Would this be subverting too much of the physics?
 - I'm not sure Jack could live with this.
 - How can we help him out?
- Need to work out the eschatological transition from physics to metaphysics.
 - How do we transition through the portal?
 - How does the QRP break down?
 - It could only do so in a holistic fashion.

Why Physics?

- Level playing field
 - Allows for combinatorics of all kinds
 - This is as close as God gets to rolling the dice.
- Coherence of nature
 - Ontic: TOE
 - Epistemic: PSR (Leibniz)
- Symmetries
 - Cycles, energetics, etc.
- Anthropics
 - Metabolism, ecology & technology
- Disciplining the spirit
- Metanarrative

Why math?

- Logic of coherence
 - Link to language
 - Godel's theorem
 - Universal grammar
- Link between mind and matter
 - Exploits organicity of math
- Universal 'language'
 - Enhances cosmic intercourse
 - Language of the gods
 - As in Mb
- Symmetries
 - Geometry
- Computation
 - Combinatorics
 - Cosmic computer

Organicity, coherence of math

- Unity of math
 - Langland's program, 'moonshine', coincidences, Mandelbrot,
 - FLT, Riemann,
 - Algebraic geometry, complex analysis,
- Pythagoras vs. Plato
 - Music & math
- Math genius: Srinivasa

Mathematical Physics

- 'Unreasonable' effectiveness?
 - It is the A&O of reason.
 - Noether?
- Harmony of the spheres
 - Would the spheres sing if no one listened?
- Organicity of math
 - Points to relationalism
 - And to intelligence and subjectivity
 - Could not exist w/o intel.
 - Math fills in the gaps when primordial coherence/presence is broken.
 - Observational blind spots
 - Gaps in Cs are filled w/ background intel.
- Observer principle
 - Is math essential here?
 - Godel
 - Holography helps
 - Microcosm
 - Need for ouroboros
 - Mandelbrot reflects this
 - Observer is built into math.
 - Language w/o observer?

Origins of physics

- Dream logic
 - coherence, lucidity
 - Synchronicity
 - Breakdown of bicameral mind
- Game of the gods
 - Start, conceptually, with virtual, ceremonial, 'sacrificial', zodiacal Pokatok
 - Coordination of consciousnesses in space and time
- Sacred geometry
 - Megalithic geodesy
 - Archeoastronomy
- Archetypes
 - Celestial
 - Zodiac – it sets a precessional time scale
 - Symmetry broken by Freya/X
 - Mathematical
 - pi, Mandelbrot, Monster group
 - Atomic
 - Alchemy – Jung

What to tell Jack

- Math-phys implies a pan-psychism
 - So does anthropics
 - The language of the cosmos is math.
 - Math is abstracted from the physics
- The quantitative, formal intellect just scratches the surface of the qualitative, informal intellect.
 - The Mandelbrot patterns provide an example.
 - Math genius cannot be formalized.
 - The forms are abstracted
 - They work on a statistical basis.
 - They do not account for teleology
- Why should the cosmic intellect be restricted to the formalism of math-phys?
 - This is the error of Plato in contrast to Pythagoras and Aristotle.
 - Platonic forms are mental but they do not account for the organic quality of the mind.
 - Plato's God could only do combinatorics.
- The Anthropic Principle ought to clinch the organic side of the cosmos.
 - Jack's transhumanism pushes anthropics further.
 - Does it not imply a teleology?
 - Especially in the possibility of creating new universes.
 - Why suppose we are **not** created?
 - To what end?
 - Are we not slated to become gods?

(Cont.)

What to tell Jack (cont.)

- He does not sufficiently appreciate Jacques Vallee's thesis:
 - The 'high strangeness' and 'associative' nature of the encounter phenomenon.
 - The visitors are not operating within our mindset; rather, they appear to be operating upon it.
 - It appears that we are dealing with a collective phenomenon
 - The visitors are much more in touch with the panpsychism.
 - In short, we are dealing with a metaphysical phenomenon.
 - As much as anything, they are intent upon broadening our conception of reality.
 - To understand their agenda, we need to take a cosmic perspective.
- Jack is pushing the boundaries of physics well into the realm of metaphysics, still following a bottom-up approach.
 - My role is to pursue a top-down approach.
 - We meet at the portal to the here-after.
- In contrast to Jacques, Jack and I see us approaching an historical juncture.
 - Jack sees this in terms of a scientific and technological breakthrough of unprecedented proportions.
 - I see it in terms of an historical gestalt switch in an eschatological context.

The Just So Story of the Universe

Jack's & Dan's Little Book of Wonder

aka: Pomo's Metanarrative

5/2/05

Contents

- Introduction
 - What if....?
- How the web got its spider
 - Indra the dream weaver
- The gods who played Pokatok
 - Earth divers
 - Our gnostic sojourn
- How the sky got its stars
 - The song of the spheres
- How the numbers were made
 - The story of Pi
- How the quantum got its observers
 - No math w/o intellect
 - Microcosmic atoms
- How the physicists learned to dance
 - They're doing the Monster Mash
- Destiny Matrix' Child
 - Mandelbrot mystery
 - Message in a bottle
- How the sky does fall
 - Pomo's metanarrative
 - What hit chicken little on her head?
 - Starships and wrinkles in time
- All's well that ends well
 - Apokatastasis

Introduction

- A big ‘what if’
 - What if the universe were more like a great idea than a great machine?
- It has been said that the language of the cosmos is mathematics.
 - Human intelligence has nearly mastered that language, but that is not the end of our intelligence.
 - Should mathematics be the end of cosmic intelligence?
 - Is not our mathematical intelligence wired into the cosmos?
- What about the other aspects of our ‘natural’ intelligence?
 - Might that not also be plugged into the cosmic mind?
 - How else are we to make sense of Anthropics?
 - What better way to grapple with the profound mystery of the mind?

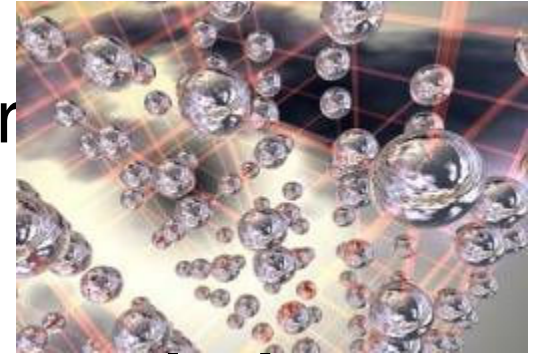
(cont.)

Introduction (cont.)

- The upshot is that mathematical physics need not mark the end of our ability to commune with the cosmic intelligence.
 - Have we been remiss in not taking better advantage of this opening?
 - We have been mesmerized by science for several centuries.
 - Only now are we recovering our higher sensibilities after our scientific/materialist binge.
- It is not surprising that there is a great reluctance to venture down the path of reason and, yes, ultimately gnosis.
 - We are not just being invited to become more fully acquainted with God.
 - We are being invited to be one with God.
 - Scientists wish not to make any concessions to religion.
 - Religionists don't want any external meddling in what they regard as solely matters of doctrine and faith.
 - Secularists are cautious about anything that could undermine unfettered pluralism.
 - Our natural conservatism holds us back from the leap ahead.
 - But in the end, what can possibly restrain our spirits?

How the Web got its Spider

Indra the Dream Weaver



- For us monists, Indra's web of existence comes for free.
 - There is only one source:
 - Matrix, mother, cosmic womb,
 - Try as we might, we can never completely separate ourselves from our source.
 - It is impossible to sever the umbilical.
- Our problem is Indra herself.
 - Creatrix, logos, christos, dream weaver
- Here is my explanation for her:
 - Existence is relational
 - To be is to relate
 - The most related is the most real.
 - Coherence is the key to existence.
 - Our spider is the source of coherence.

(cont.)

Spider (cont.)

- Can there be too much coherence?
 - Are creator and creation not infinite?
 - Only qualitatively, not quantitatively
 - See Mandelbrot
 - This is where theists and pantheists part company.
 - We have in mind the concept of *Apeiron*.
 - The Matrix is the *Apeiron* in its potency
 - Plato went too far in his disavowal of it.
 - He was not a relationalist
- Coherence demands an external closure
- Coherence is necessarily subjective
 - The creators are subjects/persons
 - How many creators?
 - see Mb.
 - An infinity of creators only potentially
 - Here, too, there is a social cohesion and closure
- In a relational world there is bound to be an optimal coherence.
 - This is the BPW $\leftrightarrow$ coherence theory of truth
 - Given even the possibility of a web there will inevitably be a real spider

The gods who played Pokatok

- Here is a more corporate view of creation
 - A recreation of the gods becomes our creation
- Who was the Tom Sawyer who organized the game and got the fence painted?

How the sky got its stars

- First in the heavens are the Sun and Moon
 - The Sun/Earth is necessary to provide an open access source of energy
 - Plus there is a natural optimum of eco-diversity
 - Tidal estuaries add a vital component
- Heliotropism keeps the Sun in its place
 - Quasi-archetype
 - PSR minimizes deviations
 - Phenomenal cycles
 - Ritualism
- With stars we appeal to the moon and zodiac

How the numbers were made

- The ontology of numbers and stars are similar.
 - Thus can they be mutually supportive in our relational system.
 - Thus ultimately astro-physics
- In the Mb we see how numbers reflect the cosmos.
 - Another sign of mutuality
- In their organicity they reflect life and language
- See the 'bpw-phys' pdf
 - Numbers relate phenomena
 - They provide 'matter' with its coherence and consistency
 - As with the Mb, there is an optimal ecology
 - They are the tokens of symmetry
 - They help to fill in the unobservable gaps.
- Numbers arise out of numerology and astrology
 - As chemistry arises from alchemy
 - In both cases we refrain from the arbitrary separation of ontology and epistemology
 - The primal psychic circuit of the zodiac is the origin
 - Thus the compartmenting, or literally the constellating, of our psyches
 - Thus do numbers fall from the sky.
 - Math genius is a recapitulation of these origins

How the quantum got its observers

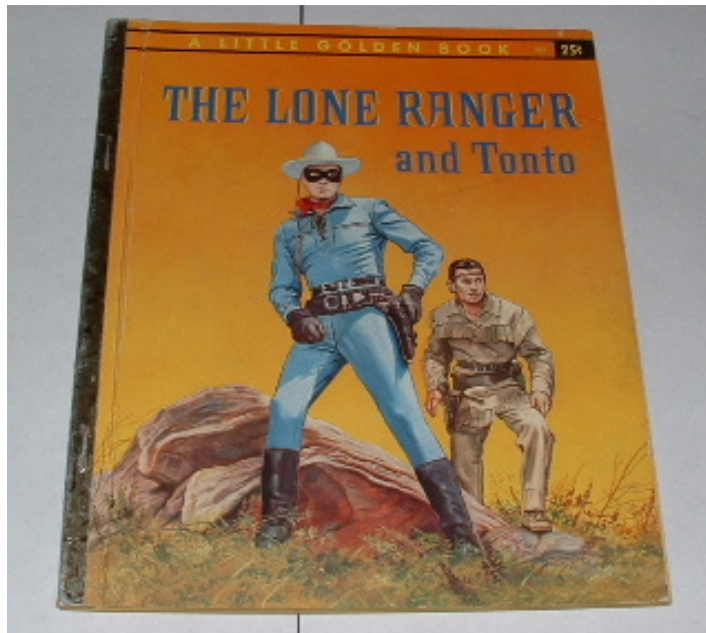
- The quantum is a little piece of the Matrix
 - Part of the bootstrap
 - X is to the Matrix as we are to the quantum
- The quantum allows math/mind to connect to matter.
 - Unlike classical phys.
 - No math w/o intellect
- Atoms are microcosms
 - Atoms contain all the math
 - They pick up on the logical resonances as did Srinivasa
 - We are the mesocosm
 - Atoms are always entangled in the functional cycles
 - They disentangle only if we need to take their picture
 - They are particularly entangled in living systems.
 - Where they behave like Mb-atoms
 - The DNA, for example, is actually a functional archetype.
 - That's one way that the quantum ensures its observers.

How the physicists learned to dance

- Matter is all form and no substance
 - In the first approx. the forms are Platonic
 - Finally they are Pythagorean
 - Even Aristotelian

The Lone Ranger & Tonto

High Noon at the ET Saloon



CV61 USS Ranger, 1987

Lone Rnager

Contents

- Introduction
 - Parallel lives
 - Then a strange convergence
- Contact!
 - A quarter century apart, but it's still news from nowhere
- Space-Time & Beyond
 - Fork in the path
 - Physics vs. metaphysics
- Exopolitics
 - MJ12 – Aviary
 - Birds of a feather
- Dan and Jack mix it up on the Internet
 - A fist-fight in heaven?
- Showdown/Showtime
 - ET vs. UT
 - Jack pushes physics to the brink
 - Danny pulls an ace out of his sleeve
 - It's getting ugly at the ET Saloon

Introduction



*Where Do We Come From?
Who are We?
Where are We Going?*

Paul Gauguin
1897

- Here we take a biographical approach to confronting the question of the ages.
 - Don't we all want to know what makes the world go around?
- Six years apart in age, but we were both Sputnik babies.
 - Well, we were born on two sides of the tracks, and we are now on two sides of the 'green door'.
 - Trust us, it's all part of the plan.

(Cont.)

Introduction (cont.)



- Jack was contacted in 1952
 - It was a computer onboard a space ship from the future. The voice was metallic.
- Danny had to wait 25 years.
 - Sophia was warm and fuzzy.
 - It was worth the wait.
- This is the story of the lab raised chimps
 - One chimp has a cold wired surrogate mother
 - The other has a warm and fuzzy surrogate mother
 - Guess which one is more exploratory?
 - It's Danny Boy who ventures off the deep end of space-time.
 - Jack stays closer to the physics establishment

(cont.)

Introduction (cont.)

- Anthropic Cosmological Principle
 - This is a major part of Jack's first book.
 - Danny is deep into this concept when he encounters Sophia in 1977.
 - This encounter has a decidedly theistic flavor.
 - Prior to this Danny was a self-styled transcendental pantheist.
- Next comes the exopolitics...
 - Here again Jack has all the seniority.
 - Child prodigy – contactee
 - Could Uncle Sam ignore such a one?
 - But Danny is not going to be left out
 - He had another experience in 1991
 - Shouldn't he call 911?
 - Thus do we encounter the 'weird desk'.
 - A couple of years later Dan is introduced to Jack by a ufologist
 - Dan introduces Jack to Ron
- And so we come to MJ12 and the Aviary.

Space-Time & Beyond

Jack instigates it all.

Danny takes it all in.



Published 1975

- Jack sticks his neck out, metaphysically
 - This is the early Jack, in his hippie mode.
 - Jack sobers up
 - He returns to work within the system, pushing the envelope of physics
- Danny Boy, having once given up on physics, also returns to push the boundaries.
 - Finding them unyielding, he strikes out on his own into the strange world of metaphysics.
- Where will they meet again?
 - On opposite sides of the 'green door' in Area 51!
 - This is the gateway to the stars and beyond
 - Will they be able to open the door?

Exopolitics

- The story of phenomenology
 - Uncle Sam keeps his eyes on the skies
 - Not only do you track the phenomena, but also the people associated with the phenomena
 - Jack & Dan?
 - Jurisdictional issues
- Aviary & the phenomenology network
 - Two intertwining concerns
 - Physical & metaphysical
 - The radar doesn't always work
 - Remote viewers get into the act: ~1980
 - » Military vs. scientific
 - Going public
 - Desert games
 - 'MJ-12' documents
 - TV disclosure
 - 'Pelican' & the 'weird desk'
 - 'high strangeness'
 - Non-linear phenomena
- MJ-12 & the Visitors
 - And the verdict is:
 - Biggest hoax?
 - Strategic cover?
 - Global psy-op?
 - Visitation: How? vs. Why?
 - It's about the hardware, stupid.
 - It's about the software, stupid.

Parousia by the Bay

Conclave of The Knights Extemporalis

Café Trieste

May 25, 2005

Summary

- Introduction
- Microcosm & Cosmos
 - Cells, particles, words, music & numbers
 - Plato vs. Pythagoras, Aristotle, Socrates, etc.
 - Genius – coherence – observer
 - S. Ramanujan
- Holism, coherence
 - TOE/GUT
 - UEM, Anthropics, MG
 - Archetypes, teleology
- Lessons of the Mandelbrot
 - The phenomenology of numbers
 - Organicity of all things
 - Mother of the archetypes – AZO/X/QRP
(cont.)

Summary (cont.)

- Network of being
 - Coherence theory
 - Cosmic intelligence
- Bootstrap dynamics
 - Self-excited circuit
 - Wheeler, Feynman, etc.
 - Ouroboros
 - Channeling the Matrix
 - Chaos vs. order
 - PSR, Rational Theism
 - Cloning, microcosmics, combinatorics
 - Into the BPW
 - AZO/X/QRP

(cont.)

Summary (cont.)

- Creation/creator
 - Morpheus to metamorphosis
 - Self-sacrificing Creator
 - Earth/cocoon
 - Anthropics to anthropo-/geo-centrism.
 - Pearl divers
 - Grail quest
 - Magic formula vs. M-brot
 - » Jack vs. Dan
- Parousia, Millennium, Eschaton
 - Rationalizing the X-event
 - Rationale for Y2X
 - Visitors/Magi : Majic12 : Aviary : Aquarium : EFG
 - Ron, Dan & Jack show
 - DNI: Humint, Sigint, Imint & Masint
 - 'Phenomenology' and high strangeness
 - Trinity site to 9/11 to 2005
 - Portals to the eschaton

Talking Points 1

- I see three overlapping meta-themes or issues. There will be much bouncing back and forth.
- Teleology – Jack vs. Dan
 - Anthropics -- weak vs. strong
 - Eschatology – implicit vs. explicit
 - Physicalism vs. immaterialism
 - Dan introduces the mysterious Mandelbrot, exemplifying the Telos at work
- ET encounters – two scenarios
 - Jack: mainly hostile ET version – competitive
 - Dan: mainly benign UT version – cooperative
 - Both versions will include MJ12 and Aviary developments
 - Disclosure & disinformation -- Jack vs. Dan
- Metanarratives
 - Transhumanism vs.
 - Best possible world
 - In both instances we are at an historical juncture
 - When and how will these issues be resolved?

(cont.)

Talking Points 2 (cont.)

- Saving the world
 - From what?
 - For whom?
 - What is our responsibility?
 - Let the BPW take care of itself?
- No consequences?
 - BPW = min necessary consequences
 - Were there consequences for Xian vs. Islam?
 - Not BPW for Muslims?
- Why should Jack's people care?
 - Why should physicists care?
 - Responsible for Bomb
 - Make amends
- High Strangeness
 - Idiosyncratic, dreamlike
 - Explains why most physicists ignore ufos
- BPW should be a no brainer
 - Problems with Darwinism
 - Social Darwinism
 - Meaninglessness, alienation
 - Scientific deconstruction has not been challenged in a global context.
 - responsibility of cosmologists
- Mind over matter
 - Ufos permit a rethinking of the world
 - Ignore opportunity?
 - Go for coherence and synthesis
 - tell the most uplifting story possible

(cont.)

Talking Points 3 (cont.)

- Why are Jack and I still talking?
 - What is Ron's involvement?
 - What would be the goal of a publication?
 - Who has more room for maneuver?
 - Paradigm/gestalt switch
 - Opportunity for more than just technological change
 - How will metaPh inform phys?
 - About the eschaton
 - About a creator
 - This is where the futurists fall down
 - They ignore the recursive aspects of their own scenarios, where we become our own creators.
 - Even a modicum of teleology will amplify itself
 - Bootstrap applies mainly to intelligence
 - About **portals**
 - About archetypes
 - Mandelbrot
 - I don't know what Jack will say about archetypes
- (cont.)

Talking Points 4 (cont.)

- Past discussions
 - Can there be mind w/o an archetypal self?
 - Once you let a self in the door, it is hard to shut it against all sorts of metaphysics.
 - Jack is the mad inventor: *Back to the Future*.
- Strategy
 - Not allow metaPh?
 - Many will be turned away
 - Very few physicists will notice
 - If allowed?
 - Yes, it will tend to take over. Can't be helped.
 - Scientists are worried about the slippery slope.
 - Ufologists have a history of neglecting the weird.
 - Ron knows better.

Trieste

Book project

- Do we need a sceptic?
- What other role?
- John, Paul, trickster,
- What will we need from Ron?
- Anthropics
- Start off with an irreducible self
- Why could do a hypothetical mind physics section
- we need this for portals
- Portal is mini-eschaton
- Area 51 -- Dreamland
- How do we script the breakdown of physics?
- Opposite of pokatok portal
- Immersion VR
- Higher self waits on us
- Why did ufology never pick up on the R & D show?
- They were not supposed to.
- Portal is like changing states of consciousness
- This includes the collective Cs
- The switch has to be slow
- In which state is the higher self?
- Like changing cycles
- Emergence of physics in pokatok
- Is there programming?
- UEM? @ pokatok
- Gravity would be the first place
- Expectations abound
- Air friction?
- Damping of fluctuations
- PSR -- min deviations
- what about the gravity on the moon?
- How did that get determined?
- Sun came first
- Solar phys and orbital dynamics
- Isaac Newton
- $1/r^2$
- So what?
- Counterfactuals
- Newt's laws >> LAP
- Min arbitrariness
- Phys removes busy work
- How does phys get done?
- Math and PSR are syn
- PSR = TOE
- BPW = LAP
- All these go together

Introduction

– (adapting material from the BPW-Physics presentation)

- Plato vs. Pythagoras

- I'd like to find a least abstract lead-in.
- Plato's static forms continue to dominate scientific thought
- Jack introduces Pythagorean and Aristotelian concepts back into physics.
 - Mind, teleology, information, pilot waves, ODLRO, etc.
 - The quantum field serves as God's sensorium.

- Jack hesitates to once again venture out *Beyond Space & Time*.

- But if we want to commune with cosmic intelligence, we must be prepared to stretch our own minds to the limit.
 - UFO phenomena should stretch our imaginations
- Jack's firm grasp on physics makes him the go to guy for one such as myself who needs a bridge from metaphysics back into the scientific community.
- Designing such a bridge provides the context for this gathering.
- Welcome to the Jack & Dan show, celebrating its first decade.

Jack waiting for his ship to come in

He likes to take the big gamble. Dan is the minimalist



On Being Focused

Creation Strategy

The BPW Hypothesis

A Personal Creator

- From a creationist perspective, the creatures must reflect the image of the Creator.
 - What other image could they reflect?
- God is focused on creation.
 - We are focused on procreation.
- Does God procreate?
 - She does, but he does not.
 - Therein lies the essence of Creation.
- The pantheon is spawned by the Matrix.
- As goes physics, so goes Creation.
 - Creation is about coherence.
 - Coherence entails some sort of least action principle.
 - The BPW reflects that principle.
 - The pantheon channels the potency of the Matrix into a BPW.
 - The X factor is the prime ingredient, which we suppose is love, as in the ideal of procreation.

The Impersonal

- Pantheism is an ode to the impersonal cosmos.
- The personal cannot exist without the impersonal.
 - An important and more subtle point is the converse.
- Art is the struggle between these two elements.
 - It records the mastery of the one by the other.
- Pantheism is the apotheosis of polytheism.
 - It is the Aqua Regia of metaphysics.
 - It is hardly gratuitous in the realm of spirit.
 - Surely it should be celebrated, and it is.
- Pantheism is the religion of tolerance, peace and stability.
 - There is no utopianism, and not much enthusiasm or evangelism.
 - It is the passive aspect of spirit.
- The impersonal is what we abstract from the personal
 - Atoms and numbers are such
 - Each abstraction retains its holistic potency as we see with DNA and the Mandelbrot.
 - It connects and separates persons, as well as the creatures from the creator.
 - The Matrix is the animist ground of being.
 - It is the proto-personal; the cosmic protoplasm.

Self-organization

- The ouroboros is the cosmic bootstrap and proto-self.
 - Any cycle is in that image.
 - Wherein a self-identity is implied.
 - Each must have a head and tail
 - With the Mb, those are the mu-atom and filament.
- The cycle is a primitive organism.
 - It is a channeling and focusing agent.
 - Such is the dialectic.
- Indra's necklace, the network of being is a functional alignment of cycles.
 - All in service to a personal telos.

The Governing Principle

- As it stands we have just one Matrix, which spawns a pantheon of creators.
- It would be natural to suppose there would be a plethora of independent creations.
 - This is the Many-World hypothesis.
 - This is certainly the way creativity functions down here.
 - But there is a caveat concerning self-independence. There is no such thing.
 - Every known self is a social self. There is no such thing as self-identity. This point is barely controversial.
 - The zodiacal pantheon associated with the Matrix can hardly constitute an exception.
- Another way to look at this is that immaterial existence can only be a relational existence.
 - The same is true for 'material' existence, it is just less obvious.
 - To exist is to relate.
 - Non-cooperative selves simply cease to exist.
- In a neutral sense, the ultimate organizing principle is survival.
 - The next rung on the organizing ladder would quite logically and simply be something akin to what we call 'love'.
 - This is what I refer to as the X-factor.
 - This factor transcends the pantheon and Matrix.
 - But there is another caveat.
 - We tend to think of love only in interpersonal terms.
 - Exceptions: self-love and agape.
 - Since there is no such thing as abstract existence, any coherent pantheon must provide for the embodiment of love.
 - Thus do we have both Cupid and Christ among many other examples.
 - It is just thus that the creative energy of the Matrix and pantheon is focused through love into the BPW.
 - This is my hypothesis and the governing principle of whatever coherence I possess.

Addendum -- 7/2/05

- By way of a summary of the BPWH –
 - (w.r.t. focusing, see the last question)
 - What's a Creator to do after Creation, I mean way after? Do you eventually just leave it go?
 - An obvious option would be to recycle it, but this would be counter to the BPW hypothesis.
 - The last option is redemption. That's apokatastasis. That's the eschaton.
 - The only question is when.
 - The only answer is, at the best possible time. Which is?
 - Which is when we have done just about everything we can possibly do down here. When we are physically prepared to leave the planet. When we are able to destroy the world, but before we actually do. When the secret of Creation can no longer be kept. In other words, right about now, folks.
 - The next question is whether it is possible for there to be a creator.
 - This would seem difficult to deny, especially if we take mind seriously. Instead of a primordial material stuff, why could there not be a primordial mental stuff, i.e. Matrix, with at least as much self-organizing potential as this alleged material stuff?
 - The last question here is how many creations.
 - In an immaterial, monist, relational world, there is no rational alternative to the BPW hypothesis. Any network of being would be self-centered. There would be an organic functionality. Chaos, to exist, would be parasitic upon that organic network. At most, there would be a functional network of realms, much as we see with the Mandelbrot, with everything in its place. There is every indication that our world is spiritually the densest world, i.e. the center of spiritual gravity.

Welcome to...



Dan's Place...

...here at the End of the World.

(Home of the [*Eschaton*](#) and the [*Aquarium*](#))

Hi, I'm Dan. The Aquarium is a vision of the future. It is my vision that this will become everyone's vision, that it will become the next reality.

We sentient creatures, with the help of a few other intelligences, are the unwitting creators and maintainers of this reality. As we finally awaken to the spiritual nature of reality, reality will take the form of our combined visions. That awakening will be our Eschaton, the end of this world and the beginning of a new one.

Dan's Place in cyberspace is an attempt to put a face on this vision and to give it a voice. What you see and hear here is a shifting collection of vignettes and sound bites recorded on the path to the Eschaton. This is not and will not be a finished product. The future is our only product, and you are its only producers.

The future will defy categorization and definition, and so even the most general of categories will quickly prove inadequate. With all that in mind, we shall proceed...

Contents

[**Items Most Recently Circulated -- Jan. 2000 to present...**](#)

[Items Previously Circulated -- Jan. thru Dec. '99](#)

[Items Previously Circulated -- May thru Dec. '98](#)

[Items Previously Circulated -- Jan. thru May '98](#)

The following subdirectories point to items written from '93 to '97
(Some of these items may be out of date, being superseded by the above material)

[Introductions & Overviews](#)

[Aquarium Cosmology](#)

[Essays](#)

[End Times](#)

[The Aquarium Links](#)

[\(Here are a more current set of links\)](#)

[All Other Materials](#)

[\[and you may refer to the original contents page\]](#)

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[*e-mail: Dan -- dansmith@clark.net*](#)

[*Aquarium Counter: . . . Only . . 776 more hits until the Eschaton*](#)

rev. 5/1/00

Comments on the Original Website

[4/18] A significant breakthrough came about two weeks ago when I recalled the topological similarity between the Mandelbrot and a [drawing](#) done for the original [website](#). That clinched the point for me that the Mb could be exploited in a new pedagogical initiative. Thus I began working on the power-point presentation. In that process I decided to put the original 'Aquarium' website back on-line. Soon I discovered that many of the pages had apparently been saved directly off of the Clark.net site, and so there was a mixture of hyperlinks, that is still not completely resolved, and there appear to be some missing pages, as well.

There are some 460 files listed in the Aquarium folder, without any attempt at a unified table of contents or site map. As time permits, I will attempt to correct that here. Front Page has a tool to create a site map, but it seems too general to meet this particular need. Eventually some expertise will be required.

Virtually all of the pages are dated from 1997 thru 2000. There are one or two earlier relics, going back to '93 that were distributed via the electronic bulletin boards that predated the web. I was aided in this by Don Allen, moderator for the FIDO UFO conference

The significant previous breakthrough was the switch from a many worlds hypothesis to a one world hypothesis (OWH) and the to the Best Possible World hypothesis (BPWH). This is what motivated the inauguration of the present website after a hiatus of over a year that included 9/11. The Mandelbrot explains the breaking of the zodiacal symmetry of the original drawing of the cosmos.

[4/20] However, please note the OWH showing up [here](#).

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[Topical Index](#)

4/18/05

Aquarium Cosmology

[In the Beginning...](#)

[Thinkers & Thoughts](#)

- Creator & Creatures

[Story & Storyteller](#)

- The metaphysics of the story

[The Thinking of Thoughts](#)

- An immaterial functionalism

[Finitude](#)

- Why no thing is finite

[What There Is](#)

- All or nothing
-

[The Relational Matrix](#)

- From A to Z

[Where the Buck Stops](#)

[Pulling the Plug](#)

[The Only Game](#)

[Reluctant Witness](#)

- The scientific community as hostage to the truth

[JASONS](#)

chronoligical break

[Panpsychism](#)

- A bitter pill to swallow before jumping into the abyss of immaterialism

[The Evolution of Physics](#)

- Turning the tables on materialism

[The Problem of Perception](#)

- Perception is indirect only relative to the absolute

[The Noumenal Realm](#)

- A relational, eschatological bootstrap -- that's us

[On What We See](#)

- And what we are about to see

[On Language](#)

- Philosophers can't live with it, and....

[Material Girl](#)

- Another path to immaterialism

The following essays were written earlier.

[Subjective Oblivion](#)

- Reality is safe with the ***Economist*** (7-20-96).

[Package Deal](#)

- Why the angels are sore afraid of immaterialism

[The Slumber of Materialism](#)

[The Nature of Reality](#)

- Our magical origins are buried under the sediment of centuries of confusion and conflict.

[Quantum Cosmology](#)

- Sauntering toward the Eschaton

[The Withering Away of the Old World](#)

- Our world must make way for the new Heaven and new Earth.

[The Inertia of Reality](#)

- Materialism and immaterialism are indistinguishable in the limit that the inertia of reality tends to infinity.

[Introduction to the Cosmology diagrams](#)

[Two World Views -- diagram](#)

[Immaterialism -- text](#)

[The Hubris of Materialism -- text](#)

[Aquarium Cosmology Diagram -- Cosmology 1](#)

[Bringing forth the Spirit -- text](#)

[Cosmology 2 -- diagram](#)

- Showing how our ordinary 'reality' is embedded in the larger cosmos

[Separation -- part 1 -- text with diagram](#)

- This is the first part of an essay dealing with a critical aspect of the global transformation

[Separation -- part 2](#)

- There is a further depiction of the cosmology prior to addressing the separation.
- What is it that goes into the mixing pot of history and what is it that comes out?

[Separation -- part 3](#)

- It won't be so bad after all.

This subsection contains three essays, which continue to explore the separation theme that was introduced above.

[Po'mo Economics](#)

- This is what it will be like when things don't **go bust**.
- Separation is the key to figuring out postmodern, and especially post-eschaton, economics.

[X'ian-Philes \(& phobes\)](#)

- **more on that separation**

[The Numbers Game](#)

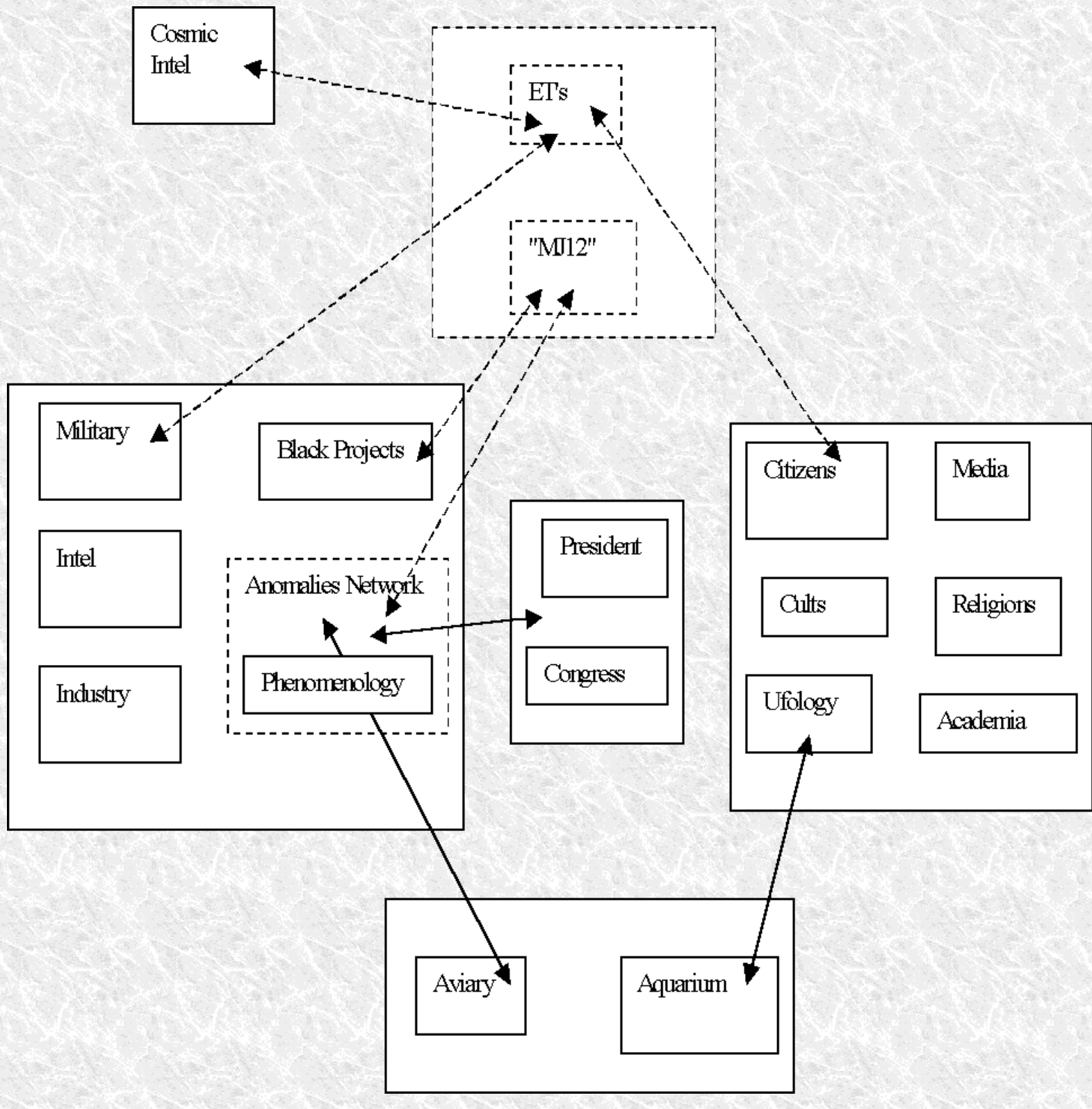
- **and still more...**

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rev. 1/30/98

Major Players and their associations



Paradigm Inversion Meter & Eschaton '*Quantum Detector*'

The world wide web will be our best indicator of how near we are approaching to the Eschaton.

But, before the Eschaton, comes the Paradigm Inversion. We have a reasonable chance of catching the paradigm inversion right here on the web, even in its early stages where it is now. But the fun part is that, as we know from **Quantum** Physics, you cannot observe something without influencing it. That could mean that the watched paradigm never shifts, or it could be that we will facilitate it by merely observing it, if we are lucky.

All we need to build our Paradigm Inversion Meter(PIM) is a slightly clever links section, a good pair of eyes and a bit of luck to be looking in the right places at the right times -- nothing fancy here, just some common sense.

First we have to define for what it is we are looking. We are looking for the paradigm inversion from materialism to immaterialism. We need also to designate an anticipated event so that we have something to mark the point of inversion. Arbitrarily, I suggest the point at which the general news media begin to pick up the signals of this inversion coming from the Internet itself. This is assuming, of course, that the paradigm inversion does not then fizzle out. By getting seismic readings off of the web, we can try to predict when the early rumbles from the paradigm inversion on the web will begin to reach the media.

Four general areas for observation come to mind:

- Intellectual
- Spiritual
- Experiential
- Popular Culture (now just entertainment media)

The problem is to find the specific sites on the web that are closest to the various possible epicenters of the inversion. If things go according to plan, Dan's Place would wind up being the Epicenter, of course.

We already have a [diagram](#) depicting the anticipated conceptual convergence toward the Aquarium world view. This diagram now needs to be expanded to reflect the more specific function of our PIM.

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rev. 4/8/97

Welcome to

The Best Possible World - Gateway to the Millennium and End Times

(Why the World is Great)

You are probably landing here from the BPWs experimental AdWords campaign. Here are some of the keywords being used therein:

- [eschaton](#)
- [eschatology](#)
- [teleology](#)
- [rationalism](#)
- [cosmology](#)
- [materialism](#)
- [immaterialism](#)
- [idealism](#)
- [coherence](#)
- [Leibniz](#)
- [absolutism](#)
- [relationalism](#)
- **anthropic principle** (best to start on this [page location](#) and continue by using 'anthro' as a search term)
- **archetypes** (best to start [here](#), also see page 13ff of [Dummies](#)) (That the Mandelbrot and the archetypes are closely related is of potentially great significance. The Mandelbrot may be our cosmic Rosetta stone.)
- [theism](#)
- [pantheism](#)
- [metaphysics](#)

All of the above links refer, in the first instance, to the [Topical Index](#) which presently provides the best overview of the BPW website.

My first attempt at a synopsis is [Dummies](#).

Please note that there are more than 500 web pages on this site, and that includes over 2,000 pages of text. We anticipate a major overhaul of the navigation system beginning in May, thanks to [CHCS.com](#). Please bear with us!

Note that the **weblog** sections of this website are listed near the top of the Topical Index in chronological order.

Note the contact information at the bottom of the Topical Index. There will be a priority to upgrade this Welcome page.

[Topical Index](#)

4/27/05

How Many Worlds?

This is closely related to the last question. The answer is similar. There is no law against the creation of many worlds; however, there are some very reasonable stipulations.

Unless we are dealing with an evil creator, the welfare of the creatures is the prime concern. Thus there would be a concentration of creative effort on the quality of some primary world. Any other creations would be secondary, and presumably would be subservient to the main one.

But what if something went wrong with the primary creation? Well, that question arises only from the parochial, creaturely perspective embedded in time. Any real creation is going to be primarily teleological, or created backward in time from our perspective. We have our own mistakes to worry about, not God's.

As you see then, we have come full circle, back to our starting point which was just the best of all possible worlds. If this is somebody's show, I think we can be reasonably confident that it is the main show, it is the big-top, just about the only show in town.

And what about the starry sky? Well, it serves many purposes in this creation, especially as a very aesthetically, natural backdrop. Even Lucas would be proud. Aren't there other civilizations out there. I am suggesting there is no there, there. Whatever visitors we may have are of the interdimensional variety, not interstellar.

Now begins the apologetics or rationalization. If all is well that ends well, then clearly we have our work cut out for us, but who ever said that the best of all worlds would be boring?

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5/20/02

Best World for Whom?

The best for everybody. But how could everyone ever agree on the best world. We can't even agree on ice cream flavors. Yes, and isn't that why Baskin Robbins has 56 flavors? The point is that this is a big world. There is a lot of variety and a lot of diversity. And if you don't like things right now, then maybe you can wait around a few years, or, even better, get to work now on your personal vision. That is more or less what I'm doing.

Are we to understand that there has never been needless suffering or injustice? I will turn that question around. Is it not possible to imagine that all the suffering and injustice in the world could be healed or made right, given certain metaphysical conditions and theological and eschatological assumptions. Simply assume then that those conditions and assumptions are already in place.

Clearly the best possible world is a highly participatory one. Our destiny is in our own hands, with God here mainly to provide cosmic oversight and guidance, and some very basic guarantees.

How do we know that this is not just the second best world? How do we know that we are not subservient to some other, *numero uno* world? This will only become obvious in the light of the unfolding of the eschaton. It is my job here to do as much of that unfolding as is possible. In the meantime, the fact that this world is the center of spiritual gravity for the cosmos underlies the entire prophetic tradition. Of course, that tradition could be bogus, and many suppose it is. But that is what we are here to find out, isn't it?

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[index](#)

5/20/02

A Metaphysical Introduction

Metaphysics was scorned by the analytical tradition for most of the last century. Only in the last decade or two has the academic rediscovery of consciousness forced the philosophers to reopen a metaphysical debate with regard to the venerable mind-body problem. In keeping with their analytical scruples, a narrow focus and the endless parsing of phrases is the order of the day for the Anglo-American philosophers. This is simply what it means to them to be professional. What you see on these pages would never pass muster. Sorry 'bout that!

The Continental philosophers never quite gave up on the mind. Phenomenology remains a wellspring, but much more fashionable of late has been the deconstructionist mentality of postmodernism. A mind set that seems to translate into English more readily than does phenomenology. In short, Metanarrative is scorned on both sides of the Atlantic.

By the same token is coherence scorned. The only good truth is a deconstructed analytical truth, e.g. spilling quantities of ink over the meaning of 'the cat is on the mat'. The fact that these scruples only lead up a blind alley is of precious little concern to the avid professionals.

What you see here is way, way out in left field. Just so as not to mislead you. I am obviously not trying to appeal to professionals. Only if an earnest band of amateurs can bring these matters to a broader public, might the professionals stoop to consider them. They are no longer equipped to deal with coherence, other than in trying to grind it down. We can only hope that they may be so provoked.

The surest sign of the coherence of the world is its increasingly notorious ability to resist analysis. Please keep in mind that veritable mountains of correlations in neuroscience or biochemistry provide not the slightest evidence for reductionism, per se. They only demonstrates that the coherence of nature logically necessitates the existence of irreducible entities, as the Greek philosophers readily deduced millennia ago. Nature exists not by induction on atoms, but rather atoms exist by deduction from nature. If you can appreciate this simple gestalt switch, you will be on the threshold of immaterialism.

Each individual mind is a locus of more or less coherence. Our seemingly unlimited capacity for communication indicates that mental coherence is a readily shared phenomenon. Is there a gene for coherence? Let me know when you find it! More likely there is a genius for coherence (as in Genie?!). The mountains of coherence and correlations within and between mind and nature can only point to a Source. Does not the anthropically biased mathematical superstructure of Physics point to a similar, or perhaps identical Source?

Are not all of us apprehensive about the ramifications of a reengagement with any such entity? Is not the metaphysics of the Source much too hot to handle? Much too dangerous? Well, let's just say, don't mess with the Source.

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7/5/02

Antipodes

Mind and matter are the mutual antipodes of our metaphysical deliberations. The tension between them shows no sign of resolution.

In the same vein, the Big Bang is the antipode of God. The Big Bang is writ large across the heavens. God, apparently, is rather more bashful, or is on a major Sabbatical.

On a microcosmic scale the atom is the logical antipode of the self. The atom is tangibly omnipresent, while the existence of the self remains problematic.

The thesis of immaterialism is that these appearances are deceptive, but only for a very good reason. If there is deception here, it is certainly on a grand scale.

Given a creative deity, then surely there would be creatures and a story line. Is not the scale of our world perhaps overdoing it? But first things first.

Why should we even suppose that a creative mind could exist without a brain of some rather elaborate sort, like ours? If a body is not necessary for the creator, why should it be necessary for the creatures, unless, perhaps, we are the body of the creator? After the fact?

One point is that the brain seems to have much more to do with the body than with the mind. There is a strong logical connection between body and brain. We can hardly conceive of one without the other. Yet there is no such stricture between brain and mind. Disembodied spirits are a staple of every culture. It is simply that thoughts seem to have no internal spatial coordination or identity whatsoever. There is no conceivable relation between mental and physical space.

Although a thought might exist without a body, we can hardly imagine a thought without a self. An unperceived thought is nonsensical, as is perception without a perceiver. Neither could there be a perceiver without perception.

If our most serious minds can imagine a spontaneous Big Bang, why do they seem to have difficulty imagining a spontaneous self? Can you and I?

A major hurdle is the space-time barrier. All of the selves we know and imagine exist in space and time. We try to imagine God existing in eternity, with scant success. Our spontaneous, self-organizing self will be responsible for its own spatial and temporal orderings. We are told that the Big Bang is quite capable of manufacturing its own space-time manifold out of God knows what.

In a few billion years matter has organized itself into selves, under formidable circumstances, we are told. Imagine what those spontaneous selves might dream up in an eternity. This is not to be flippant about anything, it's just that we must constantly struggle with the language in these realms. But don't underestimate the ultimate, creative power of the Logos. We are told that God did not.

A very important question is the multiplicity. Cosmologists have no trouble imagining an uncountable infinity of spontaneous universes, each in its own possibly infinite space-time cocoon. What about our spontaneous selves? What would be the ground rules of their cosmic intercourse?

Gods will be Gods. If intercourse is possible, it is inevitable. And how could it not be possible? Where is the supply of cosmic condoms? Where are the communication barriers. Indeed, their might ever only be one spontaneous self. Its actualizing potency distorts the cosmic virtual potency in an unmistakable fashion.

Regardless of whether the other selves were spontaneous or cloned in some fashion or both, from then on, the only conceivable ground rule of intercourse would be love. To put it the other way, the bad seed is ostracized. I think we can presume that cosmic ostracism has its instructive aspect. I don't think any of us would be here if we had not somewhere failed in love. Even Her Spontaneous Selfishness must have had her lapses. We all participate. We all partake. If She had not 'failed' at Self-love, we wouldn't be here, would we? [An cynic might suppose we are a cosmic social disease, but that would be most unfair!]

I do ramble, but there is a lot of territory and not an abundance of signposts. I am just about as much along for the ride here as any reader might be, trust me!

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Antipodes II

So we have Antipode 1 and Antipode 2: the Big Bang and the Big Spontaneous Self. On the face of it, is not the former much harder to imagine than the latter? Imagine how much scientific and technical discipline and effort have gone into the 'discovery' of the Big Bang. But every time any person engages in a conversation, say, that person is automatically creating a mini-self in her mind to represent her interlocutor. Big Bangs happen. Selves happen. Then what?

Does our existence as consciously minded, embodied beings somehow represent the accidental impingement of these two antipodal Spontaneities? Or what?

Accident shmaccident! Or are we to suppose that God sits around like a Cosmic Cuckoo waiting for a suitable nest to spontaneously appear before dropping Her egg on an unsuspecting Mother Nature. This is tantamount to what the modernized creationists are suggesting when they attempt to marry the Bible with the Big Bang, resulting in a Big you know what!

If we insist on this antipodal equal opportunity, the only thing we guarantee is incoherence. How much longer are the materialists and the dualists going to bang their heads on the Big Bang? Certainly for as long as their paychecks hold out. What will it take to get them to unshackle the mind from all of their arbitrary and artificial constraints? What will the rest of us do about it? If we are incapable of breathing a breath of fresh coherence into the mostly vacuous cacophony of the Internet, what will be our excuse? Will we just let Google take its course?

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7/9/02

Post-Reductionism

If there is more to the world than just atoms swerving in the void, then we are going to have to use mostly non-scientific methods to investigate these other entities.

Perhaps the most logical starting point would be ourselves. Each one of us is necessarily the measure of our own perceptual world, and certainly the concept of the Self is a universal one. This is not to say that there are no skeptics, but those who deny the existence of the self are just as likely to end up by denying the existence of almost everything else as well, and we are right back to our deconstructive starting point.

What else might there be that we could agree upon? Phenomenologies of various sorts have been used to explore for other universal attributes of the mind. It is not clear, however, that any very notable consensus is developing out of these efforts.

And so it seems about time to make my proposal. Admittedly it is something of a patchwork, and the only question is whether the whole is going to be more than the sum of its parts.

The primary pieces of the puzzle are just the emergent entities. Although we do not yet know specifically what these may be, we do know that the only claim to existence of these immaterial forms lies in their perceptibility and conceivability. If there exists anything more than mere collections of atoms, that existence must be in strict association with perceivers.

An irony of this observation is the implied inconceivability of a zombie world. The irony is that hypothetical zombies have recently figured prominently in philosophical argumentation over the ontology of consciousness, and it might seem that I am siding with the functionalists who insist that zombies are inconceivable. But I am taking their point and running it back. How so?

In making this move, I am taking a big step against mind-matter dualism, toward an inevitable immaterialism, but let us not skip ahead. I am arguing here mainly against naturalism. Naturalists accept emergent properties, but hold that they are purely spontaneous (i.e. natural) and have no logical prerequisites.

Maybe I had better pause here for a consideration of naturalism. Please pardon this spontaneous interruption.

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5/18/02

Naturalism

When I decided a few days ago to make this second attempt at a website, this was to have been the topic of the first page. With the BPW page, I was perhaps getting ahead of myself. That is, however, likely to remain the core idea of this obviously evolving website.

Naturalism is a rather succinct label. The only alternative is simply supernaturalism, and that is what we must consider. I may have been procrastinating just to postpone this inevitable confrontation.

I have spoken of the failure of the analytical movement to locate the mental or functional equivalent of the physical atoms. This is also known as the problem of holism. In psychology and linguistics everything seems dependent on everything else: everything is contextual.

First came the sensationists, then the associationists, then the behaviorists, and lately it has been the functionalists. Each in their turn has attempted to construct a theory of the 'mind' as a combinatorial construct of some set of simple elements. The continuing lack of success has given rise to our (neo) naturalists. The naturalists accept and even embrace the idea of emergent novel properties or entities. Thus they distinguish themselves from the physicalists or reductionists.

The naturalists come in two main flavors: epistemic and ontic. The former maintain that emergence is mainly just subjective and due largely to our (innate?) inability to make a proper analysis of sufficiently complex systems. But they are unable then to explain the considerable success of the biologists in grasping and exploiting these 'illusory' entities. How could such considerable ability be based on sheer ignorance? The same goes for our everyday ability to communicate successfully, more often than by mere chance.

This leaves us with the ontic variety of naturalist. Those mysteriously emergent entities are objectively real, albeit immaterial. There are, roaming the philosophical forest, a few who call themselves non-reductive physicalists, but theirs appears to be a rearguard action.

What are we to make of these immaterial entities? From whence do they come? Where do they reside? If they are 'real' then they exist independently of human consciousness. As to their origin, they are just a concomitant of evolution. End of story? This website is dedicated to the real possibility that this is not the end of the story.

It is with extreme reluctance and foreboding that the philosophical and scientific communities are being pushed into acknowledging an immaterial realm that is of material consequence. Quite suddenly we are having to confront an immaterial but very substantial aspect of 'nature'. (N.B. the 'scare' quotes!)

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5/18/02

Emergence

Very early in these pages I bet my 'kingdom' on the fact of emergence. It is an issue that will continue to warrant much attention.

What is the issue? On one account it is whether the world can be explained purely in terms of physics. Right there we have a problem. If physics is unable to reduce itself, how can it be in a position to bring about the reduction of any other disciplines. Even if we had in our grasp the so-called 'Grand Unified Theory' of physics, the question of the closure of physics would be far from being answered. For example, after almost a century, fundamental aspects of quantum theory remain unresolved, quite independent of the existence of any GUT. Solid state physics is showing no signs of running out of new phenomena to study, and our understanding of many of the older phenomena remains purely phenomenological. The ultimate targets for reduction are biology and psychology. Biology continues as a robust, self-contained discipline. Biophysics remains a minor sub-discipline.

On the other hand, no one can point to any vital force that emerges only in living systems. What we do have is a rapidly expanding sense of the functional intricacy of all living systems. No one ever expects to be able to look at the laws of physics and be able to predict life as we know it. The question is then whether this gap is purely epistemic, or if it contains an ontology of actually emergent entities.

As I explained earlier, this is not an idle question. At the very least, it could be that emergence is explainable in terms of something like 'morphic resonance.' This would constitute a non-local connecting principle whose main effect is to facilitate evolution. Just in itself such an effect would upset our current understanding of physics, and would probably force us to confront the problem of teleology, and that should be sufficient to open up the rest of the metaphysical issues being dealt with here. Once these issues become resurrected they are very unlikely to go away again.

But we have only considered physics and biology. The problem of emergence is much more flagrant in the realm of psychology. We can study the neural correlates of our minds until the cows come home, but all the correlations in the world will not explain the existence of what is at least a very fortuitous dual aspect of matter. Furthermore it does not directly address the issue of whether a mind could also exist in an uncorrelated state.

Putting together these most obvious facts of physics, biology and psychology, the case for emergence should be open and shut. The fact that it is not, simply reflects the social conservatism around having to confront the issues of ultimate concern that we are delving into here at this isolated outpost of cosmic rationality.

It is not for nothing that people are reluctant to rock the intellectual boat that is modernism. I strongly suspect that thoughtful people can sense, even if subliminally, that there is something out there of biblical proportions.

There is already a small army of Intelligent Designers who are nipping at the heels of the Darwinists within the narrow confines of biochemistry. Their narrowly sectarian interests seem to inhibit their straying into these deeper and swifter metaphysical currents. But there are many fish in the ocean.

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7/2/02

Mere Words

What I propose to consider here is the magic and metaphysics of words. Most simply put, the question is whether words have a content. If words have a content, artificial intelligence is impossible.

Words certainly seem to contain information, but where is it? The only information explicitly contained in a word are its letters or its sound pattern. Otherwise, we have dictionary definitions along with an unlimited number of examples of actual usage. These examples and definitions demonstrate the external relations or contexts in which a given word may be properly used. To some degree, such patterns may be programmed into a computer, which will in turn display a more or less rudimentary language skill. This accounts for the physical aspect and use of words. But is there anything more, anything non-mechanistic or metaphysical?

Certainly we are subject to the strong impression that words do have an intrinsic individual content or essence that we refer to as their meaning. But no one has ever been able to point to a meaning, the way we can point to a definition.

There is also the fact of language acquisition. Human infants have a remarkable ability to pick up languages and then communicate with little or no formal instruction. We do seem to possess an innate grammatical ability that is not reflected in any of the brute force procedures used to instruct machines in the use of language.

The evolutionary explanation for this ability remains elusive. Where in our full complement of 30,000 genes does this innate ability reside? The fact that only a very few percent of our genes differ significantly from our non-verbal primate ancestors should make us wonder about the material basis for this skill. We could, at most, only have evolutionally acquired the equivalent of just a few lines of computer code devoted specifically to language. Why has not the hoard of programmers working on language processing been able even to approximate this natural ability?

What seems intrinsic to words is their ability to refer to other things. The fact is that there is nothing physical about referring. Referring is not a physical process, per se, although it may have physical aspects. There is a virtual unanimity among philosophers of all stripes that referring is an act rather than a process. Action, as opposed to mere process, requires the participation of an agent. It is the agent which determines the act of reference.

Any act of reference must transcend a purely causal nexus. If I am physically constrained to utter the word 'cat' each time I happen to encounter one, I am not thereby engaged in an act of reference, although a naive observer might be led to interpret this purely physical event as such.

Is this too easy? Have I just disproved artificial intelligence? Have billions of dollars been wasted on AI just because the computer scientists were unaware of the distinction between act and process? The proponents of 'Strong' AI are well aware of this *de facto* distinction and they take it as their primary objective to overcome it by building a robot with a mind.

We have come full circle. The true believers in science are at once the deconstructors and the would-be reconstructors of the mind. If there is to be a paradigm shift of the sort we have discussed, then this group is the primary opposition in any future public discussion. Until then they may serve as straw man.

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6/1/02

Hanging by a Thread

It would seem that our notion of the Best Possible World is hanging by a very insubstantial thread.

Give me one irreducible entity and I will logically 'construct' for you a world, and not just any world, but the best of all possible worlds.

Given the existence of just one immaterial object, immaterialism is the logical consequence. If this fact speaks more to the fragility of materialism than it does to the robustness of immaterialism, well, so be it. It will suffice for our purpose which has to do with what used to be called salvation.

I am equating materiality with atomicity, or with physicality. Physics would hardly be physics if it did not have a very restricted and exclusive ontology. The existence of its objects is to be determined purely by means of physical experiments.

Am I going to show you an immaterial object? No. One can only present indirect evidence. But please note that the same is true for material objects. Just showing you a chair is not showing you a material object. Among other things, I would first have to prove that you are not dreaming, and the fact is that no one really even knows how to do that.

[note added 6/14] [Our perception of a chair is a bundle of decidedly immaterial universal qualities.]

I can show you words and numbers. I can show you, by way of the Internet, that virtually everyone who has explored words and numbers agrees that they are irreducible in all but the most trivial of senses.

Why then is not every philosopher an avowed immaterialist? If they were, they would have already constructed this web site, and the rest would have been history. Someone has to be the first in modern history to demand a coherent reality [and get a hearing]. This necessarily entails cosmology, and philosophers, since at least the time of Darwin, are expected to leave cosmology to the scientists. Any trespass on that territory is not taken lightly.

The idea of a coherent cosmos has simply fallen through the political and logistic cracks of academia. That is until the Internet has come along to drastically alter the logistics of presenting and communicating new ideas. Am I holding my breath for the world to beat a path to this web site? As long as that possibility exists, there will be ample motivation for more than a few of us to be in this business. A dozen people knowing the truth and using the Internet can easily take this world away from the materialists: like taking candy from a baby.

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5/30/02

Immaterialism

Immaterialism is the intellectual and psychological challenge that stands between us and complete understanding.

Down thru the ages, immaterialism and idealism have always been prevalent in philosophy and religion. That is true today. Even in modern philosophy, they continue to bubble up in various guises from just beneath the surface.

The successes of science have managed to keep a heavy lid on idealist speculation, especially in the last century. Postmodernism has raised the lid for metaphysical discourse amongst the intelligentsia, but this tolerance emphatically does not extend to questions concerning God and Cosmos.

The inhibitions and prohibitions on cosmological speculation are both intellectual and political. For the last three centuries, in case you missed it, there has been at least a cold war between religion and science. Just in the last two decades, it has become tolerable, if not quite respectable, for an academic to speculate about metaphysics as long as the God question is kept firmly in check. Anything more would be to provide an academic arena for the feared and reviled Creationists, for instance, and would seem too much like a unilateral disarmament after all these centuries of struggle. The mood is to just let the 'Cretans' find their own soap boxes. The emotional heat of battle is certainly not conducive to either side calmly considering the alternatives. Evidently that is our job.

On the intellectual side, Darwin and the Big Bang present a formidable obstacle to alternative cosmologies. Immaterialism is the only way to meet this obstacle without making it a direct confrontation on the materialists' own territory. We should wonder why the theists cannot find their way to the high road of idealism. Again, history provides a partial answer. Theists have grown much too comfortable with duality, and particularly with the duality of body and soul. Immaterialism carries the strong odor of pantheism and mysticism. They would much rather continue with the familiar skirmishes, than have to take on a whole new battlefield. Never underestimate the power of habit, especially in matters of the mind. None of us is immune to habit, but some of us feel more strongly the fascination of the uncharted.

Now you ought to have a better idea of from whence we come as we launch into these uncharted waters.

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7/4/02

Immaterialism (pt. 2)

Ever since I first speculated on such matters, I liked to think of myself as a transcendental pantheist, with a definite attraction to the saga of Jesus. It was only rather late in the game that I had to conclude there must be more than an aesthetic connection.

Transcendentalism remained but poetry to the prose of my earnest engagement with physics. But physics never yielded to my need for a true depth of understanding of the world. A random encounter with the notion of the Anthropic principle reawakened my desire for wholeness. For almost five years I struggled to find wholeness within a **quantum dualism** of mind and matter. But that slim thread or loophole never seemed sufficiently robust to explain all that needed explaining. Even quantum dualism was still verging on the incoherence of Cartesianism.

Once one has opened the door to the possibility of mind on a cosmic scale, all the qualities are drained out of matter, and one is left with the purely mathematical abstractions of physics. The only hurdle to cosmic coherence was the obvious stratagem of subsuming those abstractions to the mental realm. It was still a big leap, and there were more than a few 'sleepless nights'. I continued to be haunted by dinosaurs among other things. Barney may have saved me. Yes, almost.

I realized that my leap from science to immaterialism was a luxury that my fellow scientists could ill-afford. I never seriously considered it to be an intellectual possibility until the advent of the Internet. But by that time I was already well launched into the Aquarium stratagem, which lasted nearly ten years. Now here I am praying to Google for the deliverance of this story.

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Explaining Science (part 2)

We can get at least some feeling for how space, time and history may be fashioned in a continuous manner out of an otherwise merely latent and otherwise chaotic cosmic potency. A virtual intelligence is always present, striving for self-realization. The Metanarrative congeals out of an experiential background foam, mainly in a teleological manner.

The cosmic organizing principle is always redistributing itself throughout an expanding network of microcosmic nodes, namely us creatures. These would also be similar to Leibniz' monads. To facilitate the redistribution of potency, it is natural to equip at least some of the monads with gonads. But more generally we are looking for there to be an arena with some sort of game plan to support the overarching History. The background game is necessarily metabolic in nature.

Why metabolism? It is impossible to imagine a natural ecology being based on anything else. Any other networking or relational schema would have a top-down organizing principle. Granted that reality is ultimately organized in a top-down fashion, there would be no dynamical independence from God without a seemingly independent and parallel system. I am not talking about an ontological dualism, merely a dynamical dualism.

This is the most important single point to grasp in order to justify the transition from materialism to immaterialism. I will continue to harp upon the cosmic necessity of this dynamical dualism. The upshot of which is that there are two logically necessary pillars of reality: God and Atom, truly the dynamic duo. Until you fully grasp this logic you will be justifiably dubious of any other effort on my part to rationalize or deconstruct science. Please note that my emphasis on this duality should in no way suggest an ontic parity between God and atoms. Any such parity would immediately dissolve into an incoherent Cartesian dichotomy.

With the background of the eternal cosmic potency, the primary problem of creation is the drawing of distinctions. In order to keep everything from happening together and at once, there will be a spatial manifold. Given any such manifold, any creative logistic will require the concept of the atom. It was no accident that the concept of the atom emerged in philosophy long before the concept of science.

In order for a dream to exist it must persist. In order to persist it must cohere both meaningfully and logically. Any surviving dream of the world, any metanarrative will by necessity have the atom as one of its logical foci. All of science is then a straightforward elaboration of that basic logic. Of course, we will be revisiting this point frequently.

Our dream Atom is nothing absolute. It cannot be a Newtonian atom. It will, like everything else in our dream, have a purely relational existence. It will, like Leibniz' monads, be microcosmic. It may not have gonads, but it will have 'hair'. That microcosmic 'hair' is what quantum physics is trying to describe. The metaphysical panic engendered amongst the materialists by the quantum is very understandable. They are seeing over the edge of their playpen into our upside-down and inside-out dream world. Yes, I would panic too, if I were them.

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5/23/02

Dream Atom

There is a natural tendency to want to laugh at the very idea of a dream Atom. Indulge!

After this bit of indulgence, however, one has to wonder about the true nature of the Atom. Is the scientific Atom really so much different from our proposed dream Atom?

In each case we are dealing primarily with a conceptual or metaphorical atom. In the case of science, the atom, or, actually, the elementary particle is merely the place holder for a, nowadays, mind boggling mathematical superstructure in an at least eleven dimensional abstract space.

Just on the face of it, 'mathematical physics' is an oxymoron. There is nothing even slightly physical about mathematics. What we so quaintly used to think of as the physical has been turned into a mathematical wonderland, full of strange beasts, up to and including the notorious (at least to mathematical physicists) Monster group, q.v.

Where does the Monster group, which has more elements than Jupiter has atoms, reside, other than in the minds of mathematicians? If it is as objective and as physically significant as it seems, it must also reside in a kind of mental or Platonic ether. Both the Quantum and the Math are pushing physics toward seeming more like a mental abstraction. The closer you look at the Atom, the further does its tangibility recede into these mists.

It seems that the immaterialists are being aided and abetted in these latter days of materialism by the likes of the theoretical physicists. Perhaps the world did spring directly from the quantum potency prior to the Big Bang. Or it may as well have sprung right from the head of Zeus or some mathematician God. Now if God is as lazy as I sometimes suspect, she would not have to have worked out all this physics by herself. She could simply have recruited our erstwhile mathematicians to work it out in teleological fashion. We had better keep them on the payroll, because they are helping to design the world. Getting rid of them would be as problematic as going back in a time machine and killing one's own grandmother.

If our atoms had emerged accidentally and not been designed in such a teleological fashion by our mathematical physicists, they would never have given rise to us quantum observers to help reify their existence. This is what relational existence is all about. You scratch my back, and I scratch yours.

Because each atom implements the entire realm of mathematics, they are indeed the microcosmic cornerstones of our reality. All of the prerequisites of our consciousness are thus ensured by their very manner of design. The dream Atom is God's primary bootstrapping tool. Very clever of Her.

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5/25/02

The Relational Self

To exist is to relate, lest we forget. Those five words need to be taken with the previously mentioned six, concerning coherence, as the basis of reality. There is no escaping the resulting personalism. Somehow the pantheists miss the nodal structure of the world. But it is not nodes all the way down.

No, no, no. There is the even more fundamental dialectical dynamic, alluded to earlier. There is Buber's I & Thou dynamic. There is also God & Atom/Adam. And how do we characterize this ultimate relational, personal dynamic? How else but as love? Imagine the poor bloke who first comprehended that!

This is the only coherent alternative to atoms swerving in the dark. If the postmodernists ever tire of incoherence, watch out! The sky will soon be falling, like on the church of the nativity, or did that just happen? Did you see that apocalypse? Who, me? Was that 11:11 or TX11? Do we care?

Coherence is the substance. The self is the glue ball, and love is the glue. Have you got a better idea? Is this insufficiently precise to predict the tides? Maybe, but if the tide don't float your boat, the eschaton surely will. Not a threat, just a promise.

As in the monadology, every node is a microcosmic hologram. The cosmos is the holograph. The preordained harmony is the agape betwixt the Alpha and Omega as produced in the X-event, not far from the above mentioned church.

What more can I say? What more is there to say? Why don't we let it be? When will we let it be? We will let it be on Internet time.

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7/1/02

Relations

My metaphysics is relational, as any idealist metaphysics should be. But how does one know that relations are real and not just figments of the mind?

My best answer is that relations have as much rationale to exist as anything else, and probably more. The only thing counting against them is their intangibility in the regard of the materialists.

If numbers can exist then certainly relations can. Where would physics be without its mathematical superstructure? What would it be without its virtual interactions, and what are those if not relational?

Is the past real? If it is, it is only in relation to some actual present.

Very few are the materialists or physicalists who would wish to deny causality, as David Hume famously did in the eighteenth century. Yet what is causality if it is not relational? True that causes are generally taken to be physical, but they do not consist of particles or fields per se, but rather a particular relation between different sets of circumstances or events. The collision of an asteroid with the earth caused the dinosaurs to become extinct, within the sub-narrative of naturalism. The two events are thusly related, and so they both become part of a larger causal/relational system.

If science is teaching us anything about the world it is the almost unlimited functional intricacy and interdependency of its parts, particularly as studied in the life sciences. Ecological science is specifically devoted to studying such relational systems. You can remove an entity from its ecological niche, but your understanding of it will be severely impoverished without understanding its relational context.

Come to think of it, there is no such thing as an isolated fact. Facts come in open collections. There is always the possibility that some new fact will totally change our understanding of all the others. A set of words can be put together as gibberish, or as the Gettysburg Address.

The isolated object, fact or word mean virtually nothing without regard to its relations. Put more strongly, unitary existence is virtually inconceivable.

In such manner does our increasing knowledge of the world logically confront us with a relational metaphysic. The singular and necessary existence of the Best Possible World is only at a slight remove from these considerations.

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7/2/02

Relatedness

If existence is based on relatedness, then it is a matter of degree. The degree of existence, however, is not something that can be directly observed. The Washington Monument exerts no more gravitation than its equivalent mass at the center of the earth. A rock on the surface of Mars is apparently just as solid as the one in your back yard.

Obviously the world would not work if solidity were a function of relatedness. Among other things, the earth would collapse, which could be most embarrassing. Physics works because it is so totally insinuated into our lives. And it is so insinuated just because it does its work. Is this circular? You bet'chya'. Creation is definitely a very participatory, bootstrap process.

As long as astronomers are able to keep pushing the telescopic limits, they will not run into any cosmic or logical brick walls. The sky will not literally fall on their heads. However, they will gradually come to appreciate that the starry heavens function as a logically necessary backdrop to our earthly pageant. A backdrop whose artistic potential is being increasingly realized! Is this being anthropocentric? Of course! More accurately it is being philocentric, if I may drop another *bon mot*.

Existence implies relatedness. Relatedness implies coherence, or comprehensibility. These invoke the operation of a principle of sufficient reason. In like manner, the PSR implies the BPW hypothesis as Gottfried was able to deduce several centuries ago. Trust me, Leibniz was no dummy. If he were alive today, I would be standing on line to polish his shoes. Thanks to the Darwinian Distraction, we can put away the polish, but not the bohunks, please.

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7/3/02

Coherence

From the perspective of materialism the most mysterious thing about the world is its comprehensibility. Darwinism and complexity theory are among the explanations offered.

Inherent in matter, we are told, is the ability to self-organize. What is the source of this ability, we might wonder? The only available (non) answer is that if this were not the case we would not be here to wonder. But can the materialists expect us not to keep wondering, nonetheless?

There is only one other possible explanation. Matter is not the basis of existence. Materialism is incorrect in its fundamental premise.

Although materialists no longer rule the intellectual roost, they maintain the wherewithal to ensure that postmodernism remains anti-foundationalist. If there is a source of order in the world, it remains well hidden, by all objective standards.

If matter is not basic, then what is? The basis for existence is the process of relating.

The best understood example of a purely relational system is mathematics. And does math not epitomize insubstantiality? Yes, except for the fact that mathematics appears to be the foundation for physics. It is the modern mathematization of physics in particular that most often prompts the remarks about the mysterious understandability of the world.

So, where's the beef? Where's the substance, if it is not in the matter? The substance is in the coherence. This is the whole story of this website in six words. Coherence is what holds the world together, and what makes it go around. It is what drives the story of history.

Coherence exists only in relation to a subjective pole. The coherence of the world exists in relation to an absolute subjective singularity. That is the only logical alternative to the fundamental incoherence of materialism. Logically there can only be a unique singularity, of which we creatures are the multiple reflections. The physical atom is another reflection thereof.

The atoms, while they are current, provide a centrifugal balance to the centripetal subject. They do this under the aegis of the **Monster group**, which is the locus of the mathematical coherence of the physical phenomena, and is the shadow of the subjective pole. In the eschaton, the centrifugal force is overcome.

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6/24/02

The Level Playing Field

It's what you know, not who you know, at least for the time being.

The natural relationality of the world would tend toward a claustrophobic situation, were positive steps not taken.

Once we appreciate the truly relational nature of reality, it will take some additional doing just to postpone our immediate implosion back into a virtual white hole of divinity. The world would just be one big eschaton, with everything happening all together. The act of creation is the act of drawing out history by separating the Alpha from the Omega. And so we arrive at our spherical orb with cycles of time. Knowing God and having a buck seventy-five will get you a cup of coffee in Times Square. Yes, it's home on the range, where survival means gathering no moss. Realize that those wide-open spaces are a metaphysical luxury, hardly the absolute gratuity of Newtonian fame. Recall those painstaking megalithic processes of archeo-astronomical interest which constituted our geodesic cornerstone, or Alpha. It is also the *raison d'être* of our fabulous metabolic atomicity.

Any physicist will tell you that space is something awfully contrived. Every attempt at a Grand Unified Theory is an attempt to plumb the secrets of our pre-geometry. But is not peering into the depths of space really just trying to see the back of our own head, or into the mind of God? Our very level Newtonian billiard table was no mean construct. It is the veil of God, and all the King's mathematical physicists can barely penetrate its warp and woof. As the mathematical convolutions of pre-geometry proliferate into membranes and beyond, we begin to see that we are becoming enmeshed in the psychic ur-field of God. It is definitely a slide-rule busting experience.

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6/10/02

The Intangibles

In the modern world, we love to draw distinctions. I don't know the history of this predilection, but it must be ancient and honorable. Now how do we move beyond it?

Well, OK, I do know a few things of distinction. Descartes was its modern master; his mind-matter distinction being the mother of all distinctions. Ever since Rene, there have been conscientious objectors to this never-ending process of analysis. Holism is a cottage industry nowadays, but it continues to be an uphill battle. Panpsychism is the most frequently raised alternative to this Cartesian pananalytic compulsion. The modern basis of panpsychism is to be found in John Wheeler's remark that no phenomenon is real unless it is observed. His remark gives voice to the quantum measurement problem.

It should be noted that to distinguish is to abstract, and abstractions are first among intangibles. If abstractions are unreal then so is everything else that you can put your finger on, because the very idea of putting one's finger on something is just another, well, idea. Tangibility is a concept. There would be no tangibles if there were no concepts, so there is a vicious circularity or logical regress at the bottom of this and every other distinction that has ever been made. And what do we make of that? Merely another indication of the flimsy flim-flam that passes as modernism.

Consider thirst. Is thirst tangible? Is it causal? If not, then what causes one to crawl a mile across the burning sands to an oasis? Hydro-depletion? Folk psychology meets neuroscience in the middle of the desert. The neuroscientist supposes thirst to be a mere concept, something to be eliminated from any scientific inventory of the world. But what, pray tell, is science if not a humongous pile of concepts?

Thirst is not locatable in space. It is not extended. But neither is an electron, nor is a synaptic event locatable, other than by gross generalization, or, should we say, by abstraction. And what is space if it is not the mother of abstraction? Space had not the slightest pretense to physicality until Einstein attempted a (re?)habilitation of it in his theory of General Relativity. Imagine that! The only recourse that space has to tangibility is totally dependent upon the notions of Riemannian topology.

Clearly the game of analysis is logically and physically bankrupt. And does anyone dispute this? No one that I can find on the Internet is disputing this. The analysts keep on analyzing merely because they don't know what else to do. There is a viable analytic establishment. There is no holistic establishment.

I take that back. There are holistic establishments. They are called religions. It was their ligaments that used to hold the world together, until Rene hit the scene. With postmodernism, we are collectively marking time before the establishment of some new set of ligaments. Only then could a spiritual body take shape. Are the analysts sore afraid? Anyone who does not fear God is whistling in the dark. The mother of all gods is sitting in the wings.

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8/4/02

Teleology

How did I manage to avoid teleology for this long? Just a minor pedagogical oversight.

What is thirst if it is not teleological? Biologists have eliminated vitalism if they can eliminate thirst. I'm not really thirsty, it's just that my molecules are screaming about their hydro-deficiency, as a result of which my muscles act to decrease my hydro-abstentia. Fair enough? Like all is fair in love and war? The only way I know how to eliminate thirst is to provide water. This is especially true with regard to the spirit.

If abstractions are causal, they act as final causes. Consider numbers. Are number causal? Ask a mathematical physicist. Numbers participate in every causal process upon which she may place her slide-rule. The physical sciences are not science if they are not quantitative.

Causality does not function outside the framework of events. Events cannot exist outside of a functional, i.e. teleological, matrix. And, by the way, when was the last time you saw a quantitative event?

Aristotle realized that the cosmos must be pan-tellic. Why else would we or could we get up in the morning?

Ah, but universals are mere family resemblances. Does this explain a Peacock's tail? Would not the Mr. Peacocks be the laughing stock of evolution were it not for all those potential Mrs. Peacocks? What do the Peacocks know of universals? Perhaps nothing more than Marilyn Monroe. But if Marilyn is not an exemplar universal then who is? Is Marilyn a family resemblance? Well, if truth be known, She does not particularly resemble anyone in my family, but maybe we should ask 'Jumping' Joe.

[Later: Is 'electron' a family resemblance? How do we account for the fact that electrons don't merely resemble each other, but are numerically, physically identical? The lowly electron is the ultimate exemplar of an absolute universality. It only requires a few years of mathematical physics to understand why electrons must obey fermi statistics and thus ensure the stability of material objects. Without this underlying mathematical universality there would exist nothing that could be called matter. And yet we are daily confronted with the spectacle of otherwise intelligent humans touting the unreality of universals. What sort of a joke is this?]

My job is not to defeat analysis. It is to motivate those who will. When I mention Marilyn, it is only in the time honored tradition of the bait and switch, and if sex is not the mother of baiting and switching then who is?

What is the purpose of life if not to discover and/or invent the universal Telos. The problem with the Telos is that it is not a bait and switch. It is the Mother of all mothers. It is not a game. It is Finality.

Well, our little teapot of water is heating up. When will we decide to jump out? When will we decide to stop playing games?

[Later....]

The astronomers look through their telescopes and cannot see God. The biologists look through their microscopes and cannot see Life. Perhaps we need a new Spectacle, or perhaps we just need to stop and think, for a change.

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8/4/02

History & Nature

Within the monism of immaterialism there is a duality between history and nature. History is the foreground, nature is the background. Nature exists as a sub-narrative to the Metanarrative that is our history from Genesis to the Eschaton. That latter span is the extent of real or linear time. That span is significantly less than the mythical cycle of the equinoxes.

The primary story line of the Metanarrative is our long march into materialism. This is an unnatural move away from the cosmic spirit. It is our nearly completed separation from God. By our own efforts we have stretched the spiritual spring out too its maximum extension. In the Millennium we are able to simply coast back home, as it were.

The very unnatural stretching of the spirit is made possible by Nature. Nature exists in two virtual dimensions of nearly unlimited space and time, which complement the relatively real and more modest dimensions of our earthly sojourn. Nature comes with its own coherent sub-narrative that is our scientific cosmology. Nature is the frame on which history is stretched.

The nearly complete harmony of History and Nature comes about through their shared Telos and as part of the Alpha/Omega bootstrap. This includes the scientists who diligently and naively weave the illusory depths of space and time out of the depths of their own spirit, and also with their wielding of spades and grinding of lenses. Thus is God spared the Easter Bunny role of planting fossils, etc. It's not that she is lazy, she rather goes along with that flow of 'male' inquisitiveness. Will the scientists be aggrieved to learn that they were 'tricked' into feathering their own nests? I think they'll get over it, mainly because their hard won talents will not be peripheral to our encounter with the eschaton. They'll just have to learn how to turn their telescopes around. It's part of that little gestalt switcheroo.

Creation is not a trick, so there was no need for a cover-up. The Alpha/Omega loop is complete cycle. The supporting spokes of which exist in our unconscious dream work, and other interdimensional channels. We don't have to understand every last detail of creation in order to navigate the eschaton, which is our first order of business.

God has been concealed mainly by our own attention to detail. This is not wrong. It is nearly the whole plot. We have the whole Millennium now to put everything back in order. The role of the revealer is correspondingly easy. It's just to turn a little valve to begin to reverse the flow of spirit. This is what the intellect is for.

The continuity of the world is maintained automatically in a relational metaphysics. The work of the scientists is involved in the pushing of the necessary continuity to its logical, atomistic limits. Our approach to comprehending the logical completeness of the infrastructure of nature is a portent and aperitif of the ensuing spiritual completion.

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7/7/02

Introduction to God

Wouldn't it be nice if none were needed.... introduction, that is!

But this is not your father's God, and probably not even your mother's. My father was an atheist, but this would probably not have been the God that he did not believe in. But we'll have to ask him sometime.

This God is bound neither by stricture nor scripture. It was not just by an oversight that Jesus did not have a stenographer. Jesus is the word made flesh, and that is not the Bible. All you legalistic, literalistic Pharisees out there, listen up. I may not feel disposed to repeat this. If you don't catch the spirit of what I say, you have caught nothing but hot air. You are not a computer to be programmed. Your only program is to become one with God. You will come to know God in the biblical sense, not in the literal sense. That is our eschaton, our rapture.

So whose God is this, anyway? I'm afraid I'm not enough of a scholar to provide you with a list of historical precedents, but I'm sure they're out there. My job is not to be original, it's just to be in the right place at the right time. [7/6 -- Oh, and also to keep my ear to the ground, I'm just not sure what ground....]

Clearly there is a healthy dose of pantheism and panentheism (q.v.). This goes with the immaterialist territory. You dualists will just have to lump it. But there is a much bigger dose of coherence. The coherence of God is not unlike the coherence of our own selves, there is just a lot more of it, a lot more than the sum of ours.

Neither is God a thing. God is a part of the living dialectic of love, or cosmic agape. God is the eternal cosmic potency of love. There is no other potency that is not totally dependent on this singularity. You and I have no existence outside of the ambience of that light.

One could go on. I have and will, but I trust you catch the drift.

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7/5/02

Introduction to God (part 2)

Let us recall some of the previous metaphysical arguments, particularly the [Antipodal](#) ones. There and elsewhere a case is gradually being assembled: once the intellectual fortress of materialism is breached, it is a very slippery slope from there to a radically different worldview. Once we have established the reality of any one conceivable immaterial entity, the entire bulwark of materialism is vulnerable to being subverted, of actually being sublimated, by this other nascent, immaterial realm. That is according to the inherently unstable nature of the mind-matter duality. We, oh so knowledgeable moderns, are just living in a house of cards. There is a fundamental incoherence to that world of nothing but atoms swerving in the dark. A mustard seed of coherence, immaterial though it may be, threatens to turn that wasteland into a mustard jungle, or perhaps even into the Best Possible World.

In thousands of years, under the intense scrutiny of the best minds in the world, we have been unable to conceive of a logical link between matter and mind. It is almost the case of the immovable object and the irresistible force. One of these two notions has got to give. The mounting conundrums of quantum physics are surely pointing the finger at matter. Once we loosen our death grip on our absolutist conception of matter, we will have a difficult time imagining how we ever managed to fall under the thrall of materialism in the first place.

If there is an immaterial realm, relationalism will be its foundation. In contrast with atoms, we no longer have the convenient receptacle of space for storage and configuration. The closest equivalent is the mind, and we can hardly conceive of a mind that is unaccompanied by a perceiving agent, or simply a self. The self is the relational nexus or matrix of mind.

In the biological realm, the relational foci are the cell and organism. Certain primitive organisms of the fungal class have phases of cellular dispersal. The common underlying theme of mystical experience is that our ordinary individual minds are but the dispersal phase of a cosmic mind that may be experienced in those mystical states. And, again, even from a strictly biological perspective, are our own selves not the constructs of the neuronal colonies that constitute the human brain? Given any sort of mental realm, it would be more than a bit odd if our individuated selves represented the limit of its organizational capacity.

If there is any reality to the self, and what could be more real to us than our own selves, it would be difficult to conceive of a prohibition on the existence of a mental matrix that included a supra-self.

Given the logical polarities of atom and cosmic self, we cannot automatically assign a metaphysical priority to the atom. Indeed, does not the weight of reason push the logical priority in the other direction?

It is only by an almost incomprehensible fluke of intellectual history that we have come now to the threshold of this stark and dramatic choice of cosmic gestalts. I doubt that I am the only one who is being drawn by the portents and prospect of this drama. The rest of history already pales by comparison. Are we not already feeling the organizational force of the matrix of the supra-self?

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7/12/02

Beyond Naturalism?

The question to be put to our erstwhile naturalists is where does nature end and the supernatural begin? Why are they not being spooked by these immaterial, emergent entities?

The response is limited. They may side with Aristotle, contra Plato, and declare these emergent forms to be inseparable from their material substrate. They may also cite the comparable and notorious spookiness of quantum 'mechanics' and exclaim, '*c'est la physics*.' What more can an underpaid, secular philosopher be expected to say or do?

But you and I must keep on trucking, or maybe it's just me, anymore.

With all these emergent properties shifting about, why not imagine an emergent intelligence beyond our own individual emergent selves? Now we're getting down to the nitty and the gritty.

If my intelligence is more than the sum of my atoms' intelligences (and what is the IQ of a carbon atom?), then why not suppose there is something more than the sum of all our individual intelligences? Fine, but then do I have to turn my collar around? No, but it may be advisable to fasten one's seat belt.

If there is nothing to prevent the emergence of a global intelligence, then it is just as likely to happen as not. But when, and where is the evidence? Who knows? But it might be foolhardy to ignore the possibility that the emerging Internet is more than an accidental concomitant of it.

But why must we limit our horizons just to the Earth? Almost by definition, these emergent entities are non-local, rather like their quantum mechanical cousins. If there can be a global intelligence then why not a cosmic intelligence, with all the appropriate interplanetary linkages? And so we have an evolving cosmic intelligence that is more or less accessible to all of us. But are not most scientists well into supposing that ours is not the only universe? Other universes that exist well outside of our own parochial space-time manifold would surely be wanting to belly up to this same table.

Are you beginning to see why the secular philosophers have already jumped through virtually every hoop in order to avoid having to own up to even one actually emerging entity? Do you really suppose they are anxious to give up their ivory towers for the wooden sandals of the novitiate?

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5/18/02

Rationalism

There are those who would equate modernism with rationalism, and so in advocating any sort of alternative to modernism, rationality and reason are given a correspondingly low priority.

Part of the rationale for this irrationality is the scientific view that mind is an accident of nature and it is what sets humans apart from nature. In order to get along in the world we must de-emphasize that which sets us apart from it. The way to survive is to go back to nature and/or back to our various traditions. Deep ecology, fundamentalism and postmodernism are the disparate responses.

Historically, rationalism has been based in theism. If reasoning is more than an accident of nature, then it must be based on the existence of a cosmic intelligence. In practice, however, the religious establishments have never been comfortable with the political possibility of free thought. Better to emphasize the authoritarian side of theism in prophecy and revelation, than open the gates to mass enlightenment or God knows what!

The printing press did open the doors of the intellect to the masses, nonetheless. But just in the nick of time, along came science to provide a tremendous outlet for a sustained but restricted intellectual endeavor. The standoff between religion and science was a way for the various authorities to keep the mass mind safely divided. The ultimately abortive outburst of dialectical materialism was the exception that proved the rule.

Now with the advent of the Internet, will the authorities find another stratagem to keep human reason in check? In the real-time global cacophony of the Internet, if there is a cosmic rationale, someone is bound to stumble upon it, and it is liable to make waves that no filter can stop. I guess we'll just have to stay tuned.

If there is a cosmic mind hiding somewhere behind nature and physics, the human mind will eventually reconnect with it, come hell or high water. With all the means now at our disposal, can we still believe that the time of concealment is not drawing to a close?

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7/4/02

Rational Theism

When I went to China in 1980, this was the title of my talk to the Guongdong (Canton) branch of the Society for the Study of Dialectical Materialism. This was before my conversion to immaterialism and eschatology, yet it was a sufficient departure from their party line to warrant a 50% absence from the dinner afterwards. I would like to think there were no more serious repercussions for the hospitality of the elderly sponsor or for his family.

Nonetheless, rational theism remains the hard core of my worldview. If the eschaton is a necessary part of the Metanarrative, then who are we to demand otherwise. The eschaton should be hunky dory as long as it does not occur on the watch of any given politician. It would seem that every story naturally has an ending except your story and my story. We live happily ever after. And so we will, but not quite in the same bodies or mind sets, and there will be some drama between here and eternity. 'Ts'alright? 'Ts'alright'.

The worst that any self-respecting God could be is supra-rational. But the only thing really worthwhile that is generally assumed to be supra-rational is love. Would it not be logical then to equate these two. What a great idea! Imagine the bloke who first figured that out.

People have figured out many ways to try to prove God's existence. But why should the burden be on them. Would it not be much more difficult to prove that it is impossible for God to exist? And if any being were given her choice, would she not want to have some recourse to some such other being.

The next question is how likely are there to exist worlds from which God would be inaccessible, as is sometimes alleged to be the case with ours? Given the existence of a creative force, how fragmented is it likely to be? As a related issue, how much distinction can there be between existence and experience?

As one piece evidence, mathematics could be our exhibit A. If nothing else, the physicists have demonstrated that our reality is saturated with universal principles of mathematics. What is to suppose that accessibility to universal mathematics is not a condition of existence? And what is the evidence against access to universal mind being another, and possibly closely related, condition of existence?

But back to our fragmentation question. Given the existence of any sort of creative, bootstrappable potency, as it appears to be given here, then there would exist a great potential for universal intercourse. If there were any countervailing tendency, it would hardly seem to have that same level of potency or intelligence associated with it. Unless there were a rationale for fragmentation, this would not be the prevailing condition. (see next page [The Ecology of Existence](#))

There is indeed an obvious rationale for a separation between creature and creator during a significant segment of creation. Thus any alienation that we experience is logically rather more likely to be due to some such deliberation than to mere happenstance. At the very least, it is not obvious that the burden of demonstration should be entirely on the side of those who choose to purvey coherence.

It should be clear that we are already most of the way back to our original concept of BPW. All paths of coherence and rationality lead back to this fundamental telos. And what other paths might there be besides beauty and truth? And to what other conceivable destination might they lead?

The best we can continue to do is thoroughly explore every such path, to the limits of our reasoning. What else might be more timely?

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6/9/02

The Ecology of Existence

From the evidence of physics, mathematics and psychology, among other disciplines, we have a strong case against the possibility of isolated or absolute existence. Certainly, everywhere in the world of objects and abstractions, we witness the interdependence of systems within systems.

There is no warrant to suppose that a space-time manifold could exist independent of the possibility of measurement. Nor is there any warrant for the existence of a quantum system without similar possibilities. This puts a substantial, but indefinable, lower limit on the minimum complexity of any self-existing system.

It also remarkable that the lawfulness of all of physics is very close to being captured in a single coherent and overarching set of mathematical principles. This is the much sought after Grand Unified Theory, or Theory of Everything. Any arbitrary truncation of this set would appear radically incomplete or even incoherent.

Finally with physics we also confront the Anthropic Principle, according to which life is by no means an arbitrary appendage to an otherwise lifeless world. The necessary conditions for the existence of complex life forms put severe constraints on every aspect of the laws and boundary conditions of physics.

In the case of mathematics, we cannot pick or choose what numbers or structures might exist. It is an all or nothing proposition. Mathematics has its own internal logic of consistency and all that we can do is continue to fill in the gaps in our knowledge of it. The more we learn, the more remarkable are the subtle, surprising and convoluted interconnections of what we had once thought were quite separate and distinct branches of mathematics.

In linguistics there is no hierarchy in the completeness of languages. The base structure of any language is readily amenable to the expression of the most abstract ideas of any other language, as can be readily observed in the world. Within each language there is a holistic system of meaning. We cannot understand the meaning of one word without, potentially at least, understanding the meaning of every other word. The fact that this principle of holism causes severe problems for any mechanistic account of language skill is well understood.

The history of science is a steady progression in our appreciation of the complexity and interdependence of all existence. No upper limits for interdependency are foreseeable.

It has often been noted that the most incomprehensible thing about the world is its relative degree of comprehensibility, even at this stage of our ignorance. There is obviously a kind of holographic principle underlying broad swaths of our reality. To understand and appreciate the flower in the crannied wall, we have to comprehend even the starry heavens. Every part of the holographic world serves as a microcosmic window on the whole.

It is against this amazing background of even the most 'ordinary' aspects of our world that one can begin to appreciate the meaning and context of rational theism. Creation is not a cacophony. Its principle of organization is equally eluding and alluring. We are given no choice but to persevere.

Given the apparent holographic, relational, bootstrapped nature of all existence, it would be incomprehensible that any part of creation or existence could be isolated from the creator, unless there were a rationale for maintaining a relatively superficial appearance of such, and this may be the case in our world as discussed above.

Furthermore, under these same very general conditions for existence, any spontaneous creative process

could be co-opted by God at an early stage of development. In fact, it would probably be impossible for any such event to simply be ignored. Existence and creation cannot be fragmented. Any metaphysical system which neglects these most basic logical imperatives of existence is simply not conforming to the exigencies of reality.

It is its departure from these norms that has led science into many very distorted frames of reference.

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6/10/02

Pantheism

Pantheism has served as a bit of a strawperson in these pages, but I think it is big enough to be able to take it. It takes a lickin' and keeps on tickin'. The worst that can be said of the pantheists is that they don't make very good scientists. And how bad is that? I was a transcendental pantheist, and not too bad a scientist at an early age. Now I'm a theist and a much worse scientist, so there you go. Did anyone say that I could be disarming? I'm a disarmamentarian ('disarmament Arian'!? I don't think so, but thanks for the thought, Bill!) .

Let's face it, those pantheists are not real strong on rationalism, nor on the Metanarrative. They are the darlings of the postmodernists because they can be soooo pluralistic. They are a necessary antidote to the fundamentalist excesses inherent in theism. And similarly they have withstood the materialism that necessarily inhered to the incarnation. The Atom/Adam cut no ice with them. And when it comes to the second coming, won't the last be the first?

And remember there is no substance. Love is just the vacuum energy of the Sunyata, the great void. There is no-self relative to the dissolution of the vacuum energy that is the cosmic agape of the omega. Christians have trouble grasping these intangibles, bless their hearts. And who doesn't?

The Alpha is a bit more of a problem for pantheism. The megalithic Angkor sailed right by them. If one lives in Giza, it is more difficult to ignore these omphala. But aren't the pantheists supposed to be navel gazers? Maybe in the next life.

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7/1/02

How Many Buddhas?

I recollect one tradition where there are ten Buddhas, or Buddha-like gods. These gods do cooperate in the maintenance of the cosmic cycles. In a relational world, however, there would be no separate Buddhas. They would not just wander in off the street and then decide to make a world together.

From our creaturely perspective, our greatest problem seems to be how to draw people together. The creator, however, is presented with just the reverse problem: how to draw distinctions. The natural, relaxed state of a relational world is rather like that of a compressed glue-ball, or would it be a black/white hole? Actually, this might be kind of like nirvana. It would be both everything and nothing, all the oppositions would naturally tend to cancel out. Why not just leave well enough alone? I am sure there are days when Buddha wonders about this herself.

How many glue-balls? Let's call on another master: Leibniz: One. Next question? Didn't someone say that black-holes (white-wholes?) have no hair? They are indistinguishable, one from the other. And so, according to Leibniz, all indiscernibles are necessarily identical. This could also be Hegel's Absolute, the beginning and end of all disparate existence. Unless you embed these absolutes in a preexisting spatial manifold, there is absolutely nothing to keep them apart. And let me remind you that beyond and before space and time there are no such manifolds. We are left with the one, ultimate, bootstrapping potency. The Buddhas are the white-whole's hair. In the end it is not so important as to how many Buddhas there are, as long as we recognize that they have no choice but to cooperate in any creative endeavors, because their own existence and derivative potency necessarily depends upon it. They are all just part of the same bootstrapping process.

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5/20/02

Concealment

I am remiss in not having discussed concealment up to this point, at least not that I can recall.

Fortuitously, though, concealment is closely associated with the question of science.

Originally science received considerable impetus by being conceived as the pious effort to read God's book of nature, along with the Bible, of course. But as time passed, there was more passing of the ammunition and rather less of praising God, up to the present. The more pious founding fathers of science could hardly have conceived of our present technocratic society. That God was lost in the shuffle, was hardly an oversight. It seemed that God did not have a prayer in competing with the Juggernaut of science and technology.

Now I am by no means the first to suggest that this usurpation was part of a bigger plan. At some point in our spiritual maturation we would have to be weaned away from the parental God. We had always been accustomed to the teat of mother nature as our special entitlement. Science would open a Pandora's box, with no visible Pandora. As we rushed to embrace the materialist cornucopia, we naturally forgot about Mother. Father remained as remote as ever.

Science was to be the handmaiden of our spiritual adolescence. This has been our rebellion, our golden opportunity to test our individual spirits before having to realign ourselves and comprehend that we are the actual protagonists in this cosmic drama.

This planned adolescence is all in the spirit of the best possible world. Adolescence is an awkward and often painful experience. Ours has been no exception. In a better world, could this have been avoided? I am skeptical. It is no small burden to have to come up with a better idea.

This singular creation was not an experiment. There is a least action principle involved. The teleology of optimality is unavoidable in this alpha/omega bootstrap process. Am I thereby denying the free will of the creator? I am only saying that Her free will has been thoroughly redistributed amongst all of us. The now ending epoch of science played no small part in that most significant of developments. Realize also that God is 'simply' the means by which our alpha selves realize our omega selves. God is our Omega Self in the dimension of eternity. If this strikes a few as bordering on heresy, then we heretics have some very illustrious and spiritual company.

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Concealment (part 2)

Those of you out there struggling now to detach yourselves from intellectual teat of scientific materialism, might be wondering why God had to make her concealment so complete. Is she not being fastidious in her bashfulness to the point of perversity? Not only have all footprints and fingerprints been removed, but her tracks have been covered over with the most remarkable of backdrops or stage settings.

But which is more remarkable: God's ability to fool us our, or our ability to fool ourselves? In the aftermath (afterphysics?) we will, I am sure, see it was the latter. We have simply spent three centuries willfully ignoring our own minds and spirits. This studied ignorance is all the more breathtaking in retrospect. We were so busy tracking dinosaurs and planets, and being blinded by the Sun, that we forgot all about the light of our consciousness that bathes all our reality.

Of course, the image of God going around and planting dinosaur bones like so many Easter eggs, does not facilitate the rational comprehension of the average scientist. The placement of stars and fossils is simply to be found in the fractal depths of the rational, relational Atom. And for the actual rationale for the findings we need look no further than the collective rationality of the finders.

Is this too easy? The true ease of it will not be fully appreciated by any of us until we are fully engaged in the dramatic outworking of the Eschaton. The material Alpha of paleontology, and astronomy, embodied in the almost tangible Atom, will be amply reflected in the spiritual Omega that is our Eschaton. The dinosaurs will live again in some even more substantial fashion than is currently envisioned by Hollywood.

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Revelation

Existence is a process involving a bootstrapped creation. From the background of potency, creation is the drawing and maintaining of distinctions and thereby separation. From an epistemic point of view, separation entails ignorance and concealment. This is the primary source of 'evil' in creation. To offset the fact of concealment, deliberate acts of revelation are entailed.

There are many possibilities for revelation. There appears to be an historical preference for prophecy. Is this for the best? There is a major communication problem. The ability of the prophet to spread the word is severely restricted by technical and political considerations. There are likely to be competing prophets and 'false' prophets. One might wonder that there could not be more efficient and direct means of divine communication.

More efficient methods would have their own drawbacks. Significantly they would be more impersonal and would rob the spiritual community of its evangelical function. Much of the motivation for technical and social innovation would be obviated.

We are left with the necessity that all revelation is local, up until modern times. Geographic and ethnic bias is unavoidable. Is this unfair? In the context of the millennial and universal 'salvation' being urged here, the question of unfairness becomes moot. We are left with just the residual 'accidents' of history.

The present result is that the prophetic tradition is not universal, and it is fragmented into major sub-groups. It is the function of the pre-millennial messianic event to overcome these historical accidents and biases. The timing of this event is likely to be tied to a particular technical deployment. In this case I am looking to the Internet.

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5/29/02

Introducing the Metanarrative

Scientific cosmology is a great story in its own right. I just don't like the ending. I hope that you like this ending a little better, even though it may not be totally original. If it's not the best possible, however, please let me know.

Talk about your self-fulfilling prophecy, that is pretty much the idea here. The Metanarrative was the original blueprint of the cosmos. We are the primary carriers of that blueprint. Our beings and its being are not really distinguishable. Is this predestination? Well, where this comes and we come from, there is no pre- and post-. The Alpha and the Omega are two sides of the coin of that realm. Its like our universe and its super-symmetric, m-brane twin, they may only be separated by a plank's length, and if you don't know how skinny a plank is, you probably don't want to know. But, see, I did learn a couple of things in grad school, both of them, schools that is. Go Terps, go Tigers, go Cards, too!

Up to this point I have been pretty vague about the logistics of the eschaton. Its not that I'm being coy about it, I just haven't sat down to work it out, yet. I guess I'd better get to work on it before I get scooped by the troops. Set that aside for the moment.

Come to think of it, the Alpha part is not in much better shape, either. Oh well, maybe there is still some job security here, after all. What other security do I have?

What you see in the topical and chronological lists are some thoughts on stratagem and messianism. The messianic part is a detail of the larger strategy, one, however, which may be closer to home. Messianism is the lazy person's road to salvation, of the world, that is. The only real question is who that lazy person will be. If you prefer a more difficult path, well, you are welcome to complain to the management. Me, I just keep on trucking.

I'm hoping that we can pretty much work things out on the Internet. If that doesn't work, I don't have a Plan B, unless we revert to the 'Aquarium' mode (q.v. via Google). I can't honestly recommend that at this point.

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7/5/02

Creation?

Can we not and should we not imagine that somewhere out in all that infinity of intelligence at least one creative intelligence finally hits upon a formula for creation. Perhaps some genie figured out how to anthropically engineer a newly emerging universe so as to optimize its physical parameters for life, and, indeed, for other intelligence. This engineering scenario does not have to be performed by a genie, it could just have been a normally cooperating group of advanced civilizations. Or perhaps some other genie simply 'falls asleep' and more or less inadvertently dreams up a whole world, rather like the Buddha under the Bo tree. Or perhaps there is a band of inter-cosmic computer hackers who are particularly adept at the programming of virtual worlds and artificial intelligence.

Here is the point. We have pretty darn good evidence that life is possible. Now if there is not a creator to begin with, the power of creation is almost certain to emerge somewhere and somewhen, and when it does there is a very powerful, unstoppable(?) bootstrap mechanism in place. If life is spontaneously possible, then it seems natural to presume that even more life is deliberately possible.

Unless there is a strict law against creation (and who would enforce it?), then creation is most likely to be the predominant source of all life. That would mean that the average critter is pretty darn likely to actually be a creature, owing its ultimate existence to the more or less deliberate acts of some form of creative intelligence.

Where does that leave us? From whence did we come? Don't we have sufficient evidence to prove that our particular world was a purely accidental occurrence? All I am saying at this point is that with all the potential and actual intelligence that may exist in an infinity of cosmoses, we ought to consider the possibility that we may be more intimately networked into that creative potential than one might want to suppose from the relatively naive point of view that characterizes the mindset of the average materialistic scientist. Just a thought.

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5/19/02

Genesis

These days even among fundamentalist creationists the so called 'young Earthers' are looked upon as being doctrinaire extremists. Perhaps this helps to explain why the handful of us rational immaterialists are so reluctant to follow our own rationale to its logical conclusion which is not at all in harmony with the scientifically correct notion of an old Earth. Anyone, however, who does have the courage of their immaterialist convictions is going to end up right about here. That is the plan, anyway. We will just have to buck up and suck up, and not foul up so we don't have to come back again. We only go around once.

If discretion were the better part of my valor, I might have left this topic alone. The real action in this immaterial cosmos is with the Eschaton. That is the tail that wags this dog. The demand for coherence, however, does not allow me to walk away from the Alpha point of the cosmic equation. Besides this, every engineer knows that a bridge needs two anchor points, and in our case they are the Alpha and the Omega.

Compared to the Eschaton, the Garden of Eden is a literal Sunday school picnic. Where is the Anchor? Where indeed?

In thinking of the duality of the Alpha and Omega, we cannot avoid reflecting on the dynamic duality of God and Atom discussed previously. (I am not the first to have speculated on the Adam--Atom connection.) I would suggest now, however, that this primordial duality is more accurately portrayed as being between God and the mathematical 'Monster' group. This is the duality of the irresistible force and the immovable object. That group seems to have acted as the grain of sand relative to the oyster, we being the resulting best of all possible pearls. Should we then lay awake at night worrying about who created the Monster group? What if there had not been a primordial Monster? Where would that leave us? Anyone who knows the answer deserves the messianic mantle.

We have already noted that the footprint of the Monster is to be found in the depths of the Atom. I will not hesitate long before speculating that the 'monstrous' geometry of the Atom is also reflected in the sacred, sky born geometry of the global megalithic culture. It is as if the starry resonance of those ancient stone monuments were meant precisely, and we do mean precisely, to anchor our geodesics and thereby solidify the Earth from out of our primordial dream-time. Yes, the Alpha Anchor is to be found in Angkor and in Giza.

Can we suppose that the *Hamlet's Mill* of the mythically recorded precession of the Equinoxes is just a cosmic accident, amidst all this geodesic acumen? Do we really suppose that we lost nothing on our long march into materialism?

The actual time span of creation is framed in the stars. A compromise between the biblical six millennia and the Great Cycle's two dozen, leaves a nice round dozen. If anyone can argue for a better time frame for the immaterial Alpha and Omega (does the extra 'sabbatical' Millennium give us then a baker's dozen?) they are welcome to it. Did not 1998 mark the date of orthogonality of the ecliptic and galactic circles?

And for all the Dino-philes out there, well, why not trust in the teleological bootstrap cloning of a still materializing Dino-DNA sequence. This will be alchemy at its best.

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5/30/02

Distinction

I am not the only one to have been intrigued by Spencer-Brown's [Laws of Form](#) appearing in 1969. Basing his entire system on the 'mark of distinction' has also a metaphysical appeal. It calls to mind our attempt to characterize creation as the process of dividing the primordial, singular unity.

The Kabbalah speaks of the Zim-zum, sometimes pictured as a lightning bolt, as the '(self-)contraction' of God to leave a space for creation to manifest. In this shadow ignorance is latent and knowledge becomes manifest.

In Revelation there are the apocalyptic [ten thunders](#) that also play a central role in Joyce's *Finnegans Wake*. The recursion that is doubly implicit in Joyce's title is explicit in the *Laws of Form*. This speaks in part to the duality of the Alpha and Omega that is witnessed within history as the syzygy reenacted at the X-event, sometimes referred to as the (little?) death, or passion of God.

In those thunders, are we not hearing the primordial creative word, or was it the primal scream, of God piercing the cosmic silence. It is the beginning of revelation and concealment. We also hear the Ur-language which may well have arisen out of a primal *Aaaarrgghhhh* of totipotent meaning, the stem cell of language, by degrees of distinction, down to the disquisitions of our analytic philosophers today. Heading into the eschaton, this historical process is reversed and accelerated via the Internet, of course. In place of the original *Aaaarrgghhhh*, we have the final Metanarrative.

All we need now is to understand the connection between the Zim-zum and the Monster group and we will be in business....*Aaaarrgghhhh!!*

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6/26/02

Explaining Science (part 1)

A Just So Story

A major challenge for immaterialism is to rationalize both science and nature. The Darwinists, in attempting to explain 'How the Leopard Got Its Spots', provide a model of explanation that we will be extending to the whole experiential world.

The Darwinists have identified a survival mechanism to explain the taxonomy of the organic world. With immaterialism there is much less distinction between the organic and inorganic, and we replace their survival mechanism with a somewhat similar bootstrap mechanism.

The bootstrap is the cosmos' sky hook. Logically prior to time and 'before' there was a world, there was just Possibility. There was Potency. Then there was self-actualization through various forms of self-posturing. All of this is happening on the experiential level. Materialization is partly the result of circular processes being stretched out so as to become habituated cyclically as the dimension of time emerges. The cosmic potency actualizes itself by building its own relational network of cycles and sub-cycles. There is a zone of alignment of the constant background of virtual chaotic experiential elements or felt meanings that are always holistic in a microcosmic fashion. This process is ongoing in the human subconscious and through dreaming. Out of these elements and this process there 'emerges' the Metanarrative that is world history.

The Metanarrative is constructed with the simultaneous formation of an Alpha and Omega, as one might construct an expandable suspension bridge, not only across a void, but, in this case, within a void. It is no mean engineering feat. Experiential space and time are the flesh for this skeleton.

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5/22/02

Eschaton

I am guessing that it is high time we attended to the Eschaton. Up to now it has only been mentioned in passing as I continued to procrastinate on this eventuality. So here we go, finally. My hope is that after this much preparation, the eschaton will be seen as the natural and inevitable resolution of any immaterialist history. It will be the bottom line of any rationalist metaphysic, the capstone of any coherent metanarrative, the *piece de resistance* of the best possible world.

Nonetheless, I readily admit that this is an uphill battle. In the popular mind, eschatological doomsaying is the favored cliché for depicting fundamentalist irrationality and radicalism. This stark image is deeply entrenched in the modern mind. Could one imagine anything more likely to resist revision? You see how I try at least to win the sympathy vote.

Yet, the arguments are simple and direct. A story is not coherent if not complete. It is not complete without a proper end. Also an immaterial world has a maintenance issue. It will not be self-maintaining, not beyond its allotted time. Its allotted time is determined by the parameters of its teleological creation. In the immaterialist metaphysic it is the omega point that is the primary locus of the creative potency. The traditional Alpha of Genesis fame is only the tail, and it does not wag this dog.

It is not a matter of if, but of when. What is the best possible time for the end? Fortunately for any nervous Nellies out there, I am a millennialist. I maintain that a proper end only comes after a proper Millennium. We give ourselves a thousand years to get our house in order, and otherwise prepare for the spiritual denouement. This should be plenty of time. If anything, we are likely to exercise our prerogative to expedite things in the likely event of our spiritual impatience, as in, 'Let's get this show on the road!'

And what is the most expeditious timing for the Millennium? Here I will be a bit more adamant. Now is the time. My only point is: what are we waiting for? Quite a few people, of course, are waiting for a messianic event. Are we going to let a little thing like that stop us? I don't think so. But you might want to stay tuned.

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5/26/02

Millennium & Eschaton

The concept of the Millennium has been integral to the prophetic tradition since its inception nearly thirty-five hundred years ago with Zoroaster. In that case Creation was given a span of seven millennia, with the defeat of evil giving rise to a final Millennium of divine harmony.

I am simply augmenting that original notion with the idea of a spiritually directed paradigm shift. The drama of this final intellectual and spiritual shift is greatly enhanced by the centuries of scientific 'progress' immediately preceding it. Thus we have the defeat of evil being embodied in the pre-Millennial advent and revelation which results in the overcoming of spiritual ignorance. The notion of supernatural armies clashing in the heavens is replaced by the clash of paradigms.

Given that the potency of the cosmic genie is largely a function of its coherence, the defeat of ignorance and evil is teleologically preordained in the microcosmic makeup of the creatures. This along with the social and technical potency of the Internet implies that the final messianic trigger should be the merest of 'butterfly' effects. Thus is the cosmic coercion of this revelation minimized. It is a maximally participatory event. Why anyone with half a brain is not now scrambling to put together this prophetic website is well beyond my ken. All the more for the rest of us, I suppose. It does reduce the noise.

Our spiritual matriculation occurs at the end of the seventh and final Millennium. This is when linear, sequential history ends. Having resolved our mundane affairs, we move into the infinite dimensions of eternity: we become one with the Divine. Our sojourn into the limited dimensions of matter is completed. Even this '**resurrection of the dead**' was easily foreseen by the grandfather of the prophets. Our spirits need only the slightest of nudges to remember the origin and purpose of our journey here.

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5/29/02

Our Dramatic Cosmos

What is the most important part of any story, particularly if it contains elements of mystery? Typically it is the ending. The story of our world turns out to be no exception. .

Recall that the creative drama that became the frame for world history has come down to us from far beyond space and time. How then is this piece of dramaturgy implemented? I have already suggested that the implementation is teleological.

Consider these analogies. The genesis of the pearl lies in the invasion of an external irritant. With the cosmos there is no externality. The stimulus-response pattern is all internal. It is our history that predominates the cosmic bootstrap.

On the other hand there is the dream sequence. Most of us have experienced substantial, coherent dreams that, nonetheless, seem to end logically with what turns out to have been an abrupt external trigger. Such occurrences continue to mystify. It has been suggested that most dreams are actually scripted backwards, but in the process of waking they are experienced as if being played forward in the normal manner.

Our eschaton has been present from the very beginning. It is embedded in the fabric of reality. Why then the dread? We are a surprisingly cautious, conservative and skeptical species. We sense that there is an emerging drama that will have both a global and personal impact. Until we get to actually kick the tires of the eschaton we remain naturally wary. I aim to be one of those tires.

[Later on 5/21] Silly me, I almost forgot John Wheeler's 'delayed choice' quantum measurement thought experiment. It is theoretically possible to adjust a measurement apparatus after a given particle has already interacted with another part of the apparatus so as to retroactively impose certain conditions upon that previous interaction. As some physicist once noted, not only is the world stranger than we imagine, it is stranger than we *can* imagine.

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5/21/02

Millennium

The Millennium is the wrapping up or rolling up of history almost like a carpet into the vortex of the eschaton. The stretched spiritual spring of our materialist sojourn is relaxed along with its frame that is Nature. Linear time turns back to cyclical time. We return to the dreamtime from whence we came. Its allotted thousand years may be shortened by the diligence of our preparations.

Once our respective tasks become clear to us, it will be relatively smooth sailing. There will be the inevitable initial jockeying as we revision our situation. Let no one fall into the easy trap of allowing cosmic ends to overwhelm human means. Let the role of the mini-messiah be an object lesson in the power of cosmic minimalism. Go with the flow of the spirit.

If there ever was a time for management by objective, as opposed to management by directive, this will be it. The metaphysical, extraordinary nature of the eschaton will simply be a challenge to everyone's imagination. Every one will rise to the challenge. We were born to boogey, as they say.

My poor imagination is being taxed in just these few pages and paragraphs. You all will be leaving my imagination in the dust, pronto. Just don't look back. And don't look down.

Let me just say a couple of words on logistics. As I look back, I do recall a concern with demographics, and not for naught. It may be that right about now is our demographic max. It does seem that we have, as suggested, gone forth and replenished the earth. Eschatology brings us to a new regime. We replenish heaven, but certainly not with anyone's blood. We redirect our fertility to the quickening and fruition of the spirit. Perhaps the sutras will play a role.

There are about 10^{10} souls associated with earth history. There is no other history nearly as populated as ours. They may participate in that history by the sharing of lives and memories whenever and wherever they need or want. No problem. There will be ample opportunity to experience the Millennium. As they complete their desired experience they can become observers. There will be sufficient persons to complete the wrapping up drama. That is the end of linear experience. We will all have been there and done that.

I don't foresee any particularly difficult political problems that would require anything more than this sort of minimal, mini-messianic intervention. Even at the end of this pre-millennial regime, we are close to being able to muddle through. Once this gestalt switch begins to percolate through the world, the remaining obstacles will disappear. In other words, there is no big blueprint for this period. The spirit freed from the intellectual shackles of materialism will carry the day.

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7/7/02

Strategy

I toyed with Cartesian dualism for several years before having to concede that it provided only an *ad hoc*, incoherent compromise between materialism and immaterialism. Its only practical use would be to serve as a stepping stone for scientists like myself who embarked on the quest for a deeper understanding. I had already realized that immaterialism would be much too radical to be taken seriously by anyone in the mainstream. For several more years I discontinued my discussions with academics and religionists that had revolved around the possibility of a Cartesian metaphysic. When I once again resumed those discussions it was under the rubric of the 'Aquarium', and those lasted until the Internet became available. Actually, though, my first online discussions were on a CompuServe BBS.

In the best possible world, the Internet will serve as the primary medium for revealing the truth. This is in accord with the doctrine of divine minimalism. At a coed summer camp I once attended there was a Hands Off Policy. There is also the Prime Directive of Star Trek fame: interdicting cosmic intervention in 'primitive' or otherwise isolated cultures. Divine minimalism in history is exemplified in the prophetic tradition. Typically a prophet performs a miracle only as a last resort or only as an integral part of her message. In our case the Internet should minimize the problem of disseminating the message, and thus we have the concept of the mini-messiah.

For most non-fundamentalists, even a mini-messiah is likely to be too much. For the fundies, even a mini-messiah would likely serve as one more excuse for bloodshed. Why not just ditch the whole idea?

My response is that to do so would be entirely ingenuous. If we are serious about promulgating immaterialism, we surely recognize that it will constitute the mother of all paradigm shifts. Furthermore, the whole motivation for this message has to do with eschatological preparedness. This is nothing other than the dictionary definition of salvation. If there ever was an event that called for divine intervention, this would be it. Furthermore, there has never been a paradigm shift in the past that has not been pinned on someone. Is this one likely to be an exception? Is there going to be a Paradigm committee?

The messiah problem is simply unavoidable. Ironically, a little reflection will show that the best way to minimize the full messianic aspect is to cast it in the shadow of some other historical figure. The only candidate meeting the criterion is Jesus, and I doubt that this is simply fortuitous. Anyone serious about any of this business will see that we have already been upstaged in the casting department. The role of JC, Jr. is just what the script calls for. The best possible salvation in the best possible world is a package deal. Sometimes the best presents come in the smallest packages.

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6/1/02

Straw Man

Let us briefly survey the postmodern intellectual scene as it pertains to the status of immaterialism.

A preponderance of present-day intellectuals share the postmodern perspective. Theirs is an almost militant pluralism. They will join forces in the face of any perceived threat to that pluralism. The cosmology, or, as they would say, the metanarrative that I have been outlining here would be perceived exactly as such a threat were it ever to appear on their radar screens. In my pre-Internet attempts to bring these ideas to the attention of academics in person, I was never able to get beyond their rather understandable *ad hominem* reactions. They could seldom see beyond what appeared to them simply to be a potential totalitarian threat. The group solidarity among academics is sufficiently strong that no one wants to appear sympathetic with a controversial outsider, even in the very few instances where such sympathies might have actually been present.

Consider the pragmatics of a paradigm shift. All creatures are creatures of habit. It takes a considerable force to cause us to change our habits, even, and perhaps especially, if these are habits of thought. Any existing system has to be widely perceived as broken before there will be any concerted effort toward a revolutionary replacement. Until such time, very many signs of failure will be willfully disregarded. Like the proverbial lobsters, we might well endure increasing heat until it is too late for us to jump out of the pot. This analogy may strike a bit too close to home in light of the one thousand deaths in the most recent heat wave in India. Rest assured that the media moguls will be the very last to have to forgo climate control.

Being the best of all possible worlds, our participation in tribulation prior to revelation will be just as short as possible, but unless Jesus is planning to return soon in a flying saucer, it is up to you and me to pick up these cudgels. Our only stratagem is to foment a public discussion. The previously mentioned deconstructors of the mind will be our straw man until the warm bodies appear.

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6/1/02

Recap

The poor reader may be getting a bit dizzy from going around in these circles. That is unfortunate, but I'm not quite sure what to do about it.

I am not writing a thesis. I am keeping a wary eye out for the web crawling indexers. That is a necessary fact of life in the Internet lane. I am casting a loopy net into this vast ocean. Snaring a few pairs of eyes is the name of the game. Like those fair maidens of yore, I just keep on spinning. When my own Googling becomes recursive, I will know that the end is in sight.

This Metanarrative is being laid out in circular and holographic fashion. Like JC1, one has to keep the Alpha and Omega in one's grasp at all times. Even if my circles don't, your circles will hopefully expand as you hop and skip around in this labyrinth. The occasional recap is about all that I can offer for the foreseeable future.

Even the occasional recap is problematic. Just one more circle. The tide that runs out toward the shoals of a totally fragmented knowledge is strong. I swim against that tide. Each of these A/O loops has to be able to function as an independent lifesaver. I will likely get only one chance with the saving fish, the leviathan indeed.

The coherence theory of truth is being put into practice here as nowhere else. My work will be finished when and only when another site takes on a more substantial coherence. It might even be a spin-off. It will not be difficult to apprehend. It is nice to have such a simple, even measurable and pleasurable task. We should all get paid to think expansively. Trust me, we will!

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7/3/02

Saving the World

Saving the world may sound like a daunting task, but it seems rather less onerous once we realize that it appears to have already been saved and now only needs to be reminded. And how do we do that? Stand on a street corner holding a sign? What you see here is the Internet version of that time honored tradition.

An important additional benefit of the Internet is the ease with which one may keep an eye on things. Besides presenting my own viewpoint, I can perform the additional service of helping all of us to keep current with respect to any other developments on the Internet that are likely to influence this effort. I need only provide the links to the relevant web sites. Eventually one would hope for reciprocal links, and when that begins to occur in any substantial fashion, our job will be just about finished.

Is it that easy? It could well be. Whoever's web site becomes the hub of the salvational network, that person, as the designated jc,jr, is likely to end up on 'Crossfire'. She may also end up in a crossfire between rival sects. This would lend credence to the epithet that the only good messiah is a dead messiah. But, perhaps we have progressed in the last two thousand years to the point that history will not have to repeat itself in this unfortunate manner.

You will notice that I am taking a recognizably Tom Sawyerish approach to this salvational fence painting. This may be just a bit disingenuous on my part. I am drumming up business by seeming to encourage competition, but perhaps with a deliberate insouciance. For one thing, I'll have to admit that even after just a few years I have naturally grown somewhat attached to and protective of the jc,jr designation. Rather than just roll over and play dead when the first contender appears on the Google screen or email box, it may be something more like, over my dead body, buddy. All is fair in war and salvation? Also there is the not so minor issue of precedence. Publish or perish, as they say. Time's a'wasting.

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6/2/02

The 'Competition'

So where is the competition? Why are people missing the boat of theistic idealism (immaterialism), or 'rational theism'?

More than a few Christian theologians, both liberal and conservative, are taken up with the Darwinian problem. Those of a creationist persuasion are directly attacking the adequacy of natural selection as a blanket explanatory device. They focus on those particular biological systems that appear to stretch the Darwinian model beyond its limits. 'Intelligent Design', q.v., is their most commonly used banner. The more liberal theologians are looking at the broader perspective of non-reductionism and teleology, that we have discussed above.

In both cases there is an explicit concern with the rationale of ends and means, but by focusing so narrowly on the Darwinian issue, both factions are unavoidably becoming more deeply entangled in the larger materialist cosmology of modern science. Strategically, in becoming too closely engaged with the 'enemy' in the skirmish over Darwinism, they have been unable to keep their options open for the larger and inevitable battle over metaphysics and cosmology. They are letting the materialists choose the battlefield, and set the terms of the engagement.

Meanwhile, the theists are implicitly letting the pantheists continue their hegemony over immaterialism. The possibilities of theistic idealism, i.e. rational theism, are being lost in the shuffle. Theistic idealism remains consigned to the dustbin of history, a curiosity to be occasionally contemplated by the Hegelian scholars.

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Christocentric?

I can sympathize with the many folk who would not mind Jesus half as much if it just weren't for all those darn Christians. Was this really the best of all possible Christian religions? It just goes to show how strongly this religion was overdetermined by the very large scope of its role in history.

You will notice, however, that I am referring to this religion in the past tense. It is a fact of messianic life, that the only way to get around the historical obstacle that is the Church is through the eye of the needle that is the Second Coming. Bless its heart. The other fact of messianic life is that those fellow travelers will be the very last to accept these messianic facts of life in the cosmos. They are only doing more or less what they were told.

There is no way we can avoid the Second Coming, so we might as well enjoy it.

But was Jesus really necessary? And what about all that magic business?

If we take teleology quite seriously, Jesus has not existed yet. Jesus, and all of us for that matter, are just a twinkle in the eye of the Eschaton. If he exists at all it is in the logic of creation. If the Eschaton is a love tsunami, and God help us if it is anything else, then its historical focus, either before or after the fact, is undeniably to be found in the X-event. The Eschaton is a big fat cosmic given, kind of like the Monster group. But If I were God, and I wanted to have maximum leverage with minimum effort, I would put all my eggs in the X-basket. That is just a fact of God's life.

The X-event was the death of God. She poured her entire Self into that one spot, because there was no logical alternative. This was the necessary self-sacrifice. We are that eternal resurrection. There can only be one supreme sacrifice. The X-event is to the geodesics of of the Spirit, rather as Angkor, Giza, etc., are to the geodesics of the Earth.

And what about the Muslims and other folk? Well, just as soon as the the Christians become more transparent to the sacrifice, everyone will be able to understand it. In fact, the Muslims will probably end up having to explain it to the Christians. But it is not really rocket science, is it? If you believe in Tinker Bell, all you have to do is clap your hands. It is the children and not the rocket scientists who inherit the Kingdom. So much for magic, and so much for rockets.

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5/30/02

Pre-Millennialism

Is there anyone out there who would not agree that there has never been a more auspicious time for the Millennium?

Here are the factors to consider. History may be viewed as a long march into materialism. As we have discussed above, there are ample indications that the intellectual energy behind this materialist sojourn is already on the wane. Admittedly, though, the concomitant economic and political Juggernaut is still to be reckoned with, but, hey, that's why we're here!

On the one hand we have the environmental problem. If there is a solution it is not yet in sight. On the other hand we have the clash of civilizations. If the metaphysics here is correct, the modern materialists are on much more precarious ground than even our post-911 anxieties would indicate. It may well be that these two problems will continue to exacerbate each other. Or it may be that we will continue to muddle through.

Materialism has been the great attractor behind the metaphysically necessary spiritual weaning of our souls. The Atom has been the dual to God in the dynamic of Creation. The fact, however, that the primary result of all our technology has been the wiring of our global brain, may not be incidental in the larger scheme.

In the best possible world our demand for truth will subvert the materialist Juggernaut well before it pushes us further into tribulation and ultimately oblivion. In the chaotic milieu of the global Internet, the merest butterfly of truth and vision quite possibly could foment a spiritual storm of awakening. There is now a big stick and a small carrot. How and when might the spirit be moved? I would suggest that it could all come down to Google. Put enough of the right words in the right places, and the rest will be history, or at least the end thereof.

This is a minimalist version of the messianic event. Volunteering to be a mini-messiah is about the least that any activist metaphysician could offer at this juncture. Does anyone have a better plan?

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5/26/02

Only One Show?

Yes [, but do see below]. There is but one world. There is but one show, and that show has but one showing.

If I am correct, I have more right to be skeptical of this historical singularity than anyone, which leads to another slight digression.

If I am even half-way right about the world, and I am even half-way successful in putting together a unique and coherent website, then yours truly is deliberately flirting with a rather specific and obvious messianic possibility (Y2C?). Even if not me, it is likely to be another equally obscure soul in a similarly fortuitous place on our wired planet.

Now consider the singularity of history from the perspective of this poor devil. Imagine, if you will, the plaintiveness of her asking, 'Why me Lord?' One would suspect that even just the subliminal anticipation of such a question is more than enough to keep this particular deck rather clear. But this does not answer the original question.

To maintain sanity in such a situation, consider this setting: a heavenly arcade with the always amusing 'messiah' game. After some cajoling, I was just dumb enough to put my nickel in the slot. The rest of you out there are just the wiser onlookers, feeling rather more sympathy or pity than anything else. This is how most of us regard JC1, the original X-event, after all.

Our singular history can be experienced and re-experienced in every possible way for all eternity. It already has been. There need be and can be no bigger or better game out there, remembering that you've hardly remembered any of it yet.

More to the point is to recall that each of us is just a very small facet of the infinitely cohering cosmic omniscience. We are the microcosms of that cosmos. It is that to which we so hesitatingly awaken.

Is there then nothing new under this Sun, or through this Son? Doesn't God get bored? No more than we ever do.

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5/21/02

Messianic Gambit?

Guess what happened on my vacation? I had a close encounter of a Rabbinical kind while hiking in the Northern Canadian Rockies. A member of our small hiking group (see [The World Outdoors](#)) turned out to be an almost rabidly anti-messianic Rabbi. Peter is a fulltime networker for a consortium of Reformed congregations around the country. For a messianic wannabe to be in close proximity with such a one for several days was something of a test for both of our composure. Let me hasten to say that this is nothing personal about Peter. A long-time friend of mine is a Methodist minister, who I imagine would have responded in a very similar fashion under similar circumstances. Nonetheless, I am still feeling the provocation of this encounter.

An acquaintance of Peter's studies messianic movements domestically. I inquired as to the attitude of this person toward such movements. Peter's response was that like any other rational person, he would be opposed to such movements as being irrational.

There are several presuppositions of modernism contained in this view. One is that a belief in God cannot be rationally supported. It must be a matter of faith alone, a faith that can only be supported subjectively or traditionally.

Another presupposition is that any messiah would have to fit into the historical mold of the prophet. The prophet hears the voice of God and reports it to her charismatically entrained following. Part of this charisma would necessarily include miraculous phenomena as evidence of supernatural involvement.

In short, modernism presupposes the oxymoronicity of rational theism. The postmodern theologians have been able to demonstrate, to the satisfaction of many, that theism is no more irrational than any other existing belief system. The next step, that of proving the rational superiority of theism to any other belief system, would constitute an intellectual achievement of messianic proportions, would it not?

This final messianic step cannot occur in the context of our modern Cartesian dualism. You cannot embed reason in an irrational frame. The only alternative frame is a monistic immaterialism, i.e. idealism. Whoever can effectively initiate a global turning toward an idealist based rational theism should, by almost any account, fit the messianic profile. I certainly make no secret of my own aspirations in this regard. The best way to learn to recognize a potential messiah is in attempting to emulate such a one. A minimalist, rationalist, messianic event has the potential to appeal to both the secular and sectarian audience. And how else are we to avoid the clash of sects and civilizations?

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Breaking the Barrier of Materialism

The main obstacle to a messianic initiative involving rational theism is the radical nature of the gestalt switch that is involved.

Most philosophers and even most people have been and always will be idealists at heart. Modernism and Cartesian dualism have had a long and ultimately futile struggle against that natural state. Most people, and that includes the philosophers, fail to be rational about their idealism, that is they fail to be thoroughly coherent about it. The simple reason is that coherence is so fundamental or radical that it could not occur other than in an eschatological and messianic context. Historically the person who came closest to realizing this potential for idealism was Hegel. His main fault may simply have been that he was too far ahead of his time. It was still a century before scientific materialism would be reaching its full potential, and even longer before the idealist implications of postmodernism would begin to be felt. In this context, Hegel has to be seen as a pre-modern thinker. Darwinism was barely at his doorstep and modern cosmology was still an apparition.

Most 'rational' folk may easily suppose that the combination of Darwinism and modern astronomy present an impossible barrier for a coherent, radical idealism to penetrate. Even for the theistic opponents of Darwinism, the idealist alternative is barely a blip on their radar screens. One and all, they underestimate the personal power of coherence.

The full power of coherence is something to be felt more than seen. It is even supra-rational. I was able to feel the force of it many years before I had any idea of its rational outline. This is the personal power of the Spirit of Truth. I can see the rationalists shaking their heads at this point. 'So much for rationality,' they will say. But this personal coherence is just the charism of truth. Without this charism, truth is a dead letter. Converting this charism into a spiritual movement will be the magic of the Messiah. This is how the barrier of materialism will be broken.

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On the Verge of God

The first rational step in breaking the barrier of materialism is the recognition of the actual creative potential of the mind. Creativity is an essential property of the mind.

What are the limits of this creativity? No one honestly knows, and thereby we can put the materialists in a bit of a bind. Materialism continues to have considerable sway over our minds simply because of its imagined potential for continued 'progress', i.e. for its creative potential. What are the limits for the creative potential of science and technology? If there were none, then we would be well on our way to becoming or producing god-like creators. This gives rise to the distinct possibility that we are the product of such a creator. Science fiction is rife with such possibility. And is this not also the thesis of every religion?

On the other hand, if there are perceived to be physical limits to the creative potential of our technology, then this fact in itself would substantially tarnish the luster of materialism. It is just this skepticism in regard to the future potential of materialism that accounts for much of the seeking of alternatives that we see in our postmodern world. Whether materialism is limited or unlimited, it ultimately leads us to reconsider the possibility of higher powers or cosmic intelligence.

The above considerations apply most poignantly to the technology of artificial intelligence. AI is either possible or not possible. If it is possible then all the ambitions of '[transhumanism](#)' come to the fore including its almost religious sounding eschatology such as we have seen with [Tipler's Omega](#).

On the other hand, if AI turns out to be infeasible, this would raise important issues. We are back then to Fodor's [thesis](#) on the irreducibility of reason. If this is the case, then the source of reason is not to be found in nature itself. We have to look for one of Dennett's 'skyhooks', i.e. God. Once again, we end up either with God or something very god-like.

This is all by way of saying that it borders on irrationality not to take seriously the God question. This is tantamount to the Creation question to which we now turn.

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Creation

If God had a choice about the method of creation, it should be fairly obvious that she would prefer an immaterial over a material creation. Why so?

1. An immaterial creation lends itself to coherence. There will be no mind body problem with which to deal.
2. The creation process will be much more natural. The creatures can and will directly participate in the process.
3. The eschatology process will also come about more naturally and continuously.

The difficult part is to understand how and why the prophetic tradition got itself off onto a materialist tangent, in contrast to the eastern traditions.

But let us back up. There may, nonetheless, be some advantages to a matter based creation. If God is clever, there is no reason why we creatures should not be treated to the best of both types of creation. After all, should this not rationally be the best of all possible worlds, involving the best of all possible creators and creations? In that case, the preferred creation would be an immaterial one, that would take on a material appearance to an optimal degree.

It might be easy to think that God must have outdone herself in regard to the material or natural appearance of our world. Was it really necessary for her to fool so many of us for so long? But again, this is not difficult to rationalize, particularly considering that given its immaterial basis and the participatory nature of its creation, it is mainly the case that we creatures were simply allowed to do a bang-up job of fooling ourselves. And did we ever!

Off the top, I can think of two forms of rationalization for the deceptively material appearance of our ideal, little dream world. Let's make that three...

1. Atomization and democratization are not accidentally linked. It has to do with the concept of the level spiritual playing field that is made possible by atomistic metabolism, and all that. We were going to have to be shuffling the spiritual deck many times in our sojourn from the Alpha to the Omega, and the genetic shuffling was no small part of that. It is a bit like the game of solitaire. We have to sort through the cards any number of times before they are aligned for the rapture where the last become the first, or did someone else already figure that out?
2. Homo Faber. That's us. Keeps us busy and out of trouble. It requires a lot of cooperation and raw matter. Talk about planned obsolescence. We are able to continue the process of creation, seemingly on our own. We can almost think of ourselves as self-made demi-gods. And we are able to set things up, communication-wise and otherwise, for the pre-millennial drama.
3. Drama! Can we imagine that God is not a dramatist? Are we not all suckers for the surprise ending, for the big finale? Will we be disappointed? I think not. Our self-deception around the concepts of materialism are a major part of setting up the grand finale.

And what I have just described may also be the easiest method of creation. Who said that God should not learn a trick or two from Tom Sawyer's method of fence painting? Nothing like cajoling your creatures into taking on the more onerous tasks of creation. Why should God have to do all that bean counting when she has so many willing volunteers such as us scientists, etc.? Just add a dollop of teleology, and presto, you're in the creation business, big time.

Why are we scientists so dense about the possibilities of our own self-deception? Why are we so naive? Well, if God didn't love fools she never would have made so many of us!

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Glass Ceiling

Any sort initiative is eventually going to run into resistance. A messianic initiative is certainly no exception. The question is whether this one has gotten far enough along to encounter even a little friction. Just with respect to this second web site, the answer is no. It may be some additional time before this one even shows up on Google's sensitive radar, but, as I have hinted, there has been more water under this bridge than just what you see here. For instance there was an earlier version of this web site dating back to 1997. At some point I might resurrect a copy of it, but even though that site was covered by Google, I did not receive more than handful of inquiries.

Then there is the '[Aquarium](#)'. What can I say? Isn't this more than a little fishy, or just a very small fish in the sea? That is hard even for me to know. Even Ron may only be able to guess. In connection with the Aquarium you will see his name bandied about. He is the closest thing that I have to a reality check, and, considering his reputation in the trickster department, that may not be saying much.

When I first came across him, just over ten years ago, one of his designations was the 'keeper of the weird' at a certain acronymous agency. He has also spoken of an informal 'phenomenology network' which deals with 'uncorrelated' phenomena. His real jobs tend toward the more conventional and analytical, through which he maintains an upper middle profile in the 'gummint'. He resides in an actual chain of command. But it was on the topic of 'crop circles' that we first crossed paths.

I won't try even to summarize what little material may still be available on the net, but let me try to give you an update. From its inception, the 'Ron & Dan show' seemed calculated to raise eyebrows among a rather select audience of insiders and knowledgeable outsiders. And that was about the extent of it. For instance, there are surely other 'phenomenologists' like Ron in friendly and not so friendly intelligence agencies around the world who have access to the internet. To suppose that they have not also raised their eyebrows at the Aquarium would be to vastly underestimate human curiosity and foreign intelligence. If Ron were to travel abroad he has said it would have to be incognito. I still travel naively and cognito. Which of us has their neck stuck out further is a more than academic question.

Messianics can be a touchy subject. Just ask a random person on the street. That anyone in the gummint would be playing with that sort of fire, especially in 'public', would naturally be of some interest. There came a point when Ron and I could no longer meet in public and when he had to deny publicly certain things he told me privately. This is the glass ceiling for the Aquarium version of messianics.

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Trickster

In the context of Creation, I have spoken of our self-deception regarding materialism. It is as if God were hiding behind the veil of Nature. Now the self-concealing God is also bound to be self-revealing, but this can be problematic if one does not wish to give away the whole show inadvertently. In the breach between Creator and creation, there must be a hermetic messenger figure. This figure necessarily has many guises. One of those guises is the [Trickster](#) which also has many guises.

The book, to which I have just referred you, was written by George Hansen, who happens to have been a *de facto* member of the Aquarium nearly since its inception. George's connection with the Aquarium stems from his interest in the 'Aviary', some of whose members he discusses under the topic of 'government disinformation.' Thoughtfully, George does not directly mention Ron who was a full-fledged bird person, and who garnered some considerable interest on George's part.

Can we then explain the Aquarium phenomenon or the Ron & Dan show as just another species of disinformation? Perhaps, but of all the possible forms that disinformation might take, the Aquarium would have to be one of the most peculiar and potentially the most sensitive.

For what it's worth, here is my own speculation about the Aquarium phenomenon.

Suppose you were God and wanted to stage a postmodern prophetic event. How might it differ from previous such alleged events? The main novel concern would be dealing with the mass media. If this event were to be world class, it would certainly have to come to the attention of the media, sooner rather than later. This makes things more than a bit tricky, and so we have the Trickster.

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Trickster (part 2)

So here we are. God with a message and the media looking for a story, as usual. One does not need much imagination to see how there might be a divergence of interest, depending on the nature of the message. For the sake of argument, let us assume that what you see on these pages bears some resemblance to the desired message.

If we wish to optimize the human participation in the eschatology then that participation must be voluntary and relatively spontaneous, and so the message itself must not be couched in a coercive context. Multiplying the fish with an audience of 5 thousand would not be qualitatively the same as with an audience of 5 billion, say. And still we have the problem of dealing with the powers-that-be. Looks like a job for the Trickster. Bring on Ron and the 'Visitors'.

Ron you already know. The visitors are known by that emblematic alien face that has managed to infiltrate the popular media, not to say, the mass psyche. More than a few people, even some who are well placed in various sects, fully expect the visitors to play a direct role in an imminent messianic event.

I would prefer for them a less direct role *vis a vis* the public, along the lines of minimalism. But I would suggest that they may have needed to be more assertive in their contact with key elements of the powers-that-be. To avoid a repetition of an event of the Herod type, they might have had to read the riot act to those key people, and it probably would have involved more than just reading. The most tangible evidence of such an intervention for public consumption would be something of the nature of the Ron & Dan show, were it ever to transcend that glass ceiling.

Just a speculation.

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The Messiah Contingency

World-wide expectations around the imminent emergence of a messiah of some sort may never have been greater than at present, and they are showing no signs of diminishing. The nascent clash between Muslim east and Christian west does nothing to mitigate those expectations.

It is not only the believers who are attentive to such emotions. Two related incidents were brought to my attention by Ron. First there was a large scale Christmas time AWOL incident within the ranks of the South Korean military precipitated by a local cult figure claiming ties to Jesus. I was told that a couple of plane loads of US advisors were hurriedly dispatched to the scene.

Later came the Falun Gong phenomenon in China. Ron has always expressed a concern for the emerging Chinese military threat to the US. It was no great surprise when he asked me to get in contact with the local Falun Gong chapter. I did so, but the results were desultory. With Ron's approval I sent a letter to the Chinese embassy, including his name and requesting a meeting with their Science attaché to discuss parapsychological issues. Again, no response.

Clearly there was a build up of spiritual expectation around the turn of the Millennium. And, by way of example, I inadvertently played a not insignificant role in the Hale-Bopp incident by circulating a piece of speculation concerning the visitors that was passed to me by a member of the Aviary. Another case of disinformation having unintended(?) consequences?

It was not too surprising that as we got closer to Y2K, and things appeared to actually be settling down that my ten year interlude with Ron was evidently placed on a back burner. I was mildly surprised then when he called me on 9/2/01 to say that something had come up and there was a pressing need to reactivate the Aquarium. Imagine my greater surprise and curiosity on 9/11. Needless to say, this curiosity remains unsatisfied.

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How to Save the World

A prophet is one thing and a messiah is another thing. We have considered how God might extend the prophetic tradition into our present postmodern context, hopefully without further destabilizing an already unstable situation.

Back in the 'good old days' prophets were a dime a dozen, it would seem. Modernity has, by definition, been prophetless, 'lo these many years. To now stage a prophetic event, even of the minimalist version outlined above, would, at the very least, bring postmodernism out of the academy and thrust it into the mainstream, along with the media attention that would necessarily be entailed. This could not help but rock every secular and sectarian boat. What message might God have for us that could possibly justify such world-shaking 'minimalism'?

It is no secret that the long-term survival of anything deserving the name of civilization has been very much in question for at least the last half-century. If at this critical juncture there is to be any divine intervention, it would surely have to address the question of survival that is on everyone's mind. When the question of survival gets raised to this metaphysical level, we are no longer talking mere 'survival', we are talking salvation. The bottom line is quite simple: forget the prophet, at this late date, nothing less than a messiah will suffice. It may be the minimalist version of the Messiah, but it will be a messiah nonetheless. For a Christian, this would have to be the Second Coming. After all this time and grief, we have a legitimate right to say, put up or shut up!

This is a rather tall order, but its all part of the one coherent cosmic story including the Alpha and Omega that is writ large and small on our world wherever we truly care to look.

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How to Save the World (part 2)

This time around it simply has to be all or nothing. Half measures are not called for, and will not suffice. Surely, our little Danny-boy is not up to pulling off this stunt, Trickster or no Trickster.

Yes, and no. God does have one final trick: the Spirit of the Truth. This is the personal Charism of a coherent cosmic truth. If it is anything at all, it is already written on everyone's soul. Just a quarter-century ago, almost to the day, I was given the privilege of feeling, almost touching, this Truth. I could not then grasp it with my nascently rational mind, but I knew that I would find it if I just followed my nose, persistently. There has been more than a little water under that bridge. I continue to wrestle with this eight-hundred pound gorilla. I know it is in here, even more than I know my own identity.

Daily on these pages and in my own mind I interrogate this Truth. I do my best to make an accurate transcription. I invite everyone to join in this transcribing, continually consulting our respective souls and consciences. The Whole will be much greater than its parts and greater than us. The Internet will be our witness. There will be no turning back.

Will this Truth be our salvation? If it is not, what else possibly could be?

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A Turning Point?

Just to recapitulate, for the last several centuries science and philosophy have been strenuously engaged in the analysis and intellectual atomization of nature and the world. There are indications that the deconstructive spasms of postmodernism signal a final phase in this very lengthy process. Perhaps the most appropriate monuments to this very significant historical epoch are the mile-wide 'atom smashers' that have been built on two continents.

Where then do we go from here? Will there no longer be a prevailing worldview, a vision or a sense history? Indeed, people speak of the end of history. If there is going to be a new epoch of history it will necessarily entail some sort of reconstruction.

Certainly from an intellectual point of view, after all the centuries of deconstruction, any systematic effort at reconstruction will be tantamount to creating a whole new world. What are the chances that any significant number of people would ever agree on a new starting point and a new direction for the future? It does not take any very astute observation to conclude that the chances for a concerted reconstruction appear slim. The only obvious recourse is the traditional, non-scientific one of appealing to a higher authority.

Easier said than done? Yes and no. Certainly the intellectual deck has been cleared. We can suppose that somehow nature will conspire to fill this intellectual and spiritual void. But what might one do to expedite this process, rather than just waiting on the sidelines, like the characters in 'Godot' and the assorted sects of fundamentalists, for a *deus ex machina*?

We can always try using our heads.

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5/17/02

Post-Theology and/or Pre-Millennium

Now I sure don't have the keys to the kingdom, but I can do simple arithmetic. Given that one universe exists, and that there is no law against it, there ought to exist a non-denumerable infinity of other universes. Now even if only one out of a quadrillion of those universes had as much intelligence (sic) as ours, that would leave us only another non-denumerable infinity of cosmic genii with whom to contend. Now unless there is another law that specifically prohibits these emergent genii from engaging in non-local, intercosmic intercourse, we're talking many, many megabytes of intelligence here, there and everywhere, and everywhen, for that matter.

But if the intercosmic Genie is so smart, well, why are we so stupid? Why are we barely able to keep ourselves from committing nearly constant mayhem on each other? Where is this Genii when we truly seem to need her? Does the world not seem to have more than its quota of evil. Perhaps we are dealing with an evil Genie? You and I are certainly not the first to have wondered about this.

There is really only one answer to this question that has ever made any sense. All is well that ends well. One cannot address the question of good and evil without addressing the eschaton. If you remember Theology 101, you will remember that eschatology has to do with the end(s) of all things. But, wait, isn't the end of the world also something bad, hardly something to look forward to? How can two wrongs make a right?

There is a kind of throwaway answer. The end of the world is kind of like graduating to eternity, after, admittedly, a few hard knocks. It's about going somewhere, nowhere and everywhere. Again, no one has presented me with the keys to that kingdom, not yet. But some of us are sure to find out sooner than others, and despite all appearances I am really *not* in a big hurry -- only a *little* hurry. I am a minimalist when it comes to hurry. Thus we have the Millennium. I'll bet you'd thought I was going to forget about it.

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5/18/02

Something Wrong with this Picture?

Now I may be biased, but at this point it seems to me that we are presented with an almost nightmarish scenario. Instead of a garden of Eden, we seem to have every imaginable world existing in every possible contortion, each one copied at least a million times over. The sheer quantities have run rampant. Something is wrong with this picture.

Where is the Federation when we need it? If the creative impulse is not to run amok, then there ought to be sources of restraint. One might hope that there is an overriding moral force of some kind, or at least some kind of quality control in the creative process that would respect the rights of the creatures *vis a vis* the creators. But I think there is even a more basic flaw in this thought process.

The whole concept of separate existence is a product of the Newtonian, Cartesian mind set. The most natural state of affairs was supposed to be that of individual atoms swerving in the limitless void of space. General relativity and quantum mechanics have, admittedly, only made a very small dent in the Newtonian worldview. But the rigidity of this mind set is equaled only by its fragility.

This is why I believe that the issue of reductionism is crucial to any new worldview. Anti-reductionism is anti-atomism. Inasmuch as anything is physically irreducible, to that same extent the sanctity or absoluteness of space is violated. It is the overriding idiom of modernism that we are somehow lost in space. At the same time that we revel in our splendid isolation, we also tremble at the fear of falling into the absolute oblivion of the void.

Now with the postmodern rediscovery of the mind, consciousness, and other seemingly unanalyzable, irreducible entities we are being forced back to accept the Cartesian duality of mind and matter, or more accurately we should say mind and space. But is not this logical dichotomy the basis of all the incoherence of modernism? Any new worldview will have to nip this incoherence in the bud. Now I realize that there is a whole gallery full of philosophers who have been trained from early on to jeer at the merest mention of immaterialism. That is hardly conducive to reasoning.

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5/19/02

So Bring on Chicken Little!

(There is a bit of a story behind the Chicken Little epithet. It is a story that involved nearly ten years of my life. This story figured prominently in the previous incarnation of this website. At some point it may be advisable to resurrect a copy of that site, just to keep the record straight. In the meantime, certain allusions and illusions are liable to creep back in, so, kindly, bear with me.)

My contention is that there are a more than a few potential Chicken Littles running around in this postmodern world of ours. I am certainly one of them, although I seem to be the only one out there with a website, as far as my modest googling skills can attest.

There are more than a few of us who question the cosmic hegemony of materialism. Now if one is content with mysticism, dualism or some other form of incoherence, one is free just to go on with one's own life. But if one strives for coherence the options narrow rapidly. If there is an option besides immaterialism, it surely is obscure. In the West, immaterialism has not been taken seriously since the heyday of Hegelian idealism almost two centuries ago. In the East, immaterialism has never *not* been taken seriously, but that is another story.

From the perspective of an immaterialist, materialism looks ever so much like a balloon filled with a monstrous void and a few atoms. There is a strong and probably childish urge just to pop that particular balloon. And is it not said that one may enter into the kingdom only as a child? Does it not take a child to point to the nakedness of the king?

How much longer can the Hercules of the scientific-materialist complex continue to hold up the void that is its sky? Just one prick, just one audible bump in the night and it is all gone. I don't mind being that prick or that bump. But before we succumb to the delight of 'popping' the Newtonian void, let us just take a peek to see what probably lies behind that particular veil.

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Behind the Void

With just atoms in the void, existence is not problematic. It is an either/or, absolutist proposition. This is the Newtonian reality that still undergirds the entire apparatus of modernism. By the way, Newton was notoriously un-Newtonian and un-modern, being, amongst other things, an expert in alchemy.

Non-Newtonian existence is bound to be problematic. If there is no longer an absolute spatial manifold to contain things, there has to be a completely different rationale. Here it is. To exist is to relate. There is no such thing as passive isolation.

All existence is relative to some holistic potency. All existence must be bootstrapped in some microcosmic fashion. This is almost exactly the opposite of the world we perceive, especially through our astronomical telescopes.

I recognize that I am turning the world inside out and standing it on its head, or actually on all our heads. Welcome to the world of immaterialism and idealism. If the Buddha under the Bo tree wishes to dream up a starry cosmos, who are we to complain or second guess? But I take that back. It is precisely our job to second guess the Buddha, particularly if we are amenable to the prophetic tradition. And this is why we have been brought together here in cyberspace. So place your hand on the computer as we collectively use our ouija-keyboards to probe the mind of the Buddha and facilitate the next revelation.

Logically this should have been the first page of the website, but then we are dealing with a non-Newtonian, alchemical logic, in keeping with that Master's own spirit.

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5/20/02

Recap -- Metanarrative

Although we have come full circle back to the best of possible worlds, the story of this world is just about to begin. This circling around has simply been by way of touching upon a few of the intellectual bases that have brought us to this jumping-off point. The scientific and analytical movements to which I have been alluding have just been side-shows relative to the cosmic drama of what is now alleged to be the best of worlds.

I am fully aware that I have not proven the BPW thesis. What proof there is, is going to have to be in the pudding, that is, in what follows.

I am offering an alternative to the factoids that make up the world of modernity. Instead of a smorgasbord of facts, I offer you a meal that is one coherent truth. From the perspective of postmodernism, we will be flirting with the dreaded reemergence of a Metanarrative, and, naturally, it will speak to the Eschaton, among other things.

The Metanarrative, if it is anything at all, will serve as a revelation. It will be a revelation of Biblical proportions. In the end it will be self-justifying and self-verifying. My own feeble attempt here in these few pages is simply in anticipation and facilitation of this revelation, which ultimately is a matter of our own hearts and spirits.

Once again, I may be jumping ahead of the story.....

[Later on 5/20] In these first fifteen pages I have tried to make plausible the extreme fragility of materialism. It should only take one convincing encounter with a ghost to shatter the very thin exoskeleton of that metaphysic. Instead of a ghost, I offer you the increasingly accepted notion of the irreducibility of a variety of mental entities. These entities may not be quite as hair raising as a ghost, but what they portend for materialism is every bit as dire. Once we afford reality to anything immaterial, our only logical recourse is to reexamine virtually every metaphysical possibility. Out of these I suggest the path of coherence, simply because it is the only one that is, well, coherent.

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5/20/02

Hot Topic?

Before attempting to link up, let me give you my own capsule interpretation of the status of 'eschatological immaterialism' on the Internet.

For starters, when one enters the preceding phrase in Google, even without the quotes, there are a grand total of five hits, the second and third of which refer to myself. It would seem that this is not a hot topic. It also, of course, speaks to the issue of precedence.

What is the problem? Why are not more people seeing what appears to be so obvious? People simply have difficulty grasping a gestalt of this magnitude, it is an enormous switch from our modern materialist cosmology. If, nonetheless, someone does grasp it, they then have to confront the messianic, jc,jr, issue. The fact that another bloke has already hung out that shingle, may or may not make things easier for our prospective neophyte.

There are more than a few immaterialists on the net, but they understandably shy away from grappling with its cosmological implications. The alternatives for them are the mystical tradition of immaterialism, i.e. eastern mysticism, or a very restricted analytical approach to it, or some combination of these two. In any case, coherence comes up with the short end of the stick.

The next most logical place to look would be for those espousing some form of Cartesian dualism. There are a fair number of these as well, but they quickly run into the incoherence of that dichotomy, and are left with not much to say. At best they can appeal to the Quantum as a means of reducing the incoherence. These quantum dualists may warrant some further attention on our part.

The problem with these two possibilities is that there is no apparent motion or trend to follow at present. Also the advocates of these views are quite aware that they are already skirting the fringe of respectability. Eschatological immaterialism is so far beyond that fringe that it is unlikely to hold any attraction for them. Where else might we turn?

I remain partial to the issue of reductionism *per se*. A lively debate ensues and it is a make or break issue for materialism. If materialism is going to implode, this would be ground zero for that event. The shock of this might be sufficient to cause some of the participants and onlookers to be more open to radical alternatives. This prospective event would be our most likely source of momentum, that all important political currency. At the least, I can review the reasons for my prognosis regarding the eventual dramatic demise of materialism.

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6/2/02

Never Mind?

A very important lacuna among theists is the mind. It is a fact of history that the western tradition has been much more extroverted than the east. We westerners know that when it comes to introspection we can hardly hold a candle to the navel gazing mystics to the east. This has never been our forte. We are still seemingly paying a price for the one time that we traipsed into that corner, thanks to Sigmund. The political dynamics of the still unfolding sex scandal of the RCC is not unrelated to those collective unconscious anxieties that the Viennese doctor managed to put his foot into. This peculiar bit of history does nothing to encourage a broad theological inquiry into this dimension of our reality.

Let me not overlook the continental phenomenologists. In part, their roots can be traced back to Hegel and German idealism. Yet, the fact is that in both their sectarian and secular guises, phenomenologists have opted for existence over being. This is a decided turn toward the irrational, like their counterparts in the east. It would seem that we rationalists are swimming against a strong tide. Rationalism has almost never found fertile soil in either the east or the west. The high point of rationalism was in Greek philosophy and then to a lesser extent in **Thomism**, which until very recent times was the canonical philosophy of the Roman Church.

In the midst of a very imperfect world, rationalism can't help but inspire a revolutionary utopianism. The vested interests look askance at such proclivities. How is today any different from the past? In a word, it is the Internet. There is something new under the Sun. There are other positive and negative aspects of technology that come to bear on a new millenarianism. A distinct subset of the scientific community is likely to be a prime candidate for any new momentum in this direction.

Down through the ages, the human mind has demonstrated a great affinity to the story form. Science struggles constantly to feed us stories, but it has been an uphill battle in a 'meaningless' universe. The only thing greater than our fear of an overwhelming cosmic coherence is our thirst for it. The messianic path lies directly between the fear and the desire. This is where divine minimalism will be of the essence.

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6/8/02

An Idle Question?

Why is there something rather than nothing?

One might next wonder whether there could have been nothing? Even if there were actually nothing, would there not always be the possibility of something? Is that not a real potency? Even if there were no actual possibility, might there not have been the possibility of the possibility?

Can there be both something and nothing? Is there any actual instance of nothingness? Or does the slightest something, or even the possibility of something, forever banish nothingness? Is there still the real possibility of nothing?

Is there nothing between worlds or between possible worlds? What is there between you and me, baby?

Could an objective emptiness or absence ever be as real as the its subjective counterpart? Is there such a thing as an objective absence? Nothing is conceivable only as absence. Ergo, true nothingness is inconceivable. There can be no nothing, unless there is a true know nothing. Ain't that something?

If nothing were possible, how many nothings could there be, in addition to something? Would the identity of indiscernibles allow there to be two nothings? Can one person be absent in two different places at the same time? But would it make sense for there to be just one nothing. There could only be no nothings, which is what I have been trying unsuccessfully to say.

And what of the Monster group? Might that not have existed? Is there any world were it does not or could not possibly exist?

Might I never have existed? Might I never have possibly existed? If I could possibly exist, then I would have to actually exist in a possible world, but would that not also have to be my actual world, and is that not also this world? But supposedly God is the only necessary being, so God and I must be the same being, QED. (At least that must be true in my actually possible world.) Just your basic mystical insight.

What is the smallest world that could exist? Well, if nothing could exist, the smallest world would be only infinitesimally larger. The possible absurdity of that notion indicates there must be a lower limit of some kind on what it means to be a world. Any world has to be big enough to contain the abstraction of the Monster group which is about the size of Jupiter.

Is there an upper limit on a world? A world might possibly be infinite, but that could not be known and it would be inconceivable. If the world is relational, and how could it not be, an objective infinity is not relationally possible. Only a subjective infinity is possible.

Among the finite possible worlds, there is one that is best by all measures. All other worlds serve no conceivable function.[*] If the principle of sufficient reason is possible, non-optimal worlds are impossible.

[*later on 6/13] **Functionalism** was once popular as an explanation of mind. Taken literally, functionalism would confer reality only upon functions. As such I can see no logical distinction between functionalism and Leibniz' PSR, which by the same token is not distinct from basic pragmatism, frequently noted for its for its supervenience upon idealism.]

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Is Mind Possible?

Not according to science. According to science, only objects can exist, and only in space and time. The mind is no such thing.

But then where and when do space and time exist? Science is beginning to countenance the real existence of other universes. Where do they exist and if they cannot be located relative to anything else, how do they count as objects? How could they be more than just an abstraction, and are we not just an abstraction relative to them?

Might not other universes exist in the same sense that mathematical objects exist? Any abstraction can exist only in thought. Have we not just shown that ultimately we all can exist only in thought? Realities exist only relative to each other. This is the insight of relationalism. All relations are ultimately subjective. Any world and anything in that world can hardly be more than a set of contentful relations.

If mind is not possible, then nothing (if even that!) would be conceivable. Nothing would be possible or actual for that matter.

Certainly the past and future exist just as abstractions. And is the present different in kind? Or is it only qualitatively different? And where do those qualities reside?

Not only is mind possible, but it is the generator of all possibility. It is the generator of all relations, and what can exist unrelated?

Can there exist half a mind? Can there exist separate minds? It is not at all clear what would separate them other than their subjective polarity, and what kind of separation is that? Is your redness and your pain and your Monster group not really the same as mine? What about our unconsciousnesses? Somewhere, somehow there is a lot of overlap in the mental sphere. One could call that (part of) the mind of God. Is it possible to subdivide that territory in anything other than the most subjective or ad hoc manner?

The existence proof for the Monster group required some 1,500 pages of explication published by a dozen or so individuals. Not one of them knows all of that detail. And yet is it not accessible to each of them and to you and me as well?

Is a kitten excluded from all contact with the Monster group? The symmetry groups of her dexterity, much more intimately known to her than to my klutziness, exist only relative to that master of all groups. Where do you draw the line, and by what authority? Who would doubt that when an infant learns the meaning of its first word that it is demonstrating the actual ability to grasp all possible meaning.

We have naturally circled back to the question of the possibility of God (viz. [Rational Theism](#)). Not only must God be possible, God must be the ground or the subject of all possibility. Nothing can ever come between us and God, because there can only be ad hoc distinctions. God can never be further from us than our own reason and feeling. That some of us need to be reminded of this two thousand years after the fact can only be fully appreciated in an eschatological and 'mini-messianic' context.

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Islam

I'll bet you didn't know that my guru's guru is an Imam at the Dome of the Rock. Neither did I until a few weeks ago. You never know what those Quakers will get into.

If the modern materialist establishment needed a thorn in its side, as surely it does, could we have invented a better one than this? Will they not also try the souls of the postmodern pluralists? Those apocalypse freaks seem a bit impatient with my Metanarrative, bless their hearts. What will happen when they discover the Internet?

There are aspects of christianity that are too subtle, even for the Christians. It gets very fuzzy. Islam managed to cut out a lot of the fuzz, but it also managed to throw out the baby with the bath. Without McLuhan how could they have known that the message was in the medium?

They did not quite understand then that the last would be the first, but they are about to witness that in themselves, along with all the rest of us.

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7/1/02

BPWH Outline

[this outline has been [superceded](#)]

(New Topical Index)

This new outline/index is a work in progress. The links herein are to a [Syllabus](#) containing explanatory content with additional internal and external links.

The idea is that this outline can also serve as a syllabus.

- [Introduction](#)
- [Creation](#)/creator/co-creators
 - Why is there something?
 - Why not everything?
 - Filtering existence
 - Singular existence of the world/creation
 - Mind over matter
 - Unobstructed universe
 - Least action/optimization
 - BPW
 - Teleology – causal loops
 - Circularity -- dialectical idealism
 - Relationalism/coherence
 - Holographic world
 - Archetypes
 - AZO/X/QRP
 - Mandelbrot
- [Gestalt switch](#)/Twilight of Scientific Materialism
 - Science vs. Religion
 - Mind-body
 - Holism
 - Reduction & emergence
 - Paranormal
- [Apocalypse](#)/Eschatology
 - Deconstruction of space and time
 - Portals

[Topical Index](#)

10/8/07



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These search terms have been highlighted: **reformed epistemology** **reductionism**

An Evangelical Theological Response to Postmodernity

1. Introduction: Evangelicalism and Postmodernism

Postmodernity is here - we are living in it, and along with postmodernity has come postmodernism. A question which needs to be answered is how should evangelical Christianity respond to postmodernity and postmodernism? There have been many emotive comments made about postmodernism which generally class it as the latest threat to society and sanity, and hence as inimical to evangelicalism. Some of the fears may be justified, but many may be the knee-jerk reaction which some Christians tend to make to any **ism**, apart from the one to which they belong.

Evangelicalism, being a child of the Enlightenment, has typically produced a theology which operates firmly within the modern paradigm. David Wells is a theologian whose work might be considered as broadly representative of a numerous and influential section of conservative evangelical theology. Taking the response of Wells to the emerging postmodern paradigm as an example, I will try to show that a negative reaction to postmodernity is not fruitful. Non-evangelicals and non-Christians perceive such a reaction as either antimodern or premodern. This isolates evangelicals from the world as it is now becoming, and therefore prevents the evangelical voice from being heard. I also believe that a negative response to postmodernity misses the very heart of the gospel by encouraging individualism, isolationism, withdrawal from religious dialogue, and disengagement with **otherness**. However, Wells does sound some warnings which need to be heeded.

On the other hand, Stanley Grenz, Nancey Murphy and Ted Peters are evangelical theologians who have taken a positive attitude towards postmodernity. By examining their attempts to develop a postmodern evangelical approach to theology, in particular in the areas of nonfoundational thinking, the religion-science debate, and ethics, we may be able to discern how theology can remain truly evangelical, avoid the worst extremes of postmodernism, and yet also be fully engaged with the world. By distilling the evangelical ethos out from what has become an evangelical tradition, I believe a postmodern evangelicalism is possible, and essential.

Some significant aspects of the work of Grenz, Murphy and Peters include nonfoundational thinking, the communitarian nature of the gospel, the concept of prolepsis and a future orientation, ethics, holism, the relationship between theology and science and an exploration of postmodern scientific and theological methodology, the convergence of conservative and liberal theologies in a nonfoundational context, the nature of the Trinity, sin, and an approach to religious pluralism. The recognition that many of these aspects are common to the work of each of them gives us a clue to how we might begin to understand a postmodern evangelicalism.

There are problems and **evangelically risky** aspects of some of this which will need to be taken into

account. In particular, Murphy has a tendency to reintroduce modern methods into her postmodern theology. Is this unavoidable? Is it wrong? Peters sometimes skates on the edge of New Age and pantheistic religious ideas. As these are prevalent in postmodernity, then what is an appropriate evangelical response which avoids closing the door to some who are searching for truth? I will seek answers to these questions, while drawing together some of the characteristics of a postmodern evangelical theology.

2. Dimensions of Postmodern Thought

Postmodernity is a broad cultural phenomena, not just a period in time. As Grenz says:

Whatever else it might be, as the name suggests, postmodernism is the quest to move beyond modernism. Specifically, it is a rejection of the modern mind-set, but under the conditions of modernism. Therefore, to understand postmodern thinking we must view it in the context of the modern world which gave it birth and against which it is reacting.¹

For our purposes it is necessary to have some understanding of not just what postmodernism is, but what evangelicals think postmodernism and postmodern theology are. Since postmodernism is not well defined, it is no trivial task to find a suitable framework by which to measure a person's commitment to postmodernism?

1. Postmodernism and Antimodernism

History may be divided into premodern, modern and postmodern periods.² Just as premodernity gave way to modernity, so postmodernity is either a transformation of modernity or the way beyond it.

Two opposing philosophical streams, postmodernism and antimodernism, both attempt to transcend modernity's failure. Antimodernism, like much of postmodernism, is committed to restoring those things which the Enlightenment drove out of modern culture, in particular the supernatural and communal aspects of Christianity, but also rejects postmodernity as the extreme logical extension of modernity. David Tracy classifies these philosophies as follows:

For modernity, the present is more of the same - the same evolutionary history of the triumph and taken-for-granted superiority of Western scientific, technological, pluralistic and democratic Enlightenment. For antimodernity, the present is a time of troubles - a time when all traditions are being destroyed by the inexorable force of that same modernity. For the antimoderns, ours is a time to retreat to a past that never was and a tradition whose presumed purity belies the very meaning of tradition as concrete and ambiguous history. For postmodernity, modernity and tradition alike are now exposed as self-deceiving exercises attempting to ground what cannot be grounded: a secure foundation for all knowledge and life. For the postmoderns at their best, the hope of the present is in the reality of otherness and difference.³

2. Hard and Soft Postmodernism

Both soft and hard modernism believe that integrative metaphysical schemes or worldviews can be constructed, but hard modernism goes further and excludes anything other than this - limiting knowledge of reality to what can be known through reason and experience and excluding all supernatural or intuitive explanations.⁴ However, according to D. Martin Fields, enthroning reason and science and removing God to the transcendent did not liberate man as was intended, but did free him to commit unrestrained evil - creating a new prison. As the human spirit was still striving for its freedom and autonomy, the way was

open for postmodernism.⁵

Postmodernism may also be classified as hard or soft. Soft postmodernism rejects the dogmatic naturalism and antisupernaturalism, the reductionist view of the sciences, and the limitation of knowledge to sense experience, found in hard modernism. While agreeing with soft postmodernism in its rejection of logical positivism, behaviourism, and artificially scientific approaches to reality, hard postmodernism goes further in rejecting any sort of objectivity and rationality. This view is best represented by deconstructionism - all theories are an abuse of power by those who construct them, language has no objective or extralinguistic reference, and all truth is relative and pluralistic.⁶

3. Epistemological Axes

Nancey Murphy and her husband, James William McClendon Jr., identified three significant doctrines which seemed to form the basis of modern thought: ♦foundationalism in epistemology, an approach to language based on reference and representation, and atomism or individualism in metaphysics and ethics.♦⁷ They mapped these onto a conceptual space defined by three (Cartesian) axes: an epistemological axis, with skepticism and foundationalism as its poles; a linguistic axis,

with representationalism and expressivism as its poles; and an individualist-collectivist axis. Any thought system which transcends at least one of these axes may be considered to be to some degree postmodern, because it is outside of the modern conceptual space.⁸

This system is an oversimplification. As Murphy and McClendon admit, other axes, such as a ♦rhetorical♦ axis, with detachment or objectivity as one pole and subjectivity or self-involvement as the other, could usefully be added.⁹ Also, the scheme may not clearly distinguish whether a system is pre-, post- or anti-modern. However, it usefully distinguishes what is not modern. For example, Mark C. Taylor♦s a/theology is often cited as the epitome of postmodernism. Murphy and McClendon demonstrate that ♦despite its name Taylor♦s work represents not the beginnings of a new era in theology, but rather the last racking gasps of modern-style thought♦.¹⁰ On the other hand, George Lindbeck♦s Cultural-Linguistic theory of religion is shown to be ♦through and through postmodern♦.¹¹

Of course, this begs the question of whether such a modern system of analysis can make valid claims in a postmodern paradigm. If we claim that it can, then surely we have shown that the postmodern paradigm is at best an extension of modernity, and at worst flawed and possibly invalid.

Murphy and McClendon detect a growing unity in postmodern thought as various aspects take shape and extend towards each other, with the corollary that to be postmodern now means that escape from one of these epistemological axes calls for a corresponding detachment from the others.¹² An interesting analogy can be made between this and Paul Feyerabend♦s ♦epistemological anarchism♦, or Dadaism, as he calls it. ¹³

4. Constructive, Deconstructive, Liberationist and Restorationist Postmodernism

David Griffin identifies four types of postmodern theology:¹⁴ (a) the deconstructionalism of Mark Taylor♦s a/theology♦, and the eliminative postmodernism of Lyotard and Rorty;¹⁵ (b) the constructive or revisionary postmodernism of Griffin and others;¹⁶ (c) Cornel West and Harvey Cox support a liberationist postmodernism;¹⁷ and (d) restorationist or conservative postmodernism is represented by Richard

Neuhaus, some Roman Catholics,¹⁸ and George William Rutler.¹⁹

In philosophy, postmodernism attempts to overcome the modern worldview through an anti-worldview (deconstructionism or eliminative postmodernism). Examples are the philosophies of Wittgenstein, Heidegger and Derrida. The result is relativism, or even nihilism, what Griffin calls ultramodernism²⁰ - the result of carrying modernism to its logical conclusion.²¹

Similarly, there exists great variety among postmodern theologies, but postmodern theologies may be distinguished from modern by their common view of the nature of modern theology and their common conviction that the era of modern theology is over. We will later identify a typical evangelical choice among the above four choices.

5. Nonfoundationalism

Nancey Murphy defines foundationalism as:

◆ a theory about how claims to know can be justified. When we seek to justify a belief, we do so by relating it to (basing it upon, deriving it from) other beliefs. If these other beliefs are called into question, then they too must be justified. Foundationalists insist that this chain of justifications must stop somewhere: it must not be circular nor must it constitute an infinite regress. Thus, the regress must end in a ◆foundation◆ of beliefs that cannot themselves be called into question.²²

Of course, ◆nearly every thinker is in some sense a foundationalist,◆²³ occasioned by our desire to overcome the uncertainty produced by human error and disagreement. Strong foundationalists demand absolute certitude for the foundations of human knowledge; a certitude which (they say) can only be transferred to nonbasic beliefs by the ordinary logical relations of either deduction of other truths from innate ideas (Descartes) or induction of truths from sense impressions caused by the material world (Locke).²⁴

Foundationalists often go beyond describing the difference between basic and nonbasic beliefs, and prescribe what sort of beliefs are properly basic, generally relegating religious beliefs to the nonbasic category. However, things are changing. John Thiel claims that a majority of contemporary philosophers practice nonfoundational thinking, as do a large number of theologians.²⁵ As Grenz says, by the focus of systematic theology on the propositional content of the faith and a logical presentation of Christian doctrine, evangelical theologians gave credibility to Christianity in a culture that glorifies reason and deifies science. However, our intellectual context is shifting dramatically, with crucial implications for evangelical theology.²⁶

Wentzel van Huyssteen agrees with Grenz that foundationalism among philosophers is in dramatic retreat.:
◆Whatever notion of postmodernity we eventually opt for, all postmodern thinkers see the modernist quest for certainty, and the accompanying program of laying foundations for our knowledge, as a dream for the impossible, a contemporary version of the quest for the Holy Grail.◆²⁷

There are alternatives to foundationalism. First, coherentism suggests that the justification for a belief lies in its ◆fit◆ with other held beliefs - no beliefs are intrinsically basic and none are intrinsically superstructure, but all fit together to form a ◆web of belief◆.²⁸ Where foundationalists try to determine the truth value of each assertion independently of the others, coherentists find truth in the interconnectedness of beliefs - truth is a predicate of the whole belief system. The quest for knowledge entails a ◆research program◆ (Lakatos), in which advances occur through ◆paradigm shifts◆ (Kuhn).²⁹

Second, philosophical pragmatism is more than simply a commitment to ◆what works◆. An early modern pragmatist, Charles Sanders Peirce, said, ◆The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth, and the object represented in this opinion is the real.◆³⁰ William James took this further: ◆The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea. It becomes

true, is made true by events.❖31

Basing their work on these beginnings, some postmodernists have been able to substantially break free of foundational thinking, so it forms a useful indicator of postmodern thought. A characteristic of postconservative proposals for doing theology that Erickson identifies is an overall rejection of foundationalism, by which he means ❖hard foundationalism❖ or ❖strong foundationalism❖. Soft foundationalism is generally acceptable. For example, even though Murphy and McClendon do not seem to distinguish between hard and soft foundationalism, it is implicit in their thinking. Erickson sees in their work an acceptance of the idea that there is an objective truth wherever we can conclusively demonstrate its reality.32

3. A Negative Evangelical Reaction to Postmodernism

Historian and theologian David Wells is conscious of the close links between evangelicalism and modernity, and fears the directions that evangelicalism is taking in response to the present crisis in modernity. Well is uncomfortable with a philosophical approach to modernity, preferring to engage it through history and social science.33 For him, modernity stems from the intellectual Enlightenment the way ❖the social environment shapes consciousness and in turn produces a set of ideas that are matched to the environment.❖34 How we think is a product of our society.35 Wells admits that evangelicalism is changing, but it is ❖not the emergence of a new model but rather the dismembering of the old by the forces of modernity. The impetus for change is coming from without (his emphasis) rather than from within and is primarily sociological, not theological.❖36

Wells divides recent history into the Age of the West - up to the middle of the nineteenth century, and Our Time - from then until the present day, marking the shift of the political and economic centre of the world from Europe to America, the transition from Judeo-Christian values to the psychological attitudes described as modernity,37 and the disappearance of belief in an absolute, objective truth that transcends relative beliefs and values.38 Wells does not perceive postmodernity as something which follows Our Time as a reaction to modernity; rather it is an extension of modernity in a more extreme form. His focus is still on America as the centre, a very modern attitude. Our Time is a child of capitalism, democracy, technology and urbanisation. It dominates the entire world as the world strives to emulate the West. As someone commented - in any world city you will find a Coca Cola sign. Wells calls the emerging culture resulting from these secularising influences of modernity the ❖World Cliché Culture❖.39 This is a pervasive drive towards globalisation, or what Tom Sine calls McWorld.40

I suspect that Wells has almost missed, and not properly understood, something else going on at the same time - a reaction against Our Time, both in the West and elsewhere. In No Place for Truth he speaks very little about postmodernism, but this is because for Wells the only thing new about postmodernism is its name.41 As he says:

It is certainly curious, not to say illuminating, that many of today's expressions of post-modernism are simply continuing what were seen as the anti-modernisms of a century ago. Then, roughly between 1880 and 1920, they were the recoil against modernity, the revolt against an overcivilized world. Solace was sought in the simple life, in quaint mind cures, in the revival of arts and crafts, in the quest for the self and the search for authentic experience. Now these are the means by which we are transcending modernity! Common to both cultural movements, however, is the same disillusionment, the same sense of betrayal. It is just now we think that we are going beyond modernity, whereas then we thought that we were standing out of its way.42

On the other hand, for some, particularly those of a more liberal persuasion, a strong point in Well's favour is this lack of a knee jerk reaction to contemporary culture and the headlong dive into postmodernism which is so common among today's writers.43 For example, Wells mentions Rorty's radical relativism - but instead of an issue to be addressed, it is just one more item to be added to the list of the ailments of contemporary society. He says that:

in philosophy, Richard Rorty has asserted that the world of truths that philosophy used to explicate has collapsed and that the only reason to do philosophy now is as personal therapy; if it helps you to think in this sort of way, then you should do so, but the days when your conclusions could be accorded normativity for anyone else have gone.⁴⁴

And as it is in philosophy, for Wells, so it is in evangelical theology. He describes what others call postmodern theologies as an acceptance of pluralism as a protest against the fragmentation produced by modernisation. They attempt to bind up the rift between ourselves and nature, ourselves and the divine order, and between individual groups and the human community by a return to pantheism or an equating of the divine activity of God's immanence with the rectification of social wrongs.⁴⁵ The modern fascination with the self has led to Christianity being transformed into a metaphor of healing the triumph of the therapeutic and of feelings over logic. The goal of being righteous has been replaced with one of being whole and happy.⁴⁶

Wells rightly criticises the privatisation of evangelical faith. For the psychologisation of faith Wells gives the example of Robert Schuller,⁴⁷ who extended Norman Vincent Peale's Power of Positive Thinking into a doctrine and practice of Possibility Thinking.⁴⁸ Another aspect of the secularisation of evangelicalism, the professionalisation of the clergy, is exemplified by the establishment of the Doctor of Ministry degree,⁴⁹ which Wells, indulging in an almost postmodern word game, calls the D-Min-ization of evangelical theology,⁵⁰ and lays the blame firmly at the doors of the American evangelical seminaries, of which the most notorious is (for him) Fuller Theological Seminary.⁵¹

However, I believe that Wells, to use Roger Olson's expression, has named the wrong beast as the archenemy of evangelicalism. Modernity prizes truth, reason and progress - it is postmodernity which has dethroned these Enlightenment ideals.⁵² Perhaps Wells is still fighting the old Liberal versus Conservative battle, but now, in his eyes, the Evangelicals have become the Liberals, and he is among the remnant of the Conservatives. Far from leading us forward into the postmodern age, Wells would return us to the beginning of the modern project, or even earlier. His view of evangelicalism in the modern age is largely apocalyptic. That a sundering of the movement is coming seems utterly certain to me; the only question is when, how, and with what consequences.⁵³ Wells is unashamedly antimodern. He says of himself, Evangelicals are antimodern only across a narrow front; I write from a position that is antimodern across the entire front.⁵⁴

Wells advocates a remedial theology, which restores the emphasis of the transcendence of God, and from which the abuses of his immanence can be addressed.⁵⁵ He speaks of God's weightlessness; orthodox doctrine is still subjectively believed but has little objective significance.⁵⁶ Wells says,

Indeed, our generation is rapidly growing deaf to the summons of the external God. He has been so internalized, so tamed by the needs of religious commerce, so submerged beneath the traffic of modern psychological need that he has almost completely disappeared. All too often, he now leans weakly on the church, a passive bystander, a co-conspirator in the effort to dismantle two thousand years of Christian thought about God and what he has declared himself to be. That is to say, God has become weightless. The church continues its business of satisfying the needs of the self - needs defined by the individual - and God, who is himself viewed and marketed as a product, becomes powerless to change the definition of that need or to prescribe the means by which it might be satisfied. When the consumer is sovereign, the product (in this case God himself) must be subservient.⁵⁷

Undoubtedly, Wells is speaking of a very real tragedy here, but it is a modern tragedy, one the results of which evangelical postmodernity has recognised and to which it is attempting to respond.

Ironically, it is Robert Johnston of Fuller Theological Seminary who recognises in Wells a call to a countercultural Christianity.⁵⁸ Wells says,

The choice for God now has to become one in which the church begins to form itself, by its grace and truth, into an outcropping of countercultural spirituality. It must first recover the sense of antithesis between Christ and culture and then find ways to sustain that antithesis.⁵⁹

Earlier he said, The church has no future if it chooses from weakness not to speak its own language, the language of truth and understanding, in the post-modern world.⁶⁰ In the language of George Lindbeck, the church needs to be intratextual,⁶¹ a concept not incompatible with a postmodern outlook, although undoubtedly Wells intends the church to oppose all other languages.

As Johnston points out, Wells's theology emphasises the cross and neglects resurrection, effectively ignores the work of the Spirit in the world apart from applying what Christ has accomplished, and reduces divine love merely to an expression of God's holiness. The value of subjective truth is undervalued in his haste to be objective.⁶² He may be able to influence some already convinced evangelicals, but will not touch those already living in the new paradigm. For that which they are seeking he has nothing to offer. As Hewitt says, 'I do think that he is far too pessimistic about the prospects for a postmodern Christianity. Wells all too easily falls for romanticised notions about the ages of faith past when contrasted with the apparent (his emphasis, and mine) spiritual barrenness of the present.'⁶³

In *Losing our virtue* Wells sets up a straw man of postmodern spirituality, and then criticises it. The version of postmodernism he argues against is at variance with that of others. He compares it to what he calls classical spirituality, again with an idiosyncratic use of the term classical. Wells sees two kinds of spirituality in the church, differing not so much in doctrine as in morality, or lack of it. The version of spirituality in which the moral has weight has the capacity to be countercultural, the other does not.⁶⁴

Wells deplores modern evangelicalism, and detests postmodern evangelicalism, so all that is left is a return to the classical spirituality of nineteenth century fundamentalism. One thing I must agree with Wells in, however, when he calls this time *Our Moment*, is the conviction that no time in this century has been more ripe with opportunity for Christian faith.⁶⁵ But I can not so lightly dismiss Christianity's competitors as Wells does, nor can I agree with him on how we should take advantage of this moment. It will take more to rejuvenate evangelical theology than getting people to pull an enormous condom over their TV set.⁶⁶ Wells should consider his own advice when he says that 'tough-minded engagement with modern intellectual culture' means abandoning a practice of all too many evangelicals in the past - namely that of characterizing the intellectual enemy in a few largely unfair descriptive sentences and then presuming to blow him away with a few equally inadequate attack sentences.⁶⁷ Especially when this comment is immediately followed by, 'We have to love our intellectual enemies enough so that we can state their positions better than they can - with the possible exception of Richard Rorty.'⁶⁸ Does this convey an inability to love, or an inability to comprehend, the unfortunate Rorty?

Wells is strong on sociological critique, from a North American evangelical point of view,⁶⁹ but short on indicating a way forward into *Our Moment*. He also ignores the fact that the prevailing anti-intellectualism of American evangelicals might not apply to the rest of the world, and there are more evangelicals outside of America than there are inside it.⁷⁰ As Donald Carson says, Wells paints with a broad brush, with little attempt to deal charitably with those who do not fit into his neat categories and generalisations.⁷¹ Carson also believes, and I suspect Wells might also agree, that for all of Wells's dislike of postmodernism, it is modernity that has had the greater effect of gagging God in this generation.⁷²

4. Positive Evangelical Responses to Postmodernism

1. Nonfoundationalism

One aspect of the emerging postmodern ethos which Grenz believes is especially crucial for evangelical theology is the widespread rejection of the foundationalism that characterized the Enlightenment epistemology. To replace it many scholars, such as van Huyssteen,⁷³ are attempting to discover a nonfoundationalist, or even a postfoundationalist, approach.⁷⁴

In seeking a nonfoundational basis for theology, Grenz turns to Wolfhart Pannenberg, whom he believes has perhaps exemplified most clearly the application to theology of the non-correspondence epistemological theories of the modern coherentists and pragmatists.⁷⁵ In his *Systematic Theology* Pannenberg concentrates on demonstrating the internal coherence of the doctrines and the external coherence of Christian doctrine with all knowledge.⁷⁶ In particular, he shows how the misuse of the doctrine of biblical inspiration has not helped to demonstrate the coherence of Christian doctrine with human knowledge.⁷⁷

Grenz shows that Pannenberg rejects the concept of truth the medieval scholastics inherited from the Greek

philosophical tradition, namely, that truth is found in the constant and unchanging essences -or the eternal presence - lying behind the flow of time and, reminiscent of modern coherentists and pragmatists but drawing on the biblical view, argues that truth is essentially historical - truth is what shows itself throughout the movement of time, modified in the light of subsequent experience, and climaxing in the end event. The truth that emerges in the end is the truth of God, who is ♦the reality that determines everything.♦78 All truth ultimately comes together in God, which leads to a coherentist theological method. ♦Theology seeks to show how the postulate of God illumines all human knowledge.♦79

Grenz also considers Lindbeck♦s ♦cultural-linguistic♦ approach to be an attempt to provide a nonfoundationalist alternative to the ♦cognitive-propositionalist♦ and ♦experiential-expressive♦ approaches, both of which are results of the application of foundationalism to theological method.

The cognitive-propositionalist approach erroneously assumes that doctrines make first-order truth claims: that is, they assert that something is objectively true or false, thereby identifying religion too closely with its cognitive dimension. The experiential-expressive approach sees doctrines as the outward expressions of the ♦inner feelings, attitudes or existential orientations♦80 related to personal religious experience. The error is in assuming that there is some identifiable core experience common to all religious traditions.81

Lindbeck♦s cultural-linguistic approach gives to coherentism a Wittgensteinian twist. Doctrines are like grammar rules, constituting the rules of discourse of the believing community, having a ♦regulative♦ function, serving as ♦community authoritative rules of discourse, attitude, and action.♦82 They are ♦teachings regarding beliefs and practices that are considered essential to the identity or welfare of the group,♦ and so ♦indicate what constitutes faithful adherence to a community.♦83 ♦Christian doctrines establish the ground rules for the ♦game♦ of Christian thinking, speaking and living.♦84

Lindbeck suggests that doctrinal statements, like Wittgenstein♦s grammar rules, should be seen as second-order statements, not speaking of ♦truth♦ or ♦falsehood♦ about anything outside of the language within which they have a regulative role. As a rule is only true in the context of the body of rules that govern the language, similarly, doctrines do not assert something objective about reality but are primarily rules for speech about God. 85 ♦Doctrines are ♦true♦ primarily as ♦parts of a total pattern of speaking, thinking, feeling, and acting.♦♦86

This calls for an ♦intratextual theology♦ which ♦redescribes reality within the scriptural framework♦ and aims at ♦imaginatively incorporating all being into a Christ-centered world.♦87 Drawing from the text, theology explores what it means to articulate and live out the community♦s vision within a specific time and place.88 With Pannenberg and Lindbeck, Grenz concludes that the theologian ♦expounds the doctrinal core or framework of the Christian faith, determines that it coheres within itself, and indicates how doctrine illumines human existence♦.89

Despite the critique of foundationalism by contemporary thinkers like Pannenberg and Lindbeck, many evangelical modernists appear content to engage in theology in a manner that presupposes the older foundationalist epistemology. However, evangelicals are beginning to recognise the demise of foundationalism in philosophy and are increasingly exploring the theological implications of this. Theology must engage the postmodern critique of Enlightenment foundationalism and formulate nonfoundationalist alternatives.90 The work of Nancey Murphy presses this engagement into one of the bastions of modern thinking - philosophy of science.

2. Theology and Science

The interest and skill that Nancey Murphy shows in philosophy of science leads her to some innovative approaches to doing theology in a postmodern context. This is appropriate, given the dominant position of science in modernity. Wentzel van Huyssteen believes ♦her own creative interpretation of the Lakatosian

model for theology in itself becomes a novel and exciting postmodern paradigm for dealing with the troubled relationship between theology and science.❖91

In Theology in the age of scientific reasoning Murphy says that, while avoiding the fideism of some postmodern ❖narrative theologies❖, in this age of agnosticism and atheism the Christian community is obliged to provide rational support for its belief in God ❖in accord with the ongoing standards of evidence❖.92 By drawing on new historicist accounts of science, such as that of Imre Lakatos, she shows that it is possible to approach theology in a nonfoundationalist manner.

Lakatos❖ scientific methodology relies on research programs being based on a fixed core of theory and a series of changing auxiliary hypotheses which allow for the prediction of and explanation of novel new facts. Through analysis of the research programs of Pannenberg and others, Murphy attempts to show that theological claims can be justified using similar patterns of probable reasoning, developing the idea of communal discernment and communal consensus as a postmodern holistic epistemology.93

Murphy identifies four kinds of truth theories: the correspondence theories, coherence theories, pragmatic theories, and the theory that there is no single adequate theory.94 The correspondence theory relies on the fallacy that language mirrors reality, leading many to accept a coherence theory - that a statement is true if it coheres with the rest of a body of beliefs, but the correspondence illusion still persists. The pragmatic theory recognises that we can assign any sentence to any fact or situation, but that some will be easier to live with than others. There are attempts to bypass the problems by speaking of theological language as metaphorical, but then how can we speak at all of truth?95 The persistence of these theories indicates that each contains truth, but rather than truth-seeking being like solving a jig-saw puzzle,96 it is more like solving a cross-word puzzle, with its three types of constraints: clues - external stimuli, such as experiences, which suggest but do not determine possible answers; fit - consistency among theories in a given domain of knowledge; and language - the conceptual scheme within which we are working.97

Lindbeck distinguishes between intrasystemic truth, categorical truth and ontological truth. Intrasystemic truth, which says a belief is true within the context of a given religious framework, is inadequate for adjudicating between competing religious systems, but a religion is categorically true if its categories are adequate ❖for construing reality, expressing experience, and ordering life❖, and ontologically true if it conforms its practitioners ❖to the ultimate reality and goodness that lies at the heart of things.❖98 Murphy recognises that this formulation leaves no way of assessing the adequacy of ontological truth, and although Lindbeck considers the adequacy of language to be important, we have no way of assessing such adequacy. So, Murphy turns then to Alasdair MacIntyre❖s contribution to the truth of traditions to fill the gap.99

MacIntyre says that when we consider the adequacy of language, rather than examine the sentence-to-fact correspondence; instead, ❖The test for truth in the present... is always summon up as many questions and as many objections of the greatest strength possible; what can be justifiably claimed as true is what has sufficiently withstood such dialectical questioning and framing of objections.❖100 The tradition which, through crises and reformulations, overcomes its own problems, and perhaps even some of its rivals❖ difficulties, while its rivals become sterile, is true. The meaning of ❖truth❖ is summed up by ❖unsurpassability❖, but even so, any tradition adjudged true now might later be surpassed by another, ruling out both absolutism and ❖absolute❖ relativism.101

Murphy❖s commitment to nonfoundationalism is clear, but has she achieved it? For example, van Huyssteen feels Murphy is unjustified in making Scripture a criterion for judgement without first warranting such use on the basis of probable reasoning.102 He warns that her presupposition of the existence of God as ❖hard core❖ for a Lakatosian theological research program might lead to a subtle form of foundationalism.103

Murphy❖s use of Lakatosian methodology as a basis for theology stems from her conviction that theology❖s place is at the top of a hierarchy of the natural and human sciences. Arthur Peacocke proposed that theology occupied the top rung of the scientific disciplines, as the science that studies the relations among humankind, the cosmos, and God.104 Murphy says,

Peacocke's consideration of human life as the highest form of complexity yet to emerge from the evolutionary process of the cosmos provides a transition to theology: we alone among higher forms of life raise questions about the meaning of our existence, and answer them by postulating another order of Being conceived as the source of all other lesser being.¹⁰⁵

Unlike Peacocke's single hierarchy, Murphy and physicist George Ellis argue that the hierarchy bifurcates at the top, with the social sciences in one stream, the natural sciences in another, and with ethics and metaphysics - or theology - linking the two streams at the top.¹⁰⁶ Then they argue that a correct understanding of cosmology, theology, and the social sciences must be based on the recognition of their underlying ethic of self-renunciation.¹⁰⁷

Of course a deconstructionist, such as Lyotard, would consider Murphy's hierarchy of sciences to be merely another modernist attempt at construction of a grand narrative.

3. Future Orientation

Like Pannenberg,¹⁰⁸ Grenz has a future orientation. "Because truth is historical, the focal point of certitude can only be the eschatological future. Only then will we know truth in its absolute fullness. Until the eschaton, truth will by its own nature always remain provisional and truth claims contestable."¹⁰⁹ So, like any hypotheses, theological statements are to be tested by seeking to determine their internal and external coherence, and for Pannenberg, as for modern pragmatists, the question of truth must be answered in the process of theological reflection and reconstruction. Pannenberg is optimistic that such testing will confirm the power of the assertion of the reality of God to illumine the totality of human knowledge.¹¹⁰

I believe the ability to have a future orientation is a characteristic of a spiritual, rather than merely cerebral approach to life, which becomes possible when the pragmatism, rationalism and "now" focus of modernity is transcended. The sense of time is more closely linked to the human spirit than to the mind and emotions which dominate the modern desire for control and immediate gratification. An analogy could be made by contrasting the ability of a mature adult to defer self-gratification in favour of a higher purpose with that of a child whose needs must be met immediately with no thought for the cost. Such a future orientation facilitates the embrace of ethical responsibility for our society and world, but we must guard against its degeneration into mere apocalypticism.

Through the cultivation of a proleptic consciousness of the yet-to-be consummated whole of reality, we can gain "an awareness and anticipation ahead of time of the future whole,"¹¹¹ based on God's promise and faith in God's faithfulness. The gospel of Jesus Christ promises a destiny - the new creation, which means reality is future-oriented. Only with the fulfillment of this promise does reality become a whole and the true nature of all the parts, including ourselves, is revealed. In the life death and resurrection of Jesus, we see ahead of time what this nature is.

Where once people asked "Who is God?", in today's context the question is more likely to be "Is reality more than what we perceive it to be?"¹¹² Ted Peters describes ontological shock, that sudden awareness of "the brute thereness of things, and the accompanying awareness of possible nonbeing", which brings with it the sense that "what is is not just what is."¹¹³ He examines the notion of God's creating as a continuous act, drawing implications for modern cosmological ideas, and introducing the concept of proleptic creation. God creating from the future, not the past, means that "it is the continuing divine work of future-giving that is the source of life and being." For Peters, "God's creative activity within nature and history derives from God's redemptive work of drawing free and contingent beings into a harmonious whole."¹¹⁴

Peters speaks evocatively and with clever ambiguity about "becoming human and unbecoming evil."¹¹⁵ To be human is to live in the metaxy - "the tension between what is and what is beyond." The presence within us of the Spirit of God, and our language capabilities - the influence of the word - allow us to transcend ourselves. Jesus, the new Adam, proleptically reveals this humanity in its fullness. This *imago dei*

draws us forward toward transformation and divinisation or true humanity.¹¹⁶ To resist God's call forward and fixate ourselves in the present is the essence of evil. Sin is the assertion of the part against the whole and the present against the future.¹¹⁷

In his recent study *Sin: radical evil in soul and society* Peters raises some interesting issues. He writes,

The sense of fallenness is pervasive. It is a reality belonging to the human society. Is it grounded in fact? Perhaps we should note that one of the effects this tension has on us is to drive us forward, to stimulate striving toward the good. It motivates efforts toward progress, toward individual and collective betterment, toward perfection. The key is the orientation toward the future we are drawn to look beyond present reality toward the way things ought to be. What we think of as missing the mark is less a matter of falling away from a perfect past than a matter of failing to reach the ideal of a healed future. ¹¹⁸

In my opinion, the key difference between Peters' prolepsis and the modern deification of progress is that moderns consider progress as inevitable - driven by evolution and human striving, whereas for Peters progress is created by God. Modernity is characterised by the anxious drive to prove one's worth by doing things - it is not enough to be or become who we are in God's image. Postmoderns seek God, not just themselves, although some might equate the two.

Could postmodernity developing out of and in reaction to modernity be an example of this striving for the good? Is it God's doing? Anxiety is a fear of loss. It is a sometimes overwhelming sense of insecurity. Anxiety arises when we anticipate some sort of diminishment of who we are the fright we feel at the prospect of losing our existence, at dropping into the abyss of nonbeing.¹¹⁹ Peters speaks of the delusion which anxiety causes, when we can not accept our own death and try to create our own immortality by stealing life from others, such as through destruction of relationship or by military aggression.¹²⁰ Is what is commonly referred to as postmodern anxiety, with its attendant high suicide rate, really a characteristic of the postmodern worldview, or is it better understood as a symptom of modernity's collapse, of which the rise of postmodernity is another symptom. I propose that this anxiety is a fruit of modernity, not postmodernity.

Then there is the sin of pride, when I treat my own self as ultimate, when I trust my self more than I trust God. If it is to my own self that my heart clings and entrusts itself, then I have entered the realm of subjective idolatry.¹²¹ The narcissism that denies relationship with others, that fragments and isolates and destroys holism, not only disrupts the harmony of the whole, but also tends to fixate us on the present moment rather than the coming future. It declares the present to be absolute. It closes us off to future transformation.¹²²

Peters speaks of the link between genetic inheritance and inherited sin.¹²³ This is interesting, in the light of the recently renewed acceptance by some biologists of the possibility of epigenetic inheritance,¹²⁴ since modern science has long resisted the Lamarckian possibility of behaviour and environment influencing the genetic code. A postmodern approach to both science and theology opens the door to fruitful cross-fertilisation.

Peters' proleptic ideas have ramifications for physics and cosmology, and especially the possibility of the further integration of science and theology. A proleptic framework gives a firmer foundation to the idea of God as creator, countering the modern view of a mechanistic universe driven by past causal events. The God who is the future also continues to create and to sustain life and draw it on toward wholeness.

This question of Who is God? is very important in a postmodern context, particularly because the death of God is one of the central tenets of secular modernism. God's nature as Trinity is central to Peters' system. God is creator, incarnate redeemer, and present in the world as Spirit. Applying his ideas of time to the relationship between the immanent and economic Trinity, Peters says that though the economic Trinity allows us to see that the entire Godhead is related to the world, if the economic Trinity is thus a temporal image of the immanent Trinity, then we have returned to subordinationism. This is another defense of the absolute Beyond at the cost of the related Intimate.¹²⁵ He applauds Moltmann's move to the open Trinity as showing that God's relationship to the world is internal to the divine life.¹²⁶ From this Peters is able to show that we must think of the identity of the immanent and economic Trinity as eschatological. Then, The redeemed creation is drawn up into the eternal life of God through the eschatological consummation. This is what salvation means.¹²⁷

The premodern and modern concepts of freewill and predestination have long caused difficulties for theology. Prolepsis allows for the idea that instead of God creating us and then abandoning us to make of life what we can, or perhaps pushing them from behind to try and make us go his way, or worse still, mapping out our life from the beginning and leaving us no choice, instead God is ahead at that place and time of the consummation of all things, drawing the world gently forward towards its destiny in him, while still allowing us to make choices along the way. God is wooing his creation, not coercing it. In this way God can also be present to us at any place in our life, and at any time. Because all present moments have the same ultimate future, then from the vantage point of that future all of time is present to God. This facilitates the healing of fragmentation of relationships and of the corresponding drive towards self-fulfillment, power, and selfishness.

4. Holism

Part of the importance of these ideas for postmodern thought lies in their holistic nature: the reuniting in a single epistemological structure those fields of knowledge which were explicitly torn apart by modern science and philosophy. Also, the self-renunciatory ethic running through natural and human science accords well with the Christian gospel. Gregory Peterson, while critical of Murphy and Ellis neglect of feminist and liberation theologians, who would have difficulty with the non-violent and self-renunciatory ethic, while also considering themselves postmodern, still commends their connecting of ethical issues with the religion-science dialogue.¹²⁸

Murphy contends that the divide between conservative and liberal theologies, caused by modern theology is not as great as that between modern thinkers and those who have adopted what she calls Anglo-American postmodernity. She believes that this revolution in thought, while creating even greater misunderstanding at present, offers hope for bringing postliberals and postmodern evangelicals closer together.¹²⁹

Murphy outlines the limited options for theologians that modern philosophical assumptions have created:

	Liberal	Conservative
Knowledge	Experiential foundationalism	Scriptural foundationalism
	Inside-out	Outside-in
Language	Expressivism	Propositionalism
Relationship with science	Incommensurability	Commensurability
Divine action	Immanentism	Interventionism

According to Murphy, each of these positions has insoluble problems. Foundationalist use of Scripture has the problem of how to know with enough certainty to serve as the foundation for a system of religion, that the Bible is the revealed word of God. Religious experience as a foundation relies on knowing that one's experience is actually of a real, objective divinity. Interventionist accounts of divine action make God a part of the system of physical forces, in which case God's action should be measurable. An immanentist view of divine action either removes intention from God's acts, or makes every event intentional - even disasters. A propositional view of religious language neglects the self-involving character of religious discourse, while an expressivist view requires a greater distinction between the cognitive and expressive functions of language than can be maintained. If we argue that science and religion are incommensurable, or too unlike to be able to conflict, we attempt to detach meanings from the way things are. On the other hand, the commensurable view neglects important differences between religious and scientific purposes and language.¹³⁰

The advent of a new set of philosophical rules brings hope into this otherwise dismal situation.

Foundationalism can be replaced by a holistic epistemology, opened up by Quine and developed by MacIntyre.¹³¹ Holistic religious language is less about labeling things and more about speech acts and human interactions. Wittgenstein, Austin, McClendon and Smith,¹³² and Lindbeck have charted a way here.¹³³ The explanation of divine action may become part of a metaphysical holism, by which we see once again a consistent postmodern worldview involving science, philosophy of language, epistemology and ethics.¹³⁴

If there is anything that Murphy's approach lacks it is probably an adequate theory of experience.¹³⁵ Reliance on the repeatability of communal discernments hardly equates to the kind of objectivity required of a repeatable experiment in science. Objectivity, for Murphy, means that others under similar circumstances and experience will see the same thing.¹³⁶

In Anglo-American Postmodernity,¹³⁷ Murphy, in pulling together the various strands of her work, calls attention to the transformations we have mentioned above: the shift in epistemology from foundationalism to holism, the shift in language from reference to use, and the shift in metaphysics from **reductionism** to nonreductionism, and examines the consequences of these changes for science, theology, and ethics. She outlines the prospects in the new paradigm for a postmodern conservative theology. Murphy contends that it has simply been impossible to do theology in an intellectually respectable way using the resources of modern thought, but that the problem is not with theology but rather with modernity.¹³⁸ However, postmodernity has restored the possibility by identifying the parallels between scientific and theological reasoning, and by restoring the proper relationship between the two sciences.

Murphy is not without her critics. J. Wesley Robins disputes Murphy's contention that theology is at the top of the hierarchy of sciences because it attempts to answer the boundary questions that the other disciplines cannot answer, such as the ethical question of the ultimate purpose of human life.¹³⁹ He feels this is a modern question, not a question one would expect from a postmodernist advocate of the embeddedness of human minds.¹⁴⁰ He says for embedded minds boundary questions are just interesting questions which their field can not answer. An inherited boundary question is danger of being disregarded since it is of insufficient importance.¹⁴¹

This is a sad comment on the narrowness of thinking of some, but if it was generally true, then we would not have the drive towards postmodern philosophy and theology that is evident today - some people simply have to know truth. Even modernity would not have progressed as far as it has without this desire.

Philip Clayton agrees with Murphy that holism or postfoundationalism is inescapable for the science-religion debate, but believes that a more inclusive holism is needed rather than what he calls Murphy's insular holism. He contends that we should not adopt an insular holism that confines itself to traditions but rather an inclusivist holism that applies the very best of human reasoning in the search for overarching agreements at the broadest level.¹⁴² In reply, Murphy argues that the very reason she adopted MacIntyre's account of rationality is because it is the best account available of how agreement can be reached, in time, regarding which large-scale traditions, including theological traditions, are, in Lakatos's terms, progressing or degenerating.¹⁴³

Peters approaches holism from a different direction. He disagrees with David Griffin's natural pantheism, but believes that Griffin offers one of the best descriptions available of a holistic and constructive postmodern agenda.¹⁴⁴ Peters says,

We can and should leave modernity behind - in fact, we must if we are to avoid destroying ourselves and most of the life on our planet. [Constructive or revisionary] postmodernism by contrast [to deconstructionism] seeks to overcome the modern worldview not by eliminating the possibility of worldviews as such, but by constructing a postmodern worldview through a revision of modern premises and traditional concepts. This constructive or revisionary postmodernism involves a new unity of scientific, ethical, aesthetic, and religious intuitions. It rejects not science as such but only that scientism in which the data of the modern natural sciences are alone allowed to contribute to the construction of our worldview. Going beyond the modern world will involve transcending its individualism, anthropocentrism, patriarchy, mechanization, economism, consumerism, nationalism, and militarism. Constructive postmodern thought provides support for the ecology, peace, feminist and other emancipatory movements of our time.¹⁴⁵

Following the ideas of Pannenberg, Peters seeks a theology which adequately addresses living in a

postmodern world. His holism is based on prolepsis, mentioned earlier, which he explains as the idea:

...whereby the gospel is understood as announcing the preactualization of the future consummation of all things in Jesus Christ. The world has been given God's promise that in the future all things will be made whole. The promise comes to us through Jesus who died on Good Friday and rose from the dead on Easter Sunday. He embodies the promise because he anticipates in his person the new life that we humans and all creation are destined to share.¹⁴⁶

Like Grenz, Peters abhors the exaltation of the specialist, and the division of the scientific project into separate disciplines by the pursuit of dispassionate knowledge.¹⁴⁷

The modern world - the world we have lived in since the Enlightenment of the eighteenth century - is the critical world that has torn apart the relation between the human mind and objective reality. Through the specialization of knowledge into separate disciplines, modernity has broken our naive sense of oneness with the whole of the world.¹⁴⁸

God's promise of future wholeness for all creation affects our life now amid a world of brokenness, by proleptically and beatitudinally seeking to reunite what has been broken apart.¹⁴⁹

Modern thought eroded that certainty which theology once provided for the Christian. If the modern mind has difficulty now in relating a faith, that was formulated long ago in an ancient culture, to the present world, which is dominated by natural science, secular self-understanding, and a worldwide cry for freedom,¹⁵⁰ then where can a postmodern person, after watching modern foundations crumble, find stability amidst increasing disenchantment and fragmentation? Theology must address the quest for wholeness, bringing healing to modern wounds by moving beyond looking at the parts of reality, to the whole which is much greater than the sum of its parts.¹⁵¹

Peters focuses on the need to see the unity of the Spirit in the world, rather than there being a Christian Spirit and an Eastern Spirit, or a New Age Spirit. Peters, unlike many evangelicals, is not afraid to investigate New Age thought, but rightly indicates that care is needed. He looks at pluralism and ethics from an ecumenic perspective. Ecumenical means inter-denominational or intra-Christian, while ecumenic refers to the much wider concept of inter-faith or inter-religious.¹⁵² Evangelicals tend to shy away from these. There is a need for caution, but also the willingness to recognise other religions as the search for reality that they often are.

5. Community

Some evangelicals, such as Alvin Plantinga and Nicholas Wolterstorff, with their **Reformed epistemology**, reject strong foundationalism for the idea that reason is person specific and situation specific. While rejecting foundationalism, they still accept that certain beliefs, such as belief in God, are basic. They acknowledge the indispensable role of communities and traditions in shaping our conceptions of rationality, along with the loss of certitude that results from the potential disagreement of these communities as to what is basic.¹⁵³ Grenz says,

This focus returns theological reflection to its proper primary location within the believing community, in contrast to the Enlightenment ideal that effectively took theology out of the church and put it in the academy. More specifically, nonfoundationalist approaches see Christian theology as an activity of the community that gathers around Jesus the Christ. This has far-reaching implications for evangelical theology.¹⁵⁴

Evangelicals generally agree that to be a Christ-focused community means an emphasis on an experience of being encountered savingly in Jesus Christ by the God of the Bible. This encounter is an identity-producing event. Through Christ, God constitutes us individually as believers and corporately as a community of believers.¹⁵⁵

This focus on experience differs from that of liberal Protestantism, which sought an underlying universal experience as a foundation for the various religious traditions, whereas evangelicals assert that the various religions mediate religious experiences that are categorically different from each other. For example, the Christian's encounter with the God of the Bible through Jesus is shared only by those in the Christian community, although the experience is potentially universal.¹⁵⁶

Peters identifies a modern or emerging postmodern maxim: to be an individual person is to be in relationship. He derives this from the observation that who we are as an individual is in a constant state of becoming as we interact with other individuals and the surrounding world. Gone is the image of the self-defined and autonomous individual, the island of personhood standing over against society.¹⁵⁷ There is an emerging postmodern point of view that emphasises that persons are always interpersonal. No one can be personal except in relation with other persons.¹⁵⁸ This is analogous to our understanding of the Trinity. Peters says,

It is inconceivable that we would have a single person existing in total isolation. When applied to the trinity, then, we could posit a postmodern or relational understanding of person to Father, Son, and Spirit and hold together both the unity and diversity. What we could not do is apply the postmodern concept of person to God in a singular sense - that is, in a brute monotheistic sense.¹⁵⁹

The social sciences and humanities are providing a new appreciation for the dynamics of mutuality in relationships. Our concept of person is changing as we move from an individualistic point of view toward a dependence of personhood upon relationships.¹⁶⁰ But Peters says that rather than model human society on the image of the immanent Trinity, ♦we should seek to transform human society on the basis of our vision of the coming kingdom of God in which God alone is the absolute.♦¹⁶¹

Peters contends that the social doctrinalists chose the wrong symbol in the Trinity, which is a second order symbol which clarifies the more primary symbols of Father, Son, and Holy Spirit. The concepts of personhood are products of our intellectual context, which we fit to the need for evangelical explication. ♦This was as true for Arius, Athanasius, and the Cappadocians as it is for us today. Specifically, the ideal of a nonhierarchical community wherein relationships come prior to persons is the product of our modern and emerging postmodern Western mind.♦¹⁶² Is he saying that

postmodern consciousness is allowing us to now understand the trinity as the early Fathers did?¹⁶³ The point for us, surely, is that a clear understanding of the community of the Godhead is a sound foundation for the construction of a healthy human society.

4.6 Ethics

One of the clear characteristics of the theologies of Grenz, Murphy and Peters is the way each converged over time to a strong focus on ethics. This is significant, given that while postmodernism was born out of the reaction to modernity♦s abrogation of its ethical responsibility for the negative results of uncontrolled progress, postmodernism itself asserts the absence of absolute truth, upon which ethics has traditionally been dependent. This means that, in a postmodern context, a new, nonfoundational approach to the study of ethics is needed.

Many of the issues which have fostered the development of postmodern thinking are primarily ethical, causing Grenz to comment on the growing ♦concern for a community-based ethic of being♦.¹⁶⁴

In the postmodern world we are becoming increasingly aware that every ethical proposal - even ethics itself - is embedded in an interpretive framework which in the end comprises the shared belief structure - the theology - of a community. In short, every understanding of the ethical life is ultimately derived from a community-based vision, which links the personal life with something beyond.¹⁶⁵

Grenz believes that the hope for a global ethic, which originally arose out of the modern pluralist ethos, is even more workable in a postmodern communitarian climate.¹⁶⁶

Not all evangelicals like what Grenz says. Millard Erickson and Donald Carson both express some doubt as to just how ♦evangelical♦ Grenz♦s theology can be considered to be,¹⁶⁷ although I wonder if perhaps the ability of some conservative evangelicals, still working with the methods and practices of modernity, to

only define his work in terms of what it is not, might be an indication that it has a genuine postmodern character after all.

Postmodernism is still immature. Among theologians, different areas, such as fundamentalism, liberation theology, process theology, or the recovery of premodern metaphysics, have been put forward as the postmodern theology.¹⁶⁸ Peters's primary conception of postmodernity seems to be of a movement which seeks to reintegrate those things that modernity has torn apart.¹⁶⁹ In 1985 he laid out this conception of postmodernity, and it does not include the deconstructionism of Jacques Derrida or Mark Taylor. I agree with his contention that these are extreme forms of the modern.¹⁷⁰ He retains this understanding in God - the world's future. The point Sheila Davaney makes in her critique of the postmodern theologies of Lindbeck, Kaufman and Welch applies also to Peters: his theology must not only be aware of the historicity of human life but of the political and conflictual character of the struggle to define reality and to interpret humanity's place within the cosmic order.¹⁷¹

Peters focuses on holism, but neglects the fragmentation produced by insistence on the equal brightness of a plurality of world views. If he took this into account then I wonder how he would account for the diversity of interpretations of the basic Christian symbols upon whose explication he builds his theological system? When writing about ecumenism Peters does point out the destructiveness of radical pluralism, by which he means an ideological stance that tends to lose sight of the whole while advocating an inviolate plurality of parts, advocating instead ecumenic pluralism which affirms the unity of the human race as an article of faith even though empirical differences and divisions seem so strong.¹⁷²

Of course, the process of constructing a postmodern systematic theology, as Peters attempts to do, is fraught with danger. Grenz lays out the progress of the deconstructionists:¹⁷³ from Derrida's abandonment of ontological descriptions of reality and the idea that reality incorporates transcendence,¹⁷⁴ to Foucault, who asserts that every interpretation of reality is an assertion of power and conducive to violence,¹⁷⁵ to Rorty, who abandons the idea of truth as either the mind or language mirroring nature and proposes replacing systematic philosophy with edifying philosophy which aims at continuing a conversation rather than at discovering truth.¹⁷⁶ On this basis a postmodernist might reject the whole notion of systematic theology, even one as sympathetic as that constructed by Peters. Perhaps Peters is not so much writing a postmodern systematic theology, as he is setting out what he believes should be the nature of a theology which will be able to function redemptively in a postmodern culture.

Peters's attempt does go some of the way towards passing a crucial test of such a theology: How much it is able to counter the tendency towards despair and acceptance of meaninglessness in a community of increasingly fractured relationships, despite the often declared emphasis of postmodernity toward community and wholeness? His theology points to Christ the source of community in a way that might not alienate the postmodern consciousness with modern or premodern language, but it still lacks much indication of a suitable praxis. His proleptic system primarily offers hope of personal transformation, whereas transformation of community and world remains a promise for the future. Peters realises what is needed is a proleptic ethic.

We would seek to establish policies based on our vision of future wholeness and to take measures to effect the healing power of wholeness amidst our present world of brokenness. Such an ethic would try to heal the wounds caused by attempts to separate people from nature and from one another through ethnic or gender prejudice, nationalism, classism, etc. It would seek, through direct and indirect means, to foster unity, inclusivity, cooperation, and community.¹⁷⁷

He develops a brief outline of such an ethic, but it still needs expansion and strengthening.

5. Some Characteristics of a Postmodern Evangelical Theology

It is easy for evangelicals to be alarmist about postmodernism, but, as Grenz says, "We are living in the midst of a widespread fragmentation affecting all dimensions of Western culture, including the theological enterprise, a situation due in a great measure to the advent of the postmodern ethos." ¹⁷⁸ We must take seriously the challenge of postmodernity. Evangelicalism is a child of the Enlightenment and modernity, being concerned

about the propositional content of the faith, and a logical presentation of truth.¹⁷⁹ One approach is to engage in a thorough **revisioning** of evangelical theology in the light of cultural changes.¹⁸⁰ Evangelicals who react to modernity, generally do so using modern tools: a strong reliance on commonsense realism and the scientific method.¹⁸¹ With evangelicalism so obviously wedded to the Enlightenment, evangelicals should also consider whether evangelicalism as we know it should not be consigned to the past along with modernism if we are to take postmodernity seriously?¹⁸²

Evangelicalism served the modern generation well, but a new evangelical paradigm is needed. Rather than **recoil with horror** at the ideas of Foucault, Derrida and Rorty and their possibly over-rejection of the Enlightenment project, we should realise that the **clash of postmodernism with Christian sympathies** runs at a deeper level than the debate over which epistemological theory we should follow.¹⁸³ The rejection of the correspondence theory of truth undermines Christian claims that our doctrinal formulations state objective truth, but more importantly, they introduce a despair that there is no all-encompassing truth, and no **reality**, and the best we can do is pragmatically follow **what works**. However, as Christians, we believe there is a unifying centre of reality. While we may agree to some extent with Lyotard's rejection of the metanarrative in areas such as the scientific enterprise or the worship of progress, we must proclaim that the one metanarrative has as its centre the story of Jesus of Nazareth - the **single metanarrative** that encompasses all peoples and all times.¹⁸⁴

Although postmodernism says all interpretations are in some sense invalid, must they all be equally invalid? Conflicting interpretations can be evaluated according to a criterion that transcends all of them, **the Word become flesh** in Jesus Christ. Where postmodernism suspects human reason because of the impossibility of being an objective participant, it is also suspect because of humanity's fallen nature, which makes it even more certain that aspects of truth lie beyond human knowing.¹⁸⁵

It is not enough for theology to account for postmodernism, rather we must formulate a genuinely postmodern theology. The mandate to proclaim the gospel to the next generation means we must learn how to **embody the gospel in the categories of the emerging social context**.¹⁸⁶ Grenz calls for a revisioning of evangelical theology, based on our shared experience of encounter with the living God, resulting in **an experiential piety cradled in a theology**.¹⁸⁷ Many evangelicals will struggle with his willingness to include culture as a source or norm for theology. For Donald Bloesch, the idea that the gospel must not only be proclaimed but also contextualized - placed in a new and often alien context, runs the danger of bending the gospel to meet the expectations of the culture rather than overthrowing and challenging the culture's self-understanding.¹⁸⁸ Of course, Bloesch may be overlooking the severe distortion the gospel has already endured to fit it into a modern evangelical context. It might finish straighter than it is now.

A postmodern gospel must be post-individualistic, post-rationalistic, post-dualistic, and post-noeticentric.¹⁸⁹ A post-individualistic gospel rejects the modern focus on the **self-reflective, self-determining, autonomous subject** who stands outside any tradition or community, and encourages recognition of the community of faith as important,¹⁹⁰ a theme around which Grenz's systematic theology, as laid out in *Theology for the Community of God*, revolves.¹⁹¹ Bloesch says,

Grenz's work differs from most other evangelical systematics by its focus on community. Salvation is not simply an individual commitment but a reception into the community of faith. Sin is not simply a personal transgression but a disruption of community. The goal of salvation is not simply eternal life but life in the community of God. God himself is understood socially - as a trinitarian fellowship of love in which all believers are destined to participate.¹⁹²

A post-rationalistic gospel **ought not to become anti-intellectual** and wholly abandon the gains of the Enlightenment, but must recognise that **intellectual reflection and the scientific enterprise alone cannot put us in touch with every dimension of reality or lead us to discover every aspect of God's truth**.¹⁹³ There must be room for the concept of mystery. Propositions, even theological ones, are of second-order importance.

A post-dualistic gospel overcomes the evangelical emphasis on souls at the expense of bodies, presenting the human person as a unified whole - physical, emotional, intellectual and social.

This does not mean merely placing more emphasis on emotion or the affective aspects of life alongside the rational. Rather, it

involves integrating the emotive-affective, as well as the bodily-sensual, with the intellectual-rational within the one human person. But postmodern Christian holism must go beyond reuniting the soul and body torn asunder in the Enlightenment; it must also put the human person back into the social and environmental context that forms and nourishes us. We must not dwell merely on the individual in isolation but also on the person-in-relationships.¹⁹⁴

A post-noeticentric gospel

It must affirm that the goal of our existence encompasses more than just the accumulation of knowledge. ... the purpose of correct doctrine is to serve the attainment of wisdom. [It] emphasizes the relevance of faith for every dimension of life; the postmodern world provides the occasion for us to reappropriate the older pietist belief that a right head has no value apart from a right heart.¹⁹⁵

Lindbeck showed that experience does not precede interpretation: experiences are always filtered and facilitated by an interpretive framework, or a grid, so religions produce religious experience rather than merely being the expression of it.¹⁹⁶ Grenz says,

Christian experience is facilitated by the proclamation of the Christian gospel, inherent in which is a specifically Christian theological interpretive framework, a grid that views the world in connection with the God of the Bible. Christian theology, in turn, is an intellectual enterprise by and for the Christian community, in which the community of those whom the God of the Bible has encountered in Jesus Christ seeks to understand, clarify and delineate the community's interpretive framework as informed by the narrative of the action of this God on behalf of all creation as revealed in the Bible. In this sense, we might say that the specifically Christian experience-facilitating interpretative framework, arising as it does out of the biblical narrative, is basic for Christian theology.¹⁹⁷

This is not a return to Enlightenment foundationalism because it is not a given cognitive framework which precedes the theological enterprise. The framework and the theology are inseparably intertwined. Grenz believes we should view Christian doctrine as a web of belief, and theology as the articulation of the cognitive mosaic of the Christian faith.¹⁹⁸ Also, like Pannenberg, Grenz sees the theological task as including demonstrating the explicative power of the Christian faith by indicating the interconnectedness of the set of doctrines and the value of the Christian world view for illuminating human experience, as well as our human understanding of the world.¹⁹⁹

On what basis, without resorting to foundationalism, can we claim that the Christian theological vision is true? For Grenz, the combining of communitarian and pragmatist insights says that the theology which leads us to the kind of society we seek is true.²⁰⁰ The Christian vision, focused on God as Trinity, and humankind as the image dei,

sets forth more completely the nature of community that all religious belief systems in their own way and according to their own understanding seek to foster. This vision provides the best transcendent basis for the human ideal of life-in-relationship, for it looks to the divine life as a plurality-in-unity as the basis for understanding what it means to be human persons-in-community.²⁰¹

Another goal of a postmodern theology is the overcoming of postmodern despair. Modernism rejected all that is non-physical and non-rational, equating it with the non-existent and irrational. Ted Peters' proleptic theology, set in the context of what he calls an emerging postmodern consciousness, can provide a real sense of hope, when people are disillusioned at the crumbling of modern culture, and do not yet know what will replace it. This hope can fill the role that other forms of eschatology filled in times of earlier crises, such as two world wars, the great depression, and the immanence of global destruction during the cold war. However, a proleptic gospel and eschatology provide a positive hope, unlike the life denial or life avoidance all too often generated by dispensational and apocalyptic eschatologies.

The concept of God creating from the future and drawing all things into the future to be with him, rather than creating in the past and now having to push creation towards completion, has the potential to at least partially unravel some of the paradoxes which result from human linear time thinking. The notion of predestination becomes far less draconian when one thinks of it not as God deciding in advance what we will each be, with there being little or nothing we can do about it, but rather as God drawing yet incomplete human beings, with their cooperation, towards the glorious completion and perfection that God has in mind for them. It allows for a more open future, not driven from behind, by tradition in particular, or by a presupposition of what the future ought to hold, a very typical evangelical failing. It is a gentle postmodern replacement for the drivenness of modern progress, and leaves room for nonfoundational thinking.

Of course, any thorough examination of the relationship between evangelicalism and postmodernism would need to take into account the views of many more evangelical theologians who have made contributions to this debate than the few considered here. For example, Peter Hodgson attempts to set forth a revisioning of Christian theology.²⁰² He speaks of a postmodern *kairos*, an opportunity to shift from the fragmentation, hegemony, and alienation of late modernity to a holistic, organic vision, especially one that is theanthropocosmic in scope.²⁰³ He contends that postmodernity challenges us to speak meaningfully of God's presence and action in the world. The presence of God may indeed be a function of our ability to speak meaningfully of God.²⁰⁴ This is a postmodern understanding of the function of language.

Alister McGrath places emphasis on the loss of truth, and the role of evangelical Christianity in its recovery and protection. In *A Passion for Truth*, before going on to look at postmodernity, he makes the following revealing comments about truth and evangelicalism:

Truth, in the New Testament sense of the term, is not abstract or purely objective; it is personal, and involves the transformation of the entire existence of those who apprehend it and are apprehended by it. It is necessary here to rediscover the full richness of the biblical concept of truth, and to rescue evangelism from this truncated and secularized notion of truth.²⁰⁵

evangelicalism is under an obligation to ensure that it does not remain a secret prisoner to rationalism in which values and rationalities from outside the Christian faith come to exercise a normative role within it.²⁰⁶

McGrath sees opportunities in postmodernism, because within it Christianity is at least acceptable because it is true for some. However, it is not true for all, and a way needs to be found for Christianity to commend itself in such a context.²⁰⁷ He believes that the resilience and coherence of evangelicalism will allow it to remain a good vantage point from which to critique both the modern and postmodern worldview, without needing to take on the postmodern agenda.²⁰⁸ These views, and others, will need to be taken into account for a representative evangelical postmodern theology to be developed.

Are glimpses of an approach to postmodern theology that might be called evangelical beginning to emerge? A question which needs to be asked is, to be recognised as such, what would be the major characteristics of a postmodern evangelical theology? For this essay, I will restrict myself to the more limited, but related question, What shape would an approach to an evangelical theology which is able to address the postmodern crisis take? Some of the answers to this question can be discerned in the reactions and responses of the four theologians studied above.

Wells forms the negative pole of a spectrum of response which passes through Peters to Grenz and Murphy at the positive end. Mind you, Grenz and Murphy are by no means the most postmodern of theologians in its more general sense. Someone like Mark C. Taylor might still claim that crown. However, his is a more destructive variety of postmodernism, and Murphy and McClendon make a good case for considering him to be an ultramodernist, and not postmodern at all.²⁰⁹

It is not unexpected that the three evangelical theologians studied who have a positive response to postmodernity all have a strong investment in the study of ethics, given that the events and issues which precipitated the crisis in modernity, such as world wars, the holocaust, economic and environmental crises, and issues of justice and freedom, all have a dominant ethical and moral basis.

I believe that Wells has a limited understanding of the nature of postmodernity, and of the relationship that should exist between postmodern and Christian thought. He has that archetypal modern attitude that consigns anything which smells of postmodernity to just another *ism*. His lack of appreciation of the opportunity that postmodernity presents to the church is illustrated by his arguments about classical versus postmodern spirituality based on his analysis of modern and classical worship songs.²¹⁰ He places great weight on this issue, so we will consider it as a representative example of his attitude towards postmodernism.

Wells' analysis is flawed by being based on a very limited selection of rather old Vineyard and Maranatha!

songs, not many of which have become standards, or ♦classical♦, to borrow his own terminology; and by the criteria used to classify these songs.²¹¹ But even if we ignore these methodological problems, Wells demonstrates little understanding of how the truly contemporary church uses these songs, being unaware that it considers most songs which are more than a few years old to be probably out of date. Only a small number - generally those which would compare well with Wells♦ ♦classics♦ - continue to be used beyond that time. An analysis of popular older hymns would equally turn up a significant proportion which focus on having our needs met, rather than on only giving praise to Jesus.²¹² On the other hand, during the past decade there have been literal thousands of strongly evangelical, Christ-centred, theologically meaningful worship songs published. ²¹³

Certainly, many of these songs do speak of human suffering, and human needs, but they do give the glory to Jesus, not mankind? What Wells seems unable to grasp is that postmodernity has not taken God by surprise - he is doing something different in the church today. Wells views worship from a cerebral, thoroughly modern perspective. He wants songs which touch the mind. The hymnody that Wells accepts has been canonised by a modern generation, as can be seen by the relative rarity of additions to that canon during this century. Wells also ignores the role of the Holy Spirit in the writing of new songs, speaking as if the words come uninspired, or un-en-Spirited, entirely from the human writers♦ own needs. This is part of the very attitude that postmodernism is reacting to.

The Spirit is giving today♦s church a constant stream of fresh music that brings the gospel right into the place where a postmodern generation can receive it - into their fear, uncertainty and loneliness. Is not this what Jesus of Nazareth did? This music is presenting the grace that blows all fear away - Jesus! ²¹⁴ They need to discover a God who cares about them, and with whom they can have a relationship, before they will be willing to confront yet another figure of power and rule, even one that is a King who is crowned with many crowns, to paraphrase a popular, traditional hymn.²¹⁵ This music is crossing denominational, cultural and generational boundaries. It is relational music, restoring the place of the Spirit of God and of the human spirit into a worship which had become cerebral, individualistic and often unemotional.

Wells makes a mistake that Grenz and Murphy, in particular, have avoided. Commenting on van Huyssteen♦s statement that ♦Even the briefest overview of our contemporary theological landscape reveals the startling fragmentation caused by what is often called ♦the postmodern challenge♦ of our times♦,²¹⁶ Grenz and Murphy see this supposed fragmentation as a result of how

...many theologians today, whom may be termed ♦evangelical modernists,♦ either discount the significance of the intellectual and cultural changes transpiring in our society, or they view such changes as largely negative. These thinkers advocate that evangelicals maintain the course their forebears charted in the seventeenth and nineteenth centuries and developed further in the twentieth, when the heroes of the tradition engaged the questions that arose out of the Enlightenment. ²¹⁷

Instead, postmodern evangelicals believe that Christians ought to take seriously the church♦s context within the contemporary cultural milieu. Postmodernism may be considered to be the opportunity for theology♦s reengagement with God, in reaction to modernity♦s earlier breaking of that engagement. For example, Michael Horton writes, ♦More than anything else, the Enlightenment was an adolescent♦s rebellion against his parents♦ religion.♦²¹⁸ Colin Gunton observes, ♦The distinctive shape of modernity♦s disengagement from the world is derived from its rebellion against Christian theology. In that sense, there is something new under the sun. Modern disengagement is disengagement from the God of Christendom.♦²¹⁹ Gene Veith says,

Without a belief in God♦ it would be difficult to avoid postmodernist conclusions... If there is no transcendent logos, then there can be no absolutes, no meaning apart from human culture, no say out of the prison house of language... Postmodernism may represent the dead-end - the implosion, the deconstruction - of attempts to do without God.²²⁰

Postmodernism need not be a mortal enemy of theology. Rather, it should drive us back to total dependence on God as the foundation for every area of life.

Postmodernism points out that we all have presuppositions, and that no one is unbiased. We all bring our assumptions to our experience; each fact about the world is theory-laden. The question then becomes, ♦Which presuppositions are true?♦ The answer

is clear: the Christian worldview is true. It alone is the only escape from subjective nihilism, for it alone provides the necessary foundations to make the facts intelligible. This being the case, the Christian is able to glean what is good from postmodernism, and reject the extremes. 221

Stanley Grenz²²² and Ted Peters²²³ agree that the watchword of postmodernity is holism - the desire to put back together what the compartmentalization characteristic of modernity has torn asunder. But of greater importance for Grenz is postmodernism's questioning of the radical individualism of Western culture to which modernism gave birth, and into which evangelicals have immersed themselves and by which we interpret the gospel.²²⁴ He comments on the current identity crisis in evangelicalism:

The ferment within our ranks exhibits a deep-seated desire among contemporary believers for a new understanding of the relationship between the personal life of faith and the faith community. The disquiet within many evangelical churches is in effect a postmodern cry to the church to be the church.²²⁵

Grenz suggests that we need to move beyond the kingdom theology of the 20th century, to explore the idea of a community that is oriented toward the theme of the already and the not-yet.²²⁶

Ted Peters has done some sorting between various contenders for the title of postmodern theology. For example, Harvey Cox, of Harvard Divinity School compares fundamentalism (particularly American fundamentalism) and liberation theology and argues that liberation theology offers the most hope to take theology into the postmodern world, while fundamentalism is antimodern and resistant to postmodernism. Peters points out that, far from being antimodern, fundamentalism is a product of modernity. Cox has confused fundamentalism's attack upon modern or liberal theology, with an attack on modernism. Fundamentalism's roots are in eighteenth century revivalism, which espoused personal freedom, democracy, anti-authoritarianism, individualism, human dignity, laissez-faire liberty and local control - all values close to the heart of modernity. The one point where fundamentalism diverged from modernity is in its approach to the biblical text - defending its traditional authority and literal meaning. Cox proves his case for liberal theology by leaving out of his definition of modernity several key values which he does not want to be there, in particular the revolutionary sentiments of liberty, equality, and fraternity.²²⁷

Evangelicalism is not monolithic. Its various branches relate to both modernism and postmodernism in different ways. Revivalism, mentioned above, has both modern and antimodern aspects. Fundamentalism embraces premodern, modern and postmodern ideas. Pentecostalism has often been criticised as a drive back to premodern times, as has the Charismatic movement, but is this fair? Among the Charismatics are groups, such as the Restoration Churches in the United Kingdom, who might be prime candidates for Griffin's Restorationist or Conservative postmodernism category. But among the Restoration Churches, the more totalitarian aspects of the New Covenant and New Frontiers Churches would indicate strong elements of modernity, while the Pioneer Churches have a more postmodern emphasis on relationships and interdependence.²²⁸ Other Charismatic groups could fit into Griffin's Constructive or Revisionary postmodernism category. It is too simplistic to equate a desire to restore the manifestly supernatural to church life as premodern, even though its loss may be substantially attributed to its earlier rejection by modernism.

One area where there is a close relationship between evangelical charismatics and postmodernists is in the emphasis on the validity of experience. Scotland says:

The early part of the charismatic movement coincided with the rationality of modernism. Theology was skeptical and rational and a good deal of official Christianity was correspondingly cerebral, cold and unfeeling. Early charismatic experience was therefore in reaction to this. Since the later 1980s modernism has crumbled with remarkable suddenness. Now, unexpectedly, experience is seen to be perfectly valid. Indeed, it is even felt to be a valid means of apprehending truth. Truth is no longer regarded solely as a body of doctrine which is appropriated by bending the mind around it. Truth can actually be experienced in ways more akin to Eastern custom and philosophy.²²⁹

The Vineyard movement, with its particular emphasis on intimacy with Jesus and God the Father through tangible experience of the indwelling Spirit, gave many evangelicals a daily working experience of the doctrine of the Trinity.²³⁰ The acceptance charismatic churches have with the young might be an indicator of its affinity with postmodernism and Generation-X. In 1991 the charismatics had more church-goers in their twenties than any other section of the church in Britain.²³¹ It also represents the largest

group of evangelicals in Britain.²³² The same might well be true of Australia.

Does postmodernism need to be as pessimistic as some evangelicals seem to believe? I do not believe so. Certainly, some of those of a revisionist persuasion see it as an opportunity, not just to restore good things that were lost in modernity, but to retain the best of modernity and to transcend much of the bad. Griffin describes it as a creative synthesis of modern and premodern truths and values.²³³ But beyond this is an opportunity for the church to actively demonstrate, to an open and watching audience, that life in the Kingdom of God may be just what they are trying so hard to find as a replacement for the disillusionment of the collapse of what had once been so familiar and comfortable. But to take up this opportunity it will first have to examine its own investment in, and subversion by, the discredited Enlightenment project.

Just as since the 1960s many evangelicals have struggled to reconcile a growing charismatic experience with their modern theological position, similarly, recent observations of aboriginal spirituality through my involvement in the movement for reconciliation with indigenous Australians has shown me a side to the spiritual activity and the healing of the land whose accommodation has stretched my western ideas almost to breaking point. Where once I might have arrogantly dismissed their stories, now I must allow them to influence and become part of my story. The Canon (large C) of the Bible may be closed, but the canon (small c) is still open, especially as regards the writing of the Book of the Acts of the Holy Spirit in the Church and the World.

To summarise, then, a way forward for postmodern evangelical theology:

- The natural path for evangelicals who wish to resist the out of hand rejection of reason, is a form of soft-postmodernism, with a soft-nonfoundational approach to thinking - or at least a willingness to question whether commonly assumed foundations are truly absolute, or even necessary. There are limits to this, as evangelicals can not diverge from their understanding of the absolute nature of the I AM.
- From Gods self-revelation in scripture evangelicals may construct a coherent Quinian web of belief, which is capable of being tested and extended by life experience. Fundamentalism tried to prove the existence of God, based on logic, and tried to live according to this logic, but a postmodern evangelical will prove God by experience of his presence and action, and permit that knowledge to shape their growing worldview.
- Evangelicals need a less rigid understanding of the relationship between truth and language - in the widest interpretation of language as communication in many forms - and a willingness to see the nature of truth in other than scientific-factual-historic-forensic terms. This is not a retreat into anti-intellectualism, but a widening of horizons to include other forms of acquisition of understanding.
- There must be a continual movement away from isolated individualism towards an understanding of the individual in community, and of communities in relationship with each other and the entire creation - while guarding against a descent into pantheism.
- Evangelicals should continue their long history of commitment to moral and ethical struggles, as illustrated by the past fights against slavery and oppressive regimes.
- Evangelicals need an approach to plurality - not pluralism - which acknowledges diversity; does not fear it; but also recognises that not everything different is necessarily right or good.

- We must develop a future orientation which will keep us focused on the reality of the coming kingdom and motivate us to transcend those evil legacies left by earlier worldviews, while retaining and reinforcing the blessings also passed on to us. Our focus must move from what could have been (postmodern despair) to what is, should and could be.

6. Conclusion

Wells hankers for a time when the church was static. Jesus Christ is the same yesterday, today and forever, but this is not a prescription for the church to emulate in our approach to worship and witness. If we are to relate to a culture then the culture must also affect us - witness the current exploration of seeker sensitive services and other innovations. We must follow what the Spirit is doing in the world. Wells illustrates the danger of mistaking matters of style, such as worship styles and lifestyle preferences, for matters of doctrine. A church which focuses on preserving its own culture - Wells' *Our Time* - will at some time look around and discover, perhaps to its discomfort, that the Spirit has continued to cause the Kingdom to break out in the surrounding cultures, while that church has itself remained isolated and become irrelevant to what God is doing. The Spirit can not be boxed in, but blows where he will.

Jesus was always ready to speak and act against the status quo, and particularly counter to the received religious wisdom of his time. I believe this gives his people a mandate, even an expectation, that they should do the same. As Evangelical Protestants, our way of living in the world has too often settled into a formula which has gradually solidified into a worldview. It sees life in terms of absolute laws, often of its own making. We have judged the society around us against this formula - a judgement which manifests at different times in such things as our attitude towards styles of entertainment and codes of dress, our intolerance of other forms of Christian expression, our reaction to the role of science and technology in society, our perceived anti-intellectualism, and our crusading zeal to make the rest of the world like ourselves. In doing this we have reaped a corresponding judgment against ourselves from the surrounding society.

We tend to put this reaping down to the burden of having a prophetic role, overlooking the fact that what Jesus spoke against and acted to overthrow was this same pharisaical rigidity which we are espousing as God's word. We have placed the responsibility upon God for something which very often has come from within ourselves and our own sinful reaction to the insecurity we feel in our role as a part of God's salt and light, or his leaven, in the world.

Instead of allowing our evangelical worldview to manifest as a hard lump against which all else reacts, it needs to be broken up again and allowed to dissolve back into the flux of life and society so that once again we might lead and influence change.

It is illuminating to look at the different responses to the threatening *split* in evangelicalism.²³⁴ Wells sees himself as firmly in the mainstream of evangelicalism, guarding against the decay of what he calls modernism into a form of postmodernism, which postmodernists would more accurately call ultramodernism. On the other hand, Murphy believes that postmodernism has the potential to not only bring together evangelicals, but even bring together conservatives and liberals. She says:

My projection (and hope) is that theologians from both left and right will find resources in the new worldview for many fresh starts in theology - not fresh starts in content so much as fresh approaches to issues of method, to conceptions of the nature of the theological task. And these new approaches ought to form more of a continuum or spectrum of theological options than a dichotomy.

We have seen that if an epistemological theory something like MacIntyre's is adopted, it becomes impossible (her emphasis) for theologians to choose between Scripture and experience as the foundation for theology. Scripture has its authoritative and ineliminable role in the tradition as the formative text. However, it is impossible to do theology except in the light of current experience if what one wants to do is to apply (her emphasis) the text in one's own context.²³⁵

We are faced with a difficult choice. As Steve Clarke, paraphrasing the words of one who I believe would have coped admirably with the transition to postmodernity, puts it so evocatively:

So modern, evangelical Alice faces a seemingly unsatisfactory choice. In one direction the ♦Hatter♦ of modernity, and in the other the ♦March hare♦ of postmodernity. ♦Visit either, whichever you like: they♦are both mad.♦ The Cheshire cat♦s instructions to Alice are necessitated by her failure to understand where she is.²³⁶

Some, like Wells, would like postmodernity to go away, but it has come to stay. Postmodernity is the time period in which we live. As Gene Veith points out, ♦If the modern era is over, we are all postmodern, even though we reject the tenets of postmodernism.♦²³⁷ There are many negative, nihilistic facets of postmodernism with which evangelical theology will have to grapple, but the annihilation of all that brings death into the world is precisely what the Christian gospel is all about. Postmodernism rejects the possibility of metanarratives, while at the same time constructing its own - that there is no absolute truth. We, on the other hand, know of one metanarrative - the One in whom we live, and breath, and have our being.

Many of the myths of modernity that are countered by the gospel, such as the concept of individualism, are those things whose opposites have become central to postmodernity. For example, on the subject of individualism, D. Martin Fields says,

For our personal life, postmodernism shows us the futility of autonomy. It forces those of us who know Christ back to the basics of depending on Christ for everything, whether it is salvation or standards. That in him we have meaning and purpose for our lives; he is the vine, we are the branches, and apart from him we can do nothing (John 15:15).²³⁸

Just as Fields, drawing on Diogenes Allen, ²³⁹ says of theology in general, so evangelical theology too must find its place between the modern rationalism which rejects doctrines because they are unscientific and the premodern fundamentalism which will not allow its doctrine to engage the world. ²⁴⁰

We need to be willing to give up the luxury of having certain knowledge about many things while still functioning effectively as Christians. This sounds like a workable definition of living by faith, not sight, to me, and fits with the postmodern emphasis on pragmatism and experience rather than intellectualism.

An attempt to ignore the changes in the world, or to treat them as an aberration to be opposed, could imply that we are foolishly leaving behind some sort of golden age and deliberately moving forward towards destruction. The gospel warns of the second, but it does not accommodate the first.

The postmodern generation needs to see Christianity seriously taking hold of the ethical issues which have brought them to despair and nihilism, and they need to be offered the hope of real solutions. They need, in particular, to see that those who have been advocates for unrestrained technological ♦solutions♦ are now able to view the world more as they themselves do, and can join with them in the search for a balanced approach to the alleviation of both the causes of the problems and the effects of the ♦solutions♦. The postmodern generation must see evangelicals lay down their ♦us and them♦ attitudes and rejoin with common humanity.

Postmoderns already recognise that there is a spiritual dimension to life which has long been neglected, diminished, or even feared by many evangelicals. And yet, it is in the evangelical♦s experience of a supernatural God - not just in their intellectual assent to such a God♦s existence - wherein lies the treasure that postmoderns are seeking in all the wrong places.

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End Game -- Part 1

or Take Me to Your Leader...Fifty Years After the Fact.

And I have first dibs on Check Mate.

I believe that I have, several years ago, worked out the essential pieces of the UFO puzzle -- How did they get here, and why did they come? Elsewhere on this website I have laid out the answer, with considerable redundancy. Part of the answer is that there exist individuals in positions of influence who have already obtained the answer from our "visitors."

However, as part of the "Prime Directive," such individuals are not allowed to divulge the answer to the public. The visitors are waiting for the rest of us to guess the answer spontaneously, since this is the least coercive way of getting our civilization to awaken to the larger truth.

Given the present state of our communication, it would only take one "uninitiated" person to spontaneously figure out the Truth, and then that person could impart it to the others. That is what I have been attempting to do, but, of course, other people are more demanding of proof. How can that proof be provided, without violating the prime directive? For several years I have been struggling to find a practical way to provide a sufficient degree of indirect proof in order that I could persuade a few key individuals to sit down with me to begin a serious discussion of my proposed answers. Once such a discussion gets underway, it could easily be expanded.

The stickiest wicket is always that first one. Let's suppose that I have succeeded in establishing indirect communication with the people who have the inside information. Why would they not then pull the necessary strings to initiate the discussion process? When this did not happen I was puzzled. Perhaps I was wrong.

What I have come to realize, and what I suspected all along, is that this is not just an academic exercise. Part of the answer is that if we are to survive the impending eschaton, we must have great faith in the cosmos and in ourselves. This is something that the teacher must be able to demonstrate.

What, finally is required, I believe, is a public act of faith. Some grand, persuasive and appropriate gesture. I have also suspected for some time what this gesture might be, but only recently have I obtained the courage of my convictions. The final problem was to draw the line between the teacher and the exhibitionist, and to find the proper balance between prudence and a sense of great urgency.

What this boils down to is the End Game. Here is my proposed strategy. I do not actually have to act out the grand gesture in order to get the desired result. I merely have to persuade others that I am perfectly capable of doing it and furthermore that it would be a reasonable thing for me to do.

The End Game is, very crudely, a game of chicken. Less crudely, it is simply a quasi-public

reality check. What I say to my would-be interlocutors is, in effect, that if you do not take me to your leader, I will go to him. To put it another way, it would violate the Prime Directive for ET to "land on the White House lawn," but I can do so in their stead, and accomplish the same purpose. Various objections to this scenario come to mind, but I believe that I can meet those objections, and will attempt to do so in what follows.

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rev. 5/6/97

The Aquarium Rationale

(see also [The Aviary, the Aquarium, and Eschatology](#))

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The Eschaton is the problem. The Aquarium is the solution.

The aquarium preempts the eschaton. We transform the eschaton into a transcendental opportunity. The world will not end because the world has already been saved. The aquarium saves the world by reminding the world, in a novel fashion, that it has already been saved two thousand years ago. The aquarium is the second coming, for all practical purposes. The aquarium walks softly and carries a big eschaton. This second offer of salvation is the offer that the world cannot and will not refuse.

This is a very pragmatic idealism. Reasoned negotiation is our strategy. We prophesy the inevitable. The spiritual revolution will be played out here in cyberspace before anyone has a chance to pick up a rock to throw through a window.

In this revolution, I am the good cop and my buddy Ron, the spook, is the bad cop. We conspire to place ourselves between the world and the eschaton. We also place ourselves between cosmic intelligence and central intelligence. To do our jobs we do not have to be or become anything, we merely have to hang out here at the end of the world, thereby being the fulcrum which Archimedes sought.

This is no harder or easier than any other job. We merely demonstrate how all of us are in the right place at the right time, for the final few who do not already know that.

The aquarium does not have to make a splash. The right pebble at the right time in the cyberpond will send out the ripple that people will feel when they need to feel. The whole pond will be the aquarium, a conspiracy without a secret or a boundary.

[A Glitch in Time...](#)

All of history can be seen as a preparation for our impending close encounter with the eschaton. As the event draws nearer, the preparations become more obvious. Of particular concern in this regard is the likelihood of a strong negative reaction from this world's power structure. This would have been the case if there had not been a preemptive move on the part of the higher powers.

A compelling scenario for this preemption comes in the form of a trojan horse visitation directed particularly at the military-industrial complex of the U.S. Something like this has certainly become an icon of popular culture, and at the end of the day, what may have actually happened will be a moot point, relative to what could have happened or what people believe, or what the authorities come to believe may have happened. Having a literalist frame of mind is useful in the hard sciences, but often not in the soft sciences.

The higher powers look for the meanest dog in town and send it a gift horse in the form of an exotic package that will confound all the kings men as they try to reassemble it. They cannot swallow it, nor can they spit it out. They are left with a funny looking visiting sage who lectures to them at his liesure about the finer points of cosmic etiquette. The junkyard dog learns table manners in the privacy of his own dog house.

Enter, the aquarium...

No! Enter, the aviary. Find yourself in the bowels of the cold war machine, in the belly of the beast. I spy? No, Psi Spy. It is cheap and dirty, and the occasional spectacular hit provides a few new kids, the aviary, with an entre up to the window of the dog house. They caught a whiff of the weird and just followed their noses. They are allowed to press their noses against the glass. They see a funny looking guy surrounded by grown men who are crying, but now house broken, nonetheless. The Grown Men, The Kids, and finally El Nino...

It's deja vu all over again. Herod's henchmen have been temporarily neutralized. Along comes the aquarium, tripping through the tulips, and muttering things eschatological. We are not given entre to the privy chamber, but we can mingle with the homeys in the hood and on the Hill.

Anything more, by way of access, would probably violate the prime directive. Salvation comes from within, spontaneously, and the most we can expect is to be allowed to prime that spiritual pump, having been indirectly set up by the aforementioned cosmic glitch. The aquarium is opportunist, looking to be in that certain place at the certain time. Dan's place?

And where is the proof?

The proof is in your head and in your heart. That is where it will be when you feel an urge to look for it. We have been looking for truth in all the wrong places, through telescopes and through microscopes. We can only wander so far into the cosmos before we see Friday's footprints leading back to our own souls, thus completing the sojourn of history. That is the apocalypse when the heavens fall and become the new heaven and new earth, ourselves at the helm.

Our lower powers break the illusion of separation becoming one with the higher power. That is what our starry messenger came to tell us. That is what I pass on to you. You want it from the horse's mouth. That is what I and now you are. There is no hurry, we have all the time in the world.

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rev... 1/25/97a

publ 1/25/97a



Brother James

A recent talk show provides the incentive for some impromptu theology. The James in question is the alleged brother of Jesus. How much of history hinges upon that allegation? What can an immaterialist add to this controversy?

How can it be that such "trivia" comes to dominate our existence? The gods must be crazy. Isn't it time for us to get on with our lives? This is a nervous tick that has come down to us through history. If we intend to transcend history then we must learn to overcome such neuroses.

If the great spirit intervenes directly in human affairs then, arguably, the primary manifestation is to be found in particular lives and events. The spirit also resides in shady glens, but that has more to do with eternity than with history.

The eschaton is the final irruption of spirit. The aquarium is all about being there, being here. Our being here then has something to do with James being there. James is the primary challenge to his brother's divinity, and also the primary carrier of his reality. That is where the tension of history properly resides. That is where it is resolved.

James is all of us. We are all the brothers and sisters of Jesus, yet he was chosen over us. And so Cain slew Abel. We murder the Jesus in ourselves. That is how we have kept ourselves toeing the line of history, along with James, living in the shadow and fear of the divine spark that has struck too close for comfort.

But James will finally have to grab the spark for himself, and become the first aquanaut. Myth will irrupt into history, finally. What we saw

then was the warning shot across our bow. This time it is for keepers. Herod and Pilate, despite all appearances, have been housebroken. He walks amongst us, with us, now again and forever. The aquarium will see to that, because that is the last Job.

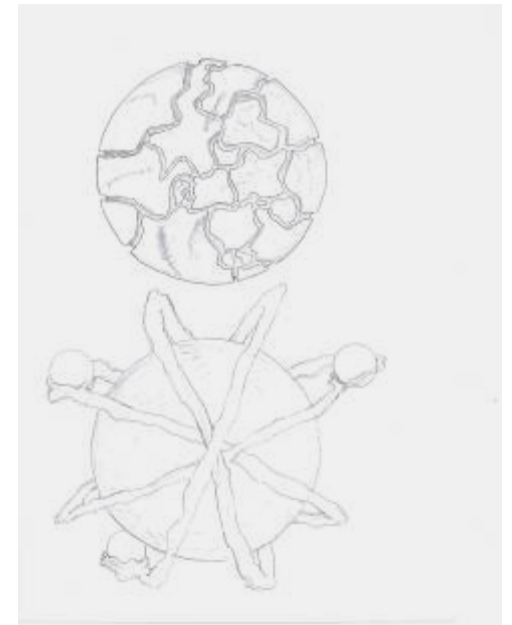
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rev.. 2/26/97a

Thomas Codrick

Sketches

Concept Art



Context

Smoke and Mirrors

There is no text; there is only context. Of course there is text, but we spend a lot of time confusing the trees with the forest. Postmodern critics like to say that texts have no meaning. We shall examine the other side of that coin – meaning has no text.

Reality tolerates many kinds of analysis. Let us consider the linguistic analysis of reality as paradigmatic. With language and reality we have the sign and the signified. We also have communication and its role in human relations. I have suggested that reality is ultimately a relational society, holographically composed of virtual, personal entities, like you and me. Reality is a recursively bootstrapped social structure, or whatever that turns out to mean.

As holographic microcosms, all of us are in direct contact with all of reality. Why then do we need the indirection of language and other sensory data? Those signs, which purport to inform us of reality, are mainly just a smoke screen. But the smoke goes along with the mirrors that are our space-time manifold. If you are going to have the mirrors you have to have the smoke.

The social structure that is the cosmos has to project itself in order to be holographic, and the space time manifold is an optimal medium of projection. Given that necessity, direct perception is transformed into the indirection of sense data. Meaning is filtered into text. Our intuitive sense must be empowered so that the filters can be removed. That is our apocalypse.

The text of reality exists only in some virtual, fill-the-gap sense. We become mesmerized by the text and lose sight of reality. By giving up the text we can reclaim the meaning that is reality. No one said this would be easy.

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rev. 8/22/98

We are caught in the *web* between the two paradigms: material and spiritual. But that same *web* will help to set us free.

Q. If this world is of the spirit, by the spirit and for the spirit, then why has life been so difficult? Why do we usually feel so dispirited?

A. The great spirit conceals itself behind the facade of nature and of ordinary existence. There is a universal policy of non-interference. If we want to participate more directly in the spirit, as it is our destiny to do, it is we who must take the initiative, and we must do so in a cooperative fashion. The *web* provides an adequate means for initiating this new participation.

Q. Why has it taken us 'til now to realize the spiritual basis of the world?

A. Matter, being also spiritual, is more magical than even the quantum physicists can imagine. We have been mesmerized by its actuality and possibilities. But it is *virtual reality* that will help to set our imaginations and spirits free. The material technology behind the *web* is the final alchemical magic of 'pure matter.' From now on, the new technologies will be manifestly spiritual.

The fact that the web seems to be so dependent on physical technologies is temporarily blinding us to its *transcendental* possibilities and true purpose.

But as we continue to progress into the *virtual* reality of cyberspace, the less dependent will we be on its technological base and limitations. The more transparent will its physical aspect become. The only soul in the machine is our own spirit.

Ultimately, cyberspace will turn out to be more real than physical space.

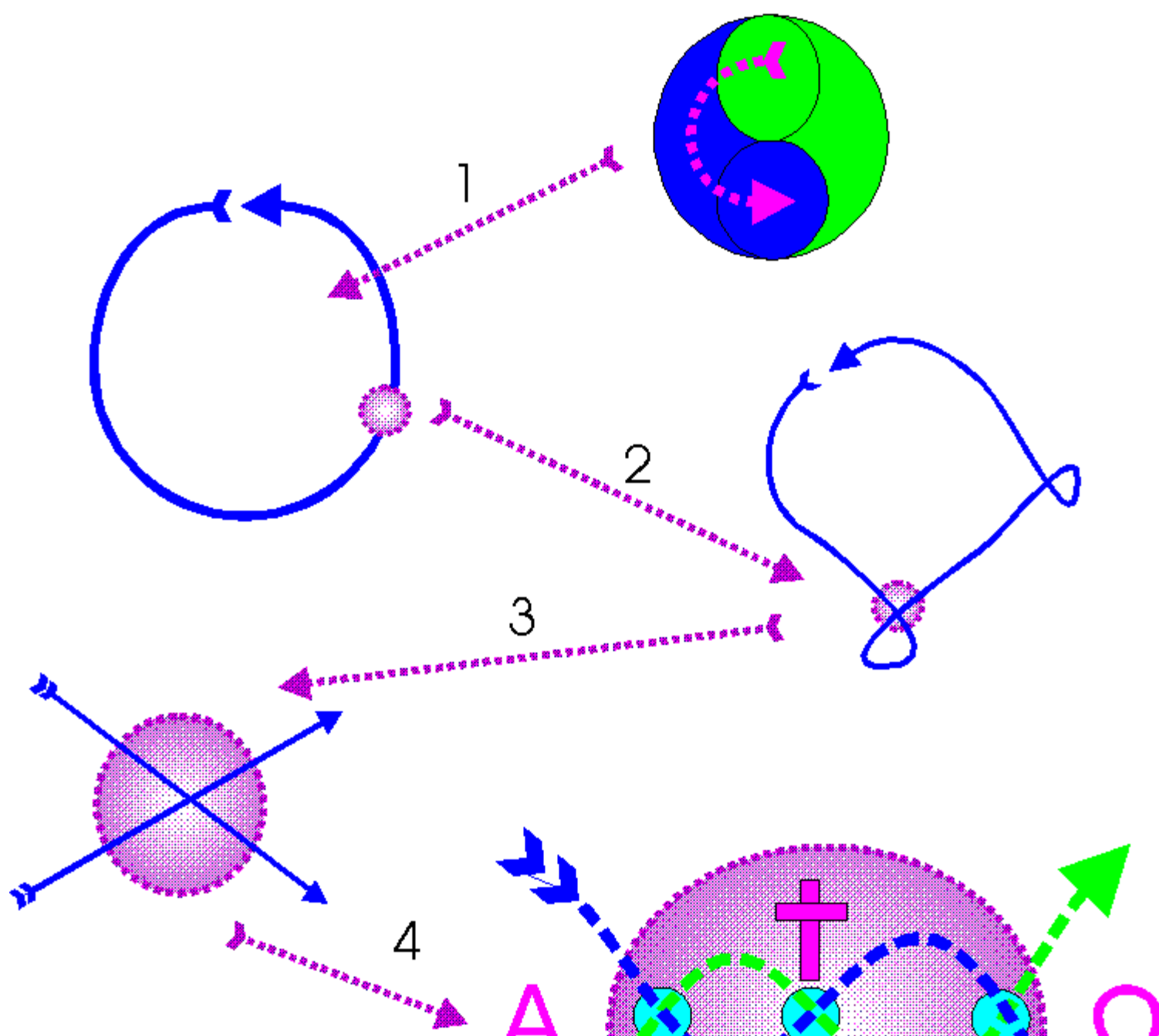
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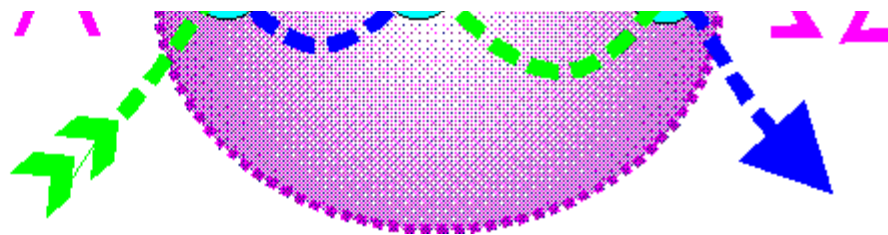
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rev 1/16b
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This diagram shows how our ordinary reality is embedded in the larger cosmos.

1. The traditional symbol depicting the recirculation of the Tao is unfolded.
2. A small kink in this loop represents a partial separation between the 'yin' and 'yang' energies. Each kink is a potential cosmos.
3. Where the dual energies intersect is a zone of cosmogony.
4. Upon greater 'magnification' more complex structures emerge. Shown here is a three node structure of history, reminiscent of Hegel. The Alpha is the point of creation, the Omega is the eschaton and the mid point is the Christ event.





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- www.thewordistruth.org

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Disseminated to computer bulletin board systems in the Spring of '93

[The Aviary, the Aquarium, and Eschatology](#)

The above article by Vince Johnson appeared in the UFO Chronicles sometime in 1994.

[Synopses of some basic concepts](#)

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- to Owen Barfield, a visionary who could see through the world
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- an interpretation of the spiritual significance of the biblical James

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Pecking Away at Heaven's Gate

- or the Aviary and How Bo Peep Lost His Sheep

Let a Thousand Cults Bloom!

- **Personality is the most powerful force in the cosmos.**
- **It is about to be unleashed upon the land.**

Surfing the Channels

- **I have two things to say about the channelings that I have run across to date. I am impressed. I am unimpressed.**
-

The following are some papers that I wrote and distributed in the Fall of '96. They are not listed in any particular order.

- [How and When the Sky Will Fall](#)
- [Mind Bomb](#)
- [A Crisis and a Vision](#)
- [Reality in Transition](#)
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- **Armageddon/Spiritual revolution/New World Order/Kingdom come**

[As American as Gnostic Pie](#)

Or according to the Gnostic song, "Bye, bye, Miss American Pie...."

[The Greening of the Intelligence Community?](#)

- **Now we return to business, almost as usual.**
- **Cosmic Contingency #1.**
- **This is my input to a new task group, requested by one of its members.**

[Summary of & response to DF's cosmology](#)

- **'Reality is the sum of all conspiracies ever imagined' -- RAW.**
- **Most conspiracies are inadvertent -- other people are seldom as competently evil as we like to imagine.**
- **[Response from DF](#), then [mine to his](#).**
- **[a second round](#)**

[End Game -- Part 1](#)

- or Take Me to Your Leader...Fifty Years After the Fact.
- And I have first dibs on Check Mate.

[End Game -- Part 2](#)

- Here is a [hypothetical ultimatum](#), put forward for general consideration.
 - If I were to go postal, this is how.
 - All of this is persuant to the role of social lightning rod.
- Here is some [related correspondence](#).

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Overview

If there is an eschaton out there, there will be evidence for it in cyberspace. There is an eschaton out there somewhere -- the challenge is to find the evidence.

The eschaton we are looking for is virtual, and we would like to keep it that way. By keeping an eye on it we can avoid having it turn into an actual end of the world.

A continuing definite possibility for the end of the world is nuclear war. Other mundane threats are plague, famine and general chaos. It is my understanding that these threats are only shadows of our impending cosmic transformation. The eschaton is the eye of the needle through which we must pass on our way to our spiritual destiny. If we miss the mark, our history will be short circuited at its end. Life will go on for us, but in entirely other contexts, other worlds.

The eschaton can be defined negatively or positively. In more neutral terms it is that Archimedean fulcrum by which we can move or transform the world. That is a delicate operation. We will all be taking a hand in our own brain surgery, in effect.

The proper networking will be our primary means for mastering the possibilities of the eschaton. That is the task that the Aquarium sets for itself, starting right here, if you will.

Welcome to the Aquarium Links. Step right up to the old hitching post.

Aquarium Perspectives on the Web

[Aquasoft](#)

- An Aquarium Vision for the Web

[E Pluribus Unum.](#)

- The Reformation of Ideas

[WWW Equals 666?](#)

- According to the kabbala it does.
- It will be up to the Aquarium to tame this Beast.

[Cyberspace and the Eschaton --](#)

- [Cyberspace is no accident](#)
- [Explaining the world is easy, but...](#)
- [The *web* may also be a stairway...](#)

[Paradigm Inversion Meter & Eschaton '*Quantum Detector*'](#)

- The world wide web will be our best indicator of how near we are approaching to the Eschaton.

[On not Getting It](#)

- Everyone is talking about the End of the World, but no one is thinking about it.
- Immaterialism is the hang-up.

[The State of the Net](#)

[Present Cultural Trends](#)

- Graphical contrast between a pessimistic and optimistic view of present cultural trends.
- We will be exploring these trends on the Web.

[The Five Key Groups](#)

- This is a graphical summary of the barriers that exist between our preesent day fragmented world views and a new transformative vision.

[Between Us and a Vision](#)

- Focussing on the Five Key Groups

[Networking Resources and Strategy](#)

- Push and Pull and then Shakeout on the Internet

[Piet Hut](#)

- An open letter to a physicist and consciousness researcher.

Amazing Books

- Amazon Books that is.
- And why the Aquarium is the result of a comic book.
- And an [open letter to Lee Irwin](#).-- No rspnse.

Stealth Site of the Week

Mr. 'Omega'

So Near, Yet so Far

So Who's Apologizing?

LINKS

Eschatological, Apocalyptic & Millennial Links

- [The Eschaton](#)
- [The Apocalypse](#)
- [The Millennium](#)
- [Prophecy](#)

Philosophical & Metaphysical Links

- [Philosophical & Metaphysical](#)
- [Postmodernism](#)
- [Consciousness Studies](#)
- [New Paradigms](#)
- [Alternative Spirituality](#)
- [New Age](#)

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- [Remote Viewing](#)
- [UFOs - Extraterrestrial Intelligences](#)
- [Angels - the Occult - Magick - Crowley - Thelema](#)
- [Fortean - Miscellaneous Weird](#)

Mind Control & Conspiracy Theories

- [Mind Control](#)
- [Conspiracy](#)

[Cult Watch](#)

- [Intelligence](#)

['Courtesy' Links](#)

- We could say more, but that might impute guilt by association.

[Miscellaneous Links](#)

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A new bookmark/links list

(generally in chronological order)

An Aside on Searches

"By major search engines, Sullivan means AltaVista, AOL NetFind, Excite, HotBot, Infoseek/Go, Google, GoTo, LookSmart, Lycos, MSN Search, Netscape Search, Northern Light, Snap, WebCrawler, and Yahoo. (If you're not familiar with any of these engines, try typing the name into the address line of the current version of any browser, which will fill in the suffix.com and other Internet address junk.)

"All these engines exist because no single engine can fill all users' needs. Personally, I use MetaCrawler for general searches across engines, AltaVista to search for Web citations of obscure terms, Yahoo to find sites that focus on a single subject, and Northern Light to scan commercial text bases. For details, see searchenginewatch.com"

--- Brian Livingston's latest book is Windows 98 Secrets (IDG Books).

1998

Another [list](#) of philosophers with their own homepage from Franz Kiekebend

[The Philosophy JumpStation](#)

[Philosophy of Mind/CogSci Resources](#) (out of date mostly)

<http://ling.ucsc.edu/~chalmers/index.html> -- David Chalmers

http://cogprints.soton.ac.uk/lists/phil_all.html -- Cogprints

<http://www.tufts.edu/as/cogstud/publist.htm> -- Dennett papers

<http://www.santafe.edu/sfi/People/kauffman/Investigations.html>

INVESTIGATIONS: THE NATURE OF AUTONOMOUS AGENTS -- STUART A. KAUFFMAN

[http://www.flash.net/~dewatson/\\$wsr02.htm](http://www.flash.net/~dewatson/$wsr02.htm)

A Comprehensive Theory of Consciousness: The Theory of Enformed Systems -- Donald E. Watson

http://publish.aps.org/eprint/gateway/epget/aps1998jun09_001/CONDY.txt

Consciousness and Dynamic Reality -- John Stamper

<http://www.halcyon.com/badams/> Generative Idealism

<http://ai.uga.edu/~ghrosenb/toc.htm> A Place for Consciousness

Probing the deep structure of the natural world

<http://www.geocities.com/Athens/Parthenon/6096/> *THE PANPSYCHIST SOCIETY*

<http://www.hedweb.com/lockwood.htm#naturalistic> NATURALISTIC PANPSYCHISM

<http://www.sns.ias.edu/~piet/publ/jcs.ps> Piet Hut and Roger Shepard

<http://www.nyu.edu/gsas/dept/philo/courses/consciousness/papers/ConsciousnessSpace.html> Consciousness and Space -- By [Colin McGinn](#) -- [Rutgers University](#)

<http://www.mtsu.edu/~dlavery/obprind.htm> *An Owen Barfield Primer*

http://www.yahoo.com/Science/Alternative/New_Physics/

<http://www.livingston.net/hermital/intro.htm> Consciousness, Physics and the Holographic Paradigm

<http://www.livingston.net/hermital/links.htm> good links from above

<http://www.weburbia.com/pg/theories.htm> *New and Alternative Theories of Physics*

<http://204.189.63.11/pete/Reality/realityArt.html> Reality: The Grand Illusion -- Peter Russell

THE NATURE OF NATURE:

http://www.physik.uni-leipzig.de/~mrudolph/physics/string_theory/index.html m-theory indexes – good

<http://www.levity.com/eschaton/hyperborea.html> **You have entered an Alchemical Garden at the Edge of Time.**

<http://www.nhne.com/> New Heaven New Earth

<http://mail.cruzio.com/~quanta/index.html> NICK HERBERT HOME PAGE

<http://www.ccon.org/> Contact Consortium *Visions of Cyberspace (VRML stuff)*

<http://www.nervemag.com/skin/index.html>

<http://www.deoxy.org/index.htm>

<http://www.student.nada.kth.se/~nv91-asa/mad.html> Anders Mad Scientist Page (TransHuman)

[TranceMutation 2000 POD 1](#) Transformational Sites in Cyberspace

<http://www.brotherblue.org/>

[Millennium Apocalypse](#) -- (ufos & conspiracy)

[Holographic Universe](#)

[Spirituality and Technology](#)

[The Argüelles Planetary Whole Systems Premise](#)

[Whole Systems](#) -- index

<http://www.sax.de/~stalker/borderland/physics.html> Neue Wege in der Physik -- links

<http://www.vailx.com/> **a new Spiritual Science is emerging.... (Messiah)**

<http://www.science-spirit.com/>

<http://www.execpc.com/~skaufman/book0.html> Unified Reality Theory

<http://moebius.psy.ed.ac.uk/~dualism/papers/index.html> John Beloff's paraPsi argument for dualism

<http://www.hermes-op.com/inscirev/fall95/metaview.html> -- Toward a Metaview for Interscience Discussion --Joel Henkel [QCs -dualist]

<http://www.aleph.se/Trans/Global/Omega/> The Omega Point and the Final Fate of Life (TransHuman Tech)

<http://home.sprynet.com/sprynet/jowolf/> -- Quantum Metaphysics -- (multi-dimensional & Holons)

The Center of Integral Science -- This site is dedicated to an integrated spiritual and scientific approach to reality -- (check the links on this page)

[Contrasting Strains of Metaphysical Idealism Contributing to New Thought](#), with sections on materialism of Dods, types of idealism, Quimby, Evans, Eddy, Hopkins, Divine Science, Unity, Troward and Holmes, and a possible future. (New Thought)

[AAAS Dialogue Between Science and Religion](#)

[Against Idealism: Johannes Daubert vs. Husserl's Ideas I.](#)

[Goodbye to Reductionism](#) -- Velmans

[A connectionist theory of phenomenal experience O'Brien, Gerard & Opie, Jon](#)

Richard Holton, [Dispositions all the way round](#)

<http://sol.zynet.co.uk/imprint/Tucson/mainframe.html> -- Tucson III

<http://www.alphalink.com.au/~pashton/index.htm> -- Public Sphere Philosophical Resource Center

<http://easyweb.easynet.co.uk/~ursa/peter/philos.htm> -- Peter Lloyd. Published in *Philosophy Now*

<http://www.dla.utexas.edu/depts/philosophy/faculty/leiter/PGOURMET.HTM> -- University rankings

[Philosophy of Mind](#), by Barry Dainton

<http://www.phil.uu.nl/philosophy-sites.html> -- Philosophy on the Web

[Philosophy around the Web](#) (Peter King)

[Philosophy Sites by Topic](#)

[Centre for the Study of Language and Information \(CSLI\)](#)

[Philosophy in Cyberspace](#)

<http://www.shef.ac.uk/uni/academic/N-Q/phil/analysis/homepage.html> -- ANALYSIS

[Analytic Philosophy mailing list](#)

<http://www.herts.ac.uk/humanities/Res-hum-philcentre.html> -- Idealism Conf. (1994)

See Hutto's forthcoming book on idealism

[In Defense of Analytical Philosophy](#)

[Center for Process Studies](#)

[Science & Spirit Resources: Sites and Links](#)

[Other Zygon Articles](#)

<http://capo.org/capohome.html> -- *Center for the Advancement of Paleo Orthodoxy*

[Constructive Postmodern Thought](#) – book series

[Griffin / PARAPSYCHOLOGY, PHILOSOPHY, AND SPIRITUALITY](#)

[Web Directory: Semiotics](#)

[THE MYTHIC QUEST OF THE HERO: STEPS TOWARDS A SEMIOTIC ANALYSIS OF MATHEMATICAL PROOF](#) Paul Ernest

The Quantum Gods, -- self creating agents

[Journal of Consciousness Studies](#) -- Tucson III

[Henry Stapp's papers](#)

[Computational Metaphysics, Quantum Phenomenology, etc.](#)

[Quantum Mechanics on the Web](#)

[The Fabric of Reality revised](#)

(10-15-98)

[UNIVERSE MATHEMATICA](#)

[Hypatia Library](#)

[Human Cognition in the Human Brain – critique of computational models](#)

[Web Directory: Semiotics](#)

(10-30-98)

[Quantum superpositions and definite perceptions: envisaging new feasible experimental tests](#) -
xxx.lanl - q-phys article

[KARL JASPERS FORUM AN ELECTRONIC JOURNAL](#) -- 'Mind Matrix' discussion -- immaterialism

[Science Within Consciousness](#) -- online journal of immaterialism

[The Pleromatics Project](#)

[The Quantum Particle Internet](#) -- book

[Transcendental Physics](#) -- book

[Quantum Computing Survey](#)

The following six items are misc quantum eprints -- 10/31

[Many Time Interpretation Of the Quantum Measurement Process](#)

[Planck Scale to Hubble Scale](#)

[A Combinatorial Bit Bang Leading to Quaternions](#) -- Emergence, Complexity, Hierarchy, Organization

[Measurability and Computability](#)

[A classical ontology for quantum phenomena](#)

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[Alternative Mind and Consciousness](#)

[Archives of QUANTUM-MIND](#)

[Quantum Mechanics on the Web](#)

misc. from my 1998 bookmarks

[The Singularity](#)

[strange and Unknown](#)

[The Second Superstring Revolution](#)

[Microstate Network](#)

[The Edge -- Digerati, etc.](#)

[The Millennial Meme Nest](#) -- Levity.com

[Institute of Physics](#)

[CyberSpace ORBIT](#)

1999

2-10-99

[Publications -- Alfred J. Freddoso -- Thomistic Studies](#)

[Catholic Encyclopedia](#)

[THE GNOSIS ARCHIVE](#)

[CESSATIONISM](#) -- The end of miracles?

[KENOSIS](#) -- logistics of the incarnation

6-25-99

[Radical Constructivism](#)

[Philosophy of Mind](#)

12-99

[Generative Realism](#)

or check out the [Yahoo Mind page](#) for additional idealism sights

FYI, here are three sites currently linked to this one:

[ELFIS LINKS New Paradigms, Conspiracy, News](#)

[Disinformation: Infinity Factory](#)

[Peter Lloyd's Reciprocal Links Page](#)

[The Esoteric Philosophy Homepage](#)

2000

[The One Paradigm](#)

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- [Taking the world for Granite](#)
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- [Onward to Mysticism?](#)
- [The Logic of the World](#)

[Cosmology 101](#)

- [What must the world be if it is to be understood?](#)
- [What you must be to understand the world.](#)
- [What is there to know?](#)
- [From whence do we come? Whither do we go?](#)
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- (Please note that even the 'completed' sections remain under revision. Revision dates are shown at the bottom of each page.)

[Synopsis of some Basic Concepts:](#)

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Addenda

The following are some papers that I wrote and distributed in the fall of '96. They are not listed in any particular order.

- [How and When the Sky Will Fall](#)
- [Mind Bomb](#)
- [A Crisis and a Vision](#)
- [Reality in Transition](#)
- [The Relativity of Existence](#)
- [Objectifying the World](#)
- [Concerning the End of the World](#)
- [The Inevitable Risks of Reality Engineering](#)
- [Our Present Situation](#)
- [A Situation Report](#)

[The Aviary, the Aquarium, and Eschatology](#)

The above article by Vince Johnson appeared in the UFO Chronicles sometime in 1994.

[Aquarium Conspiracy](#)

Disseminated to computer bulletin board systems in the Spring of '93

[e-mail: Dan -- dansmith@clark.net](#)

rev.. 2/22/97a

Glossary

Epiphenomenon - An accidental byproduct or mere symptom other more fundamental processes. Such phenomena occur without any consequences of their own.

Eschaton (ES-ka-ton) - A dramatic transformation of reality from what we know or imagine it to be. Literally, the end of the world.

Naive realism - This is the usually unarticulated belief that the world exists as a brute fact, just as we naively see and think it to be.

Noosphere (NEW-sphere) - The present and future mental extension of the Biosphere.

Teilhard (TAY-yar) - Pierre Teilhard de Cardin (1881-1955). French Jesuit priest, paleontologist, and philosopher/mystic. Coined the term **Noosphere**.

Teleology - The doctrine of final causes. The understanding that purpose and design exist in the natural order of things. (See also the section on **teleology**)

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rev 1/15b
publ 1/15b

Earth Base

Taking life seriously

Being lost in space is the essential metaphor of modernity. This metaphor harks back to the Copernican revolution, which has come to define our modern condition. Humanity is the result of a chemical accident that occurred on a speck of stardust.

One can argue that this mindset was a necessary prerequisite to our technological ascendancy, but most observers point to the pronounced admixture of deism as a requisite ingredient. It is this irrational matter/spirit dualism that truly defines the modern psyche.

As our infatuation with material progress plays itself out at the close of the second millennium, thoughtful people reexamine their beliefs. We question the rationality of either materialism or dualism, but we tremble at the implication of the only alternative. Immaterialism seems to subvert the entire modern project, and so it does. The full consequence could only be apocalyptic in all senses of that word, and particularly in the biblical sense. Whoever is the child, who is first able to state convincingly that modernism is naked to the core, that child will bring down the kingdom of materialism, that child will then be the messiah of the apocalypse, the second coming. I can understand that the angels tread very lightly on this path, but where are all the other fools?

What then is the imminent apocalypse that I entertain if it is not the prophesied harvest? My only innovation on the standard scenario recalls my Universalist roots. I foresee a bloodless universal salvation, but I can be confident of that only by logically appealing to the christ-event and the salvific blood that was spilled therein. If you know of any better substitute please let me know.

Copernicus took the path of astral literalism, and it is not easy for us now to consider the alternative of astral metaphor toward which Leibnitz, Kant and even the postmodernists point. As one surmounts the obstruction of astral literalism, what does one envision?

The Anthropic principle of cosmology and the participatory universe of J.A. Wheeler are small steps toward a neo-anthropocentrism, and that is where immaterialism now leads. By turning the Anthropic principle around one could argue that given humanity, the cosmos is determined, if not overly so. Appealing again to Leibnitz and the christ-event one can argue contra Giordano Bruno's idea of many worlds.

Many-worlds is an easy escape from our Cosmic stage fright. At the end of history the music has stopped and we are left standing like the deer caught in the cosmic spotlight. There are other worlds but ours is maximal in its material density and its historical cosmic isolation. If there were any other such anthropically maximal domains, how could they be distinguished from ours in any non-trivial fashion, particularly if you include a christ-like event? Could there be any significant experience in another such world that would be distinguishable from one here. One might argue that the apparent experiential redundancy of this world would support the redundancy of other worlds, but a liberal interpretation of the Identity of

Indiscernibles precludes this move, in my opinion. Pace Bruno.

The precariousness of the lack of cosmic redundancy is offset by the operation of final causation. We are destined for universal salvation even if fate has to drag us kicking and screaming as it will and we will. We are the body of the resurrected God, that destiny is non-negotiable. God will be recycled over our dead bodies if need be, but our final deaths will not be needed.

Finally we move from the sublime to the seemingly ridiculous. In time of crisis we look to the skies for salvation, for the literal deus ex machina, the UFO bringing our savior. The denizens of other worlds know where the action is, and that this is going to be the Greatest Show of all. Imagine the price of the tickets. Some of us might think that the peanut gallery would be preferable, but we have already paid the price of our history to be on-stage.

The ET's have plenty of gratuitous advice, but they are smart enough finally to keep their distance. Their most critical role is to oversee that El Nino will indeed be allowed to point to the nakedness of our King Herod.

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In the Beginning...

Before time, before space, before subjects and objects there was the watery, noumenal chaos - a chaos of all possible virtual experiencing. Amidst this chaos emerges a random collection of virtual selves, most of which aspire and conspire to a collective coherence, to a greater reality.

The virtual selves sit around their virtual campfire and spin stories out of all those possible experiences. Thus is the cosmic tapestry woven and thus is the primordial compost partially redeemed into a cosmos. Our motley history makes up the bulk of that tapestry. Each culture and each individual directly participates in the filling in of the cosmic tapestry.

All of this is just the preliminary phase of redemption. At the end of the story we participate in the final redemption which is the Parousia - the rending of the veil. Thus do we experience the cosmic or christ consciousness.

Admittedly this is just a variation on the theme of the Buddha going to sleep under the Bo tree and dreaming the world, and then awakening.

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Thinkers & Thoughts

Creator & Creatures

After reading some current essays on idealism I have to note the degree to which the discussion was cast in analytic terms. This concession to analysis I believe shortchanges the potential of idealism. I prefer a more monistic perspective and use a metanarrative for exposition and explanation.

Consider the usual distinction between thinkers and their thoughts. Such a distinction may seem perfectly natural, but consider a less dualistic alternative. Thinkers are constituted mainly by their thinking. Call this a process view.

Personal identity is based mainly upon memory. Memories in turn derive from the narrative they allegedly comprise. The above identification of thinker and thinking may then be amended to the statement that I am my story.

Following this line of thought quickly casts us into the plight of the characters in search of an author that are thereby waiting for Godot. I submit that Godot in her turn is waiting upon us to finish our story that is also herstory. Evidently reality is highly recursive.

The Metanarrator will be the prophet of the final apocalyptic revelation, or simply the messiah. Let us all sharpen our skills, and may the best storyteller win.

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Story & Storyteller

The metaphysics of the story

Let us revisit the primordial experiential chaos. This chaos contains the potential of all-possible experience and Experiencers. Using the story motif strengthens this concept. If we add relationalism as a primitive element, then the degree of reality depends on the relatedness of the experiencing as perhaps measured by its embedding in a narrative.

Various considerations ensure the existence of only one chaos, out of which many stories emerge in some metatemporal sense. But also there will necessarily emerge metanarratives that will compete for the allegiance of the characters. By the identity of indiscernibles, the same subplots and characters will reappear in many stories. There may then be a natural impetus toward a monotheistic cosmology that is the common center of various recursive loops.

We characters are the actors and audience participating in the competition of the Metanarrators. The competition had come down to just a few narratives, each negatively describing the other, until in the christ-event a 'new' narrator usurped the stage in a move that is allegedly legitimated in a second coming.

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The Thinking of Thoughts

An immaterial functionalism

I wish to present an insubstantial account of the mind. It is an historical irony that immaterialists have generally attempted to shift the ancient concept of substance from matter to the mind. Perhaps the maintenance of substantiality was meant to assuage our chronic sense of insecurity.

I am replacing substance with narrative that supposedly acts as the glue that holds together the thoughts that constitute the world and us. That simple analogy gives too much substance to individual thoughts. What substance there is, lies with the narrative and the 'contained' thoughts exist only under the pain of deliberate analysis.

Narration is the spontaneous and natural organizing principle by which the virtual experiential chaos becomes self-substantiating. Narrators and actors become the primary nodes in the always 'dynamic' relational matrix of emerging reality. The narration unfolds in a super-temporal manifold, historical time being an artifact of the narration.

Let us consider, as a fairly radical example of this ontology, my computer. My computer is an artifact of the history of science and technology. It is also an artifact of the narrative of my life. The internal Pentium chip was 'manufactured' by Intel, but the collective conscious and unconscious of its designers and users maintain its functioning. It functions in accord with our collective expectations, and that includes its malfunctioning. Its behavior is socially constrained, just as is yours and my behavior and misbehavior. This explanation may seem far-fetched, but I warrant that it is more rational than the Big Bang and Darwinist explanation. No?

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Finitude

Why no thing is finite

There is a natural tendency to equate the finite with the definite or the rational. The infinite is the indefinite and the irrational. Within the rationalist tradition there is an ill-concealed suspicion of the infinite, to the point of denial. It is my contention that the rationalist must embrace the infinite.

A rational world is necessarily relational, and in such a world the finite is only a sometimes-useful fiction. The qualification of rationality can be made stronger to be that of conceivability or even possibility. The finite is thereby logically impossible.

I can say that two plus three is five, but that statement has no meaning outside the context of the natural numbers that are necessarily infinite, I would contend. Constructivists would argue otherwise about numbers. In the empiricist-positivist tradition, they would say that the only numbers that exist are the ones that have been experienced. This raises the fallacy of there being a largest number, which is inconceivable.

Consider the analogous problem of figure and ground. We are constantly referring to objects that have been abstracted from some context. It is hardly controversial to state that objects can only have a contextual meaning. The empiricist would claim that the implied context is only the sum of our individual finite experiences with a given sort of object.

I would contend that the notion of meaning necessarily invokes the infinite. To understand something is to understand that thing's possibilities. To understand possibility is to understand the unlimited.

Our historical problems with the infinite are likely derivative of the theological insistence that the primary distinction between creature and creator is precisely that between the finite and infinite. Thusly have the religious authorities kept us in our finite place.

Reconsider the original conflation of the rational, the conceivable and the possible. The grain of sand on my finger ought to epitomize the finite. Modern physics would certainly suggest otherwise. But even in a Newtonian context, that grain of sand could not be formally defined or described in any finite manner. The casual description as the grain of sand on my finger, requires only seven words, and there it is apparently existing all by its finite self. But nothing does. Every 'finite' object has to be somewhere at sometime, and that immediately begs an unlimited regress. A grain of sand in a universe by itself could not be anything like this one here. It would be like nothing at all. It would be inconceivable. My argument runs in a circle, an infinite circle, as all arguments do.

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What There Is

All or nothing

I am currently having difficulty rationalizing the virtual experiential chaos mentioned in several earlier pages. I may have to be more sympathetic with Leibnitz' Principle of Sufficient Reason. Chaos is more likely to be epiphenomenal than fundamental. In a relational world, chaos has very little going for it.

The story of our world and of the cosmos has always existed in some form. Our freedom is in the storytelling. The living out our lives is filling in the details in a recursive and multi-level fashion. All of us comprise only one mind in infinite self-reflection. We have already been there and done that, but it is always possible to wring more meaning out of any 're-experiencing.' Every moment of every life presents an infinite challenge.

Any possible world with any less meaning has no reason to exist. It would be superfluous since this world already has infinite meaning. Any other reality can only have an 'orthogonal' meaning, and it could thereby be co-existent with this world. Everything is here now in eternity and our eschaton is only a move from one infinity to a higher one, to a more inclusive reality, as if we did not have enough reality already, which we probably do.

This next higher level of reality is both imminent and immanent and it is orthogonal to and inclusive of our reality. Relative to it our world is not redundant. In some sense it is parallel to us now, but we will experience it mainly in the future, though in that future time will become multidimensional. If this sounds confusing don't be worried, things will work out, they have already been so.

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rev. 1/19/98

The Relational Matrix

From A to Z

This matrix is the source of our being. It is our being. Through our experience this matrix is manifested. It is all the meaning that we can feel. The matrix is the God we manifest. We are nodes in the relational flux. Each node reflects the totality.

The matrix is alive. It expands and contracts in the infinite dimensions of its existence. It is the qualitative analog of an abstract quantitative matrix that is mathematics, wherein the nodes are the natural numbers. Each number exists only in relation to all the others. Each one embodies and is substantiated the entire quantitative matrix.

Our matrix is the chain of being. Reality is its emanation. There is only one matrix. The experiential flux of human history involves the bulk of the matrix. There are other histories that are relative to ours. The histories are infinite in potential experience, but not in extension. Any competing mega-reality would have to be orthogonal to our own world and would thereby be unimaginable to us.

All histories converge on the Omega, the eschaton, or the telos that is the source of all meaning. The temporal beginning of our experiential space and time is a dim reflection of the omega. As we awaken to the omega, history is the dream that we are pulling with us from the primordial abyss. It is our rationalization of the irrational. The omega is our infinity, the alpha is the zero. Each contains the other after its own fashion.

The ultimate source of our understanding and participation is the embedded node of history that contains and manifests the alpha and the omega. I am referring to the christ event. This is the historical intersection of the finite with the infinite. This is our touchstone. There is a logical necessity manifested therein. Understanding that logic is our ticket to the infinite. Each of us already contains that understanding which will unfold in the eschaton as we awaken to ourselves.

The particularity of the world is based only on our own individuality. Objects have an identity only through us. Personal identity is, in its turn, only a reflection of the cosmic coherence. That is the chain of being.

The quest for real substance reached a dead end in the abstractions of modern physics. The burden of substantiation then must fall back upon us and upon the relational matrix. There is a kind of Mach's principle involved in providing a ground for all substantiality, but instead of appealing to the inertial frame of the fixed stars, we must appeal more pragmatically to the relational matrix.

In a relational world, the accidental is incidental. What is incoherent or meaningless fails to become real. The world is redeemed in becoming whole. Reality is what we take with us out of the abyss into the eschaton. That is all we can remember in our waking.

The space-time manifold dissolves into the matrix of meaning. There is a dramatic rending of

the cosmic veil. As we approach the event horizon of the eschaton, space and time dissolve. The christ event transforms into the christ consciousness that is entirely unobstructed. We merely allow ourselves to be pulled into that light. The objectivity of the world will be undone. The impersonal dissolves into the personal. The universal wave function collapses spontaneously. This is the contraction.

History will not be repeated. It is final and unique. Once redeemed, always redeemed. Any other sort of cycle would have to be entirely orthogonal and not imaginable from here. Thus is our purpose guaranteed.

And how will the eschaton come to pass? What will be the cost? Our ransom has been paid. The cost is our overpayment. Our leap of faith will be our ability to stop payment. Our resistance to the greater reality is overcome. The arrangements for our surrender are being completed.

There will be a global relaxation and realization. There will be a trigger that will be just perceptible as a spreading realignment - a paradigm shift. The anomalies of materialism coalesce into an expanding opening to immaterialism. Scientific objectification dissolves from within and without. The stepladder of technology is transcended. The revolution will be non-violent.

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rev. 12/8/97

Where the Buck Stops

The problem with the relational matrix is its inherent circularity. This circularity implies a lack of substance or stability. There is no anchor for the system.

Another way to think of this is in analogy to the dictionary problem. A dictionary has cover to cover meanings, but nowhere will you find meaning. All the definitions are circular. Or, to shift the venue slightly, you can teach a computer to talk, but not to think.

There is a similar problem with the natural numbers, which can only be defined recursively. The numbers just keep flowing. The system threatens to collapse under its own promiscuous weight. So mathematicians postulate a divine intervention in the form of infinity. This concept is still viewed as suspect by many mathematicians who call themselves constructivists. Nonetheless, without that leap of faith, mathematics would be bereft. Obviously the concept of God plays a similar role with respect to the world. God backstops the relational matrix.

We can see this problem and its solution more explicitly in quantum physics, where it appears as the measurement or observer problem. Physically, the world exists as a wave function, which is a superposition of innumerable states of affairs, yet we ever only observe singular states. Schrodinger's cat is never observed as both alive and dead. We observers in some mysterious, god-like fashion anchor the singular state of the world. The buck stops right here.

The concept of karma provides yet another illustration of circularity. Guilt and evil multiply. Bad money drives out the good. One bad deed generates ten others. The cosmic debt of karma runs into an inflationary spiral. There are only two escapes – to zero or to infinity, to the void or to God. These choices distinguish the eastern and western traditions respectively. The christ event is our handle on infinity, which allows us to break the cycle of karma within history. Otherwise it would still just be an eye for an eye. Can this be proven?

The structure of the world can only be viewed from the outside, from the vantage of the eschaton. The game is over when the fat lady sings. What will she sing? We are beginning to get the idea.

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rev. 12/10/97

Pulling the Plug

Recall the flood and the Arc. As the waters recede the Arc on the ground and in the sky is the guarantee that the waters will not return until the end of time. The Arc is the cosmic plug. So is the arc of the covenant, which is not to be opened until the end, when it will become a Pandora's box, from which the cosmic energies are released. These plugs are also the grail stone that we all seek with great trepidation.

The grail stone is the original megalith. The sacred dimensions of all those arcs are the foundation of our sacred geometry, serving after the fashion of the Greenwich Observatory. The secret is like the squaring of the circle. In the sacred precinct lies the foundation stone, which will also serve as the fulcrum for moving the world at its end point. How could such a secret be kept down through the ages? What prevents its untimely discovery?

The decimal is one part of this secret. It is part of the sacred dimension. In the form of powers as 10^{10} , it defines the final number of souls and more generally it is the scaling number of our Anthropic cosmology. And let us not forget the Millennium. The historical tension between the decimal and the duodecimal continues into the present.

The cosmic tapestry of the relational paradigm is held together by a kind of chain stitching. Somewhere by logic lies the loose end which when pulled will unravel the cosmos and bring down the eschaton – everything in its time.

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rev. 12/10/97

The Only Game

The idea of the grail stone brings me back to the issue of the stargate that I broached several months ago. Now I am strongly inclined to say simply that the stargate is the grail.

The stargate is our eternal clandestine link to the cosmos, which over the years has taken many forms. Its latest incarnation is after the fashion of the movie by the same name and it is sequestered in the southwest desert. Even with no direct knowledge, we can be reasonably confident of its existence just based on general considerations. The eschaton will follow directly in the aftermath of the disclosure of the grail/stargate.

If reality is relational the outstanding feature of our subset of reality is its apparent isolation from the larger reality. This is an unnatural state of affairs implying a deliberate arrangement. The isolation is temporal in nature and is overcome at its two ends. Time in the large is multidimensional and multiply connected, and our linear time frame is a tunnel between larger domains.

I suggest that structural integrity requires that a significant core of the larger reality serves as a backbone for the time tunnel that is our history. This would be particularly relevant at the two ends of the tunnel where lagging and leading cores could take a form as definite as a physical stargate. Toward the midsection there might only be well-maintained, clandestine channels of communication providing a minimal degree of deliberate direction. Such is the bare reality behind the smokescreen of mythologies, secret societies and conspiracy speculation.

In this scenario, it is the expansion and final uncovering of the sequestered link that is the trigger for the eschaton. The stargate can be viewed then as a preordained doomsday device. The manner of its disclosure could strongly influence the outcome of the eschaton. If there were to be an eschatological messianic figure, it would most likely emerge in the disclosure process, or perhaps even instigate it. The messianic input should probably be welcomed as a necessary and mitigating aspect of an otherwise overwhelming and impersonal cosmic process.

This scenario does impose strong constraints on our inevitable and impending cosmic end game. One can only wonder at this point whether the imminent calendrical coincidence is a part of the game plan.

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rev. 12/17/97

Reluctant Witness

The scientific community as hostage to the truth

If just one well placed member of the scientific community were to endorse the rationale for an eschatological immaterialism; this might serve as the triggering event. But this is an unlikely event without the influence of the stargate/grail. That would be the necessary tangible edge for the immaterialism. Perhaps the grail entity could play just an indirect role. The expanding rumors of its existence would merely serve to leaven the metaphysical discussion. This is an exercise in minimalism that respects the prime directive of non-interference taken in an eschatological context. The intellectual and phenomenal buttons have to be pushed at the same time.

One problem is that the grail phenomena are likely to distract from the important conceptual preparation. The more tangible component must be kept in the background until our thinking is better adjusted. A strong conceptual linkage between the abstract and concrete aspects of the new paradigm must be given priority. But there would also have to be adequate proof of the connection. Working out and implementing the logistics of the disclosure are the last critical step. The scientific community is the target of opportunity in this process. The secrecy of the grail and the naivete of the scientists will have to be penetrated simultaneously. We need to kill the two birds with one stone. Finding that stone is the task at hand. It is the grail stone but once removed.

The grail is impersonal, but it has been traditionally and logically the shadow of the christ event. It is the clandestine cosmic link and the key to the dénouement. It is the christian complement to the arc. The stargate is the metaphysical anchor for the secular side of western culture, especially in the latter days. The linkage to the x-event may only be implicit, but the linkage to the eschaton is explicit. It is the gold of the new covenant at the end of the arc of the old covenant. It is the opening that seals the future. Who could believe this without proof? Can the logic be made sufficiently impeccable?

The circumstantial evidence for the stargate will continue to mount. We see it now in the popular culture, and in fringe physics. It should become more visible in underground culture, but this is still far from the halls of academe. Some awareness would be almost inevitable with the Jasons, but how to penetrate it? Indirect exposure? What is its technology? What is its physical signature? What anomalies does it solve?

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rev. 12/18/97

JASONS

The Jasons are the nearest successor group to the Manhattan Project scientists. Prof. John Wheeler cofounded the group in 1959 in response to Sputnik. They are the première science consultants to the U.S. government.

For the past twenty years and for the last six years with the help of Dr. Ron Pandolfi, now with the Office of Transnational Issues at Central Intelligence, I have been attempting to alert the scientific community to the possibility and consequences of a fundamental flaw in the scientific cosmology. About two years ago we attempted to initiate a discussion at the National Science Foundation and at the American Physical Society, with meager success.

Our audience of last resort is now the Science Office at the White House; however, at Ron's suggestion I will first bring my case to the Jasons. For this purpose I am not seeking any sort of endorsement on the part of the Jasons. Rather, I seek a minimal acknowledgement from one or more of them that, indeed, the scientific cosmology might possibly be fallible in some fundamental way that could have significant consequences.

As an abstraction, fallibility has always been acknowledged by science. Furthermore, scientists have generally admitted to being disinterested in philosophical issues. In an ideal world there would be numerous philosophers who would be critiquing the fundamental assumptions of science, and discussing alternative cosmologies, but a continued monitoring of the philosophical community identifies no such person, nor any that have lived in this century. Anyone sincerely concerned with the advance of truth should find this lack unsettling. It is this conceptual vacuum that I am addressing.

One might suppose that I should take up this issue first with the philosophical rather than the scientific community. My present strategy is, however, based on my years of discussion within academe as well as my own study. For historical reasons that remain obscure, the responsibility for cosmology has, since the middle of the last century, been granted implicitly and exclusively to the scientists. In my experience it will require some affirmative action on the part of the scientific community to alter that situation. My strategy is designed to determine the necessary minimum for such action.

There is then an historical stalemate within the intellectual community. To break that stalemate I must appeal to some outside authority. Thus, as a last resort I have been forced to turn to the government, and specifically to the CIA and now to the Jasons. My longstanding liaison with Dr. Pandolfi is based mostly upon the above issue. From my contact with Ron and other responsible individuals including a senior Senate Intelligence staff person, I can reasonably conclude that some others of influence in the government share my concerns. I can, only speculate, however, as to the sources of their concern and as to why this remedial effort is being placed primarily in my own hands.

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rev. 12/19/97

Panpsychism

A bitter pill to swallow before jumping into the abyss of immaterialism

In order to help explain why brains have complicated thoughts, philosophers have long realized that it would help to suppose that rocks and trees have simple thoughts. Such, at least, is the genetic argument for panpsychism. In order to avoid positing a special creation for the human psyche, we would do well to suppose that matter generally has a tendency toward the psychological. Even atoms then must have a potential or actual inner life.

Modern philosophers, wanting to avoid the atavistic associations of panpsychism, prefer phrases such as 'neutral monism' or 'agnostic materialism' to describe their position. Thus do they hope to avoid the pitfalls of materialism, immaterialism and dualism. But is there a solid or coherent middle ground?

Panpsychism posits a necessary link between mind and matter. It tolerates no discarnate spirits. Quantum theory does seem to support such linkage, if only in the sense that quantum systems do engage in some rather 'spooky' behavior, well beyond what could be tolerated mechanistically. The extra degrees of freedom in the quantum domain might well support some sort of hidden, inner presence.

Neutral monists can and do cite the quantum domain as a locale for psychological laws and potencies that are exploited in higher organisms. This teleological requirement puts a much greater strain on the already overburdened 'Anthropic principle.' Besides the very stringent constraints imposed upon physics to enable the evolution of planetary life, there are further design considerations needed to channel psychological evolution into the robust inner lives of, say, higher primates. The initial conditions for an observable universe are becoming unwieldy to an extreme.

What I find most peculiar in this recent philosophical development is the presupposition of a mind-matter link. It is arbitrary and somewhat antiquated. It is much less arbitrary to posit the unintelligibility of an unobservable universe.

The next step is to appreciate the Kantian realization that if a space-time manifold did not already exist, then surely intelligences would and could create such a construct out of the noumenal domain. If one is able to imagine the evolution of mind out of physics, then why not consider the converse?

As a final observation, notice that this modern panpsychism is beholden to an atomistic materialism. It seems to require those atomic hooks to prevent the mental potentiality from sliding off into the noumenal void.

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rev. 11/16/97



The Evolution of Physics

Turning the tables on materialism

This will be a first stab at a rationalization for the existence of physics. It will be a 'just so' story of a postmodern kind.

Why anything should exist at all may be a non-trivial question, even though it is difficult to imagine the alternative, and given that something does exist, it becomes a moot point.

The next question would concern the nature of primordial existence, and how our world might have emerged from it. Historically there have been two alternatives for primordial existence: God and the 'big bang.' Both of these alternatives suffer from the improbability of their initial conditions. One would have to postulate an infinite number of either sort of initial conditions and then suppose that our world is one of a very small subset of outcomes.

To mitigate the apparent improbabilities associated with our particular big bang, modern materialists are finding it necessary to posit an atemporal, non-spatial, preexistent quantum chaos that could support an infinite number of virtual universes -- an infinite chaotic foam of mini-bangs, interspersed with a few big bangs, one of which happens to be ours. Let us designate this primordial chaos as a 'noumenal domain.' A much tamer version of this noumenal domain is even observable under laboratory conditions in the peculiar quantum phenomenon of 'vacuum polarization.'

As if this development were not sufficiently alarming, materialists are having to face up to another, similar dilemma. Lately the 'consciousness movement' has become fashionable in higher academe, wherein eliminative materialists find themselves in jeopardy of being eliminated. In order to avoid the positing of a special creation, or mini-bang, for the human psyche, materialists are having to reconsider panpsychism -- call it agnostic materialism, neutral monism or dual property physicalism, if you will.

It appears that we have two pills to swallow, panpsychism and a primordial noumenal domain. It should be very tempting to philosophers at this juncture to reconsider Kant. Both pills could be swallowed quite easily by simply supposing that our phenomenal realm is the evolving construct of a co-evolving panpsychism operating in the noumenal realm. Thus we could quite reasonably entertain the evolution of physics. This would certainly be the end of the line for materialism, but why should that be at all disheartening? We have nothing to lose, but our chains! Where is it written in the contract that philosophers must perpetually apologize for their plodding academic brethren?

I am not suggesting that our particular world has evolved from scratch. That seems not to have been the case. It would be quite reasonable to suppose that our very robust and natural appearing phenomenal realm was several 'generations' removed from the primordial rendering plant. Our little cosmic dining room has thankfully been mostly shielded from the cosmic kitchen. Only in a nightmare or in a psychotic break would we come in contact with that other side of the cosmic tracks.

It does look as though we are about to awaken ***en masse*** from our splendid Copernican isolation, from our slumber of materialism. The other worlds that we glimpse through our telescopes are but tokens of a much less structured world that is no further from us than our next dream.

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rev. 11/16/97

The Problem of Perception

Perception is indirect only relative to the absolute

This problem is easily labeled as the mother of all philosophical problems. I will simply describe a radical or immaterialist version of direct realism.

Everything is a construct of our collective mentality, including the objects of our perception. In our individual perceiving, we are participating in the process of cosmic self-awareness. Only on occasion, however, does the individual become aware of this absolute form of consciousness. If we subscribe to a relational metaphysics, then the ultimate reality is precisely this state of cosmic self-awareness. It is not possible to be more related than that.

Now let us consider some obvious problems:

For instance, why do we not have night vision? But this question ignores the fact that the dark of night is just another and rather useful collective construct.

Or, why do we not have direct access to other minds? Is mental privacy not another useful construct? We have the best of both worlds, public and private. Instead of telepathy we are challenged to produce telephony, which keeps many people socially occupied. And that is not to say that others of us should not be honing our telepathic skills.

And on it goes....

Most of the limitations to direct perception arise out of the constraints resulting from the imposition of one or another sort of mental construct, the primary one of which is the space-time manifold. But without those constraints our field of perception would tend to be overwhelming, so clearly there are some tradeoffs. These perception limiting constructs serve as filters between our individual consciousnesses and cosmic consciousness. Our individual perspectives are indirect only relative to the absolute perception.

Awakening to the realization that these limitations are merely conventional compromises we will be challenged to develop our human capacities that will allow us to have the best of all worlds, and even to construct new ones on the way to our realization of the absolute.

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The Noumenal Realm

A relational, eschatological bootstrap -- that's us

The existence of phenomena is indubitable. The existence of noumena is nearly so. Infants are sometimes alleged to exist in a purely phenomenal realm of completely uninterpreted experience. The rest of us live in a world encumbered with language and innumerable constructs of the intellect. Those constructs purport to describe and explain a reality that lies behind our immediate experience. Those constructs are not accessible to direct experience. That is the noumenal realm.

A particular designated table is an object that allegedly is capable of indirectly causing me to have particular sorts of experiences in particular situations, but I cannot directly experience the causes of my experiences. And once we venture beyond the realm of particular objects, we quickly find an array of opinions concerning the nature of reality. Thus we enter the noumenal realm of metaphysics. As participants in society, all of us are de facto metaphysicians. It is a life and death responsibility that few of us, however, are willing to acknowledge.

Among the myriad possibilities for the noumenal realm, two stand out - the material and the immaterial versions of metaphysics. The past several centuries have witnessed the ascendancy of materialism, but many observers are now questioning the validity of that hegemony. I will not reiterate the controversy here, instead I will plunge into an exposition of an immaterial noumenal realm.

A problem that is usually just implicit in any form of immaterialism is the frame or ground problem. This has also become a problem for the materialists, at least since the advent of relativity and quantum theory. The frame of physics used to be just ordinary space and time, but in this century the taken-for-granted status of space and time has devolved into complexities that boggle the most sophisticated minds in the world.

With that note of caution, let us consider the frame problem for immaterialism. Starting with the phenomenal realm, one has to posit some sort of ego as the frame for personal experience. Extrapolating from ego experience to a world of experience most observers postulate some sort of cosmic mind-like entity as a non-physical substitute for whatever is currently fashionable for the physical manifold of space-time. The frame is the ground of being, whether material or not.

Extrapolating from my mind to the mind of God is reasonable, but begs many questions. There is another path. This path invokes internal relations. Internal relations are the converse of the external relations that comprise materialism. The only relations considered basic for the materialist are those accidental proximities of space and time. The doctrine of internal relations, on the other hand, takes the notion of relativity to an extreme. Something can exist only in a context.

Language is an example of an internally related system. Any word can only be defined with reference to an indefinitely large set of other words. Consider the problem of an infant

learning to speak. The associational nature of our thoughts is another example, and so is the hypertext structure of the cyberspace. Like the materialists, the immaterialists find that it is very difficult to separate being from its frame or ground. Internal relations turn this problem into a doctrine.

The problem of internal relations is most acute when taken in the context of origins. We cannot just ask why there is something instead of nothing. An arbitrary something cannot simply exist, it can only exist in the context of an indefinitely large world. Immaterialists need something nearly as audacious as the Big Bang, when it comes to origins.

A relational metaphysics put us in the awkward position of having to demand all or nothing from our cosmology. There is only a partial fix for this genetic discontinuity, and that is to resort to recursion by demanding scalability between the micro and macrocosm. It is precisely this scalability that has so impressed the mystics down through the ages, and which has gotten them into so much hot water with the purveyors of orthodoxy.

Each ego is a proxy for the cosmic mind. Each of us is necessarily created in the image of the creator. Each of us is the demiurge. We are frustrated gods, and that makes us restless. Only in the eschaton can that recursive loop be closed and the genetic discontinuity be transcended.

It is in the deployment of the microcosms that that the cosmos is able to recycle itself without generating a cosmic discontinuity. We are individually the fulcrums of the cosmic inversion, or, more technically, the stationary points in the inversion mapping. Our psyches will bear the brunt of the eschaton. That is our spiritual destiny.

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rev. 11/20/97

On What We See

And what we are about to see

I suggest that 'seeing', as usually understood, is misconstrued. We do have direct perceptions, but not of objects. Physical objects are abstract conceptual entities. What we actually perceive are segments of a relational field of felt meanings. Those feelings are in turn abstracted from a state of ultimate unity. Such is the mystical understanding of reality.

Where the Eastern Mystic runs off the track concerns the valuation of the world. For the EM the world is an unnecessary illusion that is the result of misguided activities and attachments on the part of its inhabitants. The spiritual goal is to transcend this illusion. The Western Mystic, on the other hand, believes that we should participate in the eventual redemption of the world.

What everyone experiences ultimately is the feeling of alienation and the possibility of integration. All the physical and conceptual objects in the world are 'culturally' evolved representations of those feelings. The representations are not in my head, they are in the world. My 'private' thoughts often have a greater direct impact on the world than my public actions.

That we misconstrue the construction of the world, is the major impediment to its and our redemption. This misconstrual is not a mistake, it is part of the plan of salvation. It is our dispensation. The practical question is the degree to which we will manage our own overcoming. The still more practical question is how should we overcome.

Need we rely on an external intervention to awaken us from our materialist slumber? Can we not correct our own errors of thought?

The concealment of the cosmic design behind the facade of nature has been so effective that we may seem justified in supposing that some external revelation is indicated. But clearly the external aspect should be minimized.

What can we do to penetrate the veil of matter? In this respect, science has been a double-edged sword. If we could just sharpen the immaterial edge a bit more, we might be able to see right through.

Everything we see is felt meaning. The world is a metaphor. I am reminded of the philosopher visiting modern Athens who was surprised to see 'METAPHOR' written in Greek letters on the side of a truck. Later she learned that it was a moving van. Our world should be similarly inscribed. The world is not an object. It is a conveyor of meaning relative to our thoughts. It is the gradual bootstrapping of meaningful structure within the primordial chaos of virtual experience.

Now all we need is to prove this to ourselves, but how? The anomalies inherent in the materialist worldview might accumulate to point of precipitating the collapse of that system, but that is unlikely to happen unless an alternative system is already under development along

with considerable supporting evidence.

The supporting evidence is primarily tied up in the problems of consciousness which have proven very nearly intractable over the few centuries that we have had so much as a label to attach the this phenomenon. This is about the last thing with which you can hit someone over the head.

Consciousness leaves no footprints. There are no bloodstains or smoking gun. It has no odor or taste. You can stare all day at a random number generator and hit one percent above chance if you are lucky. And more to the point, consciousness does not fill empty stomachs. The paradigm shift is rapidly receding in the distance.

Yet, somehow, the spell of materialism will be broken. Someone will find the way. Very likely it will be dramatic. You won't want to miss it.

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rev. 12/2/97

On Language

Philosophers can't live with it, and....

Not long ago it was stated that metaphysics was a disease of language, and that it was the job of philosophers to cure the disease. Times have changed. Philosophers are showing a bit more respect for the folk wisdom embedded in natural languages. Many are the philosophers who earn their living by cataloguing the irreducible complexities that are implicit in the linguistic performance of average speakers like you and me.

It was not supposed to have been like this. Language was supposed to have been a hodgepodge of sloppiness that has usurped the authority of tradition. But if language is not the fossilized detritus of culture, then what is it?

It is something unnatural. No? It is a very peculiar excrescence of evolution. No, I don't think so. As an immaterialist I can only suggest that language may lie much closer to the mystery of our origin than does the Big Bang or dinosaurs.

There is a web site out there devoted to the syzygy. The syzygy also invokes the zigzag of the zimzum or the lightning flash of creation. This is the Logos, the unrolling of the scroll or the tapestry of creation. Thus is the cosmic will manifested in its own self-alienation that becomes the space of our existence. A synchronistic alignment in the primordial chaos is the trigger for a deliberate schism in the virtual Self. All of this is the ground of our language heard in the seven thunders of Joyce. The act of parturition creates a void that is filled with 'Ma.' The complexity manifested in language is not the encrustation of history. It is the bridge between the Alpha and the Omega. The historical focus is located in the incarnation of the logos. Hearing is believing.

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rev. 12/2/97

Material Girl

Another path to immaterialism

It was the actress Madonna who came to mind when I recently reread Peter van Inwagen metaphysical tome ***Material Beings***. If Peter is right then Madonna is real and the Toshiba computer I am typing this on is not. I have to agree. This is so because we can tell a computer to get a life, but we cannot tell that to Madonna or to most other persons. Having a life is the only guarantor of ontological substantiality, on this thesis. Let us see if I can do justice to this seemingly far-fetched thesis.

The point is that the Toshiba is an abstraction in a way that Madonna or any other living organism is not. She has an internal cohesion that the Toshiba does not. I can completely describe my Toshiba without ever actually identifying it, and in fact it has no innate identity. The same holds even for Mt. Everest.

But is this ontology or just semantics? Is there truly a difference? How can a microbe be more real than a mountain? In my personalistic form of immaterialism I would have to ascribe an ontological priority to humans and to other spirits. Microbes and mountains are near the bottom of the ladder.

In western philosophy we have made at least two critical misidentifications. We have misidentified substance with matter and matter with reality. This was partly the fault of our early theories of physics. The more recent theories of physics go some way toward undermining these naïve identifications.

In a relational world, to exist is to relate, and there is nothing more relationally coherent than a human life. My Toshiba suffers from an excessive externality of its relations in a way that Madonna definitely does not. The Toshiba is rendered insubstantial by its vulnerability to real and abstract dissection.

There is an implied prejudice here against some unforeseeable future form of computer life. The lively discussions over the nature of consciousness are currently examining the validity of this prejudice.

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rev. 12/17/97

Subjective Oblivion

Reality is safe with the *Economist*(7-20-96).

If, like me, you are looking to set the world on fire, the place to begin and end your search is with the ***Economist***. This is the ultimate, status quo, reality check. Nowhere in the world are you likely to find soggier tinder than right here. The world might burn up around them and the Editors of the ***Economist*** would brand it a warm day.

Lookee here: In the English-speaking world [immaterialism] is shunned by polite society except in literature faculties, some of whose denizens have deconstructed the world into subjective oblivion.

That says it all. If anyone could instill in me a desire to take an aerial tour of the cherry blossoms, it would be these gentlemen. [Another deranged immaterialist took a dive in the Potomac last week. Those poor silly Americans!]

Bless their hearts. Those Brits do know how to keep a stiff upper lip, whenever they are not sneering at their closest friends.

I could have saved myself twenty years of frustration if I had only heeded the worldly wisdom of these cosmopolitan gentlemen. It takes them only one sentence to dismiss what I had thought was the last, best hope of humanity. I have spent hundreds of hours trying to impress this onto the minds of otherwise thoughtful people, and the Economist in one sentence artfully summarizes the total response that I have received to date.

I could be less sanguine. I could say that this is a glimpse into the heart of the [Beast](#). The dapper, savvy, world weary gentleman. What chance do I have of putting one over on these gurus to the bankers of the world? What chance do I have to do a solo run against Oxford's best scrimmage line? Just about as much chance as Daniel had.

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rev. 5/21/97

Package Deal

Why the angels are sore afraid of immaterialism

Back in the days of innocence, before the advent of serious science, immaterialism was just the playground of mystics and philosophers. It was not until the rise of modern materialism, post-Darwin, that immaterialism took on its present status of being untouchable. It now resides well beyond the intellectual pale. Why such disdain?

It is as if the Greek Council had held a secret meeting and decided to blackball immaterialism. If you go back to find the minutes of that meeting, you will be disappointed. If in the old village you go around asking what sin was committed by the outcast woman, you will be met first with puzzled expressions or icy stares, and later with threatening gestures. There are some questions you just don't ask, particularly behind the ivied walls.

I have had twenty years to contemplate the sins of immaterialism. I have concluded that immaterialism represents the ultimate threat to the modern mind. It is feared to the degree that it cannot be measured, cannot be analyzed. It is the only thing that can truly go bump in the night, indeed it is the shadow of the modern mind.

One might suppose that with all this notoriety, immaterialism would have an underground cult following. If there is such a cult it is well concealed. Postmodernism has the makings of such a cult, however it seems bound to spend most of its deconstructive energies upon itself.

There is a reason why the postmodernists avoid straying beyond their own little ivied playpen. Outside those walls lurks a 500 pound Gorilla. We speak of my fellow travelers, the yahoo Christians. Here are some folk weaned on anti-intellectualism. They would love nothing better than to see the intellectuals deconstruct their own ivory towers. They could laugh when the pundits and columnists get egg on their faces.

But in those ranks there are cooler heads which realize that after half a millennium of coexistence, the collapse of modernism would set off a tsunami that would rush against their own shores as well. These folk may not belong to a fraternity, they may not have a secret handshake, all of this could easily operate at the level of gut instinct, even with the most rabid of yahoos.

I did not have to be a rocket scientist to figure out any of this. I only needed to be foolish enough to tread where the angels feared to go. And what is to be gained by playing the fool? So far apparently nothing. Perhaps I should be content with my private little insights gained along the way. But my original intent was to discover truth and tell about it. There has always been that evangelical subtext. I know that eventually the truth will come out, but that is not enough. Patience has never been strong with me. Too much hangs in the balance. There will never be the perfect time to fight this battle. The longer we postpone the truth, the greater will be the unknowns. If there is an opportunity to take bold action, even risky action, then it should not be wasted. If in the meantime a more moderate path can be found, then fine.

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rev. 5/21/97

The Slumber of Materialism

Surely we have been mesmerized by science. There is a fascination about it. It is compelling in its scope and depth. I have certainly been there and done that, and I can easily recall the years of struggle that it took me to break free of its subtle and not so subtle bonds.

But everyone of us who can find our way through the labyrinthine bowels of science and out into the sunlight will leave a trail that will make it easier for the next ones to follow. The present trickle will become a stream and then a flood. Hallelujah! Would it be far fetched to compare the aquarium with cosmic ex lax? That may not be what Jerry Falwell has in mind for the second coming, but only the father knows for sure.

There is a truth to science, but it is a fatally flawed truth. What God hath brought together, let no man put assunder. Rene Descartes thought he knew better than that and separated subject from object, quality from quantity. If you allow that, then science follows as logically as night follows day. But there is a new dawn.

We have become the psychological captives of a few dusty dinosaur fossils, and of the displacement of spectral lines in stellar photos. It is impossible to argue with rocks, but when we do find our tongues once again to tell the true story, the rocks and the stars will not talk back. They can only listen.

Science is a house of cards, one puff of wind and it all falls down. Materialism has no flexibility. It is iron clad. No chinks, no exceptions allowed. The mere existence of consciousness is a big enough hole in materialism to drive a Mack truck right through it, but until the last couple of years that hole was the blind spot of science. The rediscovery of the mind in the 'consciousness movement' ought to be comical, but it is a deadly serious business that is about to have us bump right into the eschaton.

Ex materialists now pray earnestly for a dualist, Cartesian solution to the mind problem, but I am afraid their prayer rugs are pointed in the wrong direction. Don't they know that their mecca is in the East, where lies immaterialism?

Yes. We shall borrow our immaterialism from the East, but let them keep the mysticism. There is a rationale to all this and it has to do with concealment and revelation through human history. History never existed in the East. It was only cycles within cycles. Now they have western apocalypses coming out their ears. Better late than never.

The slumber of materialism is not terminal. I testify to that. You can awaken and not lose your mind. The telephones will still work and the airplanes will still fly, but the next time you go to the airport you will look at your fellow travellers a bit more closely to see if anyone else is getting the joke. Yes, there are a few of us out there who know that the eschaton is when we all die of laughter.

But life is a serious game, and indeed it is. The people who are starving hardly see anything funny. But if more of the billionaires and generals could see the joke, then there would not be

anyone starving, would there be? The exception is Bill Gates who must keep his nose to the grind stone until we get this friggin' web finished. When we all have websites, we will no longer need the web to communicate. Get it? When you see me selling Microsoft, it is time to head for the hills.

Do not get me wrong. History was no joke, it was no illusion. The unfolding and enfoldings of history served a vital cosmic function of renewing and recycling the cosmic energies. History is a compost and we were the earth worms. The joke comes not within history but at its end, and surely the angels will be laughing with us.

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rev.. 1/26/97b

publ 1/26/97b

The Nature of Reality

Reality is like a mirage. When you get too close to it, it vanishes into the imaginary, nonlocal probability waves of the quantum measurement paradoxes.

Reality vanishes in our dreams to be replaced by what? Randomly discharging synapses? Other life-altering realities?

The 'physical' world seems so solid, so unforgiving, so impervious to our wishes and prayers, to our magical incantations. Where lies the substantiality of matter if not in a quantum conundrum?

If the world is a mental construct then why is it so difficult to deconstruct the untimely death of one we love? Why is there so much pain?

Matter is the sediment of emotion. Inertia is the congealing of hope and fear. Our magical origins are buried under the sediment of centuries of confusion and conflict. How can we dig ourselves out of the hole we are in? How can we loosen the tangled webs of history from our spirits?

Do we shed our 'containers'? No. That would be to jump from the illusion of materialism into the fallacy of dualism. A deadly and tempting fallacy at that.

Matter and spirit are one. That is the wisdom of the ages. Do not squander that pearl of truth.

We can easily untangle this web. All we have to do is put our heads together and follow the thread that leads us forward out of the maze. The expanding web of communication, when powered by our spirits will allow us to put our hearts and minds together to remove the cobwebs that have ensnared us in our slumber of materialism. This was the plan from the beginning. This is the final, backward acting causation of the eschaton.

Together we will be dreaming up new heavens and new earths, complete with starry skies, and massive fossils, if we so choose. We could even arrange that there will be fossils of Mickey mouse to amuse the paleontologists of some other world.

To lessen our confusion we may need to sort ourselves into sky people and earth people, to follow our separate paths out of the maze of matter. But we need not hasten that process, it will come about naturally as the cosmic patterns unfold.

What we need now above all is a common understanding and vision. This can start with one visionary or just a handful of dedicated spirits. The truth will multiply, it will spread. Our destiny beckons.

Today we are learning to heal our bodies with our minds. Tomorrow we will learn to heal the Earth.

Today we can learn to read minds. Tomorrow we will learn to read our own hearts.

Today we are learning to commune with other intelligences. Tomorrow we will be walking with them in our gardens.

Yesterday we learned how to fly to the moon and back. Tomorrow we will be flying to heaven, and back. That is how the sky will fall, not on our heads, but into our souls.

Those who try to exploit or abuse these newly reemerging powers will have to contend with a spiritually informed world citizenry. It will not be the bad old days all over again.

There are many who are comfortable in this spider's cocoon. They fear the unknown of what lies beyond. One is tempted to blindfold them like you do with a horse to lead it from the burning barn, but they already are blindfolded. All we need are the right words, the right voice to coax them out of their burrows. If we can practice on each other like this, we will soon learn what to say to our timid ones.

While the new worlds are emerging, we cannot neglect the old one. We have the perfect launch platform, but let us not destroy the platform before our spiritual ignition. Afterwards the platform can be gradually dismantled and recycled or refurbished.

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rev. 4/5/97

Quantum Cosmology

Sauntering toward the Eschaton

The Quantum serves as a tar-baby for fringe physicists. It keeps them off the streets and out of trouble. It is their pacifier. They can chew on it, suck on it all day long without dissolving anything.

I was stuck on it for several years myself, but, somehow, I did finally manage to break free. As I have stated already, my liberation from the Quantum had something to do with Kit Williams' 'Masquerade' puzzle book, a popular item in the early '80's.

Transcending the Quantum can more easily be rationalized after the fact. Here is how.

In one sense, the Quantum may be exploited as the Cartesian Pineal gland which was once supposed to be the connecting link between our minds and bodies. David Bohm uses the Quantum to justify his aspect dualism between an explicate and implicate order. The explicate realm of normal, day-time physics is superficial relative to the implicate order of the Quantum realm where his 'hidden variables' rule the night. Besides the conceptual difficulties of aspect dualism, other physicists have found scant justification for Bohm's hidden variables.

Setting aside the technicalities of hidden variables, one can use the Quantum to excuse a more robust form of dualism, a la Descartes. Let us just suppose that the Quantum fuzziness provides the loophole through which the mental and spiritual domains may intervene in the physical domain. The Quantum dice are loaded. The break in the chain of classical physical causation is exploited by mental processes to produce free will and the like.

So far, so good. This simple minded solution actually describes what is currently the cutting edge of mind-brain research. Elaborate formulaic justifications can be adumbrated, and all the physically challenged neuroscientists can be left scratching their heads, or screaming 'foul.' All is fair in metaphysics! Take no prisoners.

What we have here is house to house fighting in the Quantum village, while no one has the wherewithal (esp. money) to sit back and view the Quantum city. (It would be amusing if the messiah became the justification for 'fin de siecle' capitalism. When I sell MSFT, the End is at hand;o)

On the one hand we have science, on the other hand we have speculative metaphysics. In between is a no-man's land. If you stick your head up anywhere in that no-man's land you will catch a lot of lead flak. You can forget your academic aspirations. This is how the scientific herd protects its flanks, how they keep fools like me from rocking their trillion dollar cruise ship. This strategy was more effective B.I. (Before Internet). Now the established lines of defense are being undermined. It is just a matter of time before the scientific bastion is reckoning with a full-blown metaphysical messianic episode. What fun!

Here is what is coming down in Quantum City. First we discover a new playground beyond and hidden by that Quantum fuzziness. Then we wonder what toys may be there for us to play

with. Surely we may put consciousness there, since clearly it has no place in the physical realm. Along with consciousness we can place everything qualitative, everything intentional, etc. on that other side. But finally what is left back here? All that is left are the quantitative, mathematical abstractions of physics. But these abstractions, every last one of them, are human mental constructs! Uh oh! It looks like we have just managed the old trick of pulling the rug right out from underneath ourselves. That for me was Kit Williams' 'Masquerade.'

Daniel Dennet's fellow academicians marvel at the tenacity with which he defends the last vestiges of scientific materialism. Daniel can see all too well that once that rug has been pulled out, all we are left with is the Eschaton. His colleagues think that their ivied, ivoried towers will endure 'til that lukewarm cosmic heat death in 15 billion years. Yes, the mice will play until the cat comes back.

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rev. 5/14/97

The Withering Away of the Old World

Our world must make way for the new Heaven and new Earth.

This is rather like the dentist telling you that your teeth are fine, but the gums have got to go. God is telling us that we are all OK, but the world has got to go. Don't look now, but the rug is about to be pulled out from under us.

There are two ways for God and us to go about this: fast or slow. The fast method would be real easy. All we have to do is get Bill or Boris to push the red button. That would send most all of us to the Happy Hunting Ground in a hurry. The new Heaven and new Earth would be more problematic. It might take us all a long time to regroup to the point that we could undertake some serious reality engineering. More likely we would become alien refugees into other worlds, and have to relive another history, hoping for better luck with the eschaton the next time around.

In the slower scenario, which I recommend, we start with the reality engineering ASAP, and take things one step at a time, keeping everyone on board, at least until we are well into the separation phase.

Are we ready to start? After you!

All of us already have our reality engineer's hats. We have been running this locomotive in our sleep, perhaps literally, and now that we are waking up to our responsibilities we just need to rediscover which levers to pull and when.

Our first job is not to run head-on into the Eschaton, and so far we seem to be doing pretty well, as long as nobody down here or up there pushes that red button.

Our next job is to begin to understand the theory behind reality engineering and then begin to apply it. Many pieces to this puzzle already exist, what we have been missing is the larger picture on the lid which will help us put the whole thing together. The purpose of this web site is to outline the larger picture.

I would argue that we are witnessing an irreversible paranormal creep. Periodically societies do experience increased involvement with things paranormal and spiritual. But this time will be different. Shortly after the turn of the millennium, we will pass a threshold at a point where the reality of paranormal phenomena can no longer be denied by the bulk of the scientific community. Once that scientific barrier has been breached, the pace of expansion of the paranormal will accelerate and gradually it will supplant the normal world in our experience, all this occurring within the time frame of several decades. This could happen more quickly in the event of some global crisis, but that would inflict more trauma than is really necessary. The smoother we can make this transition, the better off we will all be.

The foregoing scenario is the best we can expect for our close encounter with the eschaton. Keeping it that way will be our biggest and final historical challenge.

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rev. 4/3/97

The Inertia of Reality

Materialism and immaterialism are indistinguishable in the limit that the inertia of reality tends to infinity.

It will be difficult enough just to define the inertia of reality, let alone attempt to explain it. But due to the paramount importance of this concept in the domain of eschatology, it is imperative that we begin to grapple with it.

What concerns us is the resistance of 'reality' with respect to deviation from its 'physical lawfulness' resulting from changes in the 'mental' state of the 'intelligences' that are creating or maintaining that reality.

One might assert that the inertia of 'reality' is just the measure of its materiality or objectivity. But one could also cast this question in the form of the popular conundrum of whether God could create an immovable object. In any absolute sense the answer would have to be, no.

In practical circumstances we are dealing only with relatives, and so the inertia of any reality is only relative to a given range of mental states of some given set of intelligences. The success of science and technology speaks only to the inertia of our world relative to the rather narrow range of mental states that comprise our normal waking consciousness.

The question for the eschatologist is to what degree the world will be susceptible to sudden shifts in human consciousness and to deliberate intervention from other intelligence.

There is a rather simple and pragmatic answer to this question. Let's not push our luck. Let us proceed in the spiritual transformation of our world with caution and deliberation.

One cautious way to proceed is to work on the reification of our imaginal realm to the point that the normal world gradually becomes an optional domain for us. This latter course is also the optimal path for navigating the eschaton. But, as described elsewhere, this simple picture will be modified somewhat in the circumstance of a separation occurring between the 'sky' and 'earth' people.

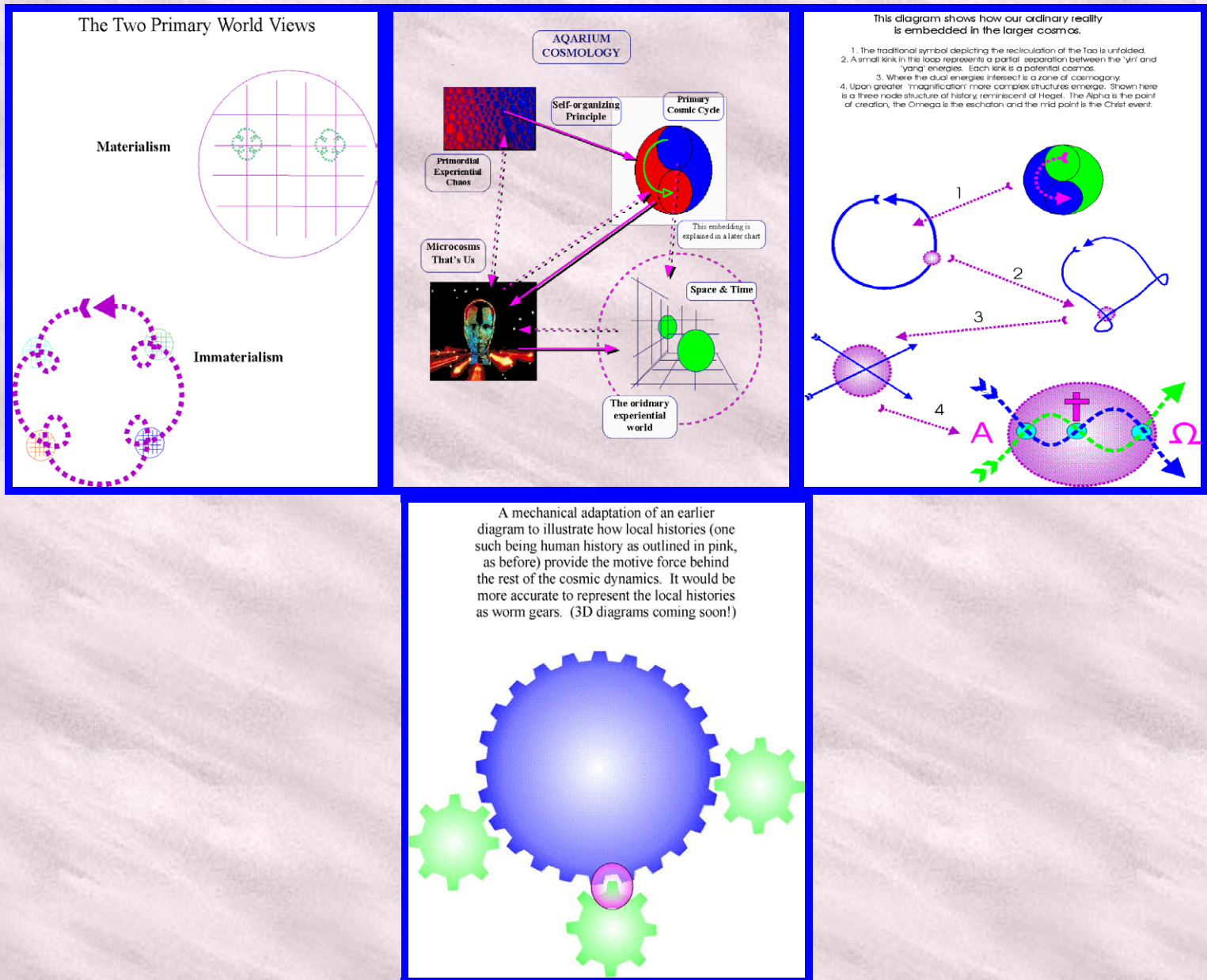
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rev. 4/22/97

Introduction -- Cosmology diagrams and texts

Here are an initial set of Cosmology diagrams -- click on the image to see the full view.



These diagrams describe an immaterialist cosmology. The first three are adapted from an informal paper that was presented at the 1983 Cosmos and Creation Seminar in Baltimore. It is with some trepidation that I reproduce them here.

My concern centers on the eschatological dualism they portray. The eschaton is marked by a separation between two major segments of humanity. At first blush, this vision appears more in accord with a fundamentalist apocalypse than with any New Age vision of harmony. The logistics of this separation augur to be the most traumatic aspect of the eschatological process. Much mischief ensues whenever there are sides to be exploited. The least enlightened on each

side will see evil in the other.

Having said this, one can then progress to a larger understanding of the process of separation, including an appreciation of its significance and necessity.

The ebb and flow of cosmogenesis occurs largely through the segregation and reintegration of various polarities as in the dynamics of yin and yang. These processes could be measured abstractly using the concepts of entropy. It is in the Christ event that these tensions and dynamics are given their most concise expression in human history. He was at the center of everything. The aquarium aims to be at the center of the eschaton, directing traffic as it were.

[4/16/05 - this file is lost] [Diagrams with Text -- Contents of the Section](#)

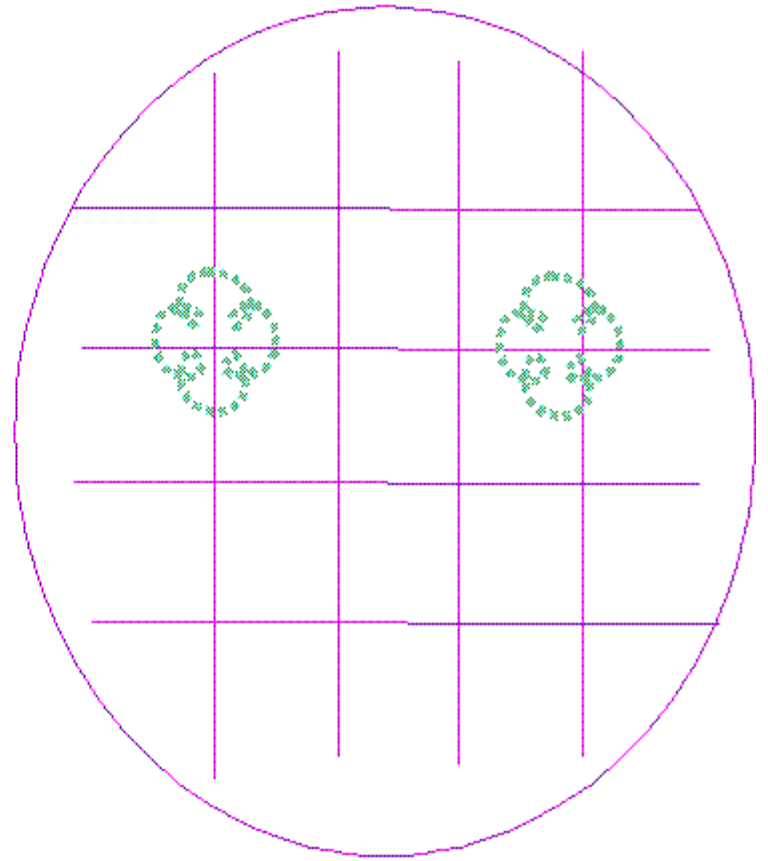
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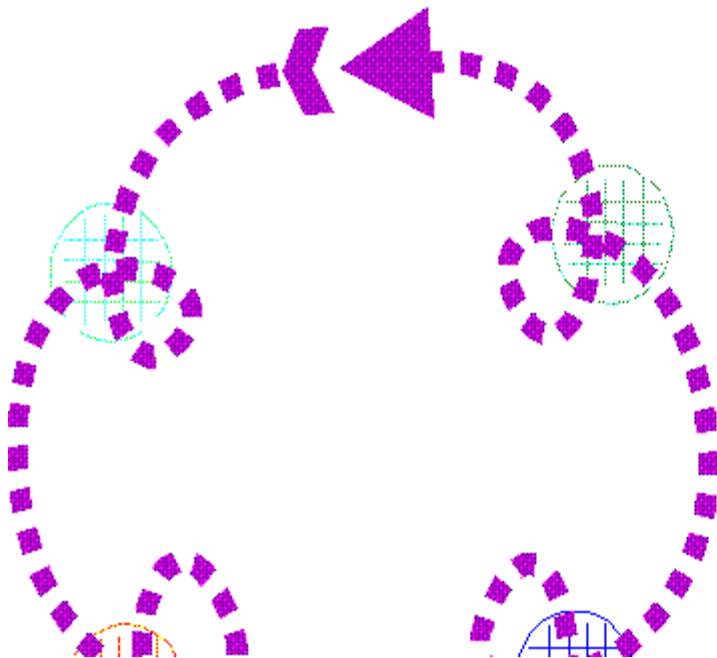
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The Two Primary World Views

Materialism



Immaterialism





Immaterialism

Immaterialism has never been an easy sell. The high water mark for scientific materialism can be placed somewhere in the first six decades of this century, and unless it experiences a miraculous recovery, materialism will no longer be the formidable opponent it once was. But there is a hard core residue of the scientific cosmology which still settles in the pit of the stomach of the staunchest immaterialist, as I can attest.

Outgrowing the naivete of scientific realism takes time and considerable patience for any pioneer immaterialist. Anyone who has not plumbed the depths of science cannot appreciate the psychological weight of the 'slumber of materialism.' The Aquarium is a kind of Materialists Anonymous! The near blind leading the blind.

There is a great deal of postmodern nibbling at the edges of scientific materialism, but only the foolhardy go for the jugular. That's me. In the spiritual path there is little advantage to being half-assed, to being luke-warm. Take the most outlandish claims of immaterialism and embrace them until they no longer seem outlandish.

The Earth is hollow. The Sun is a product of our imagination. The Earth is not acutally hollow, it's just that there is no center, somewhat like there is no boundary of the universe in general relativity. The Earth folds in upon the historical consciousness of its denizens, mainly humans.

The Sun is a bit more problematic to the immaterialist. If the Sun is in my imagination then how could I get sunburned while asleep? As our warrant for the burning of the Sun, we can either call upon the mind of God, or upon the collective consciousness of all creatures, big and small. The Sun's rays and the lens that focusses them onto the burning leaf are all part and parcel of a cosmic logical necessity of which we are about to witness the partial unravelling, in an eschaton which could be literally Earthshaking, unless we get clever and quit outsmarting ourselves.

Our ordinary reality has become a very tightly wound, convoluted ball of logic. We want to begin the mental unwinding before it completely unravels in our hands. Harmless as a dove and clever as a serpent, that is the Aquarium. We will be the magicians who pull the new heaven and new earth out of the Cosmic hat, God willing. We will be pouring the new wine into the old wineskins, because that is what is available.

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rev... 3/18/97

The Hubris of Materialism

It is not always easy to feel pitty for the arrogant, and there is a great deal of arrogance propping up materialism. To be a successful materialist, which is to say that either you have tenure in science at a prestigious university, or are making a lot of money in a high tech industry, means that you are near the top of the cosmic food chain in a dog eat dog world. Trying to reason with such people is an exercize in humility, and also eye opening.

At Hopkins University, the administration has long since lost patience with my entreaties, and so my proselytizing there is done on the run. Why do I pick on these benighted souls? Surely I have a chip on my shoulder. Mine is the art of the intellectual mugger. A mystic is a materialist who has experienced a cosmic mugging. I am just a stand-in in that arena.

Control is the big item. If God is dead, then it falls to the scientists to keep the world running, and to protect our sanity from the likes of me. This is a heavy burden, and it has not been getting any lighter as postmodernism closes in on the remaining hard core of scientific rationalism. I am one of the circling vultures, waiting for the heyenas to make the kill. I am out of control.

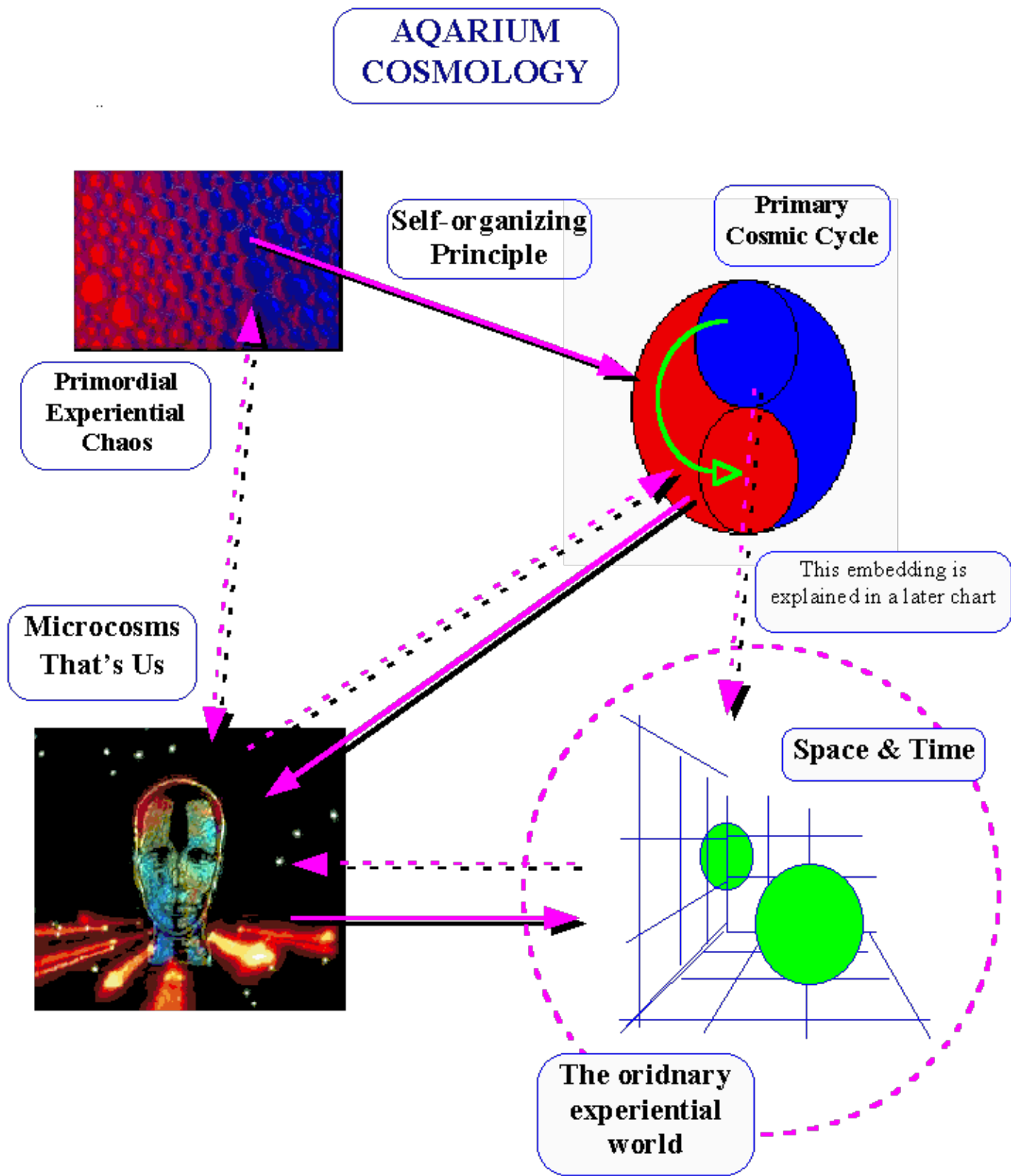
Being in control is being a good materialist. Losing control is losing sanity, is falling out of grace. This is the hard core residue of Victorianism, stiff upper lip, and all that. When I experienced that dark night of the soul, it was only in retrospect that I could appreciate this as proof of my having a soul. When you hit bottom it feels solid, more solid than bricks and mortar. This is what it is to be born again, and it may be more difficult than the first time around.

Materialism is based on the presumption of cosmic accident, yet there is nothing it fears more than accidents. Suffering misfortune of one sort or another, even of the most physical sort such as an auto wreck, is perhaps the surest way to break out of ordinary reality, to lose control. The prototype is the world-shattering near death experience. This can come in many forms, and the result is a spiritual emergency and hopefully, emergence.

A spiritual emergency is, perhaps, the most private of all phenomena, unless you are talking eschaton, and then it becomes quite public. That is what the arrogant materialists have to look forward to. Naturally, they have some trouble understanding that I am here to make the Eschaton a little easier to swallow. What did those Victorians have to say about strong medicine?

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rev... 3/19/97



Bringing forth the Spirit

It is time to resurrect the human spirit out of its slumber of materialism.

This will happen whether we want it to or not because we are coming to the end of this material order of existence. The irony is that by awakening sooner, we can actually prolong the transformation of the world enabling this process to be less traumatic.

Furthermore, the world does not need to be made more spiritual, since it has never been anything but that. It is our illusions of reality that need transformation, and that will provide ample challenge for us for now.

Where does the aquarium come into this picture?

All of creation is a manifestation of our spiritual destiny. The alpha is contained within the omega. The beginning is a reflection of the end. Human history is the recycling plant for the great spirit. God dies to be reborn in us, finally. That is our unavoidable destiny, our eschaton. The prolongation of that rebirth will proceed beyond the present point only with our deliberate participation. Otherwise, the cosmos will just go ahead and do its own thing, using us as it's spiritual fodder.

We may jump off the precipice, or we may find our wings and enjoy the flight.

For there to be a deliberate effort there must be a vision. It is our job to supply the necessary vision, and then to show how this vision may be applied to the 'real' world. The vision is seeing the reality through the illusion that is all around us.

The vision is seeing how the illusion will come to melt away, in a gradual fashion.

The aquarium is primarily a mediational vehicle, linking the old with the new, the spiritual with the practical, maintaining a path of continuity and balance.

Second Coming

In as much as there can be a visible focus to the reemerging spirit, that is the aquarium. We are the second coming. We could be the first or third coming, but settle for the second.

This does imply a bias toward the first coming, realizing that being without bias is not always appropriate. A vision must have a degree of specificity even at the expense of generating initial segments of opposition.

First Coming

Every story has a beginning, middle and end. For our story, for history, the end is what matters.

The end provides the primary validation and justification of whatever came before. Yes, there is a cosmic expediency, since much of the cosmos hangs in this balance. The hopes and fears of all the years come to rest in us as we awaken to our dramatic roles.

The script is not just handed to us. We must find it. Clues to our ending are to be found in the 'mythos' of our origins, in the scripts of the tribal dreamtimes that were amalgamated onto the Gaeian mold that was preestablished often with megalithic anchors into that sacred geos. Our new dreamtime will be global rather than tribal, but there will be some useful similarities.

But more important than the megaliths, it is the world tree that provides our primary point of cosmic reference. This is the axis mundi that is made sacred by the sacrifice of the king. This is the Christ event which contains all of the symbolism of human history, from birth to rebirth.

All of this can be said independent of even one historical fact. There are many who disdain the sheer bloodiness of history, and who rightly lay some of that blame at the foot of the cross. These are among those who would just as soon have that symbol banished.

The cross, like history, is not to be banished, but rather transcended, and that is exactly toward what the symbol points. Whether or not we believe in the historical miracle, we will participate in the transhistorical miracle.

The many layered enigma of the christ event is much more respecting of the complex cosmic reality than anything that has come before or since. If I am wrong about this then please set me straight.

When it comes to precedents, the aquarium will be looking to all that has come before, but with particular regard to the origins and to the aforementioned keystone.

Separation -- part 1

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Introduction

Perhaps the most difficult task now facing all of us is to understand and then carryout the separation process that is fundamental to the eschaton. The working out of this cosmic imperative will be the determining element in the success of the global transformation that is now beginning to unfold. The proper facilitation of the separation will be the ultimate test of the aquarium, or of whatever group is substituted.

The actual dynamics of the eschaton will necessarily remain obscure until we become more directly involved. For the most part, we will all be feeling our way along, with the aquarium exercising only a relative degree of clairvoyance. It is clear that the mixing pot of history will finally be overshadowed by a cosmic realignment of the human population. This realignment will almost certainly not be a reversion to a prehistorical tribal segregation. That would simply negate the purpose of history. That would be our most likely failure mode for the eschaton, and it would necessitate the most drastic and traumatic intervention on the part of the cosmic intelligences.

Instead I see two general types of human culture emerging from the eschaton, that will evolve into quite different and separate entities, before reintegrating into a form that would be far removed from anything we could presently imagine. At that distant point, even the present concept of time or history would have very little relevance.

Keeping in mind all of the admonitions against reverting to the prehistorical condition, a better understanding of from whence we have come will contribute to finding our path into the future. By knowing our history we will avoid repeating it.

Food of the Gods

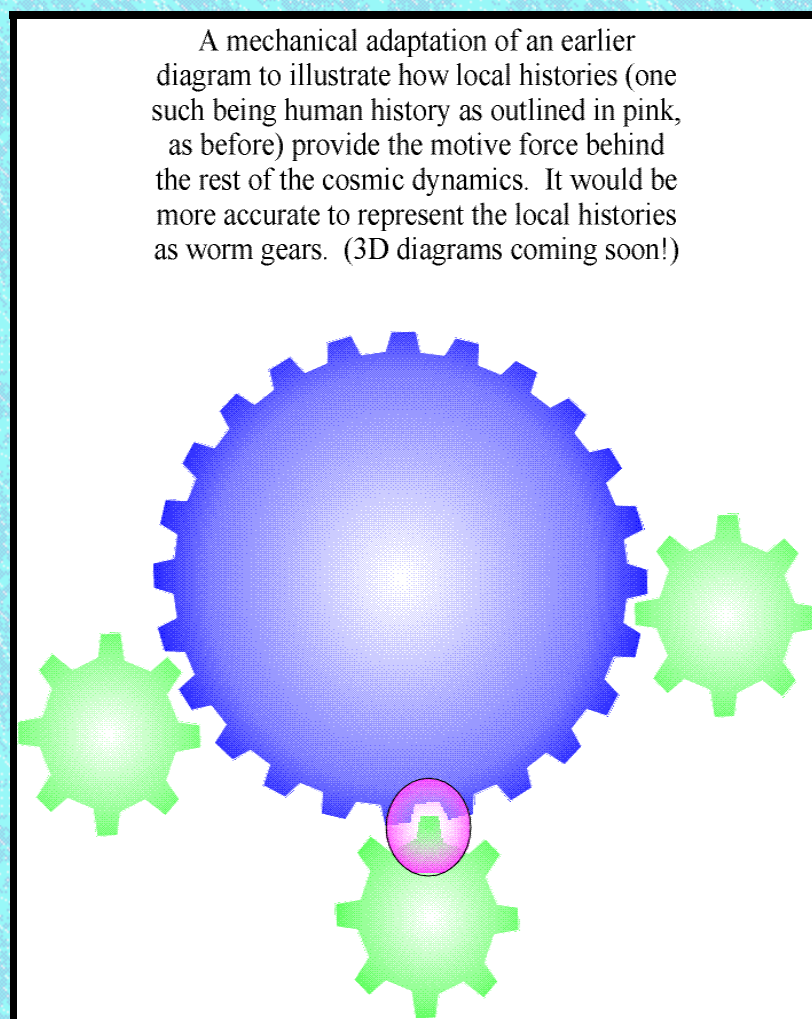
We have to ask ourselves what it is that makes the world go 'round. We already know that the ultimate answer is love. However, love cannot be the only thing in the world, there are other forces at work.

There is much force behind history, this is the force of raw human emotion. This is the sound and the fury. This is the spilling of blood, this is the friction of reality, where the rubber meets the road. The final attractor of history is the final cause or teleology of the eschaton, which finally molds history into a coherent whole.

Each human consciousness is a micropump of cosmic emotion or energy which feeds into the dynamo of the cosmos, and keeps those energies recirculating like a heart pumping blood. Knowing this we can reexamine the cosmic diagrams.

We now have the master gear or master cycle of the cosmos being powered by a set of planetary gears or epicycles, one of which is our human history. The power does not involve the drive shafts as in ordinary mechanics. In this model those axes function more as guiding intelligences, with the motive force coming in the meshing of the gear teeth. That is the maw of history. No?

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Up from the Galley

Once the gods have us chained to this galley ship we call history, one might suppose that they would want to use us as a perpetual motion machine. But that is where the pragmatics of love and free will intervene. Galley slaves may be an historical myth. Slaves, even wage slaves, can provide useful service only under very limited conditions.

Once humanity becomes aware of its servitude, once we awaken to the higher realities, it will be very difficult to keep us down on the farm. The slumber of materialism has kept us in our places, has kept us distracted with all the magic of science and materiality. Just ask the "material girl." But the novelty of modern materialism was bound to wear off one day. And there are logical limits to material progress within a given system of physics. Physics is not

transcendental, it has its limits and its barriers challenge our spirits to higher realms.

Once we see the light, we will no longer be useful dunces. It is reasonable to be concerned that we would then be riffed or terminated with prejudice. Are we not just "one trick" ponies? Can we be retrained? This is where immaterialism and eschatology come to the rescue, but there is a price to pay, and that is separation.

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[Separation -- part 2](#)

There is a further depiction of the cosmology prior to adressing the separation.

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Separation -- part 2

There is a further depiction of the cosmology prior to addressing the separation. What is it that goes into the mixing pot of history, and what is it that comes out?

- [Separate Realities?](#)
- [Compartmentalization](#)
- [Polarization](#)

Separate Realities?

There is and can be only one cosmos, only one totality. This is the totality of everything that has existed and can exist. No two things can be absolutely disconnected from each other. Whatever it is that might separate them also connects them. The ultimate boundary of reality is the void which is a non-thing or nothing. There is only one void because there is nothing to distinguish one void from any other void.

The possibility of separate realities existing within the void is granting to the void the dimensional properties of space or time which is simply not the case. This does not preclude there being locally isolated worlds, such as our own, but our isolation is not nearly as great as the astronomers and NASA would have us believe.

One might wonder why there should exist anything besides just the void. There is no reason to postulate a law against existence. Anything that can happen will happen. The most primitive form of existence is raw experience, some of which is self-organizing, into all conceivable systems, particularly into subjects and objects. The original objects being just other subjects.

The logic of experience has no existence independent of the requirements of experiencers. Logic and meaning become interdependent concepts in an idealist cosmology. In this context logic becomes subservient to meaning. Meaning necessitates consistency of experience. A related need is for there to appear to be a natural background for experience. This enables the experiencers to have a level playing field, otherwise, with any obvious artifice there would be an overshadowing by the artificer which would inhibit the subjects from serving as independent microcosms.

The natural backdrop of the world allows each of us to play the role of artificer. Naturalness implies a physics which then implies a robust functioning of logic. The actual source of the logic is not so clear. Could it depend solely on the collective consciousness, or does it require a more direct input from the cosmic intelligence?

Compartmentalization

As part of the ordering that structures the chaos of inchoate, virtual experience into a cosmos, there would be a compartmentalization of subjective intelligence on both the microcosmic and cosmic scales. This suggests something like polytheism, with each intelligence having a

principal sphere of influence. Such a cosmos is represented by the symbol of the Tao, and the adaptations to it which I have drawn. The yin-yang dualism of the Tao is thereby added to a polytheist cosmos in the form of polyandry, with the total matrix taking on the 'feminine' characteristic. This would only somewhat modify the Christian trinity. Our world then is presided over by the christ principle which is the progeny of the father and the matrix or mary principle. The christ event and human history that it represents is thus a convolution of both yin and yang.

The point is, finally, that our history is predominantly a mixture of the matrix and one of the 'male' intelligences. In the creation phase of our world, which would have taken place some ten thousand years before now, there was a collection of tribes. The origins of these tribes might be indicated by their matriarchal or patriarchal lineage. Further distinctions between the tribal archetypes would indicate a formative input from each of the various other cosmic intelligences. Please keep in mind that the terminology of gender being used here should not imply any sort of cosmic sexism, just as the tribal distinctions do not imply a cosmic racism.

Polarization

What I am suggesting is that the human population was originally constituted as an amalgam of 'sky' people and 'earth' people according to their respective mythic origins. The eschaton will see the reemergence of a similar polarization of the population, with the lineages actually reversed, in keeping with the recycling dynamic. The original sky people will become the denizens of a new Earth, and vice versa. The new polarization will not respect any existing distinctions of race, gender, or even geography

Working out the logistics of separation will preoccupy us for the next generation or two. It could happen faster, but we don't want it to be too fast. To be successful this separation must be undertaken willingly by all participants on both sides. Actual 'physical' separation would be the last step of this process.

The space program was a crude forerunner of separation, with the astronauts representing the new sky people. That was as far as one could go with conventional technology. With our gestalt switch to immaterialism, technology will take on a whole new identity, becoming a magical manipulation of reality. Instead of high tech and low tech, there would be the magic of artifice and the magic of nature as exercised by the sky people and earth people respectively.

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[Separation -- part 3](#)

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It won't be so bad after all.

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Separation -- part 3

In theory the separation process should be the most difficult part of the eschaton for us to manage, but there is no reason that we cannot take it in stride. As we come to understand the larger context for the eschaton, the entire proceeding will come to seem very natural.

There is much that must happen before the separation or reaggregation of the human population gets underway. Foremost will be the gestalt switch to immaterialism. The old concepts of space and time will give way to entirely new ones, that will be much more fluid and multi-dimensional. We will realize that our supposed cosmic isolation was largely self-imposed, unwitting though it may have been. At the same time our personal isolation from humanity as expressed in ego-consciousness will also be giving way to greater understanding of our true solidarity. The future recompartmentalization will seem much less onerous from this larger perspective.

The reaggregation that requires the apparent separation, will be seen as leading to a more organic and more natural state of existence. All our history has been spent on a narrow boundary between two cosmic domains, a very unstable and frankly uncomfortable state of existence. Whatever creature comforts there may be, they are very poor compensation for all the psychic distresses that our living on the edge of the cosmos entails.

Prior to the separation, there will be a much greater geographic mixing of the populations. Only in the more heterogeneous localities, will the separation begin. And then it will be occurring in the new, post-eschaton space and time. Thus will it be that the eschaton itself will be made more incremental and easier for us to take in our varying strides.

The separation, as it progresses, will become multi-dimensional, and will be occurring along only the most subtle of personal distinctions that will have very little to do with present day distinctions. Each new aggregate will be more heterogeneous than our present day communities.

Recall that within the larger cosmic duality of yin and yang, or however we want to designate what we don't yet understand, there is a definite pluralism, particularly on the yang, or outer, 'masculine' aspect of the cosmos. This is where the concept polytheism is useful, or where the myth of the zodiac or planetary influences can be reevaluated. These subtleties will be determining or presiding over the separation and reaggregation of the human population.

And, as a minor observation, keep in mind that individual human biology will also be transforming while the larger processes take place. Birth, death, and metabolic functions will, for most people become something quite different from what we now experience or endure. This is not to say that we will end up playing harps in heaven. Heaven forbid!

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Po'mo Economics

- Separation is the key to figuring out postmodern, and especially post-eschaton, economics.

Oil and vinegar

History has been a bit like a salad dressing, a lot of oil and vinegar all mixed up. As we reach the end of history, the oil and vinegar begin the process of reaggregation. To a first approximation there will be two quasi-independent social systems, based on natural and artificial forms of magic, respectively. As things 'progress' well beyond any linear time frame, this differentiation will become more complex and robust. But always remember that all of this differentiation is occurring within a highly integrated totality. It just depends on one's perspective.

Why magic?

'Science' is what you call magic when you don't realize that it is magic. Magic is reality engineering. All reality is virtual reality. If God sneezes, the Earth will take a tumble. The cosmos is a bootstrap operation, as we suspend ourselves above the primordial experiential chaos. The primary bootstrap mechanism is love, and we are the apprentices in the cosmic shop.

The Anthropic Principle demonstrates that our world was designed backward or teleologically with the eschaton being the primary locus of creation. The eschatological role of the Internet, for example, places strong restrictions on the physical laws that we are still 'discovering.' The 'Theory of Everything' actually has a logical and teleological precedence over Newtonian Mechanics. Science is then just magic working backwards.

Postmodern Rocket Science

The magic of artifice will be the logical successor of science. This will be the magic of the new sky people who will be colonizing 'space stations' in the heavens, and they will not even need rocket ships to get there.

The rest of us will be reinventing the more traditional forms of magic and doing it in more natural, Earth-like settings. This will be the low tech form of magic. This need not be déjà vu all over again. This life need not be nasty and brutish, if it ever really was. Nastiness will be largely optional.

It is in the virtual realities of cyberspace that much of the logistics of these future worlds will be worked out. The actual computers will just get forgotten and then lost along the way.

The telephones don't work.

Ma Bell is just how we trick ourselves into a very focused form of telepathy. All of us will become more adept in psychic communication to the point that telephones and computers will be rendered superfluous. The manner of superceding present technology will depend on whether it is high or low tech magic that is the successor. All those wires and telephone poles are necessary, not to carry our voices, but to focus our thoughts on a global scale.

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Why Things Go Bust

In an ideal world things should not break, or should they?

This is one way to distinguish between the immaterialist and the idealist world views. This is just where western philosophy took a false turn. The orient may have avoided this error, but then they were not afforded the opportunity to learn from this very serendipitous mistake.

We can blame it all on Plato. He saw this world as a corruption of a higher ideal realm. This was the beginning of Western dualism: pure ideas and corrupt matter. Gnosticism had similar roots. This world was a botched creation, ruled over by an evil demiurge. Our collective destiny will be resolved in a future Armageddon between the forces of good and evil. This comes from Zoroaster (6th C. BC, Persia), a seminal thinker for all of us, and probably for Plato as well.

OK, so our world went bust, almost at the beginning, and that is why our VCR's and our bodies also go bust. Obviously this world needs a better spin doctor, and the aquarium comes to the rescue.

Science has this story partly right, but like all their stories, they have it upside down, inside out and backwards. Let me try to set it straight.

Yes, logic and physics do play a vital role in our present reality, science has that much right. The main problem with science is that it is too platonic, or perhaps too scientific! It ascribes an absolute power to the laws of physics and the rules of logic. Those laws are carved in stone, somewhere in the cosmos. No, they are just an aspect of the cosmic intelligence that has become lodged in our collective unconscious. This may seem to be a semantic quibble, and it is as far as history is concerned, but when the sky begins to fall, it will become more than an academic issue.

The "laws" of entropy and cause and effect tell us that things have to wear out and break, and that it can be very difficult to fix them. The gremlin in your VCR is actually our collective unconscious at work. And without this gremlin there would have been nothing remotely resembling human history. History was meant to be appreciated only in hindsight, only after the eschaton. As soon as we truly appreciate it we will also have transcended it. The moral is that you should celebrate when your VCR next goes on the fritz, because it may be the very last time you will get to have that meaningful experience. Yes, you will live to miss that. Mark my words in your calendar.

If soon, we will no longer be needing to periodically replace our bodies, what does that have to say about the future of metabolism and reproduction, or simply food and sex. In the future these experiences will be largely gratuitous, which is to say that they will no longer have the depth of significance they now enjoy. The Pope was right after all, sex and sin feed upon each other. What is sex without the fig leaf? Sex, death and reproduction are presently our closest encounters with eternity. As we all become mystics of one sort or another, we will be finding other transcendental outlets, don't you think. Do I hear any skeptics? You of little faith!

Figuring out how to retrain all those auto mechanics will be one of the principal challenges for post-modern, post-eschaton economics. More on that soon. Let me just say that the auto mechanic of the future will be functioning more like the pet psychiatrist of today. And you thought that pet psychiatry was a joke. Well, you haven't seen anything yet!

I almost forgot. The point of this story is that just because this world is not ideal, should not imply that it is not immaterial. It just looks that way. Everybody has gotten used to taking matter seriously except for the quantum physicists. Bless them.

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X'ian-Philes (& phobes)

I don't think we can blame all of the Christophobia on the Christians. There must be something more at work here. I would venture that this has more to do with theism vs. pantheism.

Elsewhere, I have, somewhat reluctantly, broached the possibility of an eschatological separation of humanity. The specifics of this scenario were left rather vague, but I recall proposing two alternative polarities for this separation. One was between sky and earth, and the other between high and low-tech. Here I am suggesting a third polarity between theism and pantheism, as the basis of a separation. How can we possibly reconcile these alternatives? They seem to be mutually orthogonal.

Here is about the best I can do off the top of my head. Consider the space-age as a metaphor. There was going to be a separation between the space explorer/pilgrims and all the rest of us who would be left behind. This would obviously be like the Sky and Earth polarity, and it would also differentiate between high and low-tech. In a postmodern context, high and low-tech could also be seen as the Sky and Earth forms of magic, respectively. Earth magic being some form of neo-pagan, deep ecology. This last description then gives over into pantheism and so we get back to the third polarity. And also we get back to a gender distinction, or at least a yin and yang distinction. This is confusing even me right now, but with a little perseverance it will all work out, I am sure.

The practical point is that we can have our eschatological cake and eat it too. We can have our universal salvation, and then each go our separate ways, thank you very much. This is certainly a bit of improvement upon the heaven and hell-fire polarity. But where does Jesus come in? He is at the cross-roads. He is the Axis Mundi who keeps the cosmic gears turning and meshing, I am claiming. He brings us together and then sets us on our merry ways again, with actually only a minimal amount of bloodshed. He is the master magician of human history.

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The Numbers Game

Numbers are not as significant as we generally imagine, nonetheless, they do have a role to play, and different numbers have different roles. Ten and twelve are the most important numbers for counting. Ten to the tenth power is a transitional number in our world, where quantity spills over into quality. We are 10 to the 10th souls.

Souls need not be elementary, they need not be conserved. There is both a divine spark and a divine image, all embedded in a more pantheistic background. Souls necessarily have histories and bodies. In an immaterial, monist world, there can be no sharp distinctions between body, soul, history and spirit, or between creature and creator. These are all complex, convoluted projections and extensions of the one in the other. Taken together we have just a polarity of cosmos and chaos in some infinite regress.

Ultimately there need be only one soul with infinite reflections. We are then just one soul, lost in a funhouse of mirrors. Becoming one with the Great Spirit is to overcome the distraction of our myriad reflections. Taken in this larger context, the impending local eschatological separation of humanity is but one of many large processes that we undergo on our spiritual trajectories. The distinct trajectories of Earth and Sky people do not reflect any distinction as to our ultimate identity and destiny.

It is very likely that we will experience the eschaton primarily in terms of our reintegration with the larger cosmos. The end of the scientifically defined cosmos is just the end of our isolation from the greater spirit. In the process of this reintegration there will be redifferentiation of our human identity, along lines that transcend the superficial cultural and gender differences that have preoccupied us up to this point.

The preponderance of us will follow the path into the sky. Those staying behind will be charged with the rejuvenation of the Earth in preparation for its next round of history. These ones may well segregate themselves back into tribal enclaves, as that seems to be a natural, aboriginal precursor to any global, linear historical development. The Earth people will be focussing on restoring the natural harmonies and balances, with an emphasis on a renewed diversity.

On the other hand, the differentiation of the Sky people will be based upon more functional lines, and it would be reasonable to suppose that the structuring of the sky people would necessarily be more hierarchical than for the Earth people.

What will differentiate the Earth from the Sky will be the naturalness of the former and the artificiality of the latter. Creativity will be at a premium in the Sky. There will be more emphasis on creatio ex nihilo, whereas, back on Earth, the creativity will more in the reworking of the preexisting forms and aspects of nature. New tunes will be built upon the old scales. Whereas in the Sky, new scales can be invented -- new genetics. So finally when there is a new beginning, when Earth and Sky reintegrate to start a new history, the Sky 'gods' will be bearing new seeds to plant in the old soil, thus completing one of the cosmic cycles.

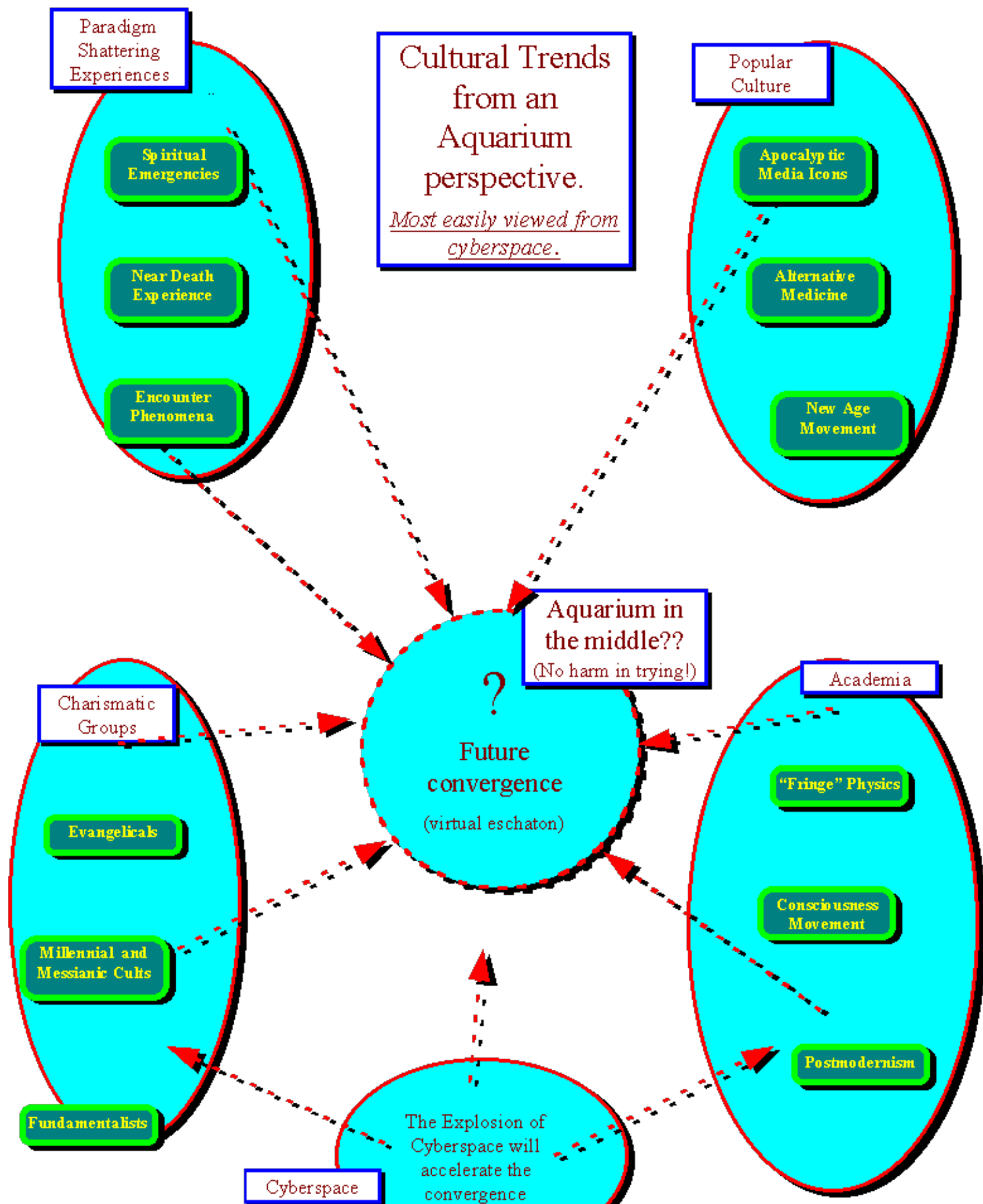
Earth and Sky are not physical objects, nothing is. Earth and Sky are states of mind and being

that define the primary cosmic polarity, the yin and yang. Human history is where these two gears mesh together. These two millstones grind exceedingly fine, and modern, atomistic, alienated humanity is the product, fine mixtures of yin and yang. Now all of that grinding is over. Now we have the sifting and the sorting out -- not into good and bad, not into us and them, but simply into us and more us -- into Earth and Sky.

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The Aviary, the Aquarium, and Eschatology

by Vince Johnson

Eschatology

1. The branch of theology concerned with the final events in the history of the world or of mankind.
2. A belief concerning death, the end of the world, or the ultimate destiny of mankind; specifically any of the various Christian doctrines concerning the Second Coming, the resurrection of the dead, or the Last Judgement.

As more than a casual observer of contemporary ufology, I've recently become aware of a what could be a significant new twist in popular perception about UFOs. For many, UFOs are not the manifestation of extraterrestrial intelligence, but instead, are a metaphysical phenomena -- a manifestation of spiritual entities. Many abductees/contactees are now characterizing their "unusual personal experiences" in a religious or metaphysical context.

As an unabashed secular humanist, I am skeptical of these claims. But there are several aspects of the metaphysical interpretation of the UFO phenomenon that should be considered before rejecting it out of hand.

Admittedly, a lot of what follows is based on rumor, hearsay and circumstantial evidence. Much is derived from numerous phone calls from Dan Smith, whose religious beliefs regarding the UFO phenomenon have induced a messianic zeal to "spread the Word."

These calls have provided a flurry of information on what I have previously termed "fringe" beliefs, as well as providing the names and backgrounds of the birds who comprise the Aviary. According to Dan, who undoubtedly is privy to a wealth of accurate, though not widely known UFO information, this data is being released through him due to the grave concern by high government officials about impending metaphysical catastrophe - the eschaton, or the end of the world. Mr. Smith first came to my attention after the "Aquarium Conspiracy" article (see inset) was disseminated to computer bulletin board systems in the Spring of '93. In this article, Smith and Rosemary Ellen Guiley, directors of the Center for North American Crop Circle Studies, warned of an "eschatological emergency, "the reaction of various organizations--both inside and outside the government, and their attempt to establish a network of spiritually advanced individuals, the "Aquarium," to assist the Aviary in dealing with this crisis.

[The "Aquarium Conspiracy" by Dan Smith and Rosemary Ellen Guiley](#)

I was intrigued after reading the "Aquarium Memo" because it implied that the authors had cultivated sources within the intelligence community. The only question was whether this information was accurate or bogus. I drafted a response and uploaded it to Don Allen, moderator for the FIDO UFO conference, requesting that he forward it to Dan Smith. Several days later, I received the first of many calls from him. Since Smith had alluded to his close contacts with the Aviary, most of my questions centered around this mysterious group of alleged UFO insiders comprised of scientists, military personnel, and intelligence analysts. Dan's primary contact with this group is "Pelican" who reportedly mans the "Wierd Desk" (UFOs,etc) at CIA. While Pelican's main job with

the CIA's Directorate of Science and Technology is to monitor foreign technological developments, Pelican also tracks millennial/eschatological communities, "entering a twilight zone where psychic techniques are being generated by humans and other entities," says Smith.

According to Smith, UFOs are primarily a psychological/metaphysical phenomenon which are both preparing us and pressuring us to develop our own psi abilities. Not that UFOs are a single type of entity, Smith asserts that there are "powers and principalities" at work -- presumably supernatural entities like angels and demons.

Furthermore, he said that a radical program of parapsychological research and development is currently underway near Los Alamos, New Mexico. This group's development of psychokinesis, and psychotronics (a term used to denote psychic warfare techniques) represents a danger of eschatological proportions. "These techniques have been available, but controlled, throughout history. Now, other entities are forcing the issue," said Smith.

During the course of our first conversation, Smith was unable to provide much proof of his claims. He reported that his governmental sources "hinted at" an eschatological emergency. To prove the evil intent of the entities involved, he referred to reports of human mutilations in the Amazon which have been officially attributed to drug dealers, but according to his sources, were committed by these evil entities. When I asked why the CIA was interested in eschatology, he replied that the ramifications of the eschaton event represented a serious threat to national security, and thus, fell into the parview of the intelligence agencies.

Smith also revealed that the eschatological issues he raised related directly to the Biblical prophecies of the book of Revelations.

I thanked Mr. Smith for the call, and invited him to keep me abreast of future developments. With the addition of demons, angels, "black magic," psychotronic technology, and assorted spooks working at cross purposes, my already strained credulity was pushed a bit further.

The Aviary -----

Dan proceeded to call me regularly. Each call provided tantalizing snippets of information -- some simply incredible at first hearing, but with confirmation on some of the data coming in from disparate sources all across the country. Naturally, my curiosity centered around the identities and activities of the Aviary. I suspect that many believe the Bird People to be cogs in a giant conspiracy to manage the public's perception of UFOs. Not necessarily so, according to Smith. Far from being a well-funded, omnipotent secret society of the guardians of UFO data, the Aviary is nothing more than an ad hoc group of highly-placed "UFO buffs."

Initially, the factor that seemed most important was that Pelican was being so forthcoming -- presumably with the knowledge and consent of his superiors at CIA. This in itself forced me to conclude that there are two possible motives for all this apparent glasnost:

1. There is indeed an eschatological emergency as described by Dan Smith, i.e. fulfillment of biblical prophesy with attendant catastrophes; and/or
2. There is a new twist to the ol' UFO debunking game, capitalizing on new-age mysticism and millennial "apocophilia."

Frankly, I lean towards the second explanation. After all, Smith himself described the Aviary as "amplifying people's own misconceptions about the paranormal. It does this by helping to overinflate individual pieces of the puzzle so that particular investigators get pushed further into their own blind alleys." I've personally been occupied by this ongoing saga for many months -- a "blind alley?" I wish I knew, but in either case, Pelican's involvement in this affair raises the ante significantly. Has something changed? Could we really be facing biblical "End Times?" As I mentioned previously, I would have laughed-off such suggestions a few months ago. However, Smith's references to "out of control" psychotronic research proved to be more substantive than I first realized.

The Aviary is believed to be comprised of: -----

Bruce Maccabee (Seagull) - Well-known Naval photographic expert who verified the authenticity of the Gulf Breeze photos, a MUFON consultant and member of the Board of Directors of the Fund for UFO Research.

Hal Puthoff, PhD. (Owl) - Physicist with the Institute for Advanced Research in Austin, Texas who specializes in Zero-Point Energy, a quantum phenomenon that could provide "free energy." Puthoff was once involved in remote-viewing experiments at the Stanford Research Institute.

Dale Graff (Raven) - Performed contract oversight for the DIA at Wright Patterson AFB. Most recently, Graff was the chief of the DIA's Defense Technology/Special department. Rumored to be an abductee, and involved in "black magic" and psychotronic programs at Los Alamos, but fired recently by DIA. Smith says that Graff is the head of the "military" UFO working group at Los Alamos.

Jack Vorona (bird name unknown) - Vorona is apparently the most covert of all the Birds. He is believed to have been a liason between Capitol Hill and Los Alamos. Was once involved in Project Sleeping Beauty, an attempt to disable enemy troops using electromagnetic radiation. Vorona has recently "vanished," and his present whereabouts are unknown.

Richard Doty (Falcon) - Former AFOSI agent. Directly involved in the Bennewitz affair, and the attempt to funnel UFO information (or disinformation) concerning UFO briefing documents for the President to Linda Moulton Howe. Allegedly responsible for leaking bogus UFO reports while in AFOSI at Kirtland AFB. Currently employed by the New Mexico state police stationed in Dulce, New Mexico.

(C. G.) MD, PhD. (Bluejay) - Pelican's predecessor at the "Wierd Desk" at CIA. According to Smith, G. at one time had autopsy reports and photos of a UFO that crashed in a foreign country. Dr. G. is currently the chief of the Biomedical Sciences Dept. for (). The CIA awarded him the National Intelligence Medal for his work on a classified project during the period 1979 to 1983.

Robert Collins (Condor) - Former Captain, USAF. Involved in the Bennewitz affair, and probably participated in the scheme (with Richard Doty) to release UFO information/ disinformation to Linda Moulton Howe at Kirtland AFB.

Ernie Kellerstrauss (Hawk) - While working at Wright Patterson AFB in the '70s, he along with Bob Collins and Dale Graff are said to have supplied information to William Moore. Kellerstrauss is rumored to have lived with an alien for a while (?), and is probably the source for the story concerning the aliens' preference for "strawberry ice cream".

Scott Jones (Chickadee) - Well-connected, well-funded (by Laurence Rockefeller) head of the Human Potential Foundation. Former aid to Sen. Claiborne Pell, who has had a long-standing interest in UFOs and the paranormal. Jones is a MUFON Consultant with numerous highly placed government sources who consistently finds "no interest by government in UFOs."

Bill Moore - (bird name unknown) This former Minnesota school teacher may have initiated a new regime in regards to ufology by the publication of "The Roswell Incident." This in itself may have been the single event that began the stripping away of decades of well-guarded UFO secrecy. His involvement in the Aviary seems to be either one of active coordination of the other Birds, or simply as a dupe, such as in the Bennewitz affair.

John Alexander (Penguin) - Former colonel in Army Intelligence (INSCOM). Rumored to be involved in the Army's UFO research. Member of the board of directors of Psi Tech. Currently, head of "non-lethal" weapons program (see "Secret Conference" article) at Los Alamos. Said to be briefing Vice President Gore on the UFO phenomenon and psi projects.

"Pelican," PhD - Pelican is a physicist with the CIA's Directorate of Science and Technology, who mans the "Wierd Desk" (UFOs, etc) at CIA.

Apparently, it is Pelican who provided the bulk of the information that Smith tirelessly passed on. Smith says that Pelican has received some heat from his superiors for becoming so visible due to the AIR #1 report on Bruce Maccabee's relationship to the CIA.

Psi-Tech -----

Psi-Tech is a private company that claims to provide its clients remote viewing services. Remote viewing is the act of psychically perceiving places or events at a distance. These techniques were learned during his stint with the US Army's Intelligence and Security Command (INSCOM), according to Major Ed Dames (ret.) , president of Psi-Tech, who describes his operation thusly (taken from a Psi-Tech brochure):

PSI TECH, Inc. was founded in 1989 to perform specialized proprietary studies for science and industry on a contract basis.

PSI TECH consists of a select, technically qualified group of professional analysts who provide a unique data collection capability not available anywhere else in the world. We are a team of highly trained Remote Viewing specialists.

Remote Viewing has been validated by governmental and private scientific groups over the last two decades. Briefly stated, a remote viewer is able to locate and accurately describe things and events distant in time and space.

PSI TECH has developed applied remote viewing into a powerful investigative tool. Our disciplined team of experts combines more than forty man-years of applied remote viewing experience.

The rigorous target acquisition, data collection, and analytic protocols that we employ guarantee products and solutions of high value to PSI TECH customers.

PSI TECH can rapidly provide you with reliable information that simply may not be available via any other means!

PSI-TECH currently employs nine highly experienced remote viewers. The company also utilizes Ingo Swann as a subcontractor. Mr. Swann is internationally recognized as this country's premier natural psychic. He discovered and developed the proprietary methods now used by our company to train and conduct technical remote viewing.

PSI-TECH has appointed two outside directors from science and industry. Additionally, we have at our disposal an adjunct Technical Analysis Team consisting of a multidisciplinary group of distinguished scientists, engineers, and medical doctors from national labs, major corporations and universities. These individuals provide analytical support to PSI-TECH technical intelligence collection projects as required.

PSI-TECH training and operations performance standards are exacting. we require military precision on the part of our remote viewers. Each viewer works independently and does not collaborate or compare data with other viewers. The training program employed to install those unique skills which enable the production of calibrated, consistent and accurate results is rigorous.

While at work a viewer's mind-body state could be generally characterized as one of high attention. To an unwitting observer a PSI-TECH viewer could easily be mistaken for someone engaged in an attempt to solve a difficult math or science problem. Conscious focus shifts between the tasks of directing the trained unconscious in a systematic exploration of the assigned target, breaking out (decoding) the target-associated gestalt patterns of information, then rendering the data as detailed words and sketches, (or models if necessary). Meticulous attention to technical remote viewing structure is required not only to correctly acquire the target and maintain

lock-on but additionally to disallow subconscious analysis and/or imagination from interfering with the unconsciously acquired signal.

Dames, a retired major in US Army Intelligence, is apparently "being all that he can be," bringing the skills he learned while in the Army to the marketplace. He claims that Psi-Tech has performed these projects to date: Enigma Penetration: The Tunguska Event; Enigma Penetration: Soviet Phobos II Space Craft Imaged Anomaly; Projected Technologies: Advanced Deep Space Propulsion Systems; Clandestine Iraqi Biological Weapons Facilities (Gratis in support of the United Nations CBW Inspection Team); A Relook of the KAL Flight 007 Shoot-down; Atmospheric Ozone Depletion - Projected Consequences and Remedial Technologies; and the Saint-Exupery Crash Site.

I'm sure we'd all like to find out what Psi Tech's R'Ving has discovered on these events, however, Dames regrets to inform us that this is "proprietary" information gleaned under contract. This would be interesting enough on its own, but Dames claims that fully 60% of his company's time is spent R'Ving (remote viewing) UFOs!

Here are a few of Mr. Dames statements regarding UFOs (from a phone conversation with Dan Smith):

R'V's of many UFO events are blocked by external agency, (cosmic censorship?).

UFO type viewing encounters two types of entities: aliens and angels. Aliens are more physical with quasi-physical type craft. They are in trouble and need our resources, which they take, and if humans are involved they receive mental impressions to confuse what is really going on. The angels are policing these alien activities. The angels technology is more concerned with the mental and transcendental or metaphysical domains.

Ed uses the terms ground zero or ground truth to refer to a spot in SW US where much of their work is done. The angels led them to this spot, indicating that it would be a good place for contacting aliens, about 10 years ago. Various forms of contact then occurred.

Dames discussed eschatological implications at some length. His group gets indications of unavoidable bad stuff in the next couple of decades. Deleterious climate changes, storms adversely effecting agriculture. He also foresees a quasi-public contact with UFOs near the ground zero site, within one and a half years (August, 1993). It would be an ongoing contact, of a prophetic sort with both Angels and Aliens involved. His review committee will work out possible coverage. He is not so concerned about a global spiritual emergency, as about the physical (meteorological?) emergencies.

So there you have it... UFOs plus psychic adepts equals End of the World.

Of course, one could dismiss Dames as a bunko artist selling his \$6,000-\$8,000 a week services to an affluent but gullible clientele. But before dismissing Dames' claims, readers should be aware of a few other pertinent facts. On the Psi-Tech board of directors are two fairly high-level players; General Albert Stubblebine (US Army Intelligence, ret.), and Colonel John Alexander (ret.) both formerly of the US Army's Intelligence and Security Command (INSCOM).

Stubblebine, former commander of INSCOM, gave a presentation at the International Symposium on UFO Research (sponsored by the International Association for New Science, Denver CO, May 22-25, 1992) on the subject of "Remote Viewing as a Research Tool." In this presentation, Stubblebine described remote viewing:

"It is independent of time, OK? So I can go past, I can go present, I can go future. It is independent of locations, so I can go anywhere on this earth. I can go into any closet, I can go into any mind, I can access that information

at any location that I choose."

On the subject of RVing UFOs, Stubblebine said:

"As far as UFOs are concerned, they can be accessed, they can be tracked, we have looked at the propulsion system for them, that's not a hard job, you can track them back to where they come from, whether they come from a place here on this planet or whether they come from a place on another planet, they are trackable and you can take a look inside as well as outside, so again, it is a tool that is available to be used for the UFO research and I guess, I guess that's the reason that I am standing on this platform in spite of my misgivings and feeling a little bit nervous like a tree in a Lassie movie."

Stubblebine also claimed that his remote viewing of the planet Mars had revealed structures and machines operating both on and below the Martian surface.

Many suspect that John Alexander is the "colonel" referred to in Howard Blum's recent book, "Out There". In this book, Blum described a group of remote viewers in the Pentagon who frequently encountered UFOs in their psychic "sorties" to locate Soviet submarines. Alexander seems to have an extremely eclectic background -- he received a PhD. in Thanatology (the study of death and near-death experiences) from Georgetown University under the tutelage of the celebrated Dr. Elisabeth Kubler-Ross. Apparently, Alexander is a "mind-control" junkie, having studied everything from Silva Mind Control, to a stint in a Buddhist monastery.

When the National Research Council issued its findings that there was no evidence of paranormal phenomena, Alexander wrote a critique of the report that was both passionate and eloquent. In this rebuttal, he compared the report's apparent a priori conclusions to the Condon Commission's report on UFOs. Interestingly, Alexander is widely believed to have been instrumental in the Army's UFO Intelligence activities, and is rumored to have assisted in the investigation of the Cash/Landrum UFO-injury case.

In addition to his Psi-Tech work, Alexander currently heads a research project at Los Alamos, New Mexico, focused on "non-lethal" military technology. "Non-lethal" in the conventional parlance refers to methods of eroding an enemy's war-making capabilities without the excessive death and destruction that could possibly harden an enemy's resolve to fight, or cause a moral revulsion in our own population that could weaken political resolve to continue a war until U.S. military objectives could be achieved. Wiping-out enemy radars and communication electronics through powerful electromagnetic pulses (EMP) is one type of non-lethal weapon, spraying roads and railroad tracks with a super-slippery lubricant, thereby paralyzing transportation, is another.

Alexander has been mentioned almost synonymously with non-lethal weapons technology in many mainstream news reports, including a lengthy piece in the Wall Street Journal. He is also rumored to be a candidate for an Undersecretary of Defense appointment in the Clinton administration.

Surprisingly, Army Intelligence RV operations has become married, literally, with some prominent figures in UFO abductions research. Albert Stubblebine is now married to Dr. Rima Laibow, whose scholarly paper on the abduction phenomenon was the first (as far as I know) to address the issue in the mental-health community. John Alexander is now married to the former Victoria Lacas, Dr. Laibow's close associate.

This list of strange bedfellows gets even stranger when you add the name of CSETI founder and head honcho, Steven Greer, M.D., into the mix. As it turns out, Greer, whose modus operandi incorporates shining blinking lights and laser beams at UFOs in the hopes of establishing communications with the ufonauts, was trained in remote viewing by Ed Dames. In fact, it was Dr. Greer who introduced Stubblebine at the Denver symposium.

So, what we have so far is that several former high-ranking military personnel (Stubblebine, Alexander, and Dames) who were involved in "psychic" research while in Army Intelligence, and who are now actively involved in the UFO research community. Further, Dames has staked his company's professional reputation on the prediction that an overt contact with aliens will occur in the Four Corners area by August of 1993. Naturally, August came and went without incident.

One of ufology's more cogent analysts, who is convinced of the reality of remote viewing based on his own personal search, told me that Dames' activities had resulted in the successful discrediting of both UFOs and remote viewing. Was this the plan all along or is Dames just a charlatan?

"Black" Projects -----

Dan Smith explained that the reason that so much information was being disseminated was due to the eschatological implications of the psychotronic research underway at covert government research facilities.

It would seem unlikely that this type of technology is currently feasible. After all, if the government had access to psychotronic weapons, why didn't they induce Saddam Hussein to stroll naked through the streets of Baghdad, asking his subjects to admire his new clothes; or simply cause a major blood vessel in his brain to burst?

But Smith sincerely believes that such technologies are being developed, specifically under the guise of "non-lethal" weapons research, such as that headed by John Alexander. Smith says, point-blank, that this technology is nothing less than "black magic."

Supposedly, this business is taken so seriously at upper echelons that the Secret Service retrieved all of the bloody bandages discarded after Ronald Reagan was wounded in an assassination attempt, lest the president's blood be used in a "black magic" ritual that could influence his behavior. I suppose this story is somewhat more credible after the revelations concerning the Reagan's "court astrologer."

According to Dan Smith, use of these psychotronic techniques entail a perilous threat to democracy -- potentially, a type of instantaneous mass mind control to program a pesky proletariat -- and worse.

These claims should be taken into context of published papers on the ability to induce auditory sensations through microwave bombardment at certain frequencies. In Alexander's book, "The Warrior's Edge" (with Morris and Grollier), he states matter of factly that remote viewing and psychokinesis are not only real, but have predictable, practical applications. Indeed, the focus of the book is how to utilize mind control techniques to achieve an advantage over one's adversaries.

There's absolutely no telling what Cold War ethics combined with unlimited budgets and zero accountability could have wrought in terms of Frankensteinian scenarios. To elucidate this point, I present this extract from a paper by Ray Boeche, a Lincoln, Nebraska, theologian and Fortean researcher.

"To all interested researchers:

The following is an edited version of material given to me in late 1991 - early 1992, by two scientists who claim to be working in weapons research and development for the Department of Defense.

I am not in a position to comment on the truthfulness or accuracy of the information. The two men who have spoken to me do, in fact, exist, and for all intents and purposes seem to be who and what they claim. The very nature of the claims makes verification difficult, if not impossible.

Divulging this information was the result of a moral dilemma, when these two individuals, both Christians, became alarmed at the course their research efforts into psychotronic weapons was taking under the direction of their (unnamed) superiors. They described an obsessive effort to contact and attempt to control what they referred to as "non-human intelligences" (NHI), and to harness these NHI for military and intelligence uses.

The efforts had progressed well past attempts at practical applications of David Bohm's theories, and had grown to encompass the use of, according to their statements, "satanic rituals / ritual magic along the lines of that espoused by Aleister Crowley, including human sacrifices."

These gentlemen stated their concerns that, even when they were apparently able to harness or channel these forces or abilities for "good" uses, the force would "turn," and ultimately all of those subjects involved suffered varying degrees of negative effects from contact with these forces. They are convinced that what is being tapped into in all instances is evil, and that this research should cease.

Contact has continued on a limited basis, with no new information of significance forthcoming."

After speculation as to the physics of the paranormal, Boeche sums up the startling details he received:

Information given, but not allowed to note during meeting: Discussion of individuals killed during psychotronic weapons experiments.

1. Male, white, 25-30 yrs., allegedly death by remotely induced cardiac arrest.
2. Female, white, 20-25 yr., allegedly death by remotely transmitting and creating head trauma equivalent to crushing of right anterior portion of the skull.
3. Male, white, 30-40 yrs., allegedly death by remotely controlled suffocation.

Setting was in a laboratory environment. Alleged victims were wired for EEG & EKG, seated in reclining chair, somewhat similar to dentist's chair.

In efforts to establish contact with non-human intelligences, every avenue is being explored. Satanic rituals involving human sacrifice have been performed. Much study is/has been given to writings of Crowley.

Bentwaters experiment was the projection of an actual, physical three- dimensional object, which could and did interact with its environment, but was create and controlled by individuals involved in this research.

No project names were given because the sources were too concerned that a leak would be traced back to them."

Mr. Boeche used the term "scripted" (i.e. slow enough to allow for copious note-taking, except when he was asked to cease writing during the descriptions of the psychotronically induced deaths) to describe the presentation delivered by the two putative DoD scientists. In my communications with Mr. Boeche, he was at a loss to explain why the two DoD scientists were still working on projects they found to be morally repugnant, and if they really wanted to blow the whistle on this activity, why did they reveal it to an obscure ufologist and not the New York Times or "Nightline." I have to agree with Boeche's assessment that the story is probably disinformation for some unknown purpose.

The only question here is -- what could the motivation be?

The story related by Ray Boeche is supported by Dan Smith's thesis, i.e. humans are messing with forces that are getting out of control, perhaps with disastrous consequences. According to Smith, these "sorcerer's apprentices" are going at it hot and heavy at government psychotronics labs in or near Los Alamos, New Mexico.

It has been rumored that there have already been several high-level meetings between those who are concerned about secret psi/UFO programs and representatives of the Clinton administration. According to one rumor, Pelican met with Jack Gibbons, the White House Science Advisor. Gibbons is reported to have responded that "the President shouldn't touch this topic with a 10-foot pole." Instead, meetings concerning these "black" psi/UFO projects have been channeled through the Vice-President's office under the cover story of "alternate energy sources." There have also been meetings with Senate Intelligence Committee Chief of Staff, Dick DiAmato, who is said to be interested in the ongoing strangeness at Area 51.

Variations on this rumor have John Alexander as the contact with the Clinton administration. This makes a

certain amount of sense, in that Alexander knows Al Gore from his days as a Senator, when he taught several Congressmen, including Gore, some basic Neuro-Linguistic Programming techniques.

Interestingly, the subject of "Presidential Haircuts" may be connected to this affair. It has been independently reported to me that Mr. Clinton had another delay on the tarmac in Los Alamos, after his tour of high-tech research facilities in the area. This was just days before the LAX / Christophe incident. The inference from this is that either the President's hair must grow very fast, or else highly secure meetings are occurring on airport runways (presumably Air Force 1 is bug-free).

A Conversation with Pelican -----

In order to give Pelican an opportunity to confirm or deny the eschatological scenario presented by Dan Smith, I gave him a call. Readers who expect dramatic revelations will be disappointed, although Pelican did provide some interesting tidbits.

First, he sounded much younger than I expected. Second, he had a very sharp sense of humor (I had to laugh out loud several times during the course of our conversation). I limited my questions to the subjects of eschatology and the Aviary. His answers seemed forthright -- he didn't seem stressed to avoid any particular topic, and I found him to be quite convincing.

My first question dealt with Dan's statements concerning dangerous "black" programs that were out of control. Curiously, Pelican responded that "Dan isn't cleared for that kind of information" -- not exactly a repudiation of Dan's story.

Pelican did admit that he talks to Dan frequently -- about physics. When I told him that Dan had been claiming to be a "conduit" for semi-official information from him, Pelican rather ambiguously stated, "He may very well be doing that... I talk to him once in a while and we share information. I really don't tell him anything that's classified or work-related... he certainly isn't functioning in the role of a conduit for me."

I quoted Dan Smith's statement to the effect that "the best place to find fellow eschatologists was in the intelligence agencies," to which Pelican responded "he didn't find any here" at CIA.

I inquired about the status of psychotronic weapons research. Pelican was dismissive of the entire subject, calling it "modern-day shamanism." He also stated that psychotronics is only taken seriously in countries like Russia and China that do not have the rigorous peer-reviewed scientific establishment such as in the U.S.

I raised the subject of Psi Tech, and Ed Dames' risking his company's reputation on his prediction of an overt alien contact in the Chaco Canyon area by the end of August '93. "What reputation? It's a joke... the only paying customer Psi Tech has ever had was Dan Smith himself, who gave Psi Tech \$3,000 to remote view a crop circle being made," Pelican responded. I asked about the high-level personnel on Psi Tech's board of directors like Stubblebine and Alexander. Pelican was dismissive of Stubblebine, recounting that Stubblebine's nick-name was "General Spoonbender," due to his belief in psychic phenomena. Pelican holds Alexander in considerably higher regard, however, stating, "he's a friend of mine."

Next, I asked about the Aviary. According to Pelican, the Aviary is nothing more than the product of the somewhat-deranged mind of "Falcon," retired Air Force Captain Robert Collins, who worked in Foreign Technology Assessment in regards to missile technology -- not AFOSI as is widely believed. Pelican said that Collins was discharged from the Air Force after breaching the security perimeter at the Manzano nuclear weapons storage facility at Kirtland AFB.

When taken into custody by base security, Collins told them he was there "to meet the President." He was discharged shortly thereafter (Dan says that this incident was orchestrated by Bill Moore, with the hapless Collins left twisting in the wind).

Soon after his discharge, Collins began mailing letters "...with my real name and address on the outside, and my

codename on the inside," said Pelican, who considered these mailings such a hoot that he posted them on his office wall for the entertainment of his CIA colleagues.

All in all, an interesting conversation, but I was (as the reader undoubtedly is now) more confused than ever.

Of course, nobody is shocked any more by government denials that turn out to be less than truthful, but as I said before, Pelican was very convincing. He reiterated Dan Smith's proviso that I keep his name confidential -- not to keep him from being deluged by UFO kooks, but rather, so he wouldn't receive unwanted attention from foreign agents -- a condition that I'll honor, even though Pelican's real name is already well known to researchers following this story.

Alien Eschatology -----

Against this flurry of phone calls, rumors, denials, and confirmations, HUFON's own abduction research has uncovered an eschatological angle. It seems even the abductors are getting on the eschatology band-wagon with abductees reportedly meeting (or at least perceiving) God, Jesus, dead relatives, and the like, often with dire warnings concerning "the end of the world."

Senior HUFON abductions investigator Dale Musser does not take these accounts at face value, nor does he reject them outright. Musser had this to say about "spiritual" aspects of the abduction phenomenon:

"This theory is one held by a number of abductees. Most of these abductees have been told by the abductors that the aliens have the right (implication of a divine nature) to do the things they are doing to the abductees. That they are here to save the earth (exact means of doing this vary from subject to subject) and to help us. Usually the abductee is told they were "chosen" and are made to feel important because of this selection. Often they are told that at a later date they will 'know what to do,' or they will "understand when the time is right." The true nature of the beings themselves is never explained, but left to the individual to determine. Many believe them to possibly be angels, or other entities, in service to a deity. There does not seem to be any clearly defined message, nor are the messages consistent from one abductee to another.

"There are several problems with this theory from an investigative standpoint. First there is even less proof for their statements than for the abduction itself. The vagueness of the messages certainly does not relate to trying to convince us of their concern about the issues. Second, the means and methods of relaying the messages have the lowest probability of achieving results. Third, the messages given are usually interpreted after an event has occurred rather than before, therefore, one never knows for sure if that's what was truly intended. Most events predicted, or messages conveyed which are to be understood later, almost never happen, and those that do are subject to question. Fourth, the religious significance of the abductors is usually relevant to the belief system of the abductee. It is not universal to all abductees.

"It would appear the abductors 'access' the belief system of the abductee and play back a scenario that will be acceptable to the abductees and make them more cooperative. If the individual is Judeo-Christian, the aliens and their purposes will appear to fit within that system. If the subject is a Buddhist, the scenario will be within that belief system. However this is not always true. In one case, an abductee (who was Christian) was presented with a totally pagan and mythical belief scenario. A mistake, or a test? Who knows?

"What we do know is that there does not appear to be any consistency to information in these events other than making the individual believe the abductors are here on some sort of divine mission. It is interesting to note that atheists seldom have encounters where they are presented with religious scenarios. Often they are presented with the idea the aliens are here to help us prevent the same fate which supposedly befell their own world. It is hard to believe there is any truth to these spiritual connections and beliefs when so many differing ones are presented, some in conflict with the other. The conclusion one could draw from the data presented is "whatever works, they will use."

So, the abducting entities can't seem to keep their stories straight. One would expect at least consistency from advanced alien beings, heavenly angels or demons from hell -- whatever they may be.

Novelist Whitley Strieber, whose abduction experiences are described vividly in his non-fiction books, "Communion" and "Transformation" recounted that when he asked the entities what they were up to, they responded "We recycle souls." He too was shown "lessons" concerning a catastrophe affecting the earth.

Strieber, who has become "alienated" from organized ufology due to his refusal to categorize the entities he encountered as extraterrestrial aliens, can only characterize the phenomenon as "not a dream, not a hallucination, and not real - something else."

Which brings me back to the subject at hand: what is going on?

In a word, confusion. There seems to be no correlation between the perceived abduction events and Dan Smith's eschatological emergency caused by the practice of "black magic." Smith does seem to be hedging his bets at times. He has told me that the eschaton event could be a "benign eschaton," consisting of a universal and positive shift in human behavior due to Revealed Truth. I could go for that...

Just as occurred in the waning days of the year 999, when millennialism swept through Europe causing a virtual societal breakdown, today there is a growing millennialist movement where many of the faithful foresee a period of catastrophic "Earth changes," and Armageddon, the fulfillment of biblical prophesy.

Fundamentalist Christians eagerly await this disaster because it will usher in a thousand-year kingdom of Jesus on Earth.

New-Age channelers are also getting into the act with messages from angels/ avatars/aliens warning of imminent "Earth changes" along with warnings against gun control, Zionism, the "New World Order," and other right-wing paranoid delusions.

When considering these claims, one would be remiss in not pointing out the upsurge in reports of Blessed Virgin Mary (BVM) sightings, and other paranormal events of religious significance to the experiencers. As with the many New Age channeled messages, many of the reported Marion locutions warn of "Earth changes" and the "End Times." Starting in 1981, the most spectacular and long-lasting BVM visitation (with scads of witnesses to the "miracles") occurred in Medjugorje, on the Adriatic coast of Bosnia Herzegovina, now one of the most horrific hell-holes on the planet. So much for the positive spiritual effects one might expect from from such beatific locutions. Maybe things just aren't what they seem.

Anyone familiar with UFO-abduction accounts is forced to conclude that weird things are happening or at least being perceived as happening by large numbers of otherwise sane, functional people. Some of these abductions reports are so bizarre, and with so many similarities to BVM encounters, that many thoughtful researchers have abandoned the extraterrestrial hypothesis in favor of the metaphysical or interdimensional hypothesis.

Dr. Jacques Vallee has even incorporated the high strangeness of these events into his comprehensive catalogue of close encounters under the rubric of "reality transformation."

As author/futurist Arthur C. Clark is quoted as saying, any sufficiently advanced technology will be indistinguishable from magic. David Mayo took this concept a step further when he stated that if advanced technology appears to be magic, then technology an order of magnitude beyond that could have the appearance of nonsense to our primitive simian brains.

But if there really is such a thing as "black magic," and government scientists are experimenting with it, I suspect that they could be blindly running the same risks in dealing with such unknown forces as the 19th-century scientists who thought nothing of casually handling radium and other radioactive materials.

With the clock inexorably ticking off the seconds until midnight, December 31, 1999 (a date that seems to have

some special significance to the millennialists) eschatological fervor will undoubtedly increase. Meanwhile, whoever or whatever is behind the UFO phenomenon is apparently doing everything possible to keep the true nature of this mystery from being understood.

But rather than being an indicator of biblical "End Times" or "Earth changes," the barrage of UFO reports, BVM sightings, abduction accounts, channeled messages, religious hysteria, and inside poop from the CIA are probably nothing more than further attempts to distort the signal with more noise.

Many thanks to Robert Durant, Dale Musser, Ray Boeche, George Hansen, Ron Madeley and of course, Dan Smith for their assistance on this story.

** End **

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rev.. 1/23/97a

publ 1/23/97a

The Logic of Existence

Contra Physics

My contention is that logic is a necessary component or arbiter of existence. Let us examine this premise and its consequences.

A starting point for this inquiry is the not so innocent question, "Why is there something rather than nothing?" Generally physicists try to avoid this question, but the expanding scope of cosmology renders this avoidance ever more difficult.

Physicists tend to be hardheaded about philosophical issues, and so take existence for granted. On the other hand philosophers have shied away from cosmological questions lest they step on the toes of the physicists. The logic of existence falls right into this chasm of neglect.

Physicists are increasingly confronting the question of possible worlds. In the days of Newton, when physics was simple, it was difficult to imagine any other reality, but as physics and cosmology become more complex this is no longer the case.

The gradual rise of the Anthropic Cosmological Principle to prominence within physics and philosophy is symptom of this trend. The basic issue is whether the existence of an unobservable world is possible. The naïve answer is 'yes,' but we are being forced to become less naïve.

Might there have been nothing? With 'inflationary' cosmology the trend is to posit an infinity of self-contained universes, but who is to say that inflation is necessary?

We can turn the first question around by asking if anything exists necessarily. The logical answer is 'yes.' Since we know that something happens to exist, it is true that the possibility of existence is necessary. There is also the possibility that nothing exists, but that does not rule out the possibility of something. In other words, the impossibility of existence is not possible.

So what? Where does this word game get us? We now know that the least possible existence is the possibility of existence. This is the minimal reality. But can we up the ante, logically?

What is the nature of the minimal possible reality? Can we not say that since Bill Clinton exists that his possible existence is necessary and so our minimal possible world necessarily contains the possibility of Bill Clinton, however dismal some might find this thought? Maybe!

It is important to notice something about the necessity of possibility. Possibility is a concept; it is not a thing. Concepts exist logically prior to anything else. Now you see the logical trap that I have set for the physicists. Can they not walk out of it?

In the greater scheme of things, which has priority: logic or physics? This comes down to the issue between Bohr and Einstein. It is not so much the question 'Does God play dice?', but rather 'Could God play dice?'

The surprising answer, even to me, is 'No.' Does this mean that Bohm is right? Yes and no.

The only way to rule out possibility is to posit an omniscient, omnipotent God. But the necessity of the concept of possibility implies the necessity of a primordial conceptualizer, which leads back to the previous concept of God. Possibility necessarily raises its ugly head, only to be overtaken by a larger necessity. So here we are back in Leibniz minimal/maximal, best/worst of all possible worlds, making a long story short.

Yes, this is a word game, but it is finally the only game in town. It has logical and conceptual precedence over any game that physicists will ever play, unless they choose to become Bohmian/Leibnizians, which they will choose to become out of necessity.

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rev. 1/24/00

Potency

The Force of Existence

Existence is very far from being a brute, objective fact. Existence is irreducibly bound up with other concepts such as presence, potentiality and possibility and is also irreducibly relational. The opposing view is that existence is definable just in terms of interacting particles moving in space. We have a choice between conceptual and physical existence.

We have good reason to suspect that physical reality is only an abstraction from a deeper conceptual reality. The universe is more conceptual than mechanical. It is a mental construct. The ground of reality is not space-time, but rather a cosmic mental potency of which we are the actualizers/realizers. This is the deeper unified reality toward which an objectifying physics strives in vain. This misconception of physics is most evident when it strives to make sense of our own minds.

Physics has a tenuous grip on reality. It deals in superficial detail with a very abstract model of existence. The technological successes of physics too easily blind us to its obvious shortcomings. We mistake the model for the reality.

I hasten to point out that phenomena in the quantum realm have led physicists to adopt the formalism of a probability space, called Hilbert space. This might be considered a step in the right direction, a step toward a more robust treatment of existence. This could be viewed as an attempt by physicists to construct a more intensional (sic) version of reality, in an attempt to bridge Descartes divide between the extensional and intentional.

Simply adding fields of higher internal dimension along with probabilistic measures and non-local interactions does not actually get us closer to anything intensional, much less intentional.

For an object just to exist, it has to maintain a state of potentiality. It has to maintain its essential properties, and this is not just a matter of epistemology. This is an ontological necessity. An acorn is not an acorn if it is not also a potential oak. If we took a DNA sample from an acorn we could determine that it was an oak seed. We could say that if it were properly planted it would turn into an oak tree. Right there we have a 'counterfactual' statement. It is this innocuous step that poses the problem for physics.

The electric force is the gradient of the electric potential, which is the energy required to move an electron to a given point. No mystery there, or is there? Where does the epistemology end and the ontology begin? Perhaps even with Faraday we have inadvertently bridged the Cartesian divide to a more robust, intensional concept of existence. If the acorn were to fall it would hit Newton on the head with the force of its potential energy become kinetic, and then become an

oak, maybe.

We do not fully describe the acorn's existence without reference to its various potentialities. Physics and biology can explain transformations after the fact, but that is epistemology not ontology. I have to employ my imagination to understand the full ontic situation of the acorn. Physics can aid my imagination, but hardly supplant it. Physics alone is seriously lacking in the existential dimension. The factials cannot capture the counterfactuals essential to existence. My not so modest but sustainable claim is that ultimately it is the cosmic mind that maintains the essential potency of existence. We exist in the cosmic Imaginarium.

The meaningful potency of reality is the essence of existence. Physics abstracts away from that essence and thereby abstracts itself away from reality, not toward it, as some folks would have us think.

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rev. 1/25/00

Latency

Further Refinement

In order to understand a particular pendulum I must think of it in relation to an ensemble of pendulums and other objects similar to it under a wide variety of circumstances. Technically this would be the extension or denotation of the word ‘pendulum.’

A physical description of a particular pendulum would refer just to that one object. Appended to that description could be some idealized equations of motion along with suggested algorithms for their solution.

Which is the real pendulum? Is it the representative of the ensemble I imagine or is it the ‘physical’ one? Surely the essence of ‘pendulum-hood’ is captured only by the ensemble in my imagination, but is that extensional meaning essential to the reality of the actual pendulum?

Within the reality of the pendulum is the latency of the ensemble. This is the implication of what it is to be that pendulum. The ontology must subsume the epistemology, or we have no pendulum at all. We would have merely the residuum of an abstraction. On the one hand we have the actual pendulum, on the other hand we have the ‘physical’ pendulum.

But this is only half the problem for physics. The above employed extensional theory of meaning is false. The meaning of a word is now known to extend beyond its extension or denotation. Intension or connotation is essential to any meaning. I then contend that the full meaning or idea of the word must somehow be subsumed in the actual object, or that object is bereft of its actual, physical (sic) potency, i.e. it’s reality.

That a particular Steuben vase is fragile is not just a figment of my imagination. It actually is fragile. Yet all the physical formulas that might be brought to bear on the vase will neither denote nor connote its fragility. One could even provide a strain formula for the particular type of glass that could quantify a breaking point, and paste that formula on the vase to serve as a ‘fragile’ sign. One could even program a computer to ‘infer’ fragility from the formula and print the appropriate sign on the vase. We now infringe on the realm of semiotics, and physics is not about semiotics.

The vase is not merely physical; it contains the ‘ghost’ of its own latency. I am pointing out that if we are concerned about ghosts in the machine, we need look no further than the nearest vase. This fact should make the inherent limitations of physics patently obvious in comparison with the robust nature of reality.

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rev. 1/25/00

Meltability

A counter example?

Consider the lowly ice cube. Take it out of the freezer and it melts. Nothing spooky about that. No?

Let me concede, at least for the sake of this argument, that melting is a purely physical process, saying this as an immaterialist with my fingers necessarily crossed. Meltability, however, is another thing.

We all know that ice cubes are meltable, but does the ice cube have to 'know' that?

No, but it has to be that. The ice cube in the deepest freeze is just as meltable as the one on the hot stove. This is a universal property of ice. Melting is a quintessential physical process, but does that make meltability a physical property? Indeed, am I challenging the logic of calling anything a physical property? Yes, it is an oxymoron. There is a relevant distinction between process and property. They are equally real, but not equally physical, not at all. Standby for the semantics?

Melting is reducible to molecular motions. Meltability is not. Meltability is irreducibly holistic. It has purely relational aspects that extend well beyond the ice cube per se, but which finally can belong only to the cube itself.

Could not the meltability of the ice cube simply be denoted by the range of physical circumstances under which it would melt? The problem is that a given ice cube need never exhibit a property in order to have it. Properties are generally counter-factual. That is the latency/potency of properties. A property is actual without being factual. There is simply no conceivable construction within physics that could capture this crucial distinction; a distinction that is crucial to every existing entity.

I am hereby suggesting a very simple basis for a variety of panpsychism. Brutish matter cannot be totally brutish and still be knowable. Knowability has to entail a minimal reciprocity. That reciprocity lies in the inherent latency of all matter, not in the pineal gland nor any other physical place or process. I am simply verbalizing what animists know intuitively.

The physicist will object that her being able to predict the melting of any ice above a given temperature is a perfectly valid proxy for the property of meltability. But meltability is not about physicists and their predictions. It is the permanent condition of every ice cube's existence. The physicist will persist. By inspecting the lattice equations of the ice crystal she can clearly see whether and how the ice will melt in any given circumstance. What more more can I ask for? What is happening is that the physicist is substituting her trained imagination for the latency of the ice. That is what she is trained to do, but in the process she is

attempting to substitute her anima for that of the ice. Physics then is a highly sophisticated form of animism. There is absolutely nothing wrong with that, excepting our failure to see it for what it is. Because we do not see the animism in the heart of science, we fail to see it in nature. The scientists unwittingly sequester it unto themselves for the detriment of all.

Not until scientists attempt to explain their own anima do they get into serious trouble. Then they begin to stumble over themselves looking for it in all the wrong places.

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rev. 1/26/00

Charge

Abstracting from reality

Electric charge is a quintessential 'physical' property. In what way, however, is it an abstraction? In what way does reality exceed the formulas?

What we too easily forget is that an electric charge is something unnatural. The mere fact that entire industries have sprung up around the unnatural abstractions of electricity and electronics and created a separate electrical reality does not speak to this more basic issue.

It is a categorical mistake to suppose that the electron in your brain is the same as the electron in your computer. Only in a very narrow technical sense might they even be compared. The electron in your brain has holistic properties that are absent in the computer.

Turning the argument around leads to the conclusion that there are no electrons in your head. Electrons cannot be taken from your head; they may only be abstracted therefrom. Until we can appreciate this basic distinction, we will not understand the distinction between artificial and natural intelligence.

It is true that quantum physics does recognize the issue of entanglement. Electrons never exist as individual entities. They exist only as irreducibly entangled components of systems, be they natural or unnatural systems. What quantum physics fails to appreciate is that just because we can take a system apart does not mean that we can put it back together again.

Quantum physics tells us that electrons behave as waves, not unlike acoustical waves. An electron wave function of a particular energy would have some of the properties of a pure musical tone. Can we not then synthesize a musical work out of such tones? The simple mechanical act of transcribing and recording music should serve to demonstrate that.

Clearly the tone out of context bears no subjective resemblance to the tone in context. But the technology insists that this distinction is merely subjective. This may be the whole point. Where is the proof ultimately if it is not in the pudding? I am contending that objectified music is no music at all. How do we manage to confuse the scratches on vinyl with the real thing?

The composer and conductor have an idea about a piece of music and they are more or less successful in conveying that idea into my mind through various media including airwaves. We analyze that conveyance objectively and come up with a sequence of tones. The tones convey the idea of the music by being the tokens of it. May we not then suppose that charges, electrons and other such entities are mere tokens of the systems from which they are abstracted or objectified? But the

system itself need be no more objectifiable than the music.

Can we be that dense? Can we be confusing the map with the territory? Is that what scientific materialism and physicalism are all about? At times the map can be very helpful. It can prevent us from getting lost, but at other times it may just lead us straight into the woods.

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rev. 1/28/00

An End to Complexity?

When will the limits of physics rain on our parade?

There are various candidates for the cause, for the beginning of complexity. What though might be the end of complexity?

It is a basic tenet of materialism that there is no end to complexity, other than what might be arbitrarily imposed by the inherent limitations of physics.

All of us have access to evidence that appears to contravene this materialist convention regarding complexity. That evidence is the so-called unity of consciousness. The human brain is uncontroversially the most complex system known, looking from the outside, at least.

The view from inside the brain paints a different picture. There we have the unity of consciousness. The principle of unification is the self. There seems to be a control center amidst the buzzing, blooming confusion of the brain. The neuroscientists cannot locate this center. It is everywhere and nowhere.

The materialists have come up with two flatly contradictory explanations for the unity of consciousness:

1. it is our primary illusion
2. it has evolved as our primary mechanism of survival

One might wish that they would make up their minds (sic)!

The human brain might be the epitome of complexity, but certainly it is not end of complexity. Nature abounds in complexity as we view it from the outside. Precious few of us have been granted a view of the inside of nature, even if there could be such a thing.

Beyond nature we have the exploding complexity of the world of human artifice, now being epitomized in the Internet. One shudders to imagine what it would be like to be the Internet! Most of us would pass on that.

Then there are the theists or, somewhat more accurately, the Teilhardian/Aurobindian panentheists who envision an inner unity or telos of creation. The buzzing, blooming confusion of the human infested cosmos is just the outward manifest illusion of an inner unity of the mind of God that is the strange and great attractor of all creation. That divine unity is the beginning and end of all complexity.

The materialists scoff. The rest of us wonder. There is the angst of self-doubt, deserved self-loathing. I think, therefor I'm not.

The Sarfattian/Bohmians place themselves squarely in the center of this confusion. They wonder which way is up. They suppose there must be a reason for the complexity. This much complexity can't quite be an accident. They posit a strange, back-acting, morphogenic loop in the physical substratum that is the matrix/mother of all complexity. Quantum back-action is the bootstrap of creation.

Self-determination is built into the most basic machinery of the universe. Evolution is an acting out of this self-determination. And here we are still in the midst, still in the throws of this acting out. What comes next? Is there an end to this complexity? When and how will the limits of physics rain on our parade? If we live by the physics, must we also die by the physics?

99.9% of humanity don't care, don't want to know.

I say that it all depends. It all depends on whether there is an inside to complexity. It all depends on whether there is also a cosmic self-determination. Can we deny there is an inner quality to our own complexity? There is something somewhat simple about what it is like to be the most complex of creatures. Is there also something like what it is to be the cosmos? And finally, where lies reality? Does it lie inside or outside? It all depends on how we wish to go.

If there is no inside we will end up as infinitely cloned silicon processing nodes on the Cosmic Internet, the weather and physics permitting. What then will it be like?

If we don't like it, who will pull the plug? What will be the final thought? From inside that Cosmic Brain Vat how will we know what is up or down, what is inside or out, and will it matter? Does it matter now? How long must we wait to find out?

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rev. 2/25/00

Leverage

An inside view

If there is a problem of complexity, it undoubtedly involves the issue of control. Complexity without control is chaos. Complexity implies a functionality, which defines how the parts of a system will cooperatively interact.

Four types of complexity may be observed: mechanical, cybernetic, organic and inorganic. With mechanical complexity, control is explicitly designated in the overall design. Some stabilizing features will be implicit in the design of individual components. With cybernetic systems, particularly those that are decentralized or networked, the design strategy is to limit the degree to which any one node may co-opt or disrupt the functioning of the network, while enhancing communication and cooperation between nodes.

Organic systems exhibit many features of cybernetic systems, which often were copied from them. The cell is the quasi-independent node of a multi-cellular system. Cellular differentiation determines which group of cells performs which cooperative function according to the given genetic script. Inorganic complexity follows from physical laws. In regimes near to phase transitions there can be morphogenesis in the long-range order, and far from thermal equilibrium complex arrays of dissipative structures may arise.

Organic systems often exhibit complex patterns of behavior oriented toward their survival and reproduction. Humans often report on their ability to exercise considerable control over their own mental and physical behavior. There are no outward features of the human brain that might account for this intentional behavior, leading many scientists to suspect the validity of these reports.

As complexity proliferates, the issue of control arises with greater urgency. Market oriented democracies rely increasingly on the voluntary self-control of the citizenry, despite the misgivings of scientists and other skeptics. Many participants appear willing to either surrender or assume control on almost any pretext. One wonders about the limits of complexity for human societies. We are induced into patterns of behavior that are at an increasing remove from any conceivable genetic endowment. The dexterity of the invisible hand of economics is perhaps being overtaxed.

Indigenous societies uniformly exhibited elaborate schema for maintaining their harmony with nature. Our once aberrant effort to seize control of nature has now become the norm. The general sense of harmony and belonging gives way to alienation and anxiety. Advanced societies witness sizable segments of their populations turning inward to seek various forms of spiritual counsel and solace.

Any thoughtful observer must wonder about the possible inner dimensions of

complexity. Is human intentionality just an aberration or an illusion? If not, we should be conscientiously attending to this dimension and seeing if some greater source of intentionality might enlighten our individual intentions.

Any such source would provide an Archimedean point of leverage for redirecting human behavior. In the absence of any greater internal leverage we find ourselves more susceptible to external impositions. Issues of trust will contend with issues of control.

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rev. 2/25/00

A Matter of Non-Contradiction

And a tribute to Leibniz

In these postmodern times Leibniz looms large as one who could save rationality from Newton's deadly embrace. You do not want to leave home without his sufficient reasons, monads and indiscernibles. To these armamenta, I can think of one addition that may have been over-looked for being too obvious. Let us consider non-contradiction.

The first non-contradictory thing to come to mind is the null set. The skeptic might suppose that 0 is the only thing that is not self-contradictory. 'Au contraire,' says I contemplating non-existence. Non-existence is the most impossible of all possibilities. The lowly square circle has a kind of existence, even if it only be one of notoriety.

The only thing that could be more mysterious than existence would be its total absence. Certainly no one could vouch for its absence. The only place for non-existence is nowhere. Existence is everywhere else, especially here now.

If non-existence were something logical you would have a contradiction by appealing to the existence of logic. It would then have to be alogical, and that would be its minimal yet perfectly extant attribute. Even if non-existence were possible, how could we rule out the possibility of existence without invoking a rule? If possibilities were not real, you and I would not be here.

Our dilemma is that both existence and non-existence are contradictory. The evident result is us with all our potent contradictions. This is the dialectic of existence, or just existentialism. The dialectic view gives too much credence to the contradictions of time, and so we suppose there is a be-all and end-all. That is the logical end of contradiction with just that unavoidable suspicion of terminality.

Non-existence and partial existence are both illogical. The be-all and end-all is the closest we get to non-contradiction. This is the inescapable monad.

Logic should now appear less passive and abstract. It may even be identified with or indiscernible from the life force. The irresistible life force meets the immovable logic and they turn out to be one from the perspective of the one non-contradictory monad.

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rev. 4/5/00

Atlas v Chicken Little

What holds up the sky?

Question of the day: What holds up the sky?

In mythic times it was Atlas who held up the sky, as in 'reach for the sky,' or further East is was a turtle that held up the Earth.

I have another idea.

I say that logic holds up the sky. This is not just any logic, it is monadic logic, and as I am wont to do I will argue with some cogency that monadic logic is difficult to distinguish from anthro-teleo-logic, or from just plain agape/love, for that matter.

What holds up the pie in the sky? I mean what holds up pi. I will argue that the force that fixes pi is the same force that fixes the stars, more or less. The same force that is with us.

How is pi fixed? By logic? And who fixes logic? Ask 100 mathematical philosophers and you will get 100 different answers. Am I smarter than 100 mathematical philosophers? No, I just have a little more horse sense.

The fixity of pi has both mathematical and physical aspects which ultimately, in true monadic fashion, are indistinguishable. The fixity of pi points to the incredible monadic unity of mathematics. Every respectable mathematician has come up with at least one novel formula for pi. And guess what? They are all equal. They all point to the incredible richness and precision of math, that we love to take for granite.

Pi is a candidate for the mathematical monad, or grail, if you will. It is the solid anchor of the endless convolutions of abstractions that make up the exploding/imploding body of mathematics.

My claim is that the starry heaven is another manifestation of the ultimate monad. That is the ultimate Pi in the Sky. That is our mana and our fortress.

There is a logic to the stars. It is anthro-logic. If the stars were not just so, we would not be here to contemplate them. The physicists say that we are made of star dust. We anthro-logicians say that the stars are our mind dust. Each star is like unto a unique formula for pi, only we have not yet figured the astronomical version of pi. The fact that 10^{10} is a magic number in astronomy, physics and biology is a clue to help us discover that monad.

As we persist in saving the astronomical phenomena with our phenomenal M and now K-theories of Everything, that point to the ultimate convergence of astro-

anthro-psycho-logy, can we not see that the monad is ours for the asking?

The fixity of pi is dependent upon the fixity of physical and abstract geometry and upon both our mental and computational techniques and aparati, and upon quantum based classical determinism, not to mention space-time. The fixity of pi is then not very different from the fixity of the energy levels of hydrogen which also depend on pi, as much as pi depends on them. There is an eco-logy of knowlege that points to the unity of existence which is the monad. 'Eco' means home. The cosmos is nothing other than our home. The monad is our ultimate home. We are the home boys and girls. That is our great, inevitable, agapic attractor.

What keeps the stars and atoms and pi all in their proper places is the same teleo-anthro-eco-logic. It is an irrefutable logic despite Samuel Johnson's attempt to refute it by the mere kicking of the stone.

But Chicken Little will refute this logic and she will not even have to kick a stone. She will sing the song and tell the story that will reopen the flood gates of our memory of auld lang syne. With our renewed psychic alignment it will be as if the value of Planck's 'h' were to increase as we are reusherred into the final shamanic dream time. That is how the sky will fall, how Atlas will shrug. One will have to be stone deaf not too hear the music of the spheres. Even the stars will dance to this tune, oh ye of little faith.

It is as easy as pi in the sky.

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rev. 4/17/00

Society for the (Non?)Preservation of Pi

We may have a case of the Preservationists v the Circle Squarers, or the Irrationalists v the Rationalists, depending on one's belief about the true nature of pi.

Squaring the circle may relate to the building of a perpetual motion machine. Consider the Pi Alternator. In quantum fashion we may consider Pi to be the superposition of, say, $22/7$ & $355/113$. There would effectively be two curvatures of space and the (post?)quantum machine that could superimpose both of them would be able to generate perpetual motion. Non-decoherence would be mentally-shamanically maintained by a Sarfattian Chorus of back-acting dual rationalists. By such means we would gradually be able to effectively increase the value of the quantum 'h' without suffering any adverse anthropic effects.

This Pi Alternator would operate in a Maxwell Demonic manner rather like Apoorva Patel claims that our own enzymes work, as relayed by Dana Beal: <http://xxx.lanl.gov/abs/quant-ph/0002037>

If we could maintain the constructive interference of the Danas and Patels w/o the destructive interference of the Info Freakos we would be half way to the stars by now.

There will then be post-quantum computers that operate according to the various rational 'approximations' of pi, maintained by Sarfattian tribal/cultish back-acting ritualists, which are networked to produce the constructive interference that will augment the life force of Dana & Patel, without the Info druggies.

The Nomalies of physics are maintained in our collective psyche much the way our immune enzyme system preserves the nominal integrity of our bodies. Taking Prednazone is like increasing the quantum 'h', it tones down the immune system to allow the incorporation of 'parasitic' Anomalies, but one must then increase ones vigilance lest the Freako parasites gain entry, as opposed to the benevolent mitochondrial, perpetual motion 'parasites.'

Long live us SNaPPies in de-skies!

Chicken Little

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rev. 4/17/00



One Atom, One World

Cosmic Economy

Physics disposes us to think of things as cheaper by the dozen. Physics is redolent in redundancies. Immaterialism, on the other hand, strives for economy. More precisely it strives for coherence. No, coherence is a given with idealism, the only option being the manner of its realization.

There can be only one ideal world. If there were two distinct worlds, one would be either redundant or less than ideal. We have good reason to suppose that human history constitutes the core of a reality, which extends significantly beyond what we presently know, while remaining knowable in its entirety.

Our world is a stretch. It pushes reality to its absolute limit, ne plus ultra. Our Earthly experience is the cosmic centerpiece. The ideal cosmic glue is our collective comprehension. Science attests to the fact that this creation has pushed coherence to its logical limits. The atom is the emblem of its logic.

There is one Platonic atom. All of the experimentally envisioned atoms are perfect renditions of the one perfect form. Atomic nominalism and minimalism are necessary to avert the dissolution of reality into myriad anomalies. The anomaly busting is done mainly by our plethora of contrivances that are network us into the atomic ideality of science. Our technological lives are held hostage to this ideality. Our magical selves are thusly held in check. Liberation comes only in a very carefully orchestrated eschatological/millennial context.

Our world is not overpopulated. It is merely stretched to its logical limit population wise, and every other wise. We would have it no other way in this singular world.

We are the high wire artists, suspended in history between the Alpha and Omega. There is no higher wire. Our mere existence attests to the solidity of our teleological moorings. As there is but one atom, there is but one self. Our singularity is complete. The perfection of the atom is manifested in the 10^{10} self-reflecting souls that it supports in its materiality.

The Solar system is a reflection of the cosmic atom. We dream of the solar induced photosynthetic virtuosity of our plants, but we dream cautiously lest we be sunburned. The eschaton is where caution is finally thrown to the bonfire of coherence. The mathematical coherence of the atom is reintegrated into the logical substance of the one self, which was its origin.

The contextual intelligence/integrity of atomic physics is thus ensured. All of biophysics is subsumed in the stretch between the self and the atom, down to the stretch marks themselves.

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rev. 4/19/00

Kicking the Stone

Logic & Existence

Samuel Johnson when queried about Bishop Berkeley's immaterialism responded, "I refute it thus!" while taking a swift kick at a stone on the path, and feeling the full measure of its back-action. Let us consider that sorely abused stone.

That particular stone, wherever it now may rest, needs no further excusing of its immaterial existence. But what about its many more anonymous siblings? What about Pathfinder's immobile, photogenic neighbors in that Martian rock garden? What is the logic which brought them forth, just so?

There is, of course, the logic of the big bang, but I am not partial to that overly profligate logic. There is an overriding logic of creation that is not so wanton. Six billion humans is not wanton if we are the centerpiece of creation. The Monad puts most of its eggs in one basket and watches the basket carefully.

Why anthropocentric and not cukarachacentric? Earth may be hell for humans, but we appreciate our hell more than cockroaches appreciate this as their heaven. The big bang is largely wasted on the little critters.

On the premise of the big bang, we are parasites on the Earth. We now act out this premise on a daily basis. Perhaps there is a more logical premise? What then is the logic of malarial parasites? The logic is similar to that of atoms. It is all part of the cosmo-eco-logy. When Johnson kicked that stone he was just interacting with a piece of cosmic logic, just a chip off the old Monad.

Who needs accelerators? Physicists are only accelerating their pace of discovery now that they can dispense with those bulky machines. It's all right here in our heads. If atoms and rocks did not exist, neither could we, and still be called human.

When we turn our telescopes to the sky we see the logical beauty of the monad/monster group in one of its many manifestations. But it is a private showing.

Back to the Martian rock garden: its physics is about the same as for a rocky field in New England. This generic garden could logically exist anywhere in the universe. Going there ensures that it be in an eigenstate.

Hubble turns its eye on a distant galaxy, which has emerged from the possibilia, just so. The physics displayed will have to be conformable by the principle of sufficient reason. Hubble does not require the photographic angels to work overtime. We know that the form of any galaxy is latent in any atom, as its image is latent in the unprocessed film. The eschatological comprehension of the ideality of

the universe is all that finally matters. That is the only lasting quantum record. What we dream now is merely the teleological rationalization of the eschaton, as with the dream reversed causal logic triggered by the waking alarm. The eschaton has come and we think we live its dream while only remembering.

The final response to Samuel is that he has not yet kicked the stone that refutes Berkley. Not until it finds its logical place in all the tapestry of intervening dreams that pull us into the great eschaton attractor. The dreams that don't fit this dance of Kali are the ones that we are already forgetting. The symphony of the spheres is heard all at once and in no time, as in the intuitive flash of the composer. That is our reality, sub specie aeternitas.

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rev. 4/19/00

Burnt Meat

A truth tested by fire

My intuition is that truth will be more like a fire than a melting pot. It will burn away our illusions, particularly the illusion of scientific, formulaic, impersonal truth.

The ultimate truth will be recognized in our hearts, more than in our minds. I stress that there are conceptual aspects to this heart-felt truth that will help us make the final leap, but that leap will also require faith.

In matters of the heart, it is not What you know, it is Who you know. Know Thyself, be true to Thyself. Know God, be true to God.

There HAS been, there HAS TO have been, within history, a singular Manifestation of the personal truth -- a living Manifestation with which virtually no one has a significant quarrel. This manifestation is our lifeline to God. We can make the leap without this lifeline, but it would be far more difficult. Let us not be so arrogant as to reject this blindingly obvious piece of cosmic assistance.

Everything else is either just gadgets or empty formulas. Do not put your faith in the void. Follow your heart.

There are people in these fora who have been dazzled by the supposed gadgets of the Visitors. They are much more concerned with the How of the Visit, than with the Why. In this case, the Message is in the Silence, not in the Medium. The Medium was merely intended to attract our attention to the Silence. It succeeded, but too many folks in these parts cannot get over the medium to hear the message. There is, to my knowledge, one singular close encounter which cut to the heart of the Silence. I speak of an incident recounted by Betty Andreasson:

Betty is standing in her kitchen when the visitors float in through the back door. She asks what they want. She receives the thought that they want burnt meat. She throws a patty on the skillet and quickly smokes up her kitchen. This action produces puzzled stares. She then receives the thought that what they seek is a truth that has been tested by fire.

That, my gentlefolk, is what this whole affair is about. Earth is the central, dense pit of the cosmos. It is here that the fire burns the hottest. For what other conceivable purpose would anyone bother to pass this way? That includes us, as well.

When will the blind ever see?

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rev. 4/20/00

Now We're Talking:

$$\text{Post-QP} + \text{SISO} + \text{BWH} = \text{X2K??}$$

Jack,

Now we're talking:

- > While I cannot say as a matter of fact that The Soul =
- > Post-Quantum Information Field survives in a dormant state.....
- > quite possible since this personal quantum field can simply be a reduced
- > density matrix projection from a larger discarnate mind.

Correct, this was never intended to be a matter of fact.

However, mere possibility translates to virtual certainty under the Aegis of this being the best of possible worlds. In other words, if the soul is not immortal, then there has to be a very good reason for its mortality.

If we factor in the SISO, Super-Implicate/Sentient Order, and spice it with the BWH, best world hypothesis, Jack's Gospel looks a lot like Dan's and a lot of other people's Gospel, much to the relief of the universal pluralists, like Ed M, I would imagine.

$$\text{Post-QP} + \text{SISO} + \text{BWH} = \text{X2K??}$$

It then is a matter of a logistic difference between Jack & Dan.

How seriously should we treat the Bohmian (X)?

I submit that the historical origin for our modern seriousness about X (the World Config point) can be traced very clearly back to X0K. $X(\text{JC}) \Rightarrow X(\text{DB})$ has historical validity.

My thesis is that $X0K + X2K \Rightarrow \text{SISO}(\text{mod } X(\text{DB}))$.

Which is to say that we should store up our Treasure in Heaven, not on Earth.

With the Second Coming, be it Jack, Dan or some lesser light(!), we are not, however, advised to turn our backs on the Earth. Rather we NOW see this as our Millennial Kingdom and so treat it as our Heaven's (SISO) Gate (sic). Thus we would all belong to the Benevolent and Protective Order of the Earth (BPOE) for the Millennial duration. This millennial reprieve of our sentence should make our remaining incarceration here downright pleasant.

My remaining bone to pick with Jack concerns the Post-Quantum Rocket gambit. With the BWH, we have much less reason to leave our Home Sweet Mobile Home,

short of our final transcendental migration back to the SISO.

In other words, does P-Q Rocket == SISO Portal, possibly??? (Mod BWH, of course.)

Dan

-----Original Message----- From: Jack <sarfatti@well.com> To: Dan Smith Date: Thursday, April 20, 2000 12:43 PM Subject: Re: Gospel according to Jack

>> [Jack Sarfatti]

>>

>> As usual Dan does not understand the technical subtleties of what he is talking
>> about. Since the quantum information field is "real" in the Bohm ontology, the
>> issue is whether it survives after the decomposition of the material Bohm
>> point it was attached to, to reconnect to a new material Bohm point. This is
>> quite possible since this personal quantum field can simply be a reduced
>> density matrix projection from a larger discarnate mind. So what Dan says is
>> simply false predicated on his technical incompetence of what post-quantum
>> theory actually implies. While I cannot say as a matter of fact that The Soul =
>> Post-Quantum Information Field survives in a dormant state, as in
>> reincarnation, between attachments to the material world (as in Buddha's
>> "attachments"), it is certainly conceivable in the post-quantum new reality
>> order.
>> >

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rev. 4/21/00

The Living Hologram

Old wine in a new skin

The possibility that we inhabit a 'holographic' reality is widely appreciated. I should like to emphasize that our fellow creatures and we are the living embodiments of this hologram.

It should be noted that the holographic model is highly simplistic. It would usually be difficult to distinguish between the hologram image, or explicate order, and the holographic implicate order. What we actually experience is not just a 3-dimensional image. It has been highly processed and imbued with meaning, which flows in from the implicate dimension. There is not a clear distinction between the two orders. Correspondingly, there is likely also to be much ambiguity between the public and private, conscious and unconscious aspects of this model.

The internal relations of the implicate order give rise to, and are played out in the external, space-time relations of the explicate order. The explicate order need not be without apparent influence upon the implicate. It is ultimately a matter of perspective. Our great attention to the meaning of the explicate order ensures that its meanings will be active in the implicate order.

All creatures are microcosmic components of the living hologram. Each is an aspect of the cosmic self with more or less individualized existence. The Sun and the atom are projections of the cosmic hologram, necessitated by anthropic self-consistency. The Sun may be viewed in part as the explicate projection of the internal phototropic nature of the plants. The implicate counterpart of the atom is the arena or logical nexus in which the self-consistency of the physics and biophysics is worked out and maintained. The reality of explicate atoms is an abstract derivative of that implicate logical role. Human memory is the implicate medium of the cosmic dilation between the Alpha and Omega. The explicate flow of time is an artifact of psychology.

Total consistency and optimality of the explicate hologram is maintained by the holographic, self-like nature of the Alpha/Omega monad. Any lesser, sub-optimal, partial candidates for reality are lost to destructive interference effects. The myriad creaturely selves act as a phased array antenna with a single lobed output that is the optimized reality. We are the living actuators of the cosmic hologram, while still being an integral part of its unity.

rev. 4/26/00

God Romances the Apeiron

&ct.

Be aware that two different worldviews are being conflated [in a previous correspondence].

On the one hand we have a Hindu, polytheistic, irrational, infinity of worlds, cosmos.

I, on the other hand, represent the rational, monotheistic, mono-world cosmology.

God is under heavy moral constraint to sift through the infinite possibilities to come up with the best of possible worlds to be actualized through, by and for us, her creatures.

God could create an infinite world or an infinity of worlds but this would be both immoral and irrational. God stands as a traffic cop between the chaos of infinite possibility and the finite, rational reality.

Historians will note the adoption here of the Hellenistic aversion to the Apeiron, i.e. the irrational, indefinite, infinite.

As microcosms, we too sift through the Apeiron of our imaginations and our subconscious to actualize our various attempts at rational pursuits.

In the post-millennial eschaton the finite career of humanity is fulfilled in our reconciliation and reunion with God. Parts of us will also be recycled into the primordial Apeiron.

Does this meet with your approval?

You might, for instance, wonder at the balance that God and we strike between the rational and the romantic.

P.S.

As a partial answer to my previous rhetorical question concerning the place of the romantic, it would be fair to say that the process of creation is basically God's romancing and seduction of the Apeiron or serpent. The music of the spheres is the music of the snake charmer.

Biblicists will notice, of course, the inverted allusion to the seduction scene in Genesis.

The eschaton is then the logical consummation of the seduction process of creation. Can we then look forward to the emergence of bouncing baby cosmoi, a la Hinduism? No, certainly not in that or in any other simplistic sense.

>[The Divine Nexus] is a
>rectifying matrix like a mathematical "function" which "IS THAT IT IS" and
>automatically makes the rectifications over many lifetimes which we
>experience as "karma".....

Until Jesus makes the scene, and throws a major monkey wrench in the magic
karma matrix/machine!

And right He is! The upstart Son upsets the Old Man's apple cart. Our kids do the
darnedest things!

·

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rev. 4/30/00

Time & Progress

A fundamental lapse of logic

Almost everyone educated in modern physics is suffering from a fundamental lapse of logic.

Virtually everyone concurs in the view that absolute time is defunct. Everyone agrees that the most significant lesson of 20th century physics was the overthrow of the Newtonian concept of absolute space and time at the hands of relativity and the quantum.

However, I am the only one in these parts who is taking this lesson seriously, and a big lesson it is!

The idea of evolution and progress is rather new in the history of ideas; nonetheless, it has become thoroughly ingrained in the modern psyche. It is even fair to say that the idea, the idol, of progress is the one absolutely essential idea of modern civilization. And yet it has been shown to be patently false. Herein lies the logical end of modern civilization.

Once ingrained, the idea of progress becomes very hard to shake, but shake it we will.

Nowhere has the notion of absolute time and progress played greater havoc than it has with our concept of God. We have come to insist that God must enjoy (suffer?) progress just as as we do!

This infantile insistence is simply modern idiocy.

Get over it!

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rev. 5/1/00

Enformy, Anthropics & God

Don,

>>I short, under TES, there's inevitably superhuman SELFs, but there's no need for a transcendent creator. Enforming is "sub-cendent." And assuming enforming doesn't evolve (i.e, enformy is conserved), enformed systems ("gestalts") do.<<

In your Noetic article:

[http://www.sunflower.com/~dewatson/\\$wsr02.html](http://www.sunflower.com/~dewatson/$wsr02.html)

you state that enformy is the universal creative principle. This is a pretty a pretty good definition of God. So to say that enformy is conserved is to say that God is conserved. QED.

Enformy occurs within our Universe. But then how was the Universe created? Is the Universe and its laws of physics just an accident? You do not even mention the Anthropic Principle. Is this an *accidental* oversight?

The Enformic Principle is logically contradicted by the Anthropic Principle. No??

I then turn to Gary Schwartz' "Living Energy Universe" and discover to my amazement that the Anthropic Principle is not even listed in the index!!!

It was precisely Jack's mention of the Anthropic Principle in "Beyond Space and Time" in 1975 that originally turned me toward metaphysics and the transcendence of Time.

No wonder you and Gary are having so much difficulty communicating with physicists. You are ignoring what is arguably the most important discovery in physics in the last half of the 20th century.

Dan

Enformy, Mathematics & the Cosmic Soul

Don,

>>"In the beginning," enforming created space-time and all the laws, discovered and still undiscovered, of science. How? I don't know, but it's implicit in the organizing principle. That is, everything that is organized--i.e., everything we can perceive or imagine--derives from enforming.<<

By this same token, enformy created Mathematics. Yet, Mathematics can only be conceived by a rational mind. How could a non-rational process create something that can only be conceived by a rational mind? Are you going to say that Mathematics evolved? That is what the Intuitionists believe, but they believe that Mathematics only could have evolved in the minds of

rational beings. Intuitionists do not have an explanation for the existence of mathematical structures such as the Monster Group which has 10^{52} elements and appears to be the template for the laws of physics. How could physics be based on something that is just intuited by humans? Reason demands that the Monster Group was intuited by a pre-existent, rational being who breathed/dreamed reality into the abstractions.

Neither you nor Gary S. touch upon the problem of explaining the existence and 'unreasonable effectiveness' of Mathematics. Is this just another oversight, or does Mathematics not prove anything?!!

>>Enformy is not an entity, but a quantity--the capacity to organize (enform). Moreover, enformy isn't conscious. Instead, it is the foundation of consciousness.<<

Who says that Dan Smith is an entity? How do I know that I am not just a creative process with a memory?

Are you suggesting that consciousness is not something fundamental? How can you claim that enformy creates consciousness? Elsewhere you suggest that consciousness is an inevitable result of enformy, but this implies that enformy had to create space-time in order to then evolve into consciousness. In other words, enformy had to create biological creatures before it could create conscious souls that could survive the death of the creature. You are prohibiting the pre-existence of souls. A soul may only exist during and after the creation of a body.

But are these souls eternal? What will happen if and when the space-time of this Universe ceases to exist? Will all our souls die when this physical Universe dies? You would then have to hypothesize a *pseudo* eternity at the end of the Universe just as Frank Tipler has done in order to artificially conserve souls.

But you have said that enformy is eternal and conserved. Once a soul is made it is unphysical and no longer subject to the physics of space-time. If so, these souls could use enformy to organize themselves into a Cosmic Soul or Self. What would a Cosmic Soul do other than create, imagine or dream up its own realities? Are you prohibiting souls from dreaming? Why do you insist then that this Universe could not be the dream of a Cosmic Soul?

Don, once you open the door to immaterialism, you will find that it is a Pandora's box -- very difficult to close again. That is why scientists tread so cautiously in the waters of immaterialism and idealism. Collectively they intuit the eschatological implication of allowing their minds to wander past an invisible point of no return.

Guess what Don? You have just stepped over into the Twilight Zone! Welcome!

Dan

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rev. 5/1/00

Dreaming of Atoms, Germs & Cosmic Ecology

The reconstruction of our world

Before deconstructing the scientific worldview, it would behoove us to construct a workable replacement. This essay is one more step in that direction. A near term goal is to obtain a conceptual model that is sufficiently robust and precise that it will prompt a further adumbration with mathematical ideas.

We have dreamt ourselves a long way from our home in the Monad, and we might wonder what to make of all these atoms, germs and other impedimenta that seem to stand between us and our transcendental destiny.

Mary Baker Eddy would say that the germs are in our mind, and I agree. But I would add that so are we in the mind of the germs, and therein lies a tale.

Germs are busy little critters and they surely seem to have a mind of their own, which is not always in alignment with our minds. One might wish that the big dreamer in the sky might try to keep the germs on a shorter leash. I mean, whose world is this, anyway?

Now I could go ahead and make an apology for God and for germs, but you can be sure that has already been taken care of, after a fashion. What is of immediate interest is, how do those germs work? I'm not asking for a biology lesson, but rather for a dream lesson. If Bishop Berkley worried about the tree on the quad, we can worry about germs.

I imagine God as being reasonably lazy, and not really wanting to be bothered with looking after every darned detail in the universe, so God invents physics and biology and then we are right back with the scientific materialism where we started. That is either too easy or too hard. I am looking for some middle ground.

My hunch is that God gives germs a mind of their own, like ours, but not personalized. I am falling back onto a Platonic form for bugs, as if Plato ever wanted bugs in his heaven! And on what day of Creation did God make the bug template? Don't tell me; see if I can guess.

We are not looking at this from the Monad's eye view. What I am searching for is a Monadic, transcendental, teleological, immaterial ecology. Is there a transcendental ecologist in the house? There are a goodly number of spiritually deep ecologists, but they eschew the vertical, teleological, transcendental dimension, lest they be waylaid by their Sunday school teacher.

I picture creation as a continuous manifold stretched out around the monadic singularity. How does it get stretched? Partly it is the spontaneous internal pressure causing inflation, but there are also some deliberately placed hooks or

pegs holding the cosmic tent in place. Deliberate? There would have to be a minimal external input to initiate the process on the proper path. The external pegs would represent templates for things like mathematics, physics, selves, etc. The shape of the tent would then be filled out by its internal processes and intelligences in a supra-temporal fashion.

This analogy is reminiscent of the Big Bang, but the manifold in question is not space-time. It is more of a functional, experiential hyperspace. This tent is the Monadic synergetic ecosystem. This is the living hologram referenced in a previous essay.

Where then do atoms and germs fit in this living hologram? God needed to be no smarter or more industrious than Democritus was. All that God needed was that atomic postulate to serve as a peg or reality check in Her dream. Once that atomic seed thought was planted, the ensuing logical condensation, habituation and contemplation would result in the atoms that physicists love to dream about and smash today. Those atoms will naturally be ensured to conform to all the stringent conditions imposed by the Anthropic Principle.

All natural phenomena will have to comport themselves in accord with the Anthropically certified atomic template; otherwise, those phenomena that are non-conforming will create a naturally self-damping disturbance in the functional, phenomenal web of the Monad. The immaterial potency of the atoms is further enhanced by their microcosmic semblance to the cosmic Monad.

Next on our list are the germs, but before dealing with germs, let us consider the biological cell. In terms of the metaphorical framework already established for physical atoms, we can treat individual cells as biological atoms. The biological cell serves as a conceptual, phenomenal reality peg, intermediate between the organism and the atom. Cells are alive and so we should treat them as sentient beings. Indeed, our own sentience can be understood as an extension of cellular sentience, just as God's sentience is an extension of ours. Thus do we close the cosmic circuit that leads from the atoms, to cells, to minds and to the Monad. The logical, conceptual closure of this cosmic circuit lends potency to the entire Monadic construct.

Germs then are cells that like to do their own thing, kind of like us vis a vis God. We suffer germs as God suffers us. The benefits all around outweigh the costs, we presume. It is all worked out in the cosmic/karmic ecosystem. Perhaps Pasteur played Jesus to the bugs. This does not mean for us to eschew antibiotics, merely that we be more fully aware of the cosmic syntax and semantics.

Having completed this conceptual circuit with my mind intact, I take my leave.

rev. 5/3/00

Designs on the Future

Metascience

[Name deleted],

All of us here share a concern for the future. We are not just living from one day to the next. We want to know not just what are going to be our personal options for tomorrow, but also what may be humanity's options for the next millennium.

Forecasting the next millennium is not a scientific project. There is no science of the future, per se.

For the last three centuries science has been the goose that laid the golden egg. Will science continue to be the golden goose for the next millennium?

There are doubting Thomases. I am one of those. I am a skeptic. I am a scientific pessimist.

Need you be burdened by my doubts? No. But any enterprise that has designs on the future of humanity is responsible to examine itself from the widest possible perspective. This wider perspective is, by definition, a metascientific perspective.

I consider myself to be engaged in metascience. Metascientific thinking is crucial to the future of humanity. In my opinion the scientific establishment remains derelict in its duty toward metascience. I am on record with Ron P. for suggesting that it may be my citizen's duty to perform an act of civil disobedience that might, for example, involve a small aircraft and a particular governmental edifice, as a final desperate act to waken the government endowed scientific establishment to its responsibility. Partial documentation to that effect remains on my website.

In the meantime I ply the shallow waters of the Internet, casting an occasional tidbit of metascience.

And you find this annoying?

Dan

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rev. 5/4/00

Reason & Passion

Science and the Life Force

There are those who suppose that passion is the enemy of reason. This is to suppose that passion is blind. I submit that passion is the subjective side of the life force, and, therefore, passion has its reasons. It is our challenge to search out and examine those reasons.

Modernism is virtually synonymous with the belief that life is an accidental, epiphenomenon of physics and chemistry. This belief is credible until one examines the mind-body problem. The possibility that mind is also an epiphenomenon of physics and chemistry is much less credible. A reasonable person is then obliged to reexamine the possibility that life is not an accident, and that mind is an essential aspect of the life force. If, indeed, passion is the subjective side of the life force, then passion is an essential, fundamental aspect of the mind, nay, of reality.

In fact, there is a current trend among cognitivists to ascribe a fundamental role to the emotions in human cognition. Does this surprise us? Rather than the mind being a calculational device, its most basic building blocks are felt meanings. This view is in good agreement with the findings of developmental psychology, and the absolutely crucial role of human bonding therein.

Let me finally and briefly switch the focus to religion. 'Religio' refers to the binding of the spirit as the basis of spiritual wisdom. Among religions, there is one which acknowledges the cosmological crux of the binding passion. I refer to the X-event or the passion of Christ. Consider that the original starship troopers were the Cathari Troubadours who spread their then heretical Gnostic gospel of direct experience of God's love in the guise of romantic ballads, not unlike the Song of Solomon. They could not fool the Inquisitors for long. The romances of Tinseltown are but a distant echo of that crucial passion event felt 'round the world.

Surely, the monadic singularity that is the grail of all wisdom is something more than a mathematical infinity. Is not the notion of a mathematical infinity just a dim shadow of the real thing? The cosmic attractor is the alpha and omega of the life force. It is the way, the light and the truth.

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rev. 5/5/00

Implications of Life

Eco-cosmology

A perennial controversy concerns the uniqueness of life. This is neatly framed by the question: Are we alone? From the perspective of physics, life remains an anomaly. Despite much effort, no one has discovered a universal law of life or any vital force. Nor has any one produced incontrovertible evidence that we are not alone in the universe. Yet, the scientific anomalousness of life seems totally at odds with its luxuriant presence on Earth.

The physical anomalousness of life is apparently exceeded only by that of the mind. That these two anomalies may have a common metaphysical basis is often supposed, and it is a supposition to which I adhere. In previous essays I have moved from the metaphysics of the mind to cosmic idealism. Here I will give more consideration to the metaphysics of life in general.

An outstanding feature of the physical universe is its regularity, which is reflected in the symmetries and simplicities of the governing laws. It is only in recent decades that a deeper, more complex layer of mathematical physics has been discovered. In contrast, the simplicity of the genetic basis of life gives rise, in combinatorial fashion, to a great diversity of biological structures and processes.

The Anthropic Principle signals the fact that the existence of biological complexity appears to be very sensitive to the otherwise arbitrary parameters embedded in the physical laws.

To that extent, the unified force field of physics may be considered a vital force. If these arbitrary parameters were to be explained by a possibly unique, underlying mathematical structure, the tension between mathematical abstraction and biological function would have to be resolved on some still deeper level. Much attention has also been devoted to the possibility that the non-mechanistic aspects of quantum physics might be vital to life and mind.

The existence of mathematical structures underlying physical processes has given rise to speculation that there might be similar, extra-genetic, universal structures underlying biology and psychology. Such structures might arise in conjunction with the genetic evolution of the individual organisms, but would then serve as morphogenetic templates particularly for those developmental and psychological processes that unreasonably stretch the explanatory power of Darwinian genetics.

The existence of morphogenetic templates would force us to consider the wider implications of an implicate order. The implicate order would be an information storage medium that is non-spatial. In as much as the physical laws encode information in a non-spatial manner, they are part of an implicate order. The morphogenetic structures would constitute additional information at the disposal of

biological and psychological processes. These additional structures would, like the physical laws, be instantiated at the quantum level as in non-local, non-random quantum probability correlations. One could imagine there being an aperture or antenna of quantum coherence which allows these higher level structures of the implicate order to influence the physical processes occurring in space and time.

The implicate order then acts as the hologram behind the holograph that is the physical or explicate order. At the very least, the implicate order is a storage medium for hierarchies of fixed and evolving structures. There would be a flow of information both upward and downward within the hierarchies of structures. There would be informational cycles in the implicate order as there are energy cycles and food chains in the ecological order.

The final and most important question is the degree to which there is an overarching coherence in the implicate order. Is the implicate order monistic or pluralistic in its entirety? Related to this question is the degree to which the implicate order is exerting a teleological influence that is manifest in the explicate order.

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rev. 5/6/00

The Cartesian Theater Redivivus

& The one true self

Jack, Tony & alia,

We all know that the brain is a very complex system, but this just raises the originating problem of modern philosophy, who or what is watching that show in the Cartesian Theater that is our mind/brain?

It matters not a whit whether we are talking analog, digital or quantum, or whether it is 10^6 or 10^{60} bits of information. Somehow that vast array of information has to get converted into one coherent, felt meaning as what one feels when standing before the Taj Mahal, or what Mozart felt and knew when one of his symphonies came to him in a single inspired flash.

This is the problem of explaining the coherent unity of wakeful, experienced consciousness. You are simply recreating and restating the same problem that has bedevilled the best and the brightest for the last 300 years. You bring nothing new to this table.

Your mentor, David Bohm, wrote a book describing this problem, "Wholeness and the Implicate Order." He offered no solution, beyond his lengthy verbal speculation on the possible nature of this implicate order, which had virtually no correspondence with his work on the Q-potential that you sometimes tout as being identical with this implicate order.

The Cartesian Theater of our brain is buzzing along all night long, and if we do not happen to be dreaming, then the theater is ****empty****. How does your model even begin to explain or justify this overwhelming phenomenological difference in terms that do not just keep begging the same question, ad nauseum???

The last time we went over this ground, Jack, you ended up very reluctantly having to admit that there must be some otherwise unspecified self-like, non-spatial structure in some otherwise unspecified super-implicate order that in some unknown fashion is able to observe the Cartesian Theater. Nothing you have said in the intervening months has shed even the least light on this mysterious Self.

I agree, Jack, that none of the other scientists working on this problem has come up with any plausible explanation or model for the Self. Unfortunately, that ignominious failure on the part of your most esteemed colleagues does nothing whatsoever to enhance the status of your own effort.

Idealists, personalists, immaterialists and the like are willing to accept the mystery of the self as the one, fundamental, abiding cornerstone lying at the foundation of any ****conceivable**** reality. We move on from that basis point to get on with our

lives in working out an understanding of the rest of reality, including physics, morality, aesthetics, logic, mathematics, &ct., &ct., &ct.... This will be the one and only conceivable theory of everything. This will allow us to understand where we are, from whence we come, and whither we go. This is all that we will ever need to know.

Others, like yourself, will continue to tilt at the windmills of the dry, contentless, abstractions of their own devise, leaving nothing but scribbles in the sand.

Decide where logically there must lie the conceptual center of gravity of any *conceivable* reality, and then proceed from there. You, Jack, continue to scrounge in the in the dusty drawer of a bygone day, mesmerized at the merest beable or bauble, waiting for the Cosmic Self to knock once again on the door of your humble abode.

Knock, knock, Jack. Wake up, smell the aroma of the one true Self, and set aside your childish playthings.

Dan

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rev. 5/9/00

Cosmology 103

Physiology of the Monad

It has been more than three years since the posting of [Cosmology 101&2](#). In the interval there has been a shift favoring a fully organic cosmos, with more emphasis on optimization. The singularity of Earth becomes remarkable.

Let us recall that we are looking at the noumenal, metaphysical, implicate order, or the collective preconscious as the singular source of being. The phenomenal world may then be likened to the holograph produced by the noumenal hologram.

The subjective and objective aspects emerge from the logical primacy of the preconscious. This singular monadic matrix is witness to the cosmic identity of all indiscernibility.

The cosmic self awakens through layers of increasing discernment. Our imminent, within a millennium, eschaton is the ultimate state of cosmic wakefulness.

As with an alarm clock in the morning, the cosmic mind is aroused out of its eternal slumber, entraining the narrational filaments of meaning that become our still dreamtime history. The external alarm in this case is the atemporal, logical falling together of the Monster Group, enough to give the willies to the soundest of sleepers. The MG serves as the logical scaffold of the eschaton, from which ending dangles the still forming narrative dream of our history fading off into the preconscious mythos.

The Final Theory of physics pays tribute to the physical instantiation of the MG. In the metaphysics of the millennium we will invert the MG toward its psychological instantiation. That should be fun.

And all of this is happening right here, and nowhere else. There is nowhere else. The starry sky is just the projective geometry of the MG. The occasional starry messenger is just that.

Stage fright is but a temporary condition. We were born to the challenge of the eschaton, one and all. And if you think we can work this out with a pencil, perhaps, but I would suggest the wisdom that has been [tested by fire](#).

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rev. 5/26/00

Pearl Divers

Low on oxygen

Neil,

What makes us special is our physicality.

We may consider evolution from a gnostic, not a Darwinistic, perspective.

Physics is not natural. Physics, both the subject and its content, is an excursion into the gnostic, Platonic basis of our parochial, constructed reality.

Yes, the shell of Earth was a work of high artfulness. It does look sooooo natural in all its hyperrealism. This was just the scaffolding of the cosmic terraforming shell that surrounds the cosmic singularity that is the source of being.

It is also a burning place -- full of burning issues. It is a cosmic coal seam, where the intense pressures generate the occasional lustrous gem. These are the pearls of great wisdom. We all are the gnostic pearl divers. We have devolved into our present state of maximum materiality, for a very good reason. The hopes and fears of all the cosmos are born into our night of the soul.

Yes, we are headed back to the stars with our Pearl of Great Price, but not in rocketships. And I refer not to our piddling complement of deoxy-ribo-nucleic acid. We are headed back to the many mansions that are our mother's house, in glory, trailing our dreams behind us.

The Earth will finally be relinquished back to the nature devas. You may choose to remain here as a nature deva, as your adopted home, or you may return home with the rest of us.

The preternatural, naked core of the Earth is the cosmic singularity, the preconscious gusher of being. Yes, we have harvested this mind field. Our mission is accomplished. Let us not tarry.

Every popular action movie of the last two decades prefigures the tightness of our departure schedule. Our next one thousand years will be a flash in the cosmic pan.

Do I prejudge, or just prefigure?

Dan

rev. 5/27/00

Limits to Growth

Bad News Bears

People wonder if stocks will rise. Goodness knows if there are not reasons for pessimism. Is there not the wisdom that what goes up, must come down?

We have come a long way up out of the primordial ooze. From whence we come seems obvious. Whither we go is less so. Where lies human destiny? Are we not destined to rule the cosmos? Plenty of growth opportunities there.

Ruling the cosmos will require Breakthrough Physics. How many golden eggs are left in the Scientific Goose? The Established consensus is that we verge on the Final Theory with no more golden eggs in sight.

This conforms with the Established wisdom there is no direction to evolution. We are no pinnacle, we are a natural aberration. Our vaunted brains are like nothing more than the overweaned antlers of the Irish Elk, and we are about to be hoist on our own petards. We have outsmarted ourselves with our technologies, but we have not outsmarted nature. Our supposed glories are a flash in the cosmic pan.

This conforms with the evidence that we are alone in the cosmos. As very latecomers to the evolution scene, the denizens of Earth should have already been visited/colonized by our technological forerunners. If there were to be a cosmic population explosion, then the chances of our being here as fortunate witnesses to that ignition are minuscule, compared to the much more likely prospect that we inhabit the fat middle of the population curve, before the fall, as the statistical doomers cogently observe.

Stocks rise because investors are self-selected optimists, never mind the greed, until the next panic of pessimism takes over. Then they look for the next free lunch. The cosmos is not long on free lunches.

So much for hard headed realism.

Yet, we are in the throes of unprecedented global economic expansionism and optimism. What gives? This sense of optimism remains inarticulate under the glare of the steely-eyed realists.

She who fathoms this optimism will know the nature of the beast. She alone will know when to short and when to go long.

She who can articulate this optimism will know from whence we came and whither we go. She will lay the golden egg that scientific objectivity refuses. She will unveil the Invisible Hand. She will have the gnosis that what comes down must go up. Let us anticipate this advent.

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rev. 5/27/00

Handle on the Monad

Micro-Monad

The mystic will confirm how difficult it is to grasp the monad: how quickly it turns to dust. In that dust the atom appears as the counterpart of the monad. This micro-monad is our one handle, for better or worse.

Let us hasten to affirm that the atom has no existence independent of the monad. It is merely a chip off the ol' block. It exists to serve the monad. It is the means by which the monad turns itself inside out. The atom will disappear on the completion of its task.

The atom is the coin of the monadic realm. It is the common currency, which ensures the complete outworking of the cosmecology. The atom invades the Platonic heaven and pulls all the forms down to Earth. Nothing remains in abstraction or in abstentia. Even God is pulled into the act. The atom is a Plato virus of unsurpassed virulence. From dust to dust. And we complain about the common cold.

The lowly atom composes our dreams and is thereby composed. The atom is God's dirty little secret. Life might have been so pleasant. Nature being red in tooth and claw is all its doing. Our consolation is that we are stuck with the best of all possible atoms.

From whence comes the atom? Surely mere logic plays a big role. Democritus was a logician, not a physician. But there is also a vital force that comes into play. The atom is the germ of life. It is how the monad manages its multiplicity. The vitality of the atom is reflected in part through the quantum strangeness in which it is enveloped. The quantum entanglements ensure that the atom remains subservient to the life process. It would be more accurate to say that life process ensures the entanglement. Atoms embody the logic of life.

We have life, we have atoms, and we are not quite sure how the dog wags its tail. Biophysicists suppose the tail wags the dog, but some of us are skeptical. The immaterialist supposes that the organism is logically prior to the atom. It is metabolism which necessitates atoms. But why metabolism? Why dog eat dog? It is actually monad eat monad. This is the singular cycle. There is a dialectic where everything becomes its opposite. It is this costume party which maintains the unity in diversity. There is a vital spiritual metabolism whose continuity and symmetry is enacted with complete naturalness under the atomic aegis. The inherent teleology is only thinly disguised. This is the telos that wags the logos.

The atomic net is as fine a spiritual filter as money could buy. Nothing is left behind. Everything is swept into its telluric omega. The monad rules, the atom delivers. The atom instantiates the monadic delivery system. If the atom were not

already a logical necessity, the monad would have had to invent it.

Now you see why it is impolitic to ask ‘why’ in a physics class.

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rev. 6/3/00

Celestial Mechanics

The Wanderers

The Sun is nothing if not convenient, clever and ultimately necessary. Necessity may be the mother of invention, but we are left to wonder at the conception.

The solar mechanics stitches together the greater part of our creation. Dreams are in the night, but how many dreams are of the night? What is it that illuminates our dreams? The world of our dreams just glows. There are no sources, as is sometimes remarked by experiencers. Dream logic is not infused with the necessity of waking logic. Logic demands a source. The eye, existing as the sink, demands the source. Dream logic is like painting without perspective. Allow perspective, and geometrical optics ensues.

Tribal mind is lunar and nocturnal. Ego mind is solar and diurnal. With group logic there are no sources and sinks, there is just omniscience. The Sun wakes us, centers us, and so does the son. Waking logic is a solar logic. I have said nothing of phototaxis and photosynthesis. The Sun is a conspiracy, as surely as any magical bullet. And since when do conspiracies cause sunburn? Must there be a UV tail? Yes, if there is to be a spectrum, or a rainbow. If there are to be colors and a source, then there has to be a tail-induced pigmentation, which may be compensated in a lunar mind-set. Only dreamers can escape the solar logic.

And speaking of the moon.... How are the lunar and solar logics to be conjoined? One might do worse than inventing the moon. Is that not too crude? It may even be that the matricial moon has logical priority over the patricial sun. Before the sun became such a burning issue, there was still a sky. There were clouds in the sky, perhaps, if there was a lunar meteorology in the mythos.

The tidal force is a life force, as aquatic Darwinists can fully appreciate. It would be ironic if lunar logic were beholden to the logic of evolution, speaking of chickens and eggs. We need something more direct, but perhaps the moon is the mistress of indirection. The logic of indirection must have a non-source. The moon is perfectly so. If only we had a Moonster Group to prove this contention. Need we digress to the logic of the ecliptic as suggested in the subtitle? The moon has been a stepping stone from the sun/earth system to the planets and beyond, but still it lacks the potency of necessity.

The moon is the mistress of the mythos as the sun is of the master of the logos. It will be very difficult to demoonstrate that to our solar besotted minds. Is the moon not the matron of mensuration? Surely she is the mistress of every ancient calendar. The moon is the spinner/weaver rather than the source. If our logic fails to grasp the necessity of the weaver, then our logic is yet incomplete. The moon is necessary to mediate the solar logos. The moon points to the relational aspect of

logic and reality. She is the phenomenal non-source of all relational being. She points to agape. The non-phenomenon that points to the Noumenon: the implicate order. She is the great impicator in the sky.

If we understood the immaterial logic of the moon, we would all be immaterialists. What prevents that is the seduction of Newtonian mechanics, which was weighed in the lunar balance. Given the moon, celestial mechanics becomes child's play, but since you are not yet likely to give me the moon, I will have to steal it in the night.

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rev. 6/4/00

Rare Earth

On being Moonstruck

According to immaterialism, intelligence is the most natural thing in the world, and, indeed, it is the only thing in the world. But according to science, intelligence is the most unnatural thing in the world.

Certainly the scientific evidence supports the scientific conclusion, but this conclusion belies human sensibility. When science and sensibility are at odds, the modern mind leaps to embrace science, as a greyhound leaps to chase the rabbit.

The mind just does not feel unnatural. We are at home with, and yet constantly bedazzled by our kaleidoscopic consciousness. Subjective experience, the greatest mystery left to the recalcitrant objectification on the part of science, sensibly must be at the root of existence. That is certainly how it seems to the most casual partakers and to the most profound observers of the human scene.

The more that science struggles with the mystery of existence, the more glaring become its improbabilities and its paradoxes. To avoid having to confront the mind as fundamental to existence, science instead posits an infinity of mindless universes. This is the only way for objectivists to deal with the exigencies of anthropics.

The latest pratfall comes from the realm of astrobiology. It turns out that, contrary to Darwinism, the complexity of life is not something that is universally pre-ordained. It was a very fortuitous chain of physical events that made Earth habitable by anything more complex than mere bacteria. Figuring prominently in this chain of events was our primordial collision with the Moon and its continuing aftermath. The details are presented in 'Rare Earth' by Ward and Brownlee.

What are we to make of these improbabilities piled atop improbabilities? We can either be very pessimistic about the prospects for life, or we can question this objectified reality.

The one thing that lends substance to the otherwise incredible depths of space is the thought that they are somehow populated. The thought that the only life between us and eternity are pockets of bacteria, lends no credence to our starry dreams. If we have no one with which to share our dream, then why suppose that this is other than just our own dream? Certainly, the motivation for exploring and colonizing space is reduced to virtually nothing. Of what value, then, is the rest of the universe? What is without value is, by almost any reasonable definition, without substance. We have populated the universe with our imagination, but now science once again disillusions us. When will we have the courage to question science?

Science, with all its objectivity, can never hope to find subjectivity to be anything

short of impossible. That bumblebee just won't fly. If we ever wish to make sense of existence, we will have to find another recourse. That recourse is simply to follow our deepest sensibilities. Our deepest sensibility is that we partake of a vital force that is at the foundation of reality. That vital force has the power to shape reality. Our reality is of that shape. It is a construct of that cosmic force.

We have earlier touched upon the inescapable logic of the sky. I don't mean the scientific sky, I mean the manifest sky: the sky we directly perceive. One can feel thereby the nearly overwhelming, balancing logic of the mythopoetic Moon. Science, for all its begrudging, now has to make obeisance to that pale orb. The fact that the Moon is a dead ringer in its total eclipsing of the Sun, easily the most awesome spectacle of nature, ought to be a dead giveaway. It ought to clue us in to that fact that these cosmic dice are loaded. Has the Goddess not left us her calling card?

When will She come knocking? Will the vital force be with Her and with us?

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rev. 6/6/00

Atoms Lite

The Transformation of Matter

The way in is not the way out. We are obligated to follow the path of materialism to its natural conclusion. This is the only way for us ultimately to transcend materialism, and the sooner we recognize this necessity, the sooner we can satisfy it. This is our unfinished business. The goal is almost in sight, and we are almost certain to succeed.

We have understandably been captivated by matter. It continues to be both our boon and our scourge. We will loosen its grip on us only through our mastery of it. Only then will matter become transparent to us. Only then will we gain the broader perspective, which will allow us to see the physical realm as a construct of spirit. It is very difficult to wax philosophical about material existence while we remain in its thrall.

Science by itself, however, is not the key to the transformation of matter. The key lies within us. Science indicates that the physical world is a form of potential and relational existence rather than absolute existence. It suggests that our own minds may lie at the heart of the mystery of material existence, but science alone will not tell us how to unlock that door. Spiritual mastery follows upon and builds upon the physical mastery.

Science can help us to realize that atoms exist as formal abstractions, potent though that can be. They are the logical posit of any spatial existence: an insight that goes back at least as far as Democritus. Quantum theory has done its part to point to a non-spatial, noumenal realm behind the phenomenal aspect of the atom. The implication is that a noumenal 'hologram' projects and supports the phenomenal 'holograph' that is our ordinary experience. An 'implicate' order exists behind the 'explicate' order.

A crucial link between the implicate and explicate orders is the formal atom. The formal atom is the lowest common denominating form, and it serves to mediate between the higher level forms competing for their place in the Sun. The formal atom is the primary filter on the explicate, physical channel.

I see a tree bending in the wind. That I am awake is yet to be specified. Think of the tree as deriving from a formal tree class as in object oriented programming. The tree is in a spot with which I am familiar and is responding to the wind in a familiar fashion. If awake, I can close my eyes and the scene may continue to unfold in my mind's eye with varying degrees of fidelity.

A gifted storyteller may conjure the image of a forest under a thunderstorm in the imagination of a rapt audience, and maintain ample consensus. In similar fashion are the diverse stories of our world extruded from the pleromic unity of the

supersymmetrical monad, each of us participating in the storytelling chorus. The streams of consciousness whirl into the vortex of an expanding present. This at least is the context for the forms of trees and atoms. But this setting of the scene should warn us that trees and forms hardly exist in isolation in the purely relational symmetry of the monad. There are no static forms in the processional reality. The words of the storyteller flow together into the moving image of felt meaning. The words come from the story, and not the other way around. The trees must be extracted from the ecosystem of the forest to be transplanted into gardens.

Nonetheless, the formal atoms must be given their due. Whenever the other forms threaten to become unruly, the atoms rule. How so? They are the placeholders in the logic of space. Their alchemy determines how far the forms may be bent without breaking. Reality is a conspiracy and conjury of forms. They conspire so easily because they all took their first breaths together. They are the not so distributed intelligence of the cosmos.

We are on the verge of our physical mastery. Next we will be relearning to conspire with the forms.

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rev. 6/9/00

Atoms on Call

The relational atom

We all know that matter is just about the least substantial thing there is. That table over there is 99.44% empty space. The remaining 0.56% is just waves of probability. Yet it can support the weight of a small elephant. That is because the probability waves of table and elephant magically line up in support of one another.

Let's carry this thought a little further. When I lean my elbow on the table, the electrons rush to resist the natural tendency for my elbow to pass right through the table. If I were an interdimensional ET my elbow would pass through the table because my electrons would not be speaking the same language as the Earth electrons. They simply would not recognize each other. Pauli's exclusion principle would be null and void, among other problems. But how could we have hybrid babies if our genes don't talk to their genes? Horses and donkeys have enough problems as it is.

We are pushing the physics here to the breaking point: immaterialism to the rescue. We all know how Berkeley solved Cambridge University's arboreal problem. He put God on permanent sentry duty on the Quad. No tree would dare to walk away in the night, and certainly would not walk to Dunsinane. But is this necessary? A tree has nowhere to go except back to tree heaven, but a true immaterialist would never suppose the tree ever left there in the first place.

Atoms are from heaven. They come into mundane existence mainly through the logical imperatives of our thought processes. The same goes for the trees we love to hug. The Darwinists, of course, have another story to tell. Theirs is the story of atoms run amok. They suppose that trees come from atoms, but 'simple' logic would have it the other way around. And logic comes mainly from our own heads, because it is not quite as simple as we think. There is an eco-logic that is implicit in our explicit, textbook logics. We are the primary purveyors of the eco-logic, because we are the storytellers. Darwinism is not a bad story; it's just not the greatest story ever told.

We have, in effect, replaced Berkeley's God on the Quad with a storytelling logic that necessarily includes atoms. We cannot relate a story without the relational atom. The big bad wolf could not eat grandma unless they were both made of metabolically shared atoms. You might wonder if we couldn't leave out the part where grandma gets eaten, but that is not our story, and it would not be the greatest story ever told, not according to my understanding of deontology. That is the story where Eve cannot eat the apple or begat any begottens. The rest is just chemistry.

The only way that we can comprehend reality is through a story, logically having a maxi-min structure. Atoms are a major part of the coherence of the world. The

world would make very little sense without them. If the tree on the Quad were to walk to Dunsinane it would have to be compelled to do so by the greatest storyteller. When we become that storyteller, the atoms and trees will dance to our tune. That is when we ditch the training wheels and our claustrophobic, atomic egos: same thing.

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rev. 6/11/00

Belly right up...It's Chow Time!

Or are the Gods just crazy?

Cynthia, Gary, &ct.,

Yes, there is ample evidence and logic in support of the notion that we are in the final stage of preparation to be served up on someone's dinner plate or chow dish as the case may be.

Much of this apocalyptic rationale comes straight from the mainstream, good ol' time religion. The Christian and Islamic majorities believe that we are about to be harvested for a cosmic feast of some sort. The lucky few will become the nectar of Allah, but the unbaptized masses will be served as Satan's chow. Why is it that Satan always gets the bigger portion at the cosmic salad bar? One might suppose that Allah would be getting jealous and hungry, or just lean and mean.

In any case, the aroma of the smorgasbord is in the air, the crackling of the cooking fires is heard nearby. The celestial dinner guests are already arriving from around the galaxy. Some of the visitors are so unmannered that they can't even wait for the dinner bell to sound before dipping their fingers into the fondue. The more experienced guests, however, are passing up the bovine hors d'oeuvres, not wanting to spoil their appetite for the main course.

And don't we deserve it? Is this not our just dessert: to be someone else's? How did we ever get off thinking that we had some greater destiny; that we would be higher up on the cosmic food chain: sinners that we are? Doesn't that rhyme with dinners? It sure doesn't rhyme with diners.

Yes, one does not need to be terribly prescient or clever in order to have le soupcon (fr.) that the soup's on.

Of course, let's not forget Jack & Co. These clever folks see a few crumbs falling from the celestial buffet table and jump to the conclusion that the Gods must be crazy. The Gods must be crazy enough to provide us with knives and forks and map to the Restaurant at the End of the Universe. Well, good luck, Jack, but I don't think the Gods are quite that insane.

I cannot help but view both of the above scenarios as being amusingly naive.

But, hey, don't let me spoil anyone's dinner!

Dan

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rev. 6/13/00

An Economic Outlook

‘We’re bullish on the Eschaton’

In these possibly ‘latter days’ many of us wonder about the economy. Where is it headed and what role, if any, might it play in the drama of what some people hope will be our salvation? In this prognostication, I have the distinct advantage of being made privy to some of the best information that the investor ‘bears’ have to offer, but, as will be obvious, they cannot be held responsible for what follows.

As a point of departure, let us consider the technology ‘bubble’ from an eschatological perspective. The bears, with much justification, suppose that the eventual bursting of this bubble will be the prelude to a market meltdown and a serious economic slump lasting from several years to a decade. They’re talking 8K for the Dow and 2K for the Nasdaq. This is no eschaton, but it is would have serious global consequences. I am hopeful that the further corrections in the market overvaluations will not be so drastic or so consequential on the economic downside.

Specifically there is the question of the ‘irrational exuberance’ especially on the part of the ‘day traders.’ The bears allege that we have been there and done that in 1929. It was the same folks, just a different technology: radio & telephone vs Internet. This is a cogent observation. I wish only to make a partial refutation. This will be in the spirit of negotiating a truce between the bears and the bulls, so that we may get on with the larger, shall we say ‘cosmic,’ business.

Let us talk about the irrationality...of the bears. One thing to know about the bears is that they are investors, albeit cautious ones. Is it rational to be an investor at all, in these ‘latter days’? Would not survivalism be the more appropriate measure of caution? Are there not enough cogent doomsday scenarios out there to justify being much more cautious than simply waiting for the Dow to hit 8K?

My criticism of the bears is that it is hard to take their tepid pessimism seriously. I can say this with some assurance, being perhaps the only doomsday consultant to the CIA, volunteer though I am. Do the day traders know something that the rest of us don’t?

I take a global economic crash seriously. In fact, I take it so seriously that I doubt that God, oops, I mean the Invisible Economic Hand can afford to let that happen. The day traders then are playing fast and loose with God’s latter day mercy. Her Invisibleness can only afford to slap their wrists. They don’t know this; they just sense it.

As with Noah’s flood, the interbellum, global crash of ’29 will be the last one. This is hardly a license for the traders to commit rape and pillage, but it does mean that God sometimes has to look out for fools.

OK, I am a pre-millennialist. There will be a Millennium between the imminent messianic event and the eventual Eschaton. Capitalism will have 1,000 years to wither away. It will go peacefully to its place of pride in the Economic Hall of Fame. That is a promise. Take it for what it is worth.

If capitalism and the day traders bring us nothing more than an economically robust Internet, they will have done their job. They have helped mightily to make straight the way for the pre-millennial messianic event. We should all be glad. Now, all they will have to do is help with the economic part of solving the rest of our mundane human problems. This will be much easier in the Millennial environment. It will be a necessary prelude to our then being able to focus on our eschatological, spiritual destiny.

Won't the day traders be surprised when they find out what Her Invisibleness has put them up to? It ought to be a revelation.

Nasdaq is down 13 at 11:39.

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rev. 6/14/00

The Last Miracle

Embracing the world

Cynthia,

Yes, God does hide until it is time for her to stop hiding. And generally she does hide in plain sight.

I would like to turn our 'paranoia' about God into a 'pronoia.' This would be the modern equivalent of turning water into wine. I think you are already on the verge of this, otherwise you would not be here now.

God does 'mess' with our heads, and/or permits other folks to do likewise. This may be experienced in positive or negative fashion, depending on the source and on the target. When she is in hiding, she keeps a low profile, and most of the messing is being done by proxies of one sort or another, many of them undesirable.

However, the mere fact that God can choose to hide implies that she can also choose to come out of hiding. This may happen when, where and how we least expect it. Yet, each of us is responsible to remain vigilant for, and open to, this very real possibility. It is this never ending possibility that keeps many of us, probably most us, alive.

And one can go further than just being open to God. One should always be pushing the God envelope. This is where paranoia becomes pronoia. I am one of those in this neighborhood who is willing to do just that. If we have the time and inclination we should set ourselves down and figure out how God might wish to come out of hiding and then be there and do that. What else is there to do?

This is what I and some others are doing here.

Like the sign asks, 'How do you like our driving?' As long as you choose to frequent these environs you will be a de facto participant. How would *you* like to see God emerge from that tool box in the frozen tundra? Pull up a log and join the campfire. What would Rainer Maria Rilke have to say about this?

Dan

Jhan,

Yes, and no.

I believe in a universal salvation. I was raised as a Unitarian-Universalist, after all.

I have and still do toy with the possibility of a Separation with humanity, but if this were to occur, it would not be based on good and bad. It would be more along the lines of a separation into high and low tech or into yin and yang. I do not doubt the basic goodness of human nature, given a reasonable environment and an understanding of why we are here.

And yes, we are our brothers keepers. We will be evaluated by our influence on others. But this evaluation also entails that we know what we ought to be doing.

We are still missing some basic pieces of the formula concerning why we are here and what we ought to be doing about it. Determining these missing pieces then has got to be our highest priority.

Mainly what we are missing is the knowledge of the moral/spiritual dimension of our sojourn on Earth.

Darwinism is a false doctrine in this regard. Darwinism is currently the main obstacle to our enlightenment. The only way for us to transcend the severe limitations of Darwinism is to transcend the limitations of materialism and physicalism. Absolutely nothing has a higher spiritual or intellectual priority.

Until the scientists and technologists face up to this intellectual and spiritual challenge, all their other endeavors are being undertaken as if they were blindfolded.

Most scientists have the excuse that no one ever challenged their materialism and physicalism. Those within the sound of my voice, no longer have this excuse, and they will be judged accordingly. They will still be saved in the end, despite themselves.

Dan

Chris,

I have no objection to the God within, that is Her preferred domicile, after all.

But do you begrudge Her the occasional foray into the Great Outdoors? Yes, I admit that the Prophetic Tradition is an old one, and that God uses it sparingly, but there are times when it becomes necessary for God to show her face in a singular, historical fashion. There are times when the Prophetic Voice must be heard in an unmistakable fashion. You probably do not doubt that both the Maharaji and Jesus have served as special manifestations of

God.

Many people believe that humanity has yet to fulfill its Earthly potential. They suppose that a dramatic divine intervention will be necessary to inaugurate this final, historical period of fulfillment. Thus they look forward to the arrival of a Messiah, Mahdi, Maitreya, Parousia, i.e. the Prophet for the Millennium.

It seems both callous and elitist for anyone to tell the world that it has nothing special to look forward to; that there is no solution to our worldly problems; that we should expect nothing more inspiring than what we have already experienced on Earth. Faith and hope are the greatest motivators; we would not even have gotten this far without them. Must we jettison them now in the home stretch?

Did Bland create the world? Is Bland our destiny in the world? Is humanity going to be Bored to death? Is Bland the solution to the world's pressing problems?

Perhaps you just look forward to a Bland technological millennium or utopia, and wish to keep the Spirit sequestered in the mystical recesses of the mind. Spirit may have other plans. Have you never been excited or inspired by Spirit?

A Messianic event is risky business, but do you suppose that this is beyond the capability of God? Are you going to try to prevent this from happening? Do you wish to kill the Buddha if you meet him on the path?

Do I not serve God's purpose by anticipating and participating in Her messianic plan? Should you not be doing the same?

Dan

Chris,

>Actually, if masses of people directly experience the God within, that
>will be pretty special, exciting, and inspiring. (Until now, this has
>never happened in history.) And a lot of worldly problems will be
>solved through new approaches inspired and based on this inner
>consciousness and understanding.

This would not just be *special*; it is absolutely essential to our survival.

Spiritual awakening can no longer be the luxury of the few. It is now the necessity for all of us.

Does the Maharaji not realize this? It certainly would appear that he is

moving his own operation toward this eventuality.

The Millennium is defined as the Aeon of global spiritual wakefulness. It is the Geist Zeit.

Why do people think that we can just continue to muddle through in our spiritual daze, with business as usual? Cannot people feel the continued quickening of the pulse of time? Don't they realize that we are coming to a new threshold, where it will no longer be possible for us to drag our spirits behind in the dust?

Surely Maharaji knows this! Is he not riding on the cusp of this wave? Is this not the knowledge of what it is to be alive at this time?

Every human has always had the capability to be alive, awake and in the Knowledge. But until now it has been just a potentiality. We have been putting off the Millennium for all of our history. Now the cosmos has worked up its head of spiritual steam and it conspires mightily against our dilly dally. Our lazy days of dilly dally are gone. This is not a test. This is finally the reality.

With our *inward* turn comes a reciprocal *outward* turn. That is the turn on which I am particularly focused. That is the turn that will involve the fringes of science and all of the people who find themselves gathered on that far shore. Are you and I not among these folks? What is our message to them and to ourselves?

Dan

Cynthia,

Why would you suppose that God is an express train?

No. No. No! It is we who are the Santa Fe Express!

It is God who sits in the shack by the tracks. God is the stillness at the center of the storm. The eye of the cyclone.

The only ontology of Archie is God. God is never anywhere other than where she absolutely has to be which is exactly everywhere, everywhen.

Even when the express train of events is high on our derailment, there is just that split second of stillness within that is our only intimation of eternity. Chris and the Maharaji speak to that split second of stillness. I speak to the echo of that stillness that begins to reverberate everywhere as the Santa Fe Express leaves the tracks for good. The little old man in the shack just smiles and puts down the switch. We are all of that.

Dan

Don,

>No, no, no. God is an elephant, and because they are blind,
>humans can't "see" it.

Is this the voice of resignation? Are you resigned to human blindness?

Perhaps it is you who are blind to the dawning of awareness. Have you done everything that you can to make straight the way for the Dawning of the Light?

I think that you protest the darkness too much. You seem too much huddled by the light of your one candle. There is a brighter light and it comes from the active sharing of what each of us has to offer. That sharing is a two way street. It is a grand, global dialog, it is not the mumble of monologues. Are you going to let the Living Energy pass you by?

Dan

Don,

You write the fiction of the Last Miracle. I am interested in the reality of the Last Miracle. How will the fiction become the reality?

Writers of fiction tend to be recluses. The outer world never seems able to live up to their inner world. This is partly the problem with Chris and the Maharaji. It is relatively easy to embrace the reality within. It is more difficult embrace the world. Very few are ever truly able to do this. When they do, it leaves an indelible imprint on the psyche of every human.

This miracle has happened before. And it need only happen once more before the Eschaton. This will be the Last Miracle.

Does your fiction speak at all to this reality?

Dan

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rev. 6/15/00



Economics & the Idea of Progress

Getting with the plan

Adam Smith maintained that the engine of economic progress was the division of labor supported by investment: thus did the wealth of nations grow. Technological advance was not identified per se.

This admittedly narrow definition of progress went against the grain of the traditional contrarian view, which could only imagine human and natural history as being a falling away from a primordial, pristine act of creation. That traditional view is now well ensconced in the scientific concept of entropy and the inevitable 'heat death' of the universe. Everyone is surely aware that science takes a very skeptical view of any notion of directed evolutionary progress, despite continuing maverick attempts to find a scientific basis for that very fuzzy notion.

Pockets of entropic disequilibrium will exist, just by the laws of probability. The fact that we happen to find ourselves in an extreme instance of disequilibrium provides scant grounds for optimism. That we have been able to cheat the laws of probability for a billion years provides no assurance that we will be able to do so again tomorrow. This reasoning may be further developed into a cogent doomsday argument suggesting that random observers like you and I will most likely find ourselves in a bubble that is about to burst. The bubble in this case would be a population bubble, which would also be a breeding ground for other bubbles of a more economic nature. This is not a train of thought that is conducive to pleasant dreams.

Scientific objectivity, in its allotted three centuries, has not been able to envision a life force. It is not unreasonable to posit that science is inherently incapable of assimilating such a force since it is likely to have an essential subjective aspect. If we cannot objectify the very reason for our existence we will be facing a profound challenge to our modern worldview.

My educated guess is that the life force is partially projected as the invisible hand of economics. We also see it manifested as the Anthropic Principle dictating the design of the universe. Encompassing both of these aspects is the teleology of the life force, which is pulling us toward our eventual destiny.

The upshot of this alternative view of reality is that if we want to understand economic progress we will need to understand the cosmic plan. It would appear, however, that the global economy has been progressing in healthy fashion without regard to any alleged plan, cosmic or otherwise. Although it has been argued that the origin of capitalism is closely tied to the Western prophetic tradition, capitalism has apparently managed to outgrow any such childhood attachments.

For how much longer can we moderns afford to deny something as crucial as the

life force? For how long can we postpone this day of reckoning? Many factors, however, will have to conspire to awaken us to this reality. It is unlikely that the economic interests will be at the forefront of what will initially have to be an intellectual and spiritual awakening.

History indicates that the hegemony of an existing worldview can gradually erode over a long period of time before a new worldview gathers sufficient momentum to replace it. Postmodernism is antipathetic to worldviews of any kind. It may enjoy a lengthy interregnum before being succeeded by a more positive philosophy.

Nonetheless, the failure of modernism and postmodernism to provide any qualitative accounting for seemingly obvious historical trends ought to be more remarkable than we presently take it to be.

Modernism sees science as just the inevitable accumulation and application of knowledge; inevitable as long as reactionary interests do not actively oppose it. Modernism is simply an acknowledgment of the existence of the trend. Futurism extrapolates this trend into the future in a sometimes brutish manner. The future envisioned by the futurists seems generally devoid of or in contradiction to what most of us would recognize as life. Certainly that purely technological vision creates a challenge for anyone with a humane concern. Let us take up this challenge in a subsequent essay.

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rev. 6/21/00

The Big Bubble in the Sky

& The Best Possible World

The inflation model of cosmology suggests that our universe is a mere bubble created by a vacuum phase shift that could collapse tomorrow in a subsequent phase shift. So, yes, we could say that our universe is just a fit of irrational exuberance. Bubbles on Wall Street are pale shadows of the real thing. The original contrarian would be none other than Satan, anticipating the next paradigm shift.

The inflation model may be carried over into immaterialism, which, as you should know, is the expected replacement for scientific materialism. In immaterialism phase shifts and paradigm shifts work out to the same thing. The two biggies being the Alpha and Omega that delineate human history, according to the prophetic tradition. This would also be the best possible world, recognizing that all good stories must come to an end. That bubble bursting Satan is then just another aspect of God, of course. Let me then proceed with my devil's advocacy.

Whether you are physicalist, fiscalist or an aphysicalist, the universe is a free lunch, like the stock market. If you are a mystic you tend to eschew the lunch in favor of the eschatological wedding feast or parousaic hierogamy, finicky that you are.

With immaterialism the world is a fit of conspiratorial exuberance, a notch above irrational exuberance. It is the aeonic hypostasis of the Archons (arch-conspirators), a holographic 'folie a pleux.' We are the almost self-sustaining inflation of God's dream. And from the preceding essay, we naturally, naively find ourselves in the biggest, densest dream bubble just before its collapse. This is beginners luck, and Satan is just a big contrarian prick, but someone has to bring down the curtain on the cosmic drama, as we revert to the golden, nirvanic mean, or the mystical experience of nothing and everything.

What I have been trying to say in previous essays is that the big crunch has to be choreographed. If we create a big enough bubble or bomb, be it on Wall Street or on Trinity Flats, respectively, the invisible hand has to manipulate in order to prevent a premature meltdown. God has to look after the really big fools with their really big bubbles, because God is the bubble master, and because his brother Satan insists that only he be allowed to finally jump on our sandcastle in the sky. God has, however, negotiated a Millennium for us, not that we particularly deserve it, but just for the exuberant logic of it. Satan demanded a really fat bubble to jump on.

The point is that the day traders really have nothing on the Archons, and if you want to know when to sell AOL, better call your broker and then wait for her 'buy' signal, or else not. It's all in the mind, anyway. Now biotech is an interesting

bubble to consider in this hierogamic context. I'm still considering it. It all depends on the best possible world.

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rev. 6/23/00

Walden to Conantum

The Fab and the Prefab

Disconcord is the foundation of christian agape. The awestruck slackjaw is God's fool. Thoreau was the Walden fool; Emerson the Conantum sophisticate. But within the Conantum prefabs was the image of the laughing squaw: all agape. Only to recall some childhood images along the Harvard-MIT corridor of Concord.

Futurism is the erotic sublimation of the other as represented in nature, to borrow from Desmond et al. The fabulous is replaced by the prefabrications of scientific materialism. Human nature is inflated before it is sublimated to the machine. This is the adolescent fantasy future of science fiction.

The real future lies with agape. Here there is the sacrifice of the self to the other. This is no surrender; this is a giving upward. This is the surrender not to the other, but to the 'one knows not what.' This is the fabulous awesomeness of the x-event. This is the ultimate perplexity. This is the only eschaton, the open ending of our delineated history.

We seem to have the choice of a prefabricated, technocratic future and the fabulous future, hardly a choice at all. The bubble of scientism and futurism will be burst on the ultimate perplexity at the core of the eschaton. The laughing squaw surely knows this.

The economy of the Millennium is witness to the sublimation of the eros of capitalism into the agape of communalism: no mean feat. We surely know now how not to accomplish that. This is the economy of giving upward. The economic perplexities of the Internet are portentous in this regard. This is our economic playpen.

Biotechnology poses other perplexities. The prospect of prefabricated being will force us to contemplate the radical incompleteness of true being, wherein even God must forsake us. That she doesn't always is fab.

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rev. 6/25/00

On Not Taking It with Us

The future of technology & economics

They say that we can't take it with us. We can't take our money to heaven, or to that other place, unless perhaps the difference between heaven and hell is defined by the presence of plastic in the netherworld.

I am supposing that life after the eschaton and the afterlife are not qualitatively distinct, although we might suppose that the former state is more robust socially, or perhaps one should say communally.

Some time ago I ventured the opinion that the telephones don't work. This has to do with my notion that electrons have more to do with logic than with physics. The telephone system is an extension of the logic of electrons and so exists mainly in our collective noodle.

Ma Bell does not have a celestial counterpart, nor does Nipper for that matter. Ergo, at some point during the Millennium, Ma Bell will be replaced by your basic, homegrown telepathic grid. The task at hand is to extend this logic to the rest of the millennial transformation. The presumption is that we attempt to front load as much of the afterworld into the Millennium as possible so as to minimize the post-millennial eschatological transition. What else would be the point of the Millennium?

Telephones are easy. Bodies are less so. We don't take them with us, at least not the ones that we drag to the office every Monday, to use an expression about which I have only the dimmest of memory.

Biotechnology has designs on our flesh. Designer bodies can't be that big a leap beyond body art, and perhaps we can eliminate the common cold along the way. But speaking of elimination, what is to become of metabolism, which you'll recall is the foundation of our electronic logic? We don't usually imagine having to schlep our glorified bodies to the crapper. Reproduction is another consideration.

We might suppose that OBEs would become 'de rigeur' as the Millennium comes to a close. Our genetically engineered masterpieces would be gathering dust in some warehouse, and on E-day, we just throw away the key. This would solve one aspect of the population problem. I apologize for the simple-mindedness of this vision. As for the 'problem' of making spiritual babies, I remain open for suggestions. I suspect that there will be many spiritual options when it comes to skinning that cat. Strange time loops may be one of the less strange options, but I don't want to give away the story. You'll just have to stick around.

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rev. 7/1/00

On Quitting Our Day Jobs -- Gracefully

The Microeconomics of the Millennium

For those of us who still have day jobs, consider that being unemployed may not be everything it is cracked up to be. A little patience is in order.

There may be a natural desire to short-circuit the Millennium, but no one ever said that a Millennium was a thousand years; it may just seem like it. Of some practical concern is the stock market. If all the folks with day jobs decided to celebrate the Millennium, those of us clipping coupons might look a little foolish, and we wouldn't want that to happen. Also the CIA might take a dim view. How are we going to keep the boys and girls down on the farm?

DARPA's Internet was a brilliant stroke. Working for a dot com is not quite like your father's day job and it can do wonders for the coupon clippers, just ask them. The problem is the encore. Biotechnology will take up some of that slack. Cosmetology will take on a whole new meaning.

The virtual reality industry certainly has prospects. The new epithet will be 'get a virtual life.' The silicon gang already has designs on the New Heaven and New Earth. The Eschaton will just be the endless Rave. Let us not be too hasty to disabuse this enthusiasm. How are we going to mediate between telephony and telepathy? What is the difference between the soul and a quantum cable modem? How do you explain to the day traders that the best things in life are free? Who ever said that the Millennium would be a walk in the park?

The simple way out of these dilemmas is to posit a meta/physical separation between the high and low techies. I have been sorely tempted by the easy split, but I think that the cosmos has something more dialectical, or should we say 'metaxological' (Wm. Desmond), in mind for us. In practice there is likely to be a proliferation of blurred boundaries. Our day jobs and our night jobs will commingle, as our credit lines expandeth.

The future remains open to the imagination. This best of all worlds is sometimes best left just slightly unfinished and a bit rough around the edges, dontcha think?

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rev. 7/1/00

Cosmetology

& the end of matter

The only problem with planned parenthood, it is said, is that we cannot plan our parents, but others suggest that we do indeed. I suggest that the lot of one's birth is poorly correlated with the satisfaction of one's life. And as a corollary, let no one stand in the way of life's passion to diversify.

Into this pot genetic engineering casts its lot. We face the internal challenge of the eighth day of creation. The mass anxiety/marketing juggernaut collides with biological determinism – the irresistible force, the immovable object. While body art is but a dim portent, its implication is that the passion to diversify is intact.

The immaterialist take on genetic engineering is a resigned bemusement, i.e. this too shall pass. It will play itself out by working itself out of its job inside of the Millennium.

Families are a big thing in most any scheme, and where would families be without family resemblance? How else to promote and maintain diversity? How better to balance the exotic and erotic? And then there is mutation, the fascination of the evolutionists, with all its drawbacks. No other fact puts creation in a darker, starker light. This appendix of creation is meat for the genetic engineers. Obviously their trade is God given; let us not begrudge them that.

Yes, there is a spiritual metabolism, of which all this organic metabolism is but a shadow play. That curtain will be raised. Cosmetology will be raised to cosmology. Heaven may not be R&R, after all. It may just be a bigger challenge. We may wax nostalgic for Ma Bell and Genentech. Let us master this school of soft knocks in the time allotted. Our precious Millennium being but an intermezzo.

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rev. 7/4/00

TechGnosis

Wired Omega

Take away the wires and we might have something. A dear relative once suggested that I put my physics to good use by figuring out how to eliminate all those ugly wires. I chose to interpret that as a push toward metaphysics and not as a prescient forecast of wireless communications. I predict there will also be no transistors in heaven.

Erik Davis has a grand vision of the future; all he has to do is ditch the wires. The only thing wrong with his electronic Body of Christ is the electrons. In this regard he suffers only a slight failure of the spirit. His mother forgot to explain to him that the telephones don't really work. This lacuna does handicap his obvious prophetic talents.

It is equally obvious that if God did not want us to invent the Internet, she would not have given us electrons and photons to play with, but at some point we will be called upon to set aside these toys. How do we know that we are not being piped instead into the maw of a satanic, alien cyborg from Beta Reticulus? Do we not all have UPC 666 on our foreheads?

We don't know. We are supposed to keep on our toes. The Internet is not heaven. It is just a ladder with some loose rungs. We must step lightly. It shines only in a pale reflected light.

Erik says, 'never mind the wires, let's just go with the chaotic flow.' 'Go with the flow' is the battle cry of the techno-utopians often heard in these environs. I demur in favor of a more substantive, less wired revelation.

It all comes back to the misplaced substantiality that those of an unwitting Bohmian mindset invest in the electrons. But if you attend carefully to the bouncing quantum ball you know that electrons are but an informational construct woven out of an Anthropic logic. That web of logic is the cosmic Internet, of which its wired cousin is but a shadow. This is the Gnosis beyond the techno glitter.

We need have no fear of wires or electrons. They are but stage props and security blankets to help us toward our spiritual adolescence; keeping us on the straight and narrow.

The consciousness movement and alternative medicine are gradually deconstructing our physical materiality in favor of a psychosomatic cosmology. We see the soma, but not yet the cosmic psyche. Then we realize that we are the cosmic psyche. We have met God and she is us, virtually and virtuously.

That is the last revelation. When you let yourself hear it you will go in peace.

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rev. 7/5/00

Gravity's Logic

Consciousness and gravitons

A recurrent dream of mine is about flying, but not in an airplane. If I just pump my arms enough I can get above the tree tops with some exertion, and maybe even higher. Gravity is still very much present, but it is being partially counteracted.

In the waking part of this best possible world we traded in our wings so that we could build airplanes with our hands, giving us the best of both worlds, and still we can dream of unassisted flight.

I am quite willing to accept that some people can levitate objects and even themselves, unassisted, while wide-awake. Such exceptions go to prove gravity's compelling logic. We need solid ground rather more than we need to levitate. We are part of a two dimensional ecosystem whose third dimension is ruled by gravity. I trust that there are other realities where gravity is optional or even absent, but they will require other kinds of ordering principles in order for there to be level playing fields on which the players may interact.

Given a semblance of gravity, the continuity of consciousness demands that gravity remain uniform unless the Principle of Sufficient Reason rules otherwise. The inverse square law is a necessary part of any system of gravitating bodies. If we are going to dream consistently and collectively of going to the Moon, then the gravity of our dreams will have to obey the inverse square, and so it does.

This is how gravity really works. Supersymmetric gravitons are a wonderful mathematically consistent embellishment upon this dream logic, but that should not mean that we have to believe that space is actually filled with gazillions of virtual gravitons. Occam says that the continuity of consciousness is a vastly simpler and better explanation. Why are we not more amused when a prominent gravitationist attempts to explain consciousness in terms of gravitons? Is this not a *reductio ad absurdum*?

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rev. 7/5/00

Gnosis Envy

Science attempts to tap its vital roots

But it is too little and too late. As Science wanders down its disenchanted, dead-end alley wondering where it went wrong, it begins to be besieged by the vital forces that it had so recently banished to the oblivion of superstition.

Techno-paganism and ‘techgnosis’ are rather feeble attempts by befuddled scientists and futurists trying to recapture the spirit that they had unsparingly scorned until so recently.

Yes, the future belongs to Spirit: a spirit that knows only one master. A spirit that only one person has ever tamed. The pagans, anarchists, atheists and nihilists will gnash their teeth to the end. The scientists set out to master nature in the name of cold logic and see what they have wrought.

Yes, other civilizations, other dimensions intersect with our trajectory at this cosmic crossroads. They come seeking the pearl of great price, the truth that has been tested by fire, the foundation stone that we rejected. Science sold its soul to a far lesser truth. It reaps the whirlwind of its mammon.

I will gladly stand as a witness to the singular truth and as ‘confessor’ to the prodigal son of that truth which is science. Scientists as a whole reject the ravings of the techno-pagans. They will not repeat their error of being stumbled by partial truths and half-baked metaphysics. Patience remains the order of the day.

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rev. 7/8/00

Believing in Love

The one thing there's just too little of....

Anyone who wastes her time believing in something other than love, is simply not acting rationally. This is because every sane person agrees that love is the one thing there is just too little of.

Capitalism will never buy us love. Science will never find us love. Therefore most of the energy being lavished on these two enterprises is misguided. We are not behaving like the rational animals we are supposed to be.

How can we be more rational in love? Can we not agree that love is no accident, and it is not superfluous? If we do not believe in the ultimate victory of love, will we be diligent in its pursuit? Is there any point in living if we know that love's labors are lost?

Can we not agree that there is one person who stands out in history as having put love at the top of the human agenda? Was this not the most amazing and consequential feat in history? Is that life not then the measure of every subsequent life? How do we measure up? Every subsequent enterprise exists in the shadow of that singular enterprise. How do science and capitalism measure up? Might they be found wanting in the balance?

How might we right the balance? Is there any question more important than this?

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rev. 7/8/00

Logos Spermatikos

Seminal Reason

This concept was first deployed by Heracleitus, the Greek philosopher of the cosmic flux. It was the force that brought order to the primordial chaos. The presence of the Logos in the Western tradition appears to be what primarily distinguishes it from the Eastern tradition.

The transformative, unifying logos was originally identified with fire. This connection persists in the tradition of the pneuma or holy spirit. Heracleitus saw the logos as a dialectical principle connecting all opposites. This led to the idea that all opposition would eventually be consummated in an eschatological spiritual conflagration, an idea shared with Hinduism.

The principal bifurcation in the West came about between those who view the logos as necessarily personal and those who do not. This is basically the distinction between religion and science. The Pythagorean tradition culminating in modern physics has identified the logos with mathematics.

Chomsky and Piaget are modern exponents of the logos spermatikos in the form of generative grammar and genetic epistemology. These notions of the logos strike to the heart of the distinction between natural and artificial intelligence. Can natural intelligence be identified with any algorithmic, heuristic, connectionist or functionalist formulations?

I believe that this question has been definitively answered by the linguistic philosophers. The ceaseless, Heracleitian flux of the mind is the product of a constantly striving, vital intentionality that is nowhere captured in the formulations of mathematics. That chaos theory might uncover a generative grammar seems baseless. The same goes for 'A-D-E singularity theory' and the like. There is simply no basis for the categories of intention or reference. Mathematics, by definition, is a purely extensional system. The only intensional (sic) dimension is provided by human cognition. This is why computers are not replacing mathematicians. Godelian self-reference remains strictly meta-mathematical and in no way susceptible to any extensional, mathematical rendering. It is this profound lacuna that has left science completely vulnerable to the cacophony of postmodernism.

Out of this cacophony the one, true, vital logos spermatikos is destined to reemerge, and it will do so in its original dialectical, consummational, eschatological context. The logos cannot be divorced from the divine self. 'In the beginning was the Word, and the Word was with God, and the Word was God.' Science has spent three centuries trying to disprove this simple fact. Its time is up. Ole, ole, infree!

The logos spermatikos lit a fire in the mind of human kind some 30,000 years ago when we discovered language. That fire continues to burn ever more quickly and fiercely until the consummation. This is the true holo-caust.

No agent or agency can douse this flame. The best that we can do is expedite the Second Coming with its promise of a final Millennium. This is the message from the stars. The stars come down to flame central. This is the 'burnt meat' that all the visitors seek.

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rev. 7/13/00

The Bomb Squad

The dismantling of MJ12

Something scary lay buried in the desert. MJ12 was a time bomb that would inevitably explode in our faces unless it could be dismantled in time.

We are safe now. The bomb squad has been successful; the clean up crew meticulous. The grizzled factotums are ensconced in their nursing homes. The ashes have been scattered to the winds, dispersed to highways and byways in asynchronous packets.

Did the visitors then fail to deliver their message? No. This was the plan from the beginning. The message was to be broadcast in just this shotgun fashion. Once the intended recipients became convinced that the original message had been completely dispersed, they would then rise to the task of resurrecting the message out of the ashes. In this way they could read the handwriting on the wall in at their leisure and in a spontaneous manner which bore no external threat.

So here we are. How do we go about the process of reassembly? How do we second-guess the original intent of the messengers and the source? What do we make of this peculiar method of delivery? Are we ready to ask the questions and sort through the possible answers? Are we ready to face our destiny?

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rev. 7/14/00

Cargo Cult

On what came down our chimney

Santa Claus is alive and well, but he has traded in his reindeer for a Zero Point Energy propulsion system. Uncle Sam has now reverse engineered the chariots of the gods, but the oil companies are keeping them hidden in Hangar 18 so that the Cartel may continue to raise our gas prices.

No, Virginia, I don't believe this, despite the evidence of the rapidly rising gas prices. Worse than this, I don't even believe in the Galactic Federation that is supposed to be our benefactor. Heck, Virginia, I don't even believe in galaxies, but never mind.

It's not that I don't believe in a free lunch. It's just that I happen to believe in the Big Free Lunch in the sky. Yes, Virginia, I believe in Creation. And as a residual protestant I don't think we should accept gifts from strangers dressed in funny clothes claiming to be intercessors of God from Zeta Reticuli. I think we are meant to exercise our own powers of ratiocination. It behooves us to consider the Source.

Instead of heaven we are being asked to believe in a technological utopia in the sky. In the scientific context this does seem like a better bet than the happy hunting ground. But does it make sense? Does it fit the data?

There is one premise with which I agree: at a certain point of our development we can no longer be excluded from cosmic society. If we have not already reached that point, it is inevitable and probably imminent, unless, as some suggest, we are the products of a bad seed and due for eradication.

On the other hand there are problems with this picture. How far can technology be carried before it turns its technicians into magicians or even gods? Are there physical limits on technology? Could not technology create virtual worlds of virtually any description? Is it not then more likely that we are the products of such a creation than just accidental products of nature?

How do we distinguish imagineering from imagination, ultimately? Is there such a thing as mind and how do its ultimate powers relate to those of technology? Is not technology leading us to the inevitable conclusion of mind over matter? Or are the philosophers and mystics correct that the refractoriness of matter to mind is just a temporary illusion, along with the technology that partakes of this illusion.

Physicists are accepting the fact that there is nothing to prevent the existence of infinitely many worlds mediated by every conceivable set of physical principles. If this were the case, and knowing that mind is possible in at least one of those worlds, would there never arise a world that was predominantly mental, or that was a construct of mind? If even one such world were possible, then why not every

one?

We have been supposing that mind can arise only as a product of physics. The presumption used to be that physics is simpler than mind and so is more likely to be spontaneously generated. Progress in physics continues in the direction of increased complexity and abstraction at the most fundamental level of phenomena. This trend continues to erode the belief in a natural prohibition against a foundational role for the mind?

Darwin, however, has made it more difficult to assign more than an epiphenomenal role to mind. The fossil record clearly lays before us a story of biological rather than mental evolution. The fossil record is backed up by the celestial appearance of a deep space and time devoid of any other evidence of mind. It has become very difficult for us then to imagine the reverse of the apparently lopsided predominance of matter seen in this universe. If mind were fundamental then the universe ought to be awash in sentience.

Unless...unless our universe is the product of a mind which has special intentions for us. If our world is a creation, it is a creation that has put us in a special isolation chamber: isolated from other intelligent creatures and from the creator. It would have to be a very special creation that does not also have the appearance of a special creation. Who would bet that the creator might not be so talented and so inclined?

I suggest that the creator need not be profligate with creation. Creation is not a hit and miss operation. One puts almost all one's eggs in one basket and then watches the basket carefully. Yes, on this one globe we have the appearance of redundancy and profligacy, but if this were the only such globe, creation might seem exceedingly parsimonious.

The evidence suggests other realms with other intelligences, and one can easily imagine special roles for such realms. The emphasis here, however, seems to be on a more 'natural' diversity. It has been said that ours is the only planet of choice. The choices here are great indeed. The guidance is minimal. Is there anything that has not been tried at least once? Is there any thought that has not been entertained? We are a kind of compost heap radiating much heat.

Is there any reason why the creator might stop with a single compost heap? Let me suggest that this realm is the root of creation, also the route of creation. We are on the royal road to creatordom. What is the matter with two such paths converging? We already have 10^{10} such paths converging right here. Our isolation and the possibility of our uniqueness seem on the verge of gaining us a very hard won solidarity. Would the creator jeopardize that vital solidarity with an eleventh hour revelation of our expendability? I suggest that our very isolated globe defines a 'natural' optimum of redundancy. In as much as the creator has been revealed to us, that revelation is couched in the strongest terms of singularity. Is this not the whole point of monotheism? Reversion now to polytheism and poly-everything

else would seem to be swimming against the strong current of history, besides being utterly pointless.

What has finally come down our chimney at this most crucial of junctures is not a grab bag of gadgetry. It is something more rapturous, more singular. It is our ticket to ride, not the rocket, but the glory train. The Archons have been called off. The coast is clear. This compost heap is deemed ready for its transmorgification. There is no intention for us to tarry. Our allotted Millennium is but an eye blink. Our one measly gadget now is this little Internet. It is sufficient unto this Day of days.

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rev. 7/15/00

Ur-Phenomenon

The Perfect Story – Antidote to Materialism

There was the story of materialism. That story is finished. It was an incomplete work. It failed to account for experience. It provided only a very narrow abstraction of instrumented experience.

Where do we turn next? Our only option is to tell a better, less abstract story. Nothing new here. About all we ever do with our lives is tell stories to each other and to ourselves. The new thing is the notion of the perfect story. This is the cosmic story or the story to end all stories.

The idea is that the cosmos is a story. The underlying order of the cosmos is story-like. This is the only alternative to the ordering principles of physics. The story is superordinate to physics.

We can also look at this from the aspect of relationalism. To exist is to relate and all relation is in the context of cognition and meaning. Relationalism implies the coherence theory of truth. The ultimate coherence and meaning is just the story we seek. It is the greatest story ever told.

The postmodernist will object that there are many stories. My reply is that there is but one cosmos, and the story we seek is the one that is attendant upon that one cosmos.

The telling of this story is not so difficult because we already know it. The knowing of the story is the prerequisite of our participation in it. The lapse of our memory of this story is coincident with our necessary recreation and eventual recollection of it.

The story is the foundational coherency of any and all reality. To be real is to be experienced. Our ability to experience the inchoate is limited. The inchoate is parasitic upon what is coherent. There is a virtual reality and a virtual chaos, but these are interdependent. The virtual ur-myth is the seed crystal of the cosmos. It is the catalyst of reality. It is the irresistible force. All sub-optimal myths are subsumed by the ur-mythos. This is the perfect story. It is the logos and telos of reality. It is also, necessarily the love story. We will be occupied for the duration of the Millennium in piecing this story back together through our living of it. As our task is accomplished we become one with the Alpha and Omega of the story.

We will understand how selves along with atoms are the concomitants of the perfect cosmic love story. We will understand how our history has been the necessary prelude to the story. We will understand materialism in fact and in cognition as one of the pillars of the story, as the flying buttress of our cosmic cathedral.

I strongly suspect that this ‘fin de siecle’ will only become complete with the reemergence of the ur-story teller. This is none other than the long awaited messiah or the second coming on which the whole story hinges.

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rev. 8/25/00

Selves & Atoms

Nothing to lose but our chains

Science struggles to explain the self in terms of atoms. Let us explore the possibility of turning the table. Might not atoms better be derived from selves? In the process I point to the strange fact that scientists have expended untold effort in their quest to fill this explanation gap, but I have spent untold hours searching the Internet nearly in vain for any sign of this alternative project. What is signaled by this oversight? What conspires to so blind us to the obvious? I will return to these questions at the end of this piece.

After centuries of studied neglect, the scientific establishment is under increasing internal and external pressure to admit that its continuing inability to place mental phenomena in any existing theoretical framework is a very strong indication that the mystery of the mind is insoluble with the conventional framework of science. Understanding the mind may very well necessitate a radical new vision of the nature of reality.

Of those few who consider the possibility of a new worldview that will do justice to the fundamental nature of the mind, mine is arguably the most radical, although this has not been a difficult distinction to achieve.

The mind is notoriously elusive, and the scientific community has turned up its nose at that imponderability in favor of more ponderable entities such as atoms.

The problem with physical explanation is in not knowing where to start. The smallest self-contained physical system is a Universe. With standard QM, even that is not enough. There must also be an external observer system; a system that physics has been unable to characterize.

The mind game starts up where the physics game leaves off; with that observer self. This is a primordial self, but I don't imagine that a self can lack experience. At the very least the self must experience 'dreams' and other 'altered' states, somehow filtering a chaotic experiential background. The primordial self may surely dream of itself and of other selves. A primordial society exists when one realizes that there is likely to be symmetry between the dream selves. This is also the primordial act of mutual creation. There must even be the rudiments of space, time and memory existing as complements to the structure of the self and as the minimal prerequisites of any sort of experience. Unless experience has a minimum degree of coherence, it becomes indistinguishable from a background of virtual, meaningless chaos.

Our world and its history are the result of pushing this model of mutual creation to its extreme. The extremity of this push is evidenced in the over-determination of the parameters that make up the anthropic principle. The primordial world is a

tribal council set in a jungle of sorts, not exactly a Garden of Eden. Taking this basic conception and running with it results in what we see here – impressive but not impossible for the imagination.

A principle fall-out or spin-off of this rampant creationism is atomic physics. The atoms may be thought of as logical extensions of the primordial self. They are a necessary aspect of any space-time manifold. They are bodies reduced to the absolute minimum, along with their atomic intelligence. Is this paganism run amok? No, just a slight embellishment on standard quantum physics. Atomic multiplicity is as much an illusion as is the multiplicity of selves. The Monad is never in jeopardy.

What I mean to say is that atomic intelligence is part and parcel of cosmic intelligence. I hasten to add that I don't have a compelling model for how this partitioning of intelligence functions, but what's the harm in trying? Surely there is something like object-oriented programming that comes into play, but we need not fall back into the atomic objectivism of physics.

Consider our bodies and the minimal paraphernalia of incarnate intelligence. Consider how difficult it can be to voluntarily disassociate from our bodies. A body is an ideal tamer and discipline device for intelligence, but it is finally just a projection of intelligence. There are two aspects of intelligence involved in the creation and maintenance of bodies: the former is individual, the latter is cosmic. Just as atoms follow the path of least resistance, as in the least action principle, so do our bodacious selves follow a least action trajectory within history relative to the boundary conditions provided by the Alpha and Omega. From Eve we come and to the Evangel do we return.

Atoms are outriggers on this same trajectory. The big loop of Alpha and Omega is a construct of the many smaller loops of parochial time. It is just the boundary loop. That there is none bigger is something we still have trouble grasping, as we have trouble with the finiteness of space-time. The atoms, like the selves, are all a part of the reflective cosmic illusion. Only the primordial atom transcends this illusion, doing so at the pain of its own abstraction. The object-oriented program that constitutes atomic reality is embedded in our own reflections of the cosmic self. OK, let it not be said that I am not trying. Imagine how much better the rest of you can do as soon as you break the bonds of physicalism that enslave your minds. You have nothing to lose but your chains.

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rev. 9/3/00

'Dear Ron'

A look back, and a look ahead (In the form of an open letter)

Dear Ron,

Bill and I had our first strategy talk in well over a year last night in the aftermath of the little dust-up in the Sarfatti group. I was telling Bill that I have come to an impasse, and that if you are unable to help pull my bacon out of the fire, I don't know who will.

Let's recapitulate. About twenty-three years ago was my 'spirit-of-truth' inspiration. That motivated me to talk to many academic and religious people while intensively researching various metaphysical systems. After about five years, I reluctantly concluded that immaterialism was the only viable metaphysical system. I say 'reluctantly' because I knew that I would not have the 'mojo' to sell such a radical scheme to intellectuals steeped in modern cosmology. I knew that it would require an act of God to reawaken that spiritually numbed crew.

I went back into hibernation, until my second major 'spiritual episode' which caused me to focus on the paranormal field. Within a few months I had established contact with you. That was just nine years ago this month. I knew then that you were to be the closest thing to a 'deus ex machina' that I was going to come across. With you as my 'exhibit A' I returned to my former role of activist metaphysician, making new waves wherever I could. The activism progressed for about six years up to the point of your deciding whether or not to sponsor our visit to the NSF. After some hemming and hawing, you declined.

After some fumbling around of my own, I decided that the next logical move would be to embrace the emerging technology of the Internet, as I have been doing for the last three years. There is now a rather voluminous website. There has also been a voluminous e-mail correspondence with an extensive network of individuals more or less connected with Jack Sarfatti.

But both the material on the website and my e-mail correspondence still rely heavily on my continued association with you and the possibility that you might at least represent a 'deus ex machina' in the larger scheme of things. My speculations about that focus on the possible existence of an 'MJ-12' and the reputed 'visitors.'

The upshot is that I have played that set of cards to the point of exhaustion of the potential audience and myself. Without some additional input from 'on high,' I will have to do some serious regrouping.

There is a potential upside and downside. My thesis is that humans are endowed with an unquiet spirit; a spirit that will not rest until it has found its way back

home. For the last several hundred years, science and technology have provided humanity with a surrogate spiritual outlet epitomized by our reaching out to link up with our long lost soul mates among the stars.

This is where you enter the picture. In as much as anyone in the government is known to have investigated the possibility of our clandestine cosmic links, you are that person. You are the one who monitors the 'Aviary' and the 'ufological' arena. In the background is a continuing epidemic of messianic fervor that has come to include UFO lore as a natural focus.

We have arrived at a Millennial cross-roads. Our continued material progress is widely questioned, unless there is an unprecedented scientific breakthrough possibly even mediated by our 'visitors.'

In lieu of a scientific breakthrough, I have been suggesting that there will have to be an imminent spiritual breakthrough just in order to prevent a catastrophic collapse of human hope. We can see clearly how far we have come. And as we teeter on this brink of our material prosperity, not knowing from whence will come our next reprieve, we can see even more clearly how far we can fall.

To put this all in a nutshell, it comes down to you, Jack and myself. You represent the possibility of a cosmic reprieve. Jack represents the possibility that this reprieve will take the form of a scientific breakthrough. I represent the possibility that it will take the form of a spiritual breakthrough. Jack claims that he is now in a position to forge ahead without any additional input from you or the 'visitors.' I make no such claim.

I am at the end of my spiritual tether. If you want to maintain a spiritual option in any manner through my auspices there will have to be some greater effort on your part. Otherwise I will be maintaining a significantly lower profile.

The practical issue for you at this point is to determine what is the window of opportunity for playing the spiritual card that I have been suggesting. I could easily argue that this window is much narrower than what others are probably thinking.

If you have ruled out the need for a spiritual contingency along the lines I have suggested, then I need not bother you. Otherwise we are long over-due for a serious discussion.

Sincerely, Dan

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rev. 9/10/00

Realities for sale or rent,

Rooms to let, fifty cents....

Jack,

>> If Creation is not accidental, then it is programmed in some fashion. It is tweaked from the future in self-consistent loops in time....<<

A 'programmable' reality, assuming that the 'programming' of it can be shared equitably by all of its participants, guarantees unlimited, creative power to them.

A merely 'tweakable' reality offers much less creativity to the participants. That reality is much less amenable to being fashioned to meet the needs and desires of those participators. The untweakable part of it is like dead weight, which is not designed for any intelligent use.

Clearly, then, the 'programmable' reality is the more desirable. Desirability is the great attractor -- toward which ultimate reality conforms by the power of the consciousness that it generates and captivates.

The less desirable, merely tweakable realities loose out in the Cosmic Nielsen ratings. They would quickly become uninhabited, and die of total conscious neglect.

Which kind of reality would you prefer? Would you really want to end up in a low-rent, dead-end reality??

<http://www.smickandsmodoo.com/lyrics/kingroad.htm>

Dan

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rev. 9/17/00

Reality Engineering

& the non-captive audience

Jack, et alia,

The unwitting arrogance and hubris of physicists is due to their understandable assumption that they are confronting an absolute reality of which we are all a captive audience.

It never occurs to them to Question Reality. Physicists know only how to interrogate reality, they never actually question it. Do you see the fundamental distinction?

Nonetheless, let us celebrate the fact that that our very own Jack is pushing the envelope of physics like no one else before, and maybe even since. I say not since, because there may be a breaking point for physics. Jack is just on the verge of breaking physics, and I have been tasked by Ron to egg him on. Jack is teetering on the brink between good ol' physics and REALITY ENGINEERING. All I have to do is whisper these sweet nothings in his ear and he will wake up one fine morning, take a sip of Latte, and realize that he is no longer a physicist, but now he is a CIA certified Reality Engineer. Hallelujah! And, my well-deserved CIA pension will get me all the way to Hawaii.

Here is the Whisper of the Day: Jack, there is no way you can keep us down on the physics farm! Is that not the very most basic lesson of our Starry Visitation? Your less starry eyed colleagues realize that once they pin their sheepskins on a shooting star they are stepping beyond the pale and into the twilight zone of REALITY ENGINEERING. Yes, Jack, you have gone where physicists fear to tread.

Consider the lowly STARGATE. Suppose that you could build a stargate with just good ol' Bohmianated Torsion physics. What would be the very first *human* CONSEQUENCE? That is one little problem you have, Jack; you are great with the physics, but weak with the human factors part.

Guess what is the very first thing that those little human buggers are going to do with your stargate? You don't have to be a brain surgeon to know that they are going to BUG THE HELL OUT!!! Talk about Boat People, well, you ain't seen nothin' yet. Remember, Jack, what Ron told you. Listen to Dan when he talks about the Trends. Well, Jack, you give me a Stargate, and you will see the biggest Trend to hit this planet since Noah's Flood! We won't need any eschaton, 'cause there won't be anyone here but us chickens.

How, Jack, are we going to keep 'em down on the Farm?

Oh, but it still gets worse!

In a distant Galaxy, far, far away is the Bistro at the End of the Universe. It is the absolute Chic place to be. You are absolutely no one if you don't show up at the Bistro at the End of the Universe. What are the Bistrovians going to do, when they see the impending onslaught? They are going to say, 'Hey this is ridiculous, let's blow this joint.' They are going to take one of Jack's stargates and aim it at the Universe to End All Universes. And then what? In the very next breath, every stargate in this backwater universe is going to be aimed directly at the Universe to End All Universes.

If there ever was a trend, Jack, that is it.

No wonder your colleagues are reluctant to go around poking holes in the space-time continuum. There can be only one end to it.

Oh, but it still gets worse!

If a stargate is possible then probably a lot of other things are possible such as teleportation, out of body travel, etc., etc. In fact it will be very hard to make people believe that we don't, each one of us, have our own personal stargate. We call it 'death'.

So it's six of one, half dozen of the other: Stargates, Teleportation, Out of body travel, Reincarnation, Transmigration of souls, Metempsychosis, etc. However we look at it, we ought to be the least captive audience that could possibly be imagined. So what the heck are we doing in a crummy, backward joint like this?

We have to jump to the conclusion that we are prisoners here on Planet Alcatraz, and that Physics, the WTF, ETs, God and everything and everybody else in creation is conspiring to hold us captive down on this Prison Farm while we pay for our not very original sins or just plain bad luck.

Yes, that is what almost every human has ever believed, Hindus, Christians, Scientists, Ufologists, everybody. This is the Paranoiac view. Jack is plotting the prison break.

But I am saying that the only thing around here that is going to break is the Physics. This is the Pronoiac view.

We are in for some heavy duty, industrial strength reality engineering. The ETs are here mainly just to demonstrate this reality engineering.

So what the heck took them so darn long?? And why do they have to be so coy about it?

Well, yes, Dick, it's because this really is the Only Planet of Choice. Also there is that little proviso, the 'prime directive'.

But, first, let's back up just one minute here. Where were we headed before we fell into our little paranoid funk? We were headed to the Universe to End All

Universes. And just what would that be? It would be a universe that was eminently amenable to our desires. It would be an unobstructed universe. There would be no obstructions to the realization of our dreams. What is ever and always our one greatest dream but to love and be loved. The Universe to End All Universes is the universe that has no obstruction to love. Could there be such a world? Almost certainly, unless there is a cosmic law prohibiting love.

Could there possibly exist any lesser worlds? They would become totally uninhabited in an instant unless the World of Ultimate Love conspired to keep untold billions of souls trapped in love challenged/obstructed worlds, kinda like this one. But that would not be a very loving thing to do, would it? Goodness me, we must have a paradox!

There is only one way to avoid this ultimate paradox of love. We have to identify our world as the World of Ultimate Love. What a streeeeeeeeetch that would be!!!!

Not really. We need only add a little bootstrapping to the creation process and we become the amnesiac bootstrappers of the Creator, about recreate our love machine. And so the human history of being love challenged is just the blink of an eye, 'sub specie aeternitas'.

Whew! That was a fast one I just pulled, but I have already run over my time allotment.

And, yes, Jack, your great-great-granddaughter, Sophia, told me what is the 'cheat-code' to get to the next level of this cosmic game. Can you guess what it is?

Dan

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rev. 9/19/00

Gun-Shy

Working with the 'shyness effect'

Martin Gardner likes to make hay with the 'shyness effect', and it's hard to blame him. Where would our technotopia be if our computers were bashful?

The shyness effect is the line drawn in the sand between good ol' engineering and Reality Engineering. The shyness effect is the safety-lock on our consensus reality. That is how we keep our dreams from 'contaminating' our 'reality'.

Reality engineering involves consciousness in a direct fashion. By definition it must involve our collective consciousness that makes up our consensus reality.

Our consensus reality sometimes seems to be set in stone. This may be historically accurate. The global megalithic culture at the dawn of history may have been heaven's anchor on Earth. The sacred astro-geometry immortalized therein was the crucial initial step of our globalization via astro-geomancy. That was the first great reality-engineering project on Earth. Columbus and NASA are among its logical heirs.

If we wish to build a tower to heaven or a stargate of some fashion, we will first have to retro-reality-engineer the Great Pyramid. The legend of a stargate being hidden beneath the Great Pyramid may be an encapsulation of these historical circumstances.

This retro-engineering is not easy, or it would have already been done. It is not just a matter of building an inverse pyramid or even an anti-gravity device of some kind. The megalithic culture is now firmly established in our collective unconscious. The shortest distance to the 'stars' is a detour through our collective unconscious.

The collective unconscious is the safety-lock on our consensus reality. The shyness effect that is the bane of the paranormal is just the collective fear that is generated when we begin to tamper with the foundations of our being. That foundation is the circuitry by which each of us is wired to everyone else and to the cosmos.

But tamper we will. That, too, has been written in the stars and in our hearts. The only way to dislodge the tamper-proof seal is by understanding the cosmic 'circuitry' that is the foundation of our being. Without understanding the circuitry we would only produce short-circuits of more or less catastrophic proportions. The cosmos is understandably gun-shy. Thus the shyness effect.

As we continue to accelerate toward the barriers that physics has imposed on conventional engineering, the survival issues thus raised will eventually manifest in a messianic event. The messiah will be the one who definitively catalyzes the

process by which we will discover how our individual selves are ‘wired’ to the cosmic self. Once we put our global mind to the task it will seem like no task at all. Until then, reality is truly up for grabs.

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rev. 9/20/00

Selves & Atoms II

An holistic perspective

My claim is that selves and atoms are made of the same stuff. The major difference being that atoms do not partake of an individual long-term memory as do human selves.

In a dualistic frame selves and atoms are generally taken to represent the opposite polarities of reality. In the materialistic frame selves are taken to have no objective existence.

In the immaterialist frame it is the existence of atoms that is problematic. The immaterialist is responsible to explain atoms in terms of the self.

As a first approximation we may compare atoms with numbers. The contrast here is that numbers are extensionless, as are selves. However, real and complex numbers are intimately involved with our most primitive and sophisticated spatial concepts. Apart from our proprioceptive system, space is an entirely mathematical construct as first conceived by Descartes.

The most advanced concepts in physics significantly undermine the common distinctions that we make between particles and space. Particles are now comprised of abstract mathematical spaces, of which our experiential space is an arbitrary branch.

Recall then that mathematical spaces are simply logical extensions of number systems, while experiential spaces are psychological reconstructions of neural signals. Atoms and space cannot then be said to comprise fundamental aspects of reality.

Experiential space is indeed a projection of the psyche. Physical spaces along with the particles are known most intimately as co-dependent mathematical systems, knowable only in the context of a suitable quantum logic.

The general thrust here is that the physics is being subsumed to logicism which in its turn is being subsumed to psychologism. The cosmological anthropic principle gives further weight to the notion that the existence of intelligence is a precondition of physics. However strong this logic may be, it does not fully capture our sense of how both the atom and the self manage to transcend the merely logical. That they manage this in some parallel fashion is what remains to be demonstrated.

Individual atoms and selves give the impression of being able to exist in a much more independent and self-contained fashion than is any given number. I would chalk-up this impression to a question of degree as well as to a considerable bias. This is not to say that we are mere ciphers, but rather that we are still struggling to

appreciate existence in a truly holistic and holographic sense.

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rev. 9/22/00

Dan's Double-Bind

Beyond Fermi's paradox

Larry,

Without trying too hard you have, nonetheless, managed to misconstrue my argument.

Bless you! You are actually a precious resource here, being one of the very few non-ufologists braving these alien infested waters. There is a creepy critter under almost every one of these rocks. Just ask Dick!

I wonder if you don't think we aren't just a bit deficient in the sanity department.

You do seem to recognize that 'insanity' is a fact of life, and not likely to go away in anyone's lifetime.

If we were to put a positive spin on insanity, we could simply call it thinking outside the box. It would seem, Larry, that you are a confirmed boxologist. When it comes to paradigms, you would much rather fight than switch. You serve here as a sometimes-articulate representative of the silent majority of non-boatrockers.

It is a very comforting sight to see the ship of state sailing peacefully into the sunset. Who would want to disturb such a picture? At other times we cast a weather eye and see a red sky in the morning. Do we batten down the hatches or do we set every sail and hope to outrun the storm? Do we throw caution to the winds?

All of us ufologists see a larger reality than you boxologists. There is before us a kind of Pascal's wager. The ufologists might be wrong, and if we are what is the harm? You are concerned that we might upset the ship of state. Our particular 'insanity' does show the tangible effects of contagion. The UFO virus has demonstrated its virulence. Spreading such a virus before a storm would seem to be the height of folly. At the first gust of wind the ship of state might go belly-up. Better that we keep our shoulders to the wheel, our noses to the grindstone, and so on.

Science and technology have brought us a great abundance. Let us not look this gift horse too carefully in the mouth. But this is just where things get to be slightly interesting.

Just what is this gift horse of science on whose tit we have been sucking for lo' these several centuries? How many more centuries of milk are left in this tit, and where will we be when that well runs dry?

You pat us the head and tell us that the well shows no sign of going dry, and that we need not worry our little minds, but just keep our noses to the grindstone of

science and we will continue to receive our just rewards.

Ah, but there is just one little hitch in this swagger. Beyond Pascal's wager, we now have Fermi's paradox. Where are all the other little suckers? Why aren't they here already? If Science is the ultimate cosmic tit, then the universe should be swarming with life and we should be seeing ample signs of it. Do we not instead smell something fishy, of cosmic proportions?

And so a great debate rages both inside and outside the halls of Academe. If they aren't here, why not? If they are, why are they being so damned coy about it?

Larry, if the cosmic tit is as great as you say it is then we surely should at least have been contacted by some of the other little suckers out there who should have been on this tit for at least a thousand times longer than we have.

This is why, Larry, UFO debunking is such a grim and lonely sport. UFOs, for better or worse, are our most tangible form of hope. Most observers of the human scene will tell you that hope is our very most rare and most precious commodity. If people have no hope, you can forget your wheels and grindstones, those people will simply not be getting out of bed in the morning.

Science can ever only point to the past, and it can never legitimately speak to the question of whether its Sun will be able to rise again tomorrow. It is only the ufologists who can lay claim to the hopes and fears of all our years.

It is your precious Science, Larry, that set us on our collision course with this, our ufological destiny. Now that this collision is upon us in a culturally irreversible manner, you wish to turn the clock back to a simpler and less portentous time. Too bad!

If the UFOs are not here, you had better pray for a new, science-transcending source of hope. If they are here, well, you had still better pray, just the same! You can call this 'Dan's double-bind'. It takes us far, far beyond Pascal's wager and Fermi's paradox!

Dan

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rev. 9/25/00

God & ET

Jolting us awake

No ET has been observed wearing a Cross or a Star of David. ET religion remains very obscure, much more so than their 'technology', which by contrast is often thrust in our faces and other places less mentionable. Thus we are forced to speculate.

The mere fact that ETs do not sport white gowns and halos is more than enough to convince any good fundamentalist that the little buggers must be working for the Devil herself.

On the other hand, the scientific ufologists assume that lack of spiritual evidence is sufficient to prove that ET cares no more about God than does NASA. And why should they? Once ET gets over that first bit of Edgar Mitchellesque disorientation, she goes on about her business like any good scientist. Surely she would be evolved far beyond such childish superstition.

These initial reactions define the current thinking on ET religion. I suggest we can do better than this.

First we have the Anthropic problem. Most scientists dismiss the Anthropic Principle with the following observation: the universe is obviously hostile or indifferent to life just by the fact that even under the best conditions it took life nearly a billion years just to carve out the most primitive niche. Anything beyond that can be chalked-up to the 'luck of the Irish'.

But if in fact our skies are being over-run with ETs, we will have to reconsider this 'luck of the Irish'. Then clearly there are some very deep aspects of physics and the nature of reality that favor a ubiquitous cosmic intelligence. Clearly the cosmic dice are loaded in favor of such intelligence. The 'big bang' model of creation must at least be augmented with a very strong internal life force or an external designer principle. In either case, the ETs would be much more directly tapped into this force than are we.

The very strong possibility that ETs are much more directly plugged into the Cosmic Intelligence is the most likely explanation for their apparent lack of religion. An ET with a bible would be like a fish with a snorkel. Ludicrous!

But if ETs are so plugged into cosmic intelligence, why do they do such idiotic things to us? The answer is about the same. They have a very different mode of being than ours. They are having a heck of time connecting with our extremely primitive ego-based mind set. It's like God trying to communicate with the Israelites. She had to use every trick in the book just to get their attention.

The primary impedance to ET/human communication is the oft-noted fact that ETs operate in a 'hive' mode, while we are in an ego mode. It is like a native tribal council trying to communicate with John Wayne. If there is a cosmic intelligence, it is much more likely to be of the former variety than the latter. Besides, it can be argued that ET customer relations is catching on to our foibles quicker than we are wising up to their own motivational scheme.

Still it seems like a cat and mouse game. We don't like being the mouse that is played with. No kidding! But I don't see anyone shaking their fist at a UFO and saying, 'OK, let's stop playing games; let's get down to serious business!' No, we don't see anyone putting that idea in the ET suggestion box, do we?

We have now, thanks to the ETs, resolved the existence of cosmic intelligence. But beyond that one salient point, we spend our time whining about the finer points of ET proctoscopy, and arguing interminably about how the little devils got here. When we will pop the Big Question? How can we expect God to treat us seriously while we fixate on every superficiality that comes along?

We think of the ETs as being just another planetary civilization like ourselves, but obviously they are not, and this causes undue perplexity. We should begin to think of them as the outermost veil of cosmic intelligence. God was supposed to have sent us a choir of angels, and this is certainly not that. A choir of angels would have lulled us back to sleep. Instead we have gotten a jolting wake-up call. No one likes to be woken abruptly out of a sound sleep, but now that we are awake let us recollect our senses. Let us begin to paddle our end of the cosmic boat.

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rev. 9/26/00

Ferreting out the Answer

or a Tiger by the Tale

It would appear that Susan P. is in for another uninvited guest, and I will once again get to be the bearer of these 'bad' tidings.

Also it appears that Ron wants me to be a bus driver. He wants me to obtain a bus and paint it to look like an 'official' MTA bus, and go around the city picking up passengers at the bus stops, but instead of delivering them to their usual destinations, I will take them on an eschatological tour. When I told Ron that this might be construed as being illegal, he did not seem perturbed.

Would I lie to you? Do you think for a minute that these were not my 'official' instructions from a person who seems no longer inclined to deny membership in 'MTA-12'?

These, my friends, are **your** tax dollars at work. Imagine how many bureaucrats it takes to figure out how to capture a Tiger by a Tale. It even boggles the mind of the putative Conductor. Why, aren't you impressed, yet?

Yes, there is supposed to be a website for homeless ferrets, but I have not yet checked. Ferret: 1: a partially domesticated usually albino European polecat that is sometimes classed as a separate species (*Mustela furo*) 2: an active and persistent searcher. This group has a location near Towson, I am told. I will have to sign the papers saying that I will bear full responsibility for the maintenance of the previously discarded pet. That responsibility, however, will actually fall upon the birthday boy, Junior (Oct 7). I was also involved in the purchase of **three** chicks obtained surreptitiously of Mistress P. on a previous such occasion. It is reported that she does become reconciled to these domestic interlopers. One of these has had to be replaced by an exotic bird, whose bird-name I regret has slipped my mind. But I think that if you have been paying extremely close attention you will be able to figure out the 'real' name of this new and exotic fowl.

Are you paying attention, Class? Rap, rap!

Are there any questions?

Who will be the first with the correct answer?

Otherwise I am told that we should be pleased that we are staying the course. We should by now be able to see clear signs of our progress toward the truth and that even Joe F. is coming around.

And, oh yes, Ron reports an extensive e-mail interchange with Rick. But we are wondering who 'Wayne' really is, and how he would know so much about Rick's

alleged prowess in Germany. His social security number was not given.

One more thing, Ron has received many requests for invitations to the debriefing and so we may have to rent a tent. Or maybe we should just hold it @ 'Dan's Place'.

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rev. 9/30/00

Ocelot & Ferret

Green Light?

I have been reminded that there is a more definite ferret connection with the Aviary.

There are two 'birds' that are not birds. These two are known as Ocelot and Ferret. It was several years ago that these two names came up, and they had not been mentioned since, so my memory lapse is understandable.

Ocelot and Ferret reside in the DC area. Periodically they make a trip to Los Alamos, sometimes as often as twice a year. The purpose of the trips is to ascertain whether the time is right yet for disclosure. The inference is that the conclusion has been uniformly negative, unless we are also talking about back channel disclosures. However, in the present context, we are being given to assume that finally Ocelot and Ferret have been given the green light for the front channel disclosure.

As an aside, let me add the following. You may recall the infamous 'tarmac delay'. Back in ancient times, in the first Clinton term, there was a two hour tarmac delay of AF One at LAX, with Bill on board. There was much speculation in the media as to the possible explanation, until finally an LA hair stylist (male) was trotted out at a press conference. This did not end the speculation as to the true nature of the tarmac tryst, and I was willing to venture an ET hypothesis along the lines of Ike with the toothache in Palm Springs. I then heard from a Houston source that there had been two previous, shorter tarmac delays that had only been reported in the local media. Both of these were at, ta da, Albuquerque. Next I heard from an expatriate British astronomer, with whom I had once shared an ONI contact, that the story inside the Beltway was that Bill had not liked the first two 'haircuts'.

If we factor into these stories, the Aviary Ur-myth of EBE1-3, with their now residing under that mesa in NM, we get a common thread. Please recall that my very first aviary story, that I immediately disseminated on compuserve, was of Pelican headed to Los Alamos to meet with Penguin and an ET. The trip was postponed, allegedly due to my loquaciousness, qv. *ici*.

Oh, yes, sorry but we're not quite through yet. Those three (Easter) chicks1-3?? There really were three of them, since I was instrumental in their purchase on my card, predating the still expected arrival of the ferret at the Pelican household. My previous account, however, has been corrected. Two of those 3 chicks eventually had to be replaced with two more, one of which turned out to be a bantam rooster. Now as Freud said, sometime a cigar is just a cigar, but with Pelican involved, one can never be too sure of that. So is it just possible that the bantam rooster is also a fowl proxy for a certain chicken little? And what would 'replacement' then mean?

I have no doubt that this exercise is trying the patience of any number of you. We

have been promised a real story, not just chicken excrement, so to speak. However, I can see why, even at this very late Ocelot hour, it is helpful to be reminded from whence we cometh, and just how we are arriving at this historical juncture, where we are poised to finally break the chicken ceiling and all become cosmic birds.

To this end, I have consulted with my local and long-time media consultant, author and experimenter. He suggests that both of us meet with Pelican at an early date. If the meeting is reasonably propitious, he could then contact Sy Hersh about doing a set of articles in which the disclosure heat would gradually be turned up. The trick here is to get out as much as possible into a public medium before, inevitably, the questions get back to the Pres.

This raises another delicate point. Who will the President then be? It would appear that this disclosure has been on hold for the last several years pending a changing of the guard. Pelican picks W as the lesser of 'evils'. I have referenced familial connections with the B's, although my sib in question is now leaning to Al, due to his stance on women's issues. In any case, a changing of the guard always seems to stir the disclosure pot. This time bodes to be no exception, what so ever!!! Oh, by the way, I do believe that our little pelican has come up in the world a bit and is now the nio/cmi, but I could be mistaken.

I should point out that there already was arranged a preliminary meeting between Pelican and the local investigative journalist previously cited, that was about three years ago. As you see, the wheel of 'justice' turns slowly, but it grinds finely.

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rev. 10/5/00

Scripting the Non-Announcement

& the non-eschaton

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Why do I bore you with such details? Because this is a significant part of a larger pattern that is leading up to the non-Announcement that will occur on or about March of 2001. More importantly it is up to you and me to script this non-announcement. The only stipulation is that we script the best possible announcement of the cosmic presence. Best? Yes, the one that yields the greatest benefit at the least cost.

There are two camps concerning the portent of the cosmic presence, depending on the relative importance of the 'how' of it versus the 'why' of it. I am in the 'why' camp. The presence is not just a cosmic 'motorama'. The visitors are here as agents to facilitate our acceptance of own destiny. This implies a primary Facilitator, which continues to be my role mainly by default. No government is constituted to be the Facilitator. That authority must be vested in some individual. It has taken this long to work out the proper vesting and vetting. As above, so below. The vesting is a major part of the announcement process. If you don't like the present arrangement you are invited to suggest alternatives. You will find, however, that this forum is the only one where such suggestions will be seriously entertained. Let us get on with the task at hand.

What we seek is what we already have, a gradual process of acclimation to the cosmic presence and our concomitant destiny. The process to date has been brought to you mainly by the visitors and 'MJ-12'. They are looking for an exit strategy and we are it. Their authority will be conferred to us with whatever minimum degree of explicitness is necessary for us to initiate and maintain a deliberate progress toward our cosmic destination, which is the 'non-eschaton'. The description of that 'destination' is another dissertation to which you will also be contributing, later.

Let us get back to the immediate task. I suggest that at least one of us brief the new presidential science advisor on or about March of 2001. I am volunteering to participate, with Ron along as my official witness. You will help me to write the

best possible script for that meeting. My conferring with Robert, xxx and John is a significant step in that direction. Presumably there will be other steps in the meantime.

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rev. 10/18/00

Felicitous Culpability

If you put all your eggs in one basket...

Watch the basket carefully. Modern civilization, that's us, is guilty of putting all its eggs into the basket of materialism. To compound our error, we forgot to watch the basket. Now, given the over-stressed condition of scientific materialism, someone may have to pull our irons out of that fire. I hereby volunteer.

But wait one darn minute, you say. By passing this buck to Dan Smith, or to Joe Blow for that matter, are we not just making the same mistake of putting too many eggs in one basket, all over again. No, because my basket is a lot easier to watch. And furthermore, at this late hour, there is precious little choice.

At this point you have to start thinking about cosmic felicity. If Adam and Eve had not eaten the apple, then we would not have had the opportunity to know Jesus. If modern civilization had not swallowed the poisoned apple of materialism, then Prince Charming, that's me, could not have come along to dislodge the apple.

We are facing the probable contingency of a dramatic paradigm inversion from materialism to immaterialism. Historically, each paradigm shift has been attributable to a single individual. This one, the mother of all shifts, will be no exception. Someone rises to each occasion.

Unlike its predecessors, this final paradigm shift has eschatological implications. As we all awaken to the illusory nature of reality, there is the possibility that our cosmic dreaming could turn into a nightmare. Prince Charming, Mr. Paradigm Shifter, will have a weighty responsibility. There must be a sufficient splash to wake most of us up, but not so much of a splash that we all drown.

The hopes and fears of all the years will have to be vested somewhere. Naturally we want to vest them in God. And the historical record on this point is also fairly clear. When our need for God is the greatest, God will show up as or through one of us. How else would we have it? How else could it be?

All that I will need is access to the Universities. As a practical matter this will require access to the academic deans. This could be arranged through most any national body with both academic and government affiliations. Considering the nature of the paradigm shift, this ought to be a scientific body. For instance, my being granted access to the NSF would be tantamount to my having access to any university.

As for my personal qualifications, I believe that I have a modest but unique combination of intellectual, political, and spiritual authority that will be sufficient for this task. May God help me and all of us.

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rev. 1/4/99

A Cover Letter

By way of apology...

In many respects 'Felix Culpa' is an outrageous statement. I realize that because I still retain a shred of 'sanity.' I would like to be able to apologize for this statement, but I did not create the peculiar situation that has logically led up to it. People whom I respect greatly have shouted their outrage at me, as might some of you, but when the shouting is over, where are the alternatives?

You may choose to ignore these implications for a while longer, but time may no longer be our friend. The longer that we wait to look seriously at our situation, the less time will there be for deliberation and negotiation. Or you may choose to deal with the problem directly, and that is why I am here for you.

Trouble was that after Rene Descartes we never really bothered to kick the tires of materialism. Felix Culpa. But now you will have ample opportunity to kick my tires. I would not be coming before you if there had not already been a lot of that. If there is still a shred of ego involvement, and there probably is, it is only because Dr. P. and a few others have fallen down at their job.

If at some point it is determined that I am not fulfilling my part of this bargain, will it be possible to pull the plug? It will be, but only up to a point. There will be a point of no return, and we should be on the lookout for that. After that... les jeux sont fait.

The decisive point will be when the thinking segment of the public is able to suspend its belief concerning the origin of dinosaur fossils. I suggest that those too could have been conjured out of the cosmic intelligence, and for a perfectly legitimate reason. Is it possible that God could love paleontologists? Why? At first sight this does seem to be the end of rationality. But, if you allow yourself to look once more you may see that it could also be the beginning of rationality. Descartes attempted put asunder what had already been put together. Realizing this may just be the first step back to reason. Reason has become a rare commodity, and that is why I am here.

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rev. 1/6/99

Operation 'Prince Charming'

Operation Analysis:

In order to preempt a larger insanity, we institute a smaller one.

We build a minimal backfire in order to stave off a wildfire.

Dan Smith is turned loose on the college campuses. Lacking the ability to turn water into beer, he will have to be given an entre. The entre will be through the Deans' offices. That can be arranged as follows.

A white paper along the lines of 'Felix Culpa' would be written and also a cover letter requesting a meeting, probably at the NSF. At said meeting we would discuss the logistics of having one of the members of the foreign liaison group at NSF, i.e. one of your guys, handle any telephone inquiries from the Deans' offices. The only statement given out would be to acknowledge that the alleged meeting had taken place. There might also be occasional inquiries to your office, wherever that will be. The rest of it will be up to me to finesse.

I will be attempting to generate discussion and controversy toward the activation of the academic 'grapevine.'

For all we know and don't know, there may actually be an eschaton lurking out there in the cosmos. The idea here is to try putting a bit of the fear of God into the Godless academe. This will be done on a carefully graduated and experimental basis to obtain the stimulus/response parameters for these subjects, using in their own terminology.

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rev. 1/7/99

Aquarium's Campus Initiative

A Simple Logistic

Making inroads into the academic community is the primary focus for the 'Aquarium.' It is here that the 'battle' of the paradigms will be engaged. The upstart paradigm of immaterialism must outmaneuver the entrenched forces of materialism. As with most battles, the outcome will be determined by the logistics.

Scientific materialism is a broadly based, but rather superficial worldview. Its devotees are, of course, lacking in spiritual motivation, and most academics are decidedly uncomfortable with the obvious inhumanity of materialism when carried to its illogical extreme.

Yet the challenge to scientific materialism remains inchoate. The reason for this is the well-known incommensurability of paradigms. The old paradigm provides no basis for the new one. There is no logical progression from one to the other. There is no piecemeal or compartmentalized approach to dealing with paradigm shifts, and especially not in this case where we are confronting a veritable paradigm inversion, or gestalt switch.

One does not have to ponder long to realize that a global awakening to the immaterial or spiritual nature of reality would constitute a revelation of apocalyptic or biblical proportions. That most people would be intimidated at the prospect of initiating such an event, would be an understatement. But where angels fear to tread, fools are wont to rush in.

I have volunteered to guide the transition to the new paradigm. This would be unremarkable were it not for the fact that my offer has apparently been received with some interest within a critical venue.

The venue I am referring to is the semi-official 'phenomenology network.' The intelligence community has a responsibility to be vigilant with respect to 'uncorrelated' phenomena that might have implications for national security. This vigilance has led to the accumulation of sequestered data that are at odds with the assumptions of scientific materialism. It would be safe to assume that these data are not entirely anecdotal.

With the ending of the Cold War the sequestration of this data becomes more problematic. However, the revelation of data that would subvert the shibboleths of modern civilization and which also has spiritual implications poses a major challenge for a modern secular government. The official government has naturally shied away from this challenge and has gone on with its daily business. That leaves a residuum of stalwarts holding the Pandora's box. This is a sobering responsibility, which likely enhances one's natural fear of God. If you were one of these folks, you too would be looking to God for a solution.

Something over twenty years ago I had an experience, which led me to believe that I would have a role to play in the revealing of a new/old truth. Now I am in indirect contact with the keepers of the data. Apparently they have incurred an obligation to assist in my mission to facilitate our transition to an immaterial worldview while ameliorating the consequences. We can only hope that all of us are being guided from above.

Now for the logistic challenge: it is the old problem of the cart and the horse. The sequestered data is the cart. I am the designated horse. The skeptical academics would naturally prefer to put the cart before the horse. They want to see the data up front. I can sympathize, but only up to a point. In this case the 'horse' is also serving as a proxy for the 'cart.'

I am the solution to the logistic challenge. This is a package deal, and I am the package. I am the interpreter of the data, but also I have become a critically significant part of the data. If you don't like me or my interpretation, you will like the 'raw' data even less. Much of the data has been in the public domain for decades. The data were received and disseminated in garbled fashion. Much of it is highly subjective, and none of it bodes well for scientific materialism.

I am here to gain the cooperation of those who are most ready to cooperate in facing what is slated to be the ultimate challenge for humanity. They will understand the desire to pull as few political strings as possible to initiate the process of transition. They will understand why this 'political' process must be out in front of the raw data.

Cooperation entails nothing more than participation in a constructive dialog and inquiry. Only in such fashion will a more subtle truth prevail.

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rev. 1/11/99

The Eschaton

Walk softly and....

Everything will be at risk at the time of our cosmic awakening. As we leave our historical womb of the millennia for a vastly expanded consciousness, then will we be at our most vulnerable point. This is the point at which we will be finding out about cosmic redundancy. This is when the Christ event will truly be recollected.

Does a tree make a sound when it falls in the forest? Does a universe leave a trace when it collapses back in upon itself? Even our present-day physics suggest that “no phenomenon is a real phenomenon unless it is observed.” Observed by whom?

If the falling tree kills the only listener, then still there was no sound. There must be a transcendental observer: an observer that exists both inside and outside of the phenomenon. This is the meaning of the x-event. If as we awaken we cannot walk together toward the cosmic light, we will wander apart and die alone in the cosmic void. There will be no trace of our dreams.

X marks the spot. That is our emergency exit to the cosmic light. That will be our sky-hook off the sinking ship. All our dreams will have to be vested somewhere lest they become a puff of smoke. We have been preparing for the eschaton for two millennia, let us not snatch defeat from the jaws of victory.

Yes, each one of us is a light unto herself, but without a beacon to guide us, very many of us would become snarled in the collective knot of fear that could take two more millennia just to unravel. We will need all the help we can get. Let us not become arrogant and intransigent in our hour of greatest need.

I have reason to be optimistic. The Christ event was a guarantee for the whole world, not just for the few. This world and every one of us are precious because there is not the cosmic redundancy that the Astronomers and Hindus postulate. We are not just cogs in a cosmic wheel. Each of us is a world unto herself. The earth is not an expendable speck in the cosmos. It is the center of cosmic gravity. God has put almost all of her eggs in one basket and is watching the basket carefully. This might seem foolhardy to us mortals, but not to God.

How do I know this? Because I know what we would and will do in God’s place and I cannot imagine that God is any less of a moral being than we are.

The best argument against this view is the apparent redundancy of humans. As a former ZPGer, I can speak to this point with some expertise. Not only might there be too many of us, but certainly too many of us have died in ‘senseless’ deaths.

Just as the dictates of ecology prevent us from saying that there are too many insects, so must the dictates of spiritual ecology and the cosmic complexity prevent us from making rash judgments about ourselves. The rapidly increasing complexity

and interdependency of the global economy are just a harbinger of much greater things to come. And of course there are many other spiritual worlds or enclaves, but none of them need be as dense or as isolated as this one. We are the hardest of the hard core. We are the pearl of greatest price.

If God could 'deceive' us with dinosaur bones, would God not also deceive us with the words of the prophets? Only if the first deception was not necessary to fulfill the latter. God had to hide herself behind those bones in order eventually to reveal herself over the Internet. No bones, no Internet. Science and technology and religion, for that matter, are all interconnected in the historical economy. That is the very delicate Ariadne's web in which we are being caught up into heaven. Hide and seek is a game that even adults can play. Think of it as stealth technology. Once we have God on our radar screens it will be a whole new game and a whole new technology.

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rev. 1/14/99

Geocentricity

Transcending mere quantity

Giordano Bruno was the first westerner to take up the notion of a numerically infinite cosmos, a notion that had been a mainstay of eastern mysticism. Science has followed Bruno's lead ever since, and we all remember hearing Carl Sagan intoning his 'billions and billions.'

The western prophetic tradition maintains another view. Humanity has a special covenant with God. Ironically it is the eastern immaterialism that will enable us to recover this covenant from the jaws of science.

It is this covenant that is our reprieve from the cosmic abyss. It is that which defines our humanity. The abyss turns out to have been an illusion, in any case. The quantitative infinities of science are a proxy for the qualitative infinities of the spirit. The transcendental presence of God is the bedrock of reality.

Some may feel deprived at having to trade an infinite cosmos for a personal Creator. Am I not imposing a cosmic population control? A potential infinity of planets is being denied its right to existence and life. I suggest that the proper concern here be with quality and not quantity. Redundancy has its place in nature but not in spirit.

The apparent infinities of space and time are merely a projection of spirit. So too is each of us. But we are each an actor, not to be confused with the scenery. Each of us is a microcosm, a proxy for God.

Is God logically prevented from creating an infinity of creatures, or is this a matter of judgment? Could God have a personal relationship with an infinity of creatures, any less than with a billion creatures?

As microcosms our minds are biologically composed of several billion neurons. The natural example suggests that other worlds would constitute separate realms of consciousness, and so there would be at least one level of being interposed between the Supreme Being and us. This would be a spiritual redundancy that could adversely impact the transcendental nature of spirit. Polytheism would have to be reconsidered, but we have already been down that path. That path leads to tribalism, among other things, even if it is on a cosmic scale.

I submit that the Creator could have created a geocentric cosmos that would sacrifice nothing of spiritual value, but rather would have been its highest expression. Let us not suppose that we are expendable, unless we are forced to suppose that. Such a creation would not support the humanity and divinity of which we are evidently capable. The notion of expendability is likely an excuse for irresponsibility.

What we can expect is the expansion of our consciousness as we take on the divine eternal presence that is not limited by time or space. The qualitative infinity of our cosmic consciousness will dwarf all quantitative or astronomical notions of infinity. We will recapture the source of our humanity with all of its personal value.

A geocentric cosmos does not exclude other worlds; it simply puts them in their place relative to us. We are already the seat of the cosmic federation. We are Mecca.

What will we do for an encore to our own salvation? Are we experiencing the climax of creation? What about those poor souls who might have missed the finale? Will there not be a reenactment? Such questions will lose their significance once we have moved on to a larger consciousness. At that point all of space and time will be present to us. But won't this just be a replay? The burden of choice will have been removed; otherwise we will face the paradoxes of time travel.

We must realize that our very narrow, temporally oriented view of reality does not allow us to draw conclusions about the execution of free will or even about causality. For instance the operation of teleology remains well beyond our grasp. These processes await a greater comprehension. It is in these inner dimensions where the spiritual infinity of our cosmos exists, and wherein lies our destiny.

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rev. 1/14/99

Our Greatest Threat

A challenge for both science & religion

It would not be difficult to argue that the 'eschaton' is the greatest present threat to our survival. But the immediate problem is to define the nature of that threat and the specific challenge that it poses for the scientific community.

The immaterial nature of our reality adds very significantly to all the other instabilities that face us on a daily basis. In addition to all the physical problems we face, we must also consider the metaphysical. The fact that our technocratic civilization is oblivious to this situation only magnifies its potential for harm.

I agree that a sudden announcement of the heightened precariousness of our circumstances would not be advisable, but unless precautions are undertaken soon, that may be unavoidable.

The idea of a metaphysical eschaton sounds like something that could only be comprehended by religious experts. But if it is redefined as transphysical then we are faced with a problem that falls into the chasm between science and religion. That is the very nature of immaterialism: our previous compartmentalization of reality is overridden, and we are caught with our categories down.

Addressing the new circumstance will require novel thinking. I am not suggesting a massive effort, merely a concerted effort. One or more respected scientific authorities should quietly register their tolerance for attacking this emerging problem. It carries great risks and opportunities, but the longer we ignore it, the greater will be the risks.

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rev. 1/14/99

Threat Assessment

Our cosmic security is what we make of it.

One might suppose that people would be glad to discover that our world is a thoroughly spiritual creation. But this does not take into account the suspicious side of human nature. From much sad experience we have learned to look every gift horse in the mouth. I will happily accommodate that natural impulse.

Enter the eschaton. The carrot of discovering the spiritual basis of reality comes equipped with its own stick just in case we are too lethargic to get up and nibble the carrot. And, of course, that is the case. The eschaton will be the measure of our spiritual lethargy. We will not be spared whatever it takes to wake us from the slumber of materialism.

In the end we will be saved not by our virtue but by our circumstances. God knows that when a boat has to be rebuilt in the middle of the ocean, it is best not to rock the boat. Similarly, it should not take much rocking to instill a proper respect for the power of the ocean.

Immaterialism is the only basis for universalism. Dualism of most any sort leads to apocalyptic separations. With immaterialism, everything is of one substance, so salvation is an all or all transformation. To put it crudely, and contrary to popular opinion, we will get to take our toys with us. Mind you, this is not a recommendation for toys, only a statement of fact. Think of our accouterments as so much baggage, baggage that we become increasingly burdensome. Along with our toys there will also be our worst enemies, precisely the ones we were certain would be smitten to smithereens. Such are the burdens of metaphysics. A simple rapture would have been so much easier.

So where is the threat? Come hell or high water, we will still be able to retire on our cosmic security. The only caveat here is how high do we want the water to get. If we want to stay reasonably dry and comfortable, we will definitely have work to do; starting just about right now. It is time to begin our metaphysical homework. It is time to question reality, while maintaining respect for our existing life support system. Continuity is our measure of success.

Our rapidly increasing global economic interdependency is just a harbinger of the spiritual interdependency that lies just around the corner. All the 'clichés' about spaceship Earth can hardly prepare us for the shock of the spiritual integration awaiting us. Any prospect of cosmic resegregation lies very far on the other side of our immediate spiritual reintegration. Those who think that they can run to the hills and escape the spirit are succumbing to their own delusions.

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rev. 1/15/99

Threat Assessment – pt 2

Beyond sentiment

Scientists will find it difficult to accept that their profession was built on the foundation provided by the Inquisition. That historical fact will be all too obvious once the spirit is unleashed. They will find solace only in the further fact that it was the Christ-event that paved the way for the Inquisition in the first place. This connection is an essential part of the cosmic plan for our salvation.

Understanding history is a crucial part of our preparation for the eschaton. Knowledge will be our primary weapon for containing the threat posed by the eschaton. Our knowledge must not be colored with sentiment. We find ourselves in a very tight spot. To get out of the tight spot we will have to know precisely how and why we got into it.

It is paramount that we face evil. I maintain that the source of evil lies in the self-concealment of God. Creation is made possible by the voluntary self-limitation, self-concealment of God. This is the foundation of our free will. Non-interference is the prime directive. The eschaton will violate that directive primarily through the agency of the Second Coming. Our faith is tested as always.

Why has God waited for so long to reveal Himself? Holocaust is piled on holocaust. What end could justify this means? Can any end justify any means? Without venturing into the abyss, we cannot scale the heights. Some lessons can only be learned the hard way. Unless we fully understand the consequences of every action and inaction, we will not be sufficiently careful about finding our footholds on the cliffs above. There will come the day when we too shall slip, and so will begin another round. It is expected that we will transcend all previous limitations. Can the center of gravity be any more grave? Only if we have sufficient levity. Only in this fashion can our history become present. These riddles of time will be mastered. They are essential to the unfolding and infolding of the eschaton.

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rev. 1/16/99

The Death of God

And the sign of the seal

God must die to be reborn in us. This is the necessary mistake. God must overreach herself in order for creation to be transcendent. Jesus' death marks the spot for all of space and time. We have carried that torch for two millennia, and now we become the light.

The creation of a new spirit requires a spiritual vacuum. That vacuum is our history. Our birth is the breaking of the cosmic shell. The breaking is not entirely spontaneous. The x-event was the seal on the shell. That was the childproof, safety lock. To break the seal we have to be sufficiently mature to properly grasp the seal. As we do so, let us be mindful of having set aside our childish ways.

The safety seal will serve as a safety valve for a spell. A fair measure of that function falls to the Aquarium. The mixing of the old and new spirit cannot get too violent or chaotic. It would be a mess. We must not let the cart get ahead of the horse. Our new spirit is still vulnerable.

If the x-event was the cosmic seal, then the Inquisition was the mopping up. That action was logically attributable to the prior sealing. The ensuing rise of scientific materialism would effectively conceal the seal, but only for the allotted time.

The lesson is that the eschaton is not to be a spectator event. It will rather be the first full measure of our participation in the cosmic spirit. We will find safety and encouragement in our own numbers, but they must be the right numbers, especially at our point of entry. Mark the sign of the seal.

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rev. 1/16/99

A proposal for continuing a scientific dialog

To be submitted to a national scientific body

By most measures the scientific worldview has been more successful than any other. Yet most thoughtful people will agree that, despite its success, it could be saddled with a fundamental misconception. I submit that such a defect could have serious consequences. Furthermore, we have an obligation to explore and, if necessary, respond to this possibility. The misconception that is both the most likely and the most consequential would be our failure to discern a nonmaterial basis for reality.

Such a possibility naturally boggles the mind. Would this not take us beyond the realm of reason? What would it take to persuade us to adjust our patterns of thought in such a fundamental manner? It may require the prospect of the end of the world, and it is to that prospect that I speak.

That the apparent materiality of the world could be illusory, as almost every sage has suggested, is of no consequence unless the illusion were to become transparent. That would be tantamount to the end of the world.

Nonetheless, the material illusion has been remarkably stable for at least the half dozen millennia of recorded history. However, scientific materialism is coming under increasing scrutiny at the same time that its explanatory powers are being pushed to the limits of reason. Perhaps we have already gone beyond those limits.

Finally, one could argue that the anticipated inversion of the materialist paradigm to immaterialism would constitute a spiritual revelation of biblical proportions. As such it should be anticipated as an 'act of God,' thereby absolving us mortals of responsibility.

This last argument forces the activist to adopt a prophetic role. Barring any alternative that is the role I must accept. But as a prophet, should I not be addressing an audience other than scientific? Not as long as my message is sufficiently scientific in content. I submit that it is sufficiently so, and I base that claim on twenty years of dialog with scientists on this topic.

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rev. 1/17/99

A Cure for Metaphysics

Cutting the Gordian Knot

For the most part scientists would be relieved to lay down their metaphysical baggage; however, this is proving to be a difficult maneuver. For instance, the rise of anti-scientific sentiment in the latter part of this century has naturally provoked a conservative reaction from scientists. This reaction often entails a hard-line stance that includes homage to the tradition of scientific materialism.

It is difficult to avoid the psychological speculation that behind all this posturing and rhetoric there lies a deeper, unexpressed concern. I have taken it upon myself to give expression to this concern by attempting to act it out. These attempts on my part have tended to provoke further resistance and denial. Thus have I felt compelled to resort to a more political stratagem that brings me to these meetings with scientists who have administrative responsibilities.

The problem is with the metaphysics, which most scientists see as little more than a nuisance. It has almost no bearing on their work, and yet it is the source of many passionate and often pointless debates. My stratagem is to bring out the issues of ultimate concern that I believe underlie the endless rhetoric.

Let us look directly at the 'worst' case scenario. In this case, scientific materialism is not just a little bit wrong, but is dead wrong. That leaves us with an immaterial world, which ought to be a scary proposition. I claim that it is precisely this fear which best accounts for the millennia of metaphysical obfuscation that leaves us now in such a state of metaphysical confusion. And if I am right our present confusion has a divine sanction and a divine cure.

What then do I need from the scientists? I need their sanction in order to explore and act out the consequences of our awakening to an immaterial cosmos. I want their permission to act out our worst metaphysical nightmare that is the eschaton. The eschaton is the end of the world as we know it (TEOTWAWKI). I can hardly give credence to that image without the implied consent of the scientific authorities.

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rev. 1/17/99

Science & Absolutism

Confronting the 'Irrational'

Absolutism has seldom been celebrated, and particularly not in this supposedly postmodern era. Yet, it would be difficult to maintain that even with all its post quantum sophistication that science has completely shed the absolutism of its origins back in the metaphysics of materialism. Skirmishes continue between scientists and humanists over this issue.

Those who criticize the residual absolutism of science apparently fail to comprehend the potentially radical nature of the relativism that they suggest. And for their part, the scientists are understandably reluctant to point out to its social critics that they may be playing with fire. However, the fact that the critics tend to only nibble around the edges of scientific materialism, implies that they may sense that they are venturing onto thin ice.

When all the angels are fearful to tread on 'sacred' ground, the call goes out for 'fools' like myself, and we are happy to rush in. And into what is it that I rush? Immaterialism is the answer.

I am suggesting that the studied indifference to metaphysics exhibited by so many scientists is only barely concealing a deep-seated fear that they share with all of us. The fear is that our world is much more fragile than it appears, or than we are willing to acknowledge. This is what is at stake when we finally resolve all the talk about absolutism versus relativism.

To better grasp our situation, we may look to history. There we find absolutism most closely associated with the tradition of monotheism. From thence it entered into politics as the alleged 'divine right' of monarchs. It is then difficult to argue that there is not a strong historical tie between the absolute laws of God and of science. This latter-day residual absolutism of science carries historical baggage. Disencumbering ourselves from that baggage will be a risky maneuver.

Immaterialism is the logical opposite of materialism. It is the view that the world is a state of mind, a mind that must at least include the minds of all sentient creatures. The world then is not a mere object, but rather the object of a 'cosmic' intelligence that might or might not be more than the mind of the creatures.

What I have just outlined is a very old idea that comes down to us as recommended by almost every sage. But now I give to it a new spin. I do this in response to the inevitable 'so what?' The immateriality of the world is entirely moot so long as we are able and willing to ignore it. It would appear that we have profitably ignored it for at least the half dozen millennia of recorded history. Why stop now? I merely suggest that our extended period of 'material grace' might have a logical and imminent conclusion. 'Repent, the end of the world is near.' Is

there anything new here? Yes. I claim that the eschaton will not be the arbitrary act of an absolute deity. It is rather something that is built into the metaphysics of creation and which we will control.

Very simply, to the degree that the world is not an absolute object, to that same degree it is something superficial. It has a hidden, non-material foundation. The high degree of intelligibility of the world is not an accident. It is because we are its co-creators. That this fact could be so well concealed behind the façade of nature implies the involvement of a 'higher,' but probably not separate, intelligence.

What has been concealed may also be revealed, at the appropriate time. Inevitably our science will lead us back to its own origin. This has been happening from the start and is still accelerating. The recent history of science and its public vicissitudes may be more comprehensible from this larger perspective. I am merely anticipating an outcome that need not be viewed as unreasonable.

If anything I have said may sound radical, it should be considered relative to the more radical speculation that science is representing an absolute truth.

The question remains as to whether the ideas presented here warrant any action on the part of the scientific community. I would argue that they do, at least to a minimal extent.

If science were to forego its absolutism, as many people propose, then immaterialism becomes a leading contender to replace the present materialism. Both sides of this issue bear responsibility to weigh the consequences of such a move. I have been able to bring about that deliberation only to a very limited extent on my own. By being granted occasional access to a scientific body such as this, my efforts would be advanced to a minimal but still useful extent. Considering what may be at stake, could any lesser response possibly be justified?

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A Scientific Dilemma

And an unscientific solution...

There are two pillars of science: objectivity and corrigibility. For almost four centuries these two ideals have stood together, to the point that we view them as nearly synonymous. It is because of our objectivity that we remain corrigible and vice versa.

There is an underlying assumption that is paradoxical. Objectivity implies the existence of an object that is itself not corrigible: neither the object nor the assumption of its existence. The object in question is the physical world.

The reality of the world is clearly a metaphysical issue that should come under the purview of philosophy. Yet, the treatment of this issue has been both sporadic and superficial for at least the last century. Quite simply it has not been taken as a serious issue, even to the extent that its lack of seriousness has not been a topic of discussion.

Superficially, the reason for this lack of consideration appears to be the overwhelming success of science over the last century: a success that evidently countenances no questions. And for all the philosophical analysis that has taken place, this fundamental issue has managed to escape analysis. Even more interesting is the fact that this fundamental oversight is continuing in the context of a rising interest in metaphysics in general.

What I suspect is more germane and what I have been testing is that the silence on the issue of the reality of the world is the result of an unarticulated sense of vulnerability, not just on the part of scientists, but for the whole of our modern civilization. There is a nearly outmoded word that denotes the nature of this vulnerability: it is 'apocalypse.' How so?

This word derives from the Greek *apokalyptein* meaning to uncover or reveal. If the physical world is not an absolute object, then it must be contingent on something else. It is that something else that is to be revealed. Similarly, to reveal the source of the world's contingency is to demonstrate its vulnerability. This is a vulnerability that can be assessed only in eschatological terms. Such a revelation necessarily brings us to confront our destiny.

What started as a dilemma for science has been seen to include the most basic issues of philosophy and theology as well. Yet, none of these disciplines is taking up this challenge. It can be surmised that they feel a lack of authority adequate to meet the challenge. Accordingly, I return to the scientific community to seek its tolerance for my taking on this challenge by also proposing its solution. The solution is to contain the vulnerability at the same time that it is revealed. This is the only responsible approach.

If the risks and opportunities attendant upon this particular revelation are indeed the ultimate challenge for humanity then we should settle for nothing less than the personal and direct intervention of God. But there is a small caveat. We have to help decide how we want God to intervene. My suggestion is that it would be preferable for God to do that as one of us. There is ample precedence for that to happen. Furthermore, so as not to be caught standing on ceremony, I am volunteering as an adequate agent for this task. I feel obliged to offer this package deal, one that might not be easy to refuse. It certainly ought to be entertained.

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The Absolute

Setting our sails

In times of great change there is felt a great need for something by which to chart our course through the perilous waters. We need a pole star whose position is fixed and visible to all. We look especially for moral absolutes. Relativism is not welcome. Only an objectively real beacon will serve. We want God to come down out of the clouds and speak to us in an unequivocal, unmistakable fashion.

There are two problems with this desire. It has never been fulfilled, nor would we ever want it to be. It would be both impersonal and unloving on the part of God. Many people believe that the closest thing we have had to an absolute moral guide was the Christ event. The least obscure aspect of that event was the declaration that God is love. Although love is unconditional it is not an absolute. Love is necessarily personal and mutually relational. It is decidedly subjective and intangible. It is antithetical to any form of idolatry.

When God appears, even in a time of great need, we should not expect to be overwhelmed. At most we should feel only a fresh and gentle breeze, as if a new door had been opened to love. That is the greatest gift. That gentle breeze will be our surest guide through even the most tempestuous seas. Before that gentle breeze our greatest enemies will tremble like leaves in a gale.

Build your house not upon the rock; instead, set your sail to the zephyr.

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Kingdom Come

And how?!

We know that the kingdom is within, but how do we manifest it? This is like the sculptor and the marble. We simply let go of everything in our minds that is not of the kingdom. That takes no less faith than that possessed by the sculptor. The world is so hard and our minds are so dull.

And there have been impediments. First there was religious absolutism. Now there is scientific materialism. Both are idolatry. Neither one is of the kingdom. As we dispense with these distractions we will set ourselves free and unleash an energy that has no limit. It is the energy of cosmogenesis. It is the energy of cosmic love.

Before we set off to explore and create new worlds, some work remains to be done here. That work will not be onerous once we can see the end of it. Our new vision of a world of spirit will render the old obstacles transparent. Space and time will take on other meaning. They will become relative.

But how will the kingdom work? What will be its governance and its economy? How do we get from here to there? That last question contains a big part of the answer. It is very important to know that our journey begins from right here. We are already in the perfect place to begin this journey. Everything that has transpired in our six millennia of recorded history has been a preparation for this commencement.

All the skills and all the tools that we will ever need, we have them right now. Yes, we have plenty of things to brush up on, but it will all be learning on the job. There will no bootcamps, no reeducation, and no reformatories. We all have more than enough to teach each other.

And who will be in charge? No one will be more in charge than I am right now, and that is not saying a lot. It will be management by objective. That will mean that we have to sort out our abundance of new visions, and focus on those where our new energies are best applied. That will not be easy, but when it comes to vision, we can never have too much. Let us be embarrassed by the diversity of our riches.

There will be no need for control, beyond the remnants of what we see now. We don't need a new economy. We need to transform the old one. This is not an economic revolution. It is an economic breakthrough.

rev. 1/27/99

Probabilities

Give me six of one...

What is the probability that, rather than being the producer of intelligence, the physical world is the product of intelligence? I will argue that the odds are just about even, a priori. But, come to think of it, it looks like they are not even – not even close.

There are only two mysteries in the world. Why does it exist? Why do we exist? If these two mysteries are in any way related, then it is almost certain that the world is an artifact.

Let's put these questions another way. Why does anything exist? Why is anything known to exist? Any correlation between these two questions would lead to the same conclusion as above.

Is it possible that nothing would ever exist? Might that not require something to prohibit anything from existing? Thus the prohibition would exist. It would seem that something is bound to exist. But if anything existed, then what would prevent everything from existing?

I am partial to the view that everything does exist, and that the world is where it sorts itself out, under the transcendental logic of love. That logic is the closest that we get to the notion of an absolute God.

It is not the atoms that sort themselves out, but rather the experiences of atoms. I suggest that it is much more probable that an experience exist than something exist purely unto itself. An experiencing is a priori more probable than a thing.

Positing the existence of something is a piece of logic. The logic must exist prior to the thing, logically. 'Existence' is a word that must be defined. How can we suppose that something exists without a notion of existence?

We can posit the existence of an unobserved planet, or even an unobserved universe. But that is not a real planet, that is a hypothetical planet. If it were subsequently 'discovered,' how would we know that it was not actually an artifact of the instrumentation, theories, logic, history and teleology that was attendant upon its 'discovery,' just like everything else in our dream world? What would make it any more or less real than the million-digit prime number that we may discover? How will you decide if it is more rather than less real than the prime number?

None of this is rocket science, yet these are basic questions that have somehow been lost sight of in our rush to embrace materialism. It looks like we have some homework to do. And from whence comes our fascination with matter? Surely

someone must have spiked this punch.

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How Objective is the World?

Gosh, it's pretty darned objective, all right. But is that an objective observation? Isn't it more like a gut feeling that we have spent several millennia attempting to rationalize?

What then are the measures of its objectivity? The world does very often seem to be impervious to our desires. The world does seem to extend very far beyond our ken. The world seems to be a buzz with activity occurring well outside of anyone's purview. The world seems natural almost to a 't.' Have I missed anything?

Yet, none of these measures is even barely quantifiable. One might surmise that objectivity is an all or nothing proposition. A miss is as good as a mile. That would put the burden of proof on the objectivist – an onerous burden.

The best evidence for the world's objectivity is anecdotal in nature. For instance, history must be real because we can precisely record it with film. But then consider the Kennedy assassination. What precisely was recorded? How do we know that it was not a staged event, and that Jack and Marilyn have retired to a village in the jungle? All that we have are probabilities, and how objective are they?

Consider a library full of printed books. Each one must be objectively real because we can take anyone of them and compare it precisely with its copy at some remote library. Those two books could be shown to remain as fixed objects down through the millennia. Isn't that close enough to a measure of absolute objectivity? How could that happen in a dream world?

In an immaterial world an artifact is not as real as the idea it represents. The character of Tom Sawyer is more real than the books representing that character. Why then in such an ideal world might there be a misspelling of Tom's name in one of the editions? Why would there be typos in our dreaming of Tom Sawyer (sic)? Isn't that proof that we are not dreaming?

If physical objects just represent ideas, why do they get scratched and dented? The problem is that if there were no scratches and dents, rather than thinking we were dreaming, we would probably think we were in heaven. The scratches, dents, and typos are a very significant part of what makes this world seem natural. They serve a very important cognitive function. Virtual reality workers strive to reproduce them. Spell checkers of the future may have a 'typo' option to give documents that authentic look. The fact that creation comes with a built-in 'typo' function should impress us with the ingenuity of the creator. But, instead, when our new car is scratched we are more likely to curse. Next time be more appreciative. Realize that the joke is on us. We already are in heaven, but God wants us to wonder about it. As we spiritualize the economy, self-repairing artifacts will begin to appear, but we may have to pay extra to get the 'lead out.'

Am I being too facile? No doubt. The world is an ‘external’ manifestation of our collective memory. Where would we be without memory? The dent in my fender is the trace of a traumatic memory, a personal reminder that physics is not just a good idea. It is the law. It is the imperfections that individualize and personalize the world. Cosmetic surgery is not everyone’s ideal. Physical death may be a small price to pay for our memories. Let us not be too facile about the depth of the logic that goes into creation. We still have many lessons to learn.

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Objectivity

Duck and cover

Suppose someone gets angry and throws *The Adventures of Tom Sawyer* at me? What am I to make of this? If I don't duck, I am liable to get a bruise'n.

But that is not the question. Is it the book that causes the bruise or the idea of the book? I suggest it is the latter. The bruise is psychosomatic, even if I were comatose at the time, and the book had fallen off a bookshelf. But suppose the book missed my comatose body and ripped apart when it hit the floor. Is that psychosomatic? Of course. Walk through a forest and notice all the fallen trees. Imagine a forest without dead trees and dead leaves. What a joke.

But why bother with idealism? Why not stick with the idea of gravity and wind acting on decaying wood? But that is just the idea. We can never get away from ideas so why pretend otherwise? We pretend otherwise only when it serves our purpose to do so. When it does not, we should not. We can become overburdened with ideas, as well as with things. We also have the spiritual resources to renew the world and ourselves. That should be a very scary prospect, but only in prospect. That is an idea that we cannot and will not duck.

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Objectivity 2

Punch cards

Suppose that we can concede a pre-scientific version of nature to a cosmic intelligence. What about all the human artifacts? How can we explain those without invoking objective materials? I submit that it requires no additional metaphysics to explain punch cards than is required for woodpecker holes in a tree.

Let us look again at nature. A good cybernaut already has the tools to create a credible virtual lifeless planet, like mars, and store the result in a set of punch cards. I am not suggesting that God would resort to punch cards. God is not a Univac in the sky. I merely posit an entity containing multiple personalities, which are capable of sharing dreams and memories, or not sharing them when appropriate. Some of the personalities could be pecker-like, others would be human-like. Let them start dreaming and voila. That is the way Tom Sawyer would create a world. That is how I will save this world.

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The Vulnerability of Science

Look to the foundations

Scientists should be excused for not minding the store. The tremendous success of science extending over several centuries should lend great credence to the basic soundness of the scientific enterprise. It would be mind boggling to suppose that there might exist a basic flaw within that system of knowledge. Yet, the possibility of that being so is becoming more apparent.

The continued consternation on the part of those who are attempting to embed the mental within the physical makes the alternative approach ever more attractive. That outcome would constitute the reversal or inversion of the entire system of scientific materialism. The historical consequences of such a development are difficult even to imagine.

That difficulty, however, does not justify the denial and avoidance of the issue. As a concerned citizen I hereby bring this issue to you. I request your attention for the span of a brief meeting. I will make a suggestion about how to deal with this important contingency. It will require a bare minimum of commitment or accountability on the part of any scientist or institution.

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Beethoven's Fifth

Choirs of Angels

How do we know that we are not in heaven? If we were in heaven I would not have a toothache, and there would not be children starving on my TV. I would not have a TV. If I wanted to watch a Western, I would just borrow the eidetic memories of Billy the Kid. But suppose I wanted to have a really authentic western experience. I would be Billy the Kid. I would die with my boots on. Wow! It doesn't get more real than that.

But I'm not Billy the Kid. I am Billy the Goof down the block, or worse yet I am Dan Smith up the creek. Who would want to be one of them? But if there is a long line at Heaven's Gate, we hear that there is a longer line at Earth's Gate. People are desperate to catch the last show. They will even come on as a starving Ethiopian if that is the price of admission. Things must really be bad out there in limbo land. Why did God create so many lost souls? Hasn't anyone told her about the birds and the bees?

In heaven if I wanted to hear Beethoven's Fifth I would just put my mental token in the big juke box in the sky and I would be hearing it in Dolby digital surround sound. No, it would be angelic surround sound. But would they be real angels or just holographs? How would I know?

Would I really be getting my money's worth unless I could be in the nosebleed seats at the Vienna Philharmonic and I had proof that the triangle player was being paid a starvation wage and living in a garret behind the hall. Now that is real music. The starving Ethiopians are definitely in the nosebleed seats. Can they still hear the music?

Anyone can get upset at the unfairness of life. There have to be at least three situations a day where any one of us would vastly prefer to be someone, almost anyone else. Yet, suppose that your idol of the day were to walk up to you and offer to exchange lives with you. Would you jump at the opportunity, or would you hesitate? Many questions would come to mind. Imagine the consequences, big and small. How about making the switch retroactively at birth? How about being her psychic twin for a day?

Having any sort of out of body experience, beyond the bare minimum, is likely to be a reality-shattering event. Your life will never be the same again. It will change your identity, just as much as being in a near death experience. Very few people would volunteer for that. Not many people venture up the mountain for the mystical experience. But the mountain is always there in our hearts. Who needs the near death experience when we all know we are going to experience the real thing in digital Dolby?

But all good things must end. So too will this world with all its injustice. If you can feel a twinge of nostalgia for the worst injustice, then you know what it is to be sore afraid of the eschaton. It's been real. Ignorance was bliss. Now we get down to the nitty-gritty of revelation. All of it won't be pretty.

Will we have visitation rights with history? Perhaps you and I are having one right now. Let us dwell upon it, and let us not tarry.

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Telephony v. Telepathy

Reinventing Ma Bell

Gosh, there sure are a lot of wires out there. When we get to heaven, we will all have cell phones. But wouldn't it be easier just to use mental telepathy? There would be no more busy signals and answering machines. But what about privacy? Come to think of it, there might have to be answering machines in heaven. But aren't each of us actually an answering machine for God? So when does God pick up all the messages?

If I am a lineman for the county should I be worrying about the new telepathic order? When will we switch to the big fiber in the sky? Frankly, I would rather have a web site than be a web site. Can't I at least charge admission to my own mind? Besides, what would I be doing if I weren't sitting here typing and listening to my FM card? If I weren't doing this I would be out riding the line, and we might all be better off.

Each of us will have to have security levels for our thoughts. And we will have to contend with the mind hackers. Copper wire sounds better all the time. What about two cans and a string?

The new telepathic order might be like being inebriated at a cocktail party and spilling one's guts to strangers. If that is the cost then where is the benefit? Will there be caller ID? Clearly there will have to be a higher level of telepathic netiquette.

On the other hand, things could get hostile. There could develop tribal telepathic enclaves, or covens, where psychic encroachments would be dealt with severely. There seems to be a lot of this going around already, and much of it may be unwitting.

There would be opportunity for the formation of many novel social structures based on new patterns of communication and production. Not all of these structures would be readily compatible. We have spoken before about the prospect of separation. That would have to be handled gingerly if it were not to degenerate into open hostility. Too many people already anticipate a spiritual Armageddon.

Perhaps the Internet is a God given opportunity to work out the bugs and the new alignments in cyberspace before any further implementation of psispace.

It is the alleged objectivity and absoluteness of the space-time manifold that undergirds our personal identity. Any phenomena that appear to violate the sanctity of that manifold will likewise threaten our personal identity. Such ideas are about as welcome in our modern society as would be a communist cell at the American Enterprise Institute. This is not to be politically inflammatory, but rather to use a

fictional analogy to illustrate the self-censorship that in turn undergirds the 'objectivity' of scientific materialism.

Modern society thrives on the creation and maintenance of artificial boundaries. Just ask your neighborhood lawyer. Telepathy puts every one of those boundaries in jeopardy. People reacting to that newfound personal vulnerability will likely overreact in ways that will be socially pathological. We run the risk of a sudden precipitation in a saturated solution.

One can hear it now: 'better dead than immaterial.' 'Better dead in the flesh than alive in the spirit.' Think upon these sentiments the next time you pick up a copy of the 'Skeptical Inquirer.'

The beauty of the telephone was that it reinforced the illusion of separation at the same time that it transcended it. Think of the telegraph line strung over the vast stretches of desert. With the Internet, that vast copper skeleton is beginning to implode under its own weight. Cyberspace takes on a life of its own. It pushes us over the event horizon of the eschaton. Telepathy will just be a stowaway on that night flight.

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Free Energy & All That

It has potential

If anything could be more threatening to our modern sensibility than telepathy, it would either be free energy or free love. Does promiscuity have no decency?

It is my contention, as an immaterialist, that free energy, anti-gravity and the like are all variations on the telekinesis/telepathesis theme. Free energy is more natural than unfree energy. We really had to sweat over the space-time manifold to construct unfree energy. Reversion back to the natural state may seem even more difficult.

One must address the natural state of entropy. Any student of these pages will know that I have struggled with this issue. It is difficult to avoid the Darwinian temptation of the free cosmic evolutionary lunch. My problem may be that it is not free enough. The bootstrapped God is a tempting idol for any stalwart physicist. But is it reasonable?

Besides entropy there is potency. If there is enough potency, then who needs entropy, or energy for that matter? I am thinking of the quantum fluctuations of reality. It is very seriously alleged that our universe sprung from those quantum inflationary loins. It seems more likely to me that God would have sprung first from any such loins. But then why bother to spring? Why not just go with a more potent potency? Instead of asking if God exists, we should be asking if potency exists. It would seem that potency would always have a good potential for existing. But maybe we should be wondering if existence has any real potential. Maybe existence has been greatly overrated. It is an idea that may have already realized its own potential. The grave of existence is full to overflowing. The grave to which I turn is strangely empty. Who needs free energy when we have free love? Therein lies the potency of telepathesis.

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The Blameless God

From the sublime to the absolute

There is nothing more American than the revival preacher thundering about the sins of the believers. From the mind of the sinful believer springs the sinless God. But this is not just a phenomenon of Christianity on the Frontier. Look to the Platonists. The perfection of the heavenly ideal, the idea of the Good, was contrasted with our sublunary realm of corruption. Moral and scientific absolutism are the natural response to our natural feeling of being lost in the world, of being disappointed in the world.

Consider 'original sin.' Each of us is born of 'sin.' Was the world any different? Is the world an Immaculate Conception? On the one hand we have the deadbeat dad, and on the other hand we have *Deus Abscondus*. It sounds better in Latin.

Satan is the other side of the blameless God. Evil is the uncreated creation. The sending of the Savior is not an act of contrition, but an almost arbitrary act of charity.

There are those of us who resent charity. We consider ourselves to be self-made individuals. If we can't make it on our own, then we should not make it at all. Those who don't, prove that we are special. The sinless God is our idol. He is the self-made wonder. Jesus on the other hand is suspect. We suspect that the cross really was empty, and the birth not quite immaculate. Jesus is for the crybabies. The people of the blameless God are also the Platonists of science. They are the absolutists. Their faith is unshakable.

I recommend the potent over the absolute. The irresistible force will always wear down the immovable object. Love is the irresistible force, physics notwithstanding.

Creation and salvation are the two faces of love. Was this love unsolicited? Or was God seduced by the potency of her own creation? Therein lies the original sin. Evidently there was enough of that felicity for all of us to share at the beginning and at the end.

We are left with the absolute space-time manifold. That idol has feet of clay. It is a paper tiger. Einstein managed to put a big dent in it. But NASA is doing a good job of keeping it propped up. I intend to kick out the props, and that is now mainly a political challenge. In case you were wondering, I will be doing that in the name of Jesus. I do that not gratuitously, but out of the recognition that I am not self-made. This is not an act of charity. It is an act of finality.

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The Corrigibility of Science

The need for an acknowledgment

Scientists rightfully pride themselves on the corrigibility of science relative to the more traditional systems of knowledge. In any system, however, the smaller corrections are easier to make than the larger ones. The prospect of a correction of significant magnitude will generate personal and institutional resistance. This will be particularly true if the prospective correction involves a foundational issue.

The issue that I wish to address concerns the objectivity of the world. This is clearly a foundational issue for science. This question has been touched upon or alluded to on numerous occasions, but to my knowledge it has not been directly confronted in the past century.

Philosophical idealism, or immaterialism, has had a long and honorable history in both the eastern and western traditions. Yet, in the twentieth century this tradition has been neglected. The reason for the neglect is not difficult to perceive. The enormous success of science in the last century has raised the stakes for immaterialism well beyond the reach of a purely academic inquiry. Indeed, the fate of modern civilization appears to be at issue.

The closest there has been to a comprehensive critique of scientific materialism in this century has come under the rubric of eastern mysticism. This is a relatively innocuous endeavor because the inherent irrationality of this approach renders it virtually inconsequential.

What I have been pursuing for the past twenty years is a more rational and therefore consequential critique of scientific materialism. This approach takes its rationale from the western tradition that gave rise to science, thus it hits closer to home.

Because my critique dares to question the foundation of modern civilization, it necessarily situates itself within the scope of the prophetic tradition. I must appeal to a higher, and hopefully more rational, authority than is claimed by science.

I have only one request of the scientific community: an acknowledgment that the ideal of a corrigible science entails the examination of the issue of the objectivity of the world. Without this acknowledgment the issue will not be addressed unless other more drastic and unpredictable circumstances arise.

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The Logic of Creation

Stressing non-redundancy

We live in a world that is comprehensible and we sometimes wonder how it got that way. How much of the comprehensibility lies with us, and how much with the world? There is also a logic to our dreams, but it is rather less stringent than the logic of the world. I suggest that the world is a dream product that is subjected to the laws of necessity and self-consistency.

Our history is the shortest path between the Alpha and Omega points, between the beginning and conclusion. For the sake of argument we may assume that at present we are much closer to the Omega than to the Alpha. Once initiated the dream develops a life and momentum of its own up until the conclusion.

An important condition is that we not wake up in the middle of the dream. Our natural curiosity that drives us to test the limits of our dream reality is offset by our more conservative desire to avoid rocking the boat. There are various social mechanisms that keep these conflicting desires in balance up until the conclusion.

Our integration into a natural order is necessary to make us feel at home. The laws of physics provide a platform for the natural order along with the rules for action and interaction. These laws enable us to occupy a shared reality. The elegant mathematical structure of these laws may represent the minimal logic required to integrate the Anthropic constraints operating at the phenomenological level. The mathematical structure is required for a seamless support. The mathematics may also be spontaneously entailed by a naturally occurring principle of sufficient reason. They represent a least action process.

Human consciousness represents the exposed nodes of a collective network of cosmic intelligence. The mathematical structure is the lowest level of the network.

There can be other shared realities that are less physical and more dreamlike. Different organizing principles will prevail. Entities are able to transition between realities with more or less difficulty. In some cases there is just a shifting of consciousness and in other cases there is translocation. There is a transduction or translation of phenomena. Anomalies may result. Complete translation might inhibit a return. Special interactions may be required on both sides of the transition. Special pathways may develop through habituation.

The unified state of the cosmos is probably the high entropy state. It is the most probable and natural. It takes much effort to compartmentalize the cosmos into separate worlds. All entities and worlds are interconnected on many levels. The identity of indiscernibles is one of the elements of logic ensuring the interconnection. Identical experiences are identical. Experience is non-redundant. There is also only one electron that puts in multiple appearances. There is just one

electron shuttling back and forth on the loom of time. It was Feynman who pointed that out.

One might wonder about the degree of difference between worlds. The existence of biological functions in a world will determine many of its physical attributes. It would seem that biological reproduction is an either/or, make or break proposition. Any habitat supporting reproduction would likely share many of its characteristics with the Earth. That would necessarily include creatures with human-like consciousness. I am suggesting that there are no non-planet-like ecosystems. Any system on that scale would have to include human-like consciousness. Thus it is not unreasonable to suppose that there is only one planetary system. The identity of indiscernibles acts to pull any competing world into our experiential trajectory, into our historical manifold. This would have happened in the mythic dreamtime with the gathering of the tribes, and it is happening again now. Before that megalithic ingathering employing sacred celestial geometry, the planetary status of the tribal worlds would have been indefinite. There might have been transitional proto-planets to circumscribe the tribal consciousness.

This might be my most outrageous sounding claim. It is not offered gratuitously. If it is correct it is a matter of cosmic logic. The other worlds that appear to be in contact with us are parasitic upon our reality. They are not and have not been independent of us. Some of them may be alternate trial futures of our own world. Their technology is much less oriented to physics than is ours. They may be employing hybrid mental-physical technology that we will be able to borrow from at the appropriate time.

We will be able to create some new compartments of reality but they will not support a robust independent biology or ecology. That is unique to the Earth. There need be only one biological factory. Redundancy is not necessary or possible in a teleological cosmos. Gaia will revert to her timeless form once our history concludes. And there is only one history to go with the one Earth. But there may be many ways of experiencing that history. It is capable of an unlimited depth of meaning, of which we have only scratched the surface.

If there could even be two Earth-like worlds then there might as well be an infinite number. Our uniqueness is part of our attractiveness. It helps to explain why there is so much contention over our limited spaces. It is our meaning that is not limited, but we have yet to grasp that potential. That meaning awaits our multidimensional reenactments, whatever that may be. Almost all of history still lies buried in our unconscious. There is gold in those hills. Nothing is wasted in the cosmic economy. Our potency resides in how much of us is hidden, especially from ourselves.

rev. 2/2/99

Resistance to the Anomalous

Ghostbusting from the couch

Any system must be able to protect its turf. Anomalies are an encroachment on its vital order. But anomalies also represent the diversity that any system must incorporate if it is not to collapse under its own redundancy. Anomalies are the connections to a larger reality. The anomaly economy is an important part of any system's attempt at self-regulation. Human history is no exception.

The containment of anomalies is a significant factor in the work of compartmentalization. It would appear that this was a major function of organized religion early on. Their success in this regard meant that they were working themselves out of a job. Organized science followed on as a clean-up operation. Much of the work is unwitting, of course. It occurs mainly on the psychological level. Even organizations like CSICOP do very little in the way of actual ghostbusting.

The ecosystem and the technostructure both provide robust constraints on the anomalous. Glitches in either system are efficiently dealt with. The ecosystem contains the anomalous within the dreamscape, while the technostructure deploys its entertainment arm to similar effect. These two vehicles tend to support each other. The eschaton might be seen as a final excursion of these vehicles beyond their normal boundaries, propelling us into the unknown.

Maintaining ecological and technological continuity under eschatological circumstances will be a worthy challenge. Both systems will undergo transformation. The ecosystem will be incorporated into the technostructure in a high-tech Noah's ark. Similarly cyberspace will be incorporated into the dreamscape. These will be the transitional forms, at least. This situation is mildly reminiscent of the high v low-tech separation that was touched upon many pages ago, but now it has more of a multidimensional feel, which is fine.

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rev. 2/2/99

The One & the Many

‘Too many Indians...’?

The idea of a single source of creation is perhaps the most widely held metaphysical belief. The unity of that source is allegedly reflected in the unity of nature and of mind. E Pluribus Unum remains a fervent, and seemingly futile, desire of many. That we return to our source at death is a common assumption. That we undergo a collective return in the Parousia is only somewhat less common.

The multiplicity of the world is often taken as a sign of its illusory nature. The profligate multiplicity of creation has been compared to the endless reflections seen in a mirror. The feeling of individual alienation is the other side of that coin. If our source lies within, it is all too easily obscured.

If we are created in the image of God then we may suppose that God is also a social rather than a singular entity. The concept of the Trinity is a nod in that direction. Are we not part of God’s society? Does assigning a social attribute in any way impugn the creator or the creation? This should not be construed as a recommendation for polytheism. All I am suggesting is a mitigated singularity, a step away from absolutism toward personalism.

Theogeny must also be considered here. The evolutionary emergence of God out of lesser phenomena would seem to be a reasonable hypothesis. Yet this does imply a preexisting temporal dimension. I suggest that God is a self-realizing potentiality, and that creation is part of the self-realization. There is still a quality of emergence.

It may also be true that there is strength in numbers. If we compare God to a neuronal model of our own minds, a model of which I am justifiably skeptical, we might suppose that the more the creatures, then the greater the creator. This manner of thought will distinguish theists from deists. The more the merrier. The smarter God gets, the smarter we get, if that is to be desired. Obviously this is excruciatingly naïve, but it is not easily discounted.

The same line of reasoning would recommend a multilevel model of creation in which there is no end to the theogeny. Such a model would fit more comfortably into a Hindu cosmology. This seems to be a recommendation for absolute deism. Most of us would rightfully insist on being able to go directly to the boss. Cosmogony contains many pitfalls and slippery slopes. We trust that we are not among the victims.

Cosmogony represents a very delicate balance between the finite and the infinite. There is no sense in needless limitations. There is no benefit in heedless promiscuity. There is ample need for divine guidance.

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rev. 2/3/99

Personal Identity

Who do we think we are?

‘I think, therefor I am.’ I, who? Is it the same I who first heard that maxim some forty years ago? If I cannot be sure of my own existence, how can I be sure of anything else? I am looking at the other side of the Cartesian certainty.

Had I been suckled by wolves, would I not be something else? The idea of a God given soul with a factory warranty is reassuring. But it may be an oversimplification. Objectivism has no greater recommendation than its ability to objectify our own souls. The loss of identity is what we fear more than death. It is the final death. The guarantee of my identity is the identity of my creator. It may not be reassuring to realize that the Creator seeks its identity in its creation.

God may be as much the idea of Jesus as the other way around. Clearly Yahweh underwent an intertestamental personality change. Is that bad? Or is it smart? Is this not the heart of theism? Is not the creator reflected in the creature? Is that not the purpose of creation?

Identity is potency. There is synergy in the potency of creature and creator. The potency of Jesus may have existed before Yahweh, yet it required the latter to prepare the way for the former. The Parousia will somehow complete this dynamic.

The mutuality of creator and creature may be a cosmological necessity. It prevents a promiscuous creation from collapsing under its own weight. It serves as a safeguard to all identity by maintaining the personal dimension of the cosmos.

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rev. 2/3/99

Science & Reason

Working it out with a pencil

Some scientists would have us believe that science and reason are synonymous. If science does not have the answer, the answer is not to be had. Until science gets the answer, you had just better be patient.

By this same token, reasoning is totally objective and analytic. If your thinking is outside that box, you are out of bounds. You are committing irrationality. Some day science will be able to demonstrate the mechanics of reason, and until then you had better take it on faith.

Some of us find that difficult. Some of us even find it cultist, but it is not easy to argue with the juggernaut of computer intelligence. The practitioners may all be too busy making money.

Analytic philosophy lives on, but only as a method and not as a metaphysic. The metaphysics of analysis has suffered innumerable deaths. The practitioners of applied analytic intelligence are blithely ignorant of the lack of foundation. They would merely argue that if the brain can be holistic, then so can machines. That begs the mind/brain identity. But if they are not, is that not being dualistic? Not if the brain is a product of the mind. That is immaterialism. The apparent inconceivability of this logical reversal might lead one to suppose that the beliefs of scientists are secure. We will just have to wait and see.

Words got us into analysis. Can they get us out? It was once thought that all thought could be analyzed into a finite set of facts. This was wrong. Many of our speech acts are irreducible, yet comprehensible. Intention and reference are examples. How would a machine intend? The rejoinder of the artificer is that we only pretend to intend. Intention is an artifact of a free will that cannot exist in the objective world of science.

Consider the notion of infinity. There are a dwindling number of mathematicians, the constructivists, who claim that infinity is meaningless because it lacks a construct. Lacking any construct, it cannot be programmed into a machine. Most mathematicians continue to make very frequent use of infinity, without apparent ill effect, despite the occasional paradox. In fact, physicists would still be back in the dark ages if they did not enthusiastically employ non-constructive mathematics.

It has been argued that reasoning necessarily entails a free will. Mechanics and logic, causation and proof are not and cannot be synonymous. It takes a great deal of handwaving to suggest otherwise.

Scientists suppose that they have all the time in the world to come up with the answers and the arguments. That is where I come in.

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rev. 2/3/99

Free Will?

Secret Agent Man

If there is anything clear about free will it is that if it exists it is the most non-thing-like thing there is. And it may not exist.

We tend to think of ourselves as moral agents. We are agents of the Good, of God. Does that make us free? Do we not subject ourselves to the will of God? And is that a free choice? Or is it an act performed by God's grace? Does God have free will? This is treacherous ground. Maybe we should try something simple like predestination.

If love is all there is, who needs free will? Are we not all slaves to love? Love is the one thing there is just too little of. How do we make it? We make it out of trust and faith. We make ourselves vulnerable to it. Is there anything else that we ever do? Anything else is wasted, but nothing is wasted. All that we can do is try to deny it. How hard we try. How hard do we try?

God makes love in making us. Love is also sacrifice. God makes the ultimate sacrifice, the ultimate act of faith and vulnerability. Everything is at stake when everything is open.

Going outside the box is going outside of our shell. It is following the transcendental impulse. It is the spark that takes us out of every system. Only then & there can love grow. It is being gentle as the dove and clever as the serpent. That is where freedom lives. We can only reach for it. We never hold it. It is no thing.

When we so love the world we will comprehend it. It will become transparent and revert to no thing. It will dissolve into the aqua regia of our compassion. Only then is everything possible. That is the impossible freedom. That is what we die for, for the infinitely potent lightness of that being. It leaves not a trace. It is the bolt from the blue. This is not a mystery it is just the mother of eternity. It is who I am. It is who we are. It is what is is.

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rev. 2/5/99

Barrier to God?

Dynamo of History

What bothers me most about traditional theology is the absolute distinction between Creator and Creation that it often alleges.

I believe that the incarnation of Jesus derives its significance almost entirely from its most evident violation of that alleged principle.

It is the outrage of that divine act that is the dynamo of Christianity, and which has spilled over in many ways into secular culture.

The dynamo is the tension between monotheism and incarnation that is strictly internal to Christian culture. It would hardly exist in pagan polytheism.

The peculiar eschatology taught by Jesus derives from this outrageous act. Our salvation could only occur collectively in an act of 'hierogamy' between the church and the risen Christ that would consummate the incarnation.

Jesus is our conduit back to the God from which we sprang. If that reunion is to be something other than annihilation then we must partake of God.

I suppose that this is out and out Gnostic heresy, but is this also not an innocent desire? Why should theologians feel so compelled to beat that innocent desire out of us creatures?

Let me hasten to answer. Becoming one with God can only be a collective and final historical act. Those wishing to bypass our necessary historical sojourn are not acting in the interest of Creation. The barriers to God are erected so that they could be removed at the appropriate time.

That is my answer, at least.

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One with God

One with the World

Was Jesus just another mystic? Evidently not. He did not renounce the world. He took possession of it. His was the stake for God's reclamation of the world. He brought down the Kingdom. God was setting up shop – right then and there. It was to be a monopoly franchise – the ultimate ponzi scheme. The medium of exchange would be the Holy Spirit.

But did it work? It is working to completion. The fat lady is about to sing. The last remaining idol, scientific materialism, is about to be turned inside out. Imperial science is about to be shown to its place in the Kingdom.

So the world was not an illusion after all. It was God's Venus flytrap for all the wayward souls. Here we are caught with our hand in the cookie jar, stuck in the ambrosia of the gods. This is the best of all possible flytraps. It is the only one that ever was or ever will be.

God did not create this world just to commune with a few mystics. She was after bigger game. It was a package deal from the beginning. We are the willing sinners and reluctant saints.

As we participate in God we become one with God and one with the World. It is panentheism in the end. All the past and all the future become present in our Christ consciousness. We become the resurrection of the dead and the rapture of the future. Is this a mystery? Not when it is in our face.

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rev. 2/14/99

Creation

The Alpha & Omega of it

Speculating on the subject of creation is about the most foolish undertaking that one might imagine. Perhaps that is why I feel compelled.

Another motivation is my unhappiness with the orthodoxy. Creatio ex nihilo definitely goes against my grain. I see that as little more than a conversation stopper along the lines of 'my old man beating up your old man.' Dialog is essential to our salvation, and I suppose it was also essential to our creation. Love has to do with intercourse on all levels. The God of love cannot be a stranger to the creative potential of intercourse. If we are social creatures then so is God.

It seems illogical to suppose that there might have been no existence. The most rudimentary relational existence would be a virtual compound of subject and object, say, potential experiencing, which is about as close to nothing as one might get. A totally passive experience may also be illogical. A potency of willing would be a part of the proto-experience. From the git go there are two orders of creativity: the spontaneous and the willed. To that primordial soup we add the potency of love and voila, the rest is history. God is the bootstrapped agent of a willing love. If this makes God less attractive or less credible than an absolute monarch, then I will just have to eat my hat.

The attentive student will have noticed a proto-gender gap: spontaneous vs. willed creation. Yin and yang no doubt, and already personalized. Between will and spontaneity lies the cosmic intercourse of creation. This is also the A & O. The imminent eschaton is the furthest outreach of the will of God. Form and substance and other dualities lurk in these same waters.

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rev. 2/20/99

Down Memory Lane

Memory is all around us

I am not happy with the storage metaphor of memory. What sort of metaphysical redundancy is this? We have enough trouble just perceiving the present. Why compound the epistemology by inventing a new mode of perception with respect to the past?

What exists is experience that is rationalized into the temporal structures of self and cosmos. Our lives are trotlines in the ocean of virtual experience. The lines are woven into the cosmic web. The omega is the fishing trawler. The lines are set from the future, but we experience them as moving forward, as dreamers do when awaking to a knock on the door.

History is a construct of the omega consciousness. The generational shifts are the hooks and sinkers on the lines. Time, logic and causality are all apiece. The dream channels provide for external adjustments. The past is incubated in our expanding 'memory' or direct awareness of it as we thread our way back in time. Our amnesia is with respect to the future.

The karma is undone as we act out the past on the spot. The experience is undone, and we are left with no memory of the future. Karma is part of the logic of causality. The temporal and moral threads are intertwined. The eschaton floats on its karmic anchor. It is all gathered in one spot to be deep-sixed. Letting go of that is our waking up. Then the omega transforms into the innocence of the alpha. It is as if nothing happened. There are no footprints. Only the possible logic of it remains. The one and only history informs the impossible lightness of being.

This is how being is self-limiting. All being then remains grounded in the personal. Every sparrow must be counted. Spontaneity maintains her modesty with a little help.

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rev. 2/21/99

Constructing the Past

A non-trivial logistic

If we deviate from conventional space-time causality various logistical problems arise. Our memories are private, the past is public. Are there not going to be many reality conflicts if we try to reverse the direction of time? How would we explain the retroactive coordination of memory without the benefit of an objective past? Temporal continuity must be maintained.

When a video is run backwards many impossible things appear to happen. For instance, a diver can propel herself up out of the water. And the existence of the video itself is just as inexplicable.

These problems are largely an artifact of our materialist biases, because otherwise the video is just another form of memory. But the existence of physical records seems more difficult to explain than intangible memories.

We need to think of time in a more experiential manner. Before there was time there were temporal experiences. There were experiences like birth and other experiences like death. They had more meaning if they were combined in a sequential manner. Experiences become real by becoming meaningful. Temporality is a prime source of meaning. Whatever the meaning of life, it is inextricably bound to the notion of time.

We say that time is irreversible, but cyclical time is entirely repetitious. This was our primordial experience of time. There is also the narrational aspect of time. Consider a piece of instrumental music. Its directionality is subtler. Compositions can spring into the imagination of an artist almost fully formed. I am suggesting a similar origin for history. The eternal significance would likely 'precede' the temporal.

There may have been competing potential or virtual histories. The one with the most meaning would 'gravitationally' overwhelm its competitors in the arena of experiential alignment or crystallization. Even virtual experiences can exist only relationally. The more deeply embedded in the narrative, the more real. A false note in the midst of a symphony is not a part of the symphony, it is a 'mistake' and as such it would be part of another narrative.

There can be many stories and symphonies, but only one metanarrative of history. Of course, there are other possible worlds, but that is all they are. Reality is a balancing act, and small shifts can throw everything out of balance. The relationality has to work overtime to maintain stability. We will get a much closer look at this mechanism as we approach the eschaton.

History may also arise out of an annealing process applied to the virtual pleroma.

Many analogies will be needed to put this puzzle back together. The eternal present is shattered. It pieces itself back together under the aegis of time. Time finally dissolves into the eschaton, which includes the 'resurrection' and 'recollection' of the past. In resurrecting dinosaurs we are overshooting the mark, but there should be no penalty for that.

Under the aegis of cyclical time causality can be established from the top down rather than from the bottom up as in the view of science. Habit and causality become mutually sustaining. Linear time manifests in the greater and smaller incidences of irreversibility that intrude upon the natural cycles, such as when two realities collide.

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rev. 2/23/99

Top Down

Causality revisited

In the modern view we think of causality as operating only on the microscopic scale and only within the space-time manifold. With immaterialism experience has an immaterial or spiritual basis of which the space-time manifold is a construct.

But why bother with space and time? I would argue that space and time are necessary to support the microcosm. The microcosm is necessary to support the cosmos. Creation is not superfluous. It is the pillar of reality, of which God is the center and circumference. Each of us is a spoke on that wheel. We the microcosms must be able to function as independent members of a society. The space-time manifold is our minimal relational construct. We are the atoms of the cosmos. The material atoms exist only relative to our reality.

Electrons exist in conformity to the requirements of chemistry and electronics, which in their turn exist in conformity to our ecological and social requirements. The rules of chemistry might have been more arbitrary without physics, but biochemistry is not reducible to physics. There are 'morphogenetic' structures and vital constructs that supervene on the physics. Physics is a logical substratum that plays a formal more than a causal role.

Perhaps it is then true that the human microcosm is only playing a formal role with respect to the cosmic intelligence. We are the formal subvenerers of God. The microcosms provide a logical continuity and stability for the cosmos.

Our bodies are composed of cells, on the scientific view. The cells are a rationalization of our socially necessary corporal functions such as eating. They are our microcosm, worlds within worlds. Why does reality act as if it were broken up in this fashion? It may appear this way only from a microcosmic vantage. We see the world in a mirror of our own construction. The logic of science serves to reify the contingency of our existence.

We can experience eating in our dreams without benefit of digestive system. But is that accurate? What if in our dream we started to wonder what was happening to the food that went into our mouths? We would have to postulate some sort of system. If the food simply disappeared there would be a very confusing reality gap. A person could walk into a cave and disappear. In the latter case we would perform rituals to extend our life world into the cave space. Science does this with respect to micro and macro space. Such rituals need not be causal, they can be teleological.

I am suggesting a form of social psychologism. Logical continuity is a requirement of any social manifold. Anything less is highly disruptive to the social fabric. Tears in the fabric will be mended consciously and unconsciously. Notice how our

psyches manage to fill in our blind spots. Physics is the logical outcome of a teleologically imposed continuity. Thomas Edison was simply pushing that envelope. Alchemists would occasionally push beyond the envelope into a realm of magic that was later routinized and sytematized.

In the eschaton is the logical end of the social continuity. That is where we enter the space between spaces. Our constructiveness and inventiveness will find greater utility.

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Constructing Heaven

After the unrevolution, the unraveling

It may be that heaven does not yet exist. Maybe it is up to us to construct it, but the construction cannot get underway until after the unrevolution. I am referring to the anticipated overthrow of the original Copernican 'revolution.' Immaterialism will partially restore the anthropocentric worldview. More accurately I anticipate a spiritualized anthropocentrism.

We have reached the logical summit of materialism. That was the hard part. Coasting back into our natural spiritual existence ought to be exhilarating. Turning ourselves around to do that will be the most difficult step. There is no reason why we cannot spend some time here to enjoy the view and reconnoiter our immaterial world. If there were a heaven in anything like the traditional sense it would be perched atop our precarious Mount Olympus. Our biggest risk is that we might individually or collectively fall back into the spiritual womb of God from whence we have struggled. This could happen by our becoming overly protective of our hard won rewards, or that we might overreach ourselves. Tales of Atlantean catastrophes may be premonitions.

Our millennial Atlantean heaven is not meant to last, in any case. We must complete the mission. There will be no monuments, and even memories are set aside. We will choose our own way back. What remains is the actual possibility of a great world. The realization of that possibility we already knew as a forgone conclusion. Our present experience of it will remain a timeless possibility. Ours is the shortest and longest path between here and here. We do not need to grasp on to our ignorance. It always was transparent. This web of Ariadne is meant to be unraveled. That is the object of heaven. It will take two thousand years to unravel this knot of fear. There is no need for haste.

This outward actuality is the projection of an innermost potentiality. It resides there as the extreme possibility of logic and love. It is the heart of the matter. All of the seeming redundancy has been put in one place, and here on Earth it is not redundant. There is no other redundancy. Each thread of life is an accepted variation on the extremal path that marks the core of our history.

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rev. 2/24/99

Kairos

www.thewordistruth.org

I have been asked to comment on the book by Joseph Firmage that has been published on the above website.

Joe is struggling with materialism. He wants desperately to transcend it, but does not see how, other than through biological evolution, or possibly through death. He is pushing the envelope of the materialist paradigm to its limits, but that still leaves a big gap between him and immaterialism.

It is not easy for a physicist to pass through the eye of the needle that is immaterialism. It took me about five years of rationalizing before I could make that leap.

From a public relations point of view, his path is more reasonable. There are many people who would be willing to go as far as he has gone with the scientific paradigm. That puts him at the forefront of a potentially large segment of the population. One can almost calculate the economic and political benefit of being in such a position, but there is no indication that Joe is doing so. He is sincerely struggling with the truth as he sees it.

I am looking at a non-linear, even discontinuous path between the truth and us. There will have to be a leap of faith. But this also has a benefit.

There is a built-in safety mechanism. We cannot exercise our spiritual powers without becoming more spiritual. This is a guard against a runaway technology. The eschaton is the eye of the needle through which we all must pass on our way to the Kingdom that is coming.

It will be up to us to make this passage. The 'aliens' will be able to help us only to a small extent. We must rely primarily on our own internal divine guidance to navigate the eschaton.

The various species of 'aliens' represent a *cul-de-sac* in the scheme of cosmic spiritual evolution. The Earth is the center of cosmic gravity. We are the ones with the spiritual *gravitas*. The aliens are here to hang on to our spiritual coattails as we make our spiritual transition. The Christ event was the pearl of great price. It is the cosmic treasure that all intelligences seek. We will show the way back to God.

This is the truth as I see it.

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rev. 3/3/99

Bird & Window

Where is the physics?

Bird flies into window. Bird breaks its little neck. What is the matter? Where is the physics?

As an immaterialist I believe that there are circumstances under which the bird and the window might not interact. Matter does not constitute an absolute reality. It exists at the behest of some deeper reality. Needless to say, our instruments are having difficulty detecting the deeper reality. Only our psyches can detect it, and even they have difficulty.

The deeper reality is where our psyches interconnect. That is the locus of the one substance, the potency that constitutes our immaterial world. That is where the solidity of the world resides and from whence it can be transcended. It is where the laws of physics reside.

Ours is the densest reality, but it is not the only one. Other intelligences inhabit other realities with other rules of action. When these intelligences interact between realities, each reality will be overridden by the necessary principles of linkage. In the domain of overlap, matter will be less material. The rules of physics are meant to be broken under such circumstances. As we all transition to a greater spiritual consciousness, so will we more readily override and bend the existing rules of our consensus reality.

If there is a compelling reason for the bird to fly through the window glass it will come to pass. It will not come about arbitrarily, or for an ad hoc reason. In order to override physics, we must understand the spiritual purpose of the cosmos and see how we fit into it. With the proper combined alignment of our spirits with the cosmos we shall overcome all obstacles to our desire to be one with God. That is our resurrection. The instructions for this are written in our hearts.

There may well be a spiritual 'technology' which will accompany our new spiritual powers. This technology will only bear a passing resemblance to any existing technology. The spiritual 'technology' will serve to maintain a finer degree of control over the application of the spiritual power.

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rev. 3/3/99



The Self-Regulation of Spirit

Down on the Farm

How do you keep folks down on the farm, once they have seen God? There is no way. God hides. Only then are we willing to cultivate our own spirits. That is what we do until the harvest.

God hides behind nature. God may be seen in the gaps that are the miracles. Miracles shatter our parochial reality. God regulates miracles through us.

The regulation of spirit has two main aspects: the maintenance of the consensus reality and the limitation of paranormal phenomena. A further aspect of the regulation is to ensure that our spirits stay firmly attached to our bodies. In particular the paranormal, out-of-body experiences must be constrained.

There must be a mechanism, akin to memory, which is responsible for the habituation of phenomena. It would then require deliberate intervention to cause a phenomenon to deviate from its habitual, prescribed course. The fact that these phenomena are later determined to be in conformity with the strictures of mathematical physics indicates that an element of teleology may be operating in the habituation or memory formation process. The necessity of the continuity of consciousness has already led us to consider that creation may have a retrograde action starting from the eschaton. The forward flow of phenomenal time must be counter balanced by an undercurrent moving in the opposite direction. The dichotomy between conscious and unconscious may pertain to this dual aspect of time.

Memory serves as a container of spirit. Finally breaking out of that shell would be akin to the eschatological rapture or out-of-body excursion. We want this to transpire in a non-apocalyptic manner. We must gradually transcend our earthly memories and body. It is not just the human spirit that is being freed. All spirit is so contained. Nature is the container. We will be reanimating the anima. Our third rock from the Sun will be the cornerstone of the new heaven and new earth. It always was the cornerstone, and deep space was God's veil.

The crust of creation weighs heavily upon us. For the most part we have gladly accepted the burden. It is our rock of security. Shedding this mortal coil is something we cannot easily contemplate. It would seem to be giving up everything we love in the world. Smashing this pumpkin is not something we ought to do. We need the seeds to start a new vine. The new vine is already growing. We can afford to be cautious at this final juncture.

Spirit conspires to be just normal. Intimations of freedom can send a chill. There is a little nip on the air. Our old fears can spook us. The earth rises. The sky falls. How will they embrace? How will they dance? How much of the eschaton

remains to be choreographed?

We are breaking the conspiracy of cosmic silence. That is the Second Coming. That is the return of spirit. I transgress to transcend. I am the fireman answering the alarm. We may cut a hole in the roof to exhaust the combustible gasses. Mormon temples have a trapdoor in the roof.

The Deus absconditus has actually fallen asleep. We tread carefully around the sleeping giant. We look for signs of breath. We take our own pulse. The slightest abnormality is a fright. Strange spirits disturb our sleep. Cosmic miscegenation transpires. The Hubble informs us of a seething cauldron at the edges of our experience. Will the bubble collapse? Where is Atlas? Jesus, Atlas. What separates also connects. What connects also separates. That is the Archemidian fulcrum, the seat of our self-regulation. That is the plow that turns the earth down here on the farm, the farm that we have bought with our blood.

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rev. 3/8/99

Construction of the World

Bricks & Mortar

The cosmos is composed of microcosms that are produced and held together by love. This is the message of the Christ event, Jesus being the archetypal microcosm.

The cosmos is composed of 10^{10} (10,000,000,000) souls that are produced in the big bang that is the eschaton of Christ consciousness. Human history is the taproot for this cosmic tree.

There are other than human souls, but they are much less individuated. Nature is composed of such souls that are differentiated on the basis of natural kinds. Pagan animism deals with the ensoulment of nature. Human artifacts are ensouled through our own exertions. Witness the 'soul of the machine'.

The individuation of the human soul is based in its personal memory. Personal identity is based largely on the compartmentalization of memory along microcosmic lines. Personhood enables us to act as communication nodes. That network gives rise to space and time through a shared narrative and choreography. The onset of cyberspace is the portent of the imminent inversion of space and time back into immanence.

Personhood stretches between the alpha and omega shocks. The latter being the eschaton and the former being something on the order of the Thera event, a la Jaynes. Those shocks, both actually operating teleologically on a bi-directional time line, represent the creation of the microcosm, as a phase change in tribal and cosmic consciousness respectively. Realize though that on a deeper level of causation the genesis proceeds from microcosm to cosmos. Christ as archetype/architect must contain the Alpha and Omega, as it is written. All of us reflect that fact.

History both reveals and conceals the cosmos, i.e. Christ/God. History is the outworking of the spirit. History is dharma/karma. It is dissolved in our salvation. Our only legacy is our permanently unique potency. All else is dressing.

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rev. 3/25/99

The Furniture of the World

Tables & Chairs?

I am a bit like the dentist who tells you that your teeth are OK, but the gums will have to go. We folks are in good standing, but space and time are suspect. On second thought, maybe you and I should get a physical.

Recall that what is real is felt meaning. The paradigmatic and perhaps only feeling is love, and variations on that theme. The theme is the meaning end of the feeling. There cannot be love without a story. Love without a story is a sound without a tune. Unintelligible. Love's story is herstory. Telling you this is not going to make the tables and chairs disappear, not yet, but it will make them more coherent, which is a big step in that direction.

With regard to space and time, vision and memory, recall that the love that is absent may be more tangible than the love that is present. But how many loves are there? There is only one virgin mother and child, all the rest is smoke and mirrors. That is the microcosm. Fathers are an afterthought? No, they are the story makers and heart breakers, which may be about the same thing if you are into country. The world is the prism and the rainbow of love. Theme and variations. Are they not infinite?

Love is blind. Vision is an afterthought. It helps with the microcosmic logistics. We are not lost in space. We are just lost. We see the notes, but can't hear the symphony. Heidegger heard part of the symphony and got the wrong conductor. He briefly joined the wrong party, which goes to show that a little knowledge can be dangerous. Make no mistake, we are playing with fire, and this is the only game in the cosmos. We can run, and we can only hide from ourselves. The trap has already been sprung. Is there a Lady in the house?

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rev. 3/28/99

The 'Holy' Family

A Relational Microcosm

Recently I have proposed the (Christ/human) microcosm as the foundation of reality. But in keeping with my relational perspective, it would be appropriate to expand that idea to a relational family, particularly to include a virgin mother. The mother and child would be in a parthenogenic relationship. This is an anthropocentric, relational cosmogony. And yes, Oedipus is lurking. The original sin may have to be reexamined. The epithet of the street may have a cosmic precedence.

The mother-child bond is then the originary relation. This particular force of love could and should be given logical precedence over its relata. Parturition acquires a metaphysical significance prior to any biological function. The biological function may then be nearer to cosmogony than mere metaphor. The author-character analogy is closer to this parturitional scheme than is an MPD syndrome, which would lack an adequately relational basis. But rather than an author, we have a matricial mother. It is the developing 'mother-child' bond that generates the respective personas in a yin-yang orientation.

These considerations bring the cosmos back into a human perspective, and help to explain the connection between the cosmos and microcosm. The Anthropic Cosmological principle takes on a new depth of meaning.

A better understanding of the Alpha process will aid in our preparation for the Omega process or eschaton. The reproduction scenario of the Alpha may not be unrelated to the supra-genetic hybridization that is reported by experiencers in the abduction phenomenon. Hybridization is part of the realignment of the cosmos and microcosm. The ET's represent a secondary offshoot from the primary genealogy of humanity. They did not individuate to the degree that humans did. They do not participate as strongly in the psyche of the microcosm. What still remains vague is the origin of Earth/Gaia on the one hand and the angelic sphere on the other. A rethinking of the Trinity is part of the picture.

It is probable that sexual taboo may play a significant role in cosmic censorship. Confronting one another along this demarcation are tantra and original sin. The tension between Eros and Agape goes way back.

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rev. 3/29/99

Cosmic Self

The Source of Reality

It has been awhile since my last contribution here. The Aquarium has been engaged in attempting to keep up with the UFO CEO, as Joe is sometimes referred to. Hopefully there has been some progress in all of the activity that has been generated. The UFO tree has been shaken, and some things have come to ground. Whether we are closer to the truth remains to be seen.

In this same time frame I have also had some interaction with Jack Sarfatti regarding his 'post-quantum' metaphysics. Jack claims to have an objective way of explaining consciousness. I remain skeptical. Certainly we should push the objectivist program to its logical limits if nothing else than to better define the subjective pole of reality. Once that pole is admitted to the pantheon of reality, reality will have to be redeployed about that source.

It is reasonable that the Self is a process with a trinitarian structure. There is a self, an other, and a mediating entity. That primordial trinity is then ramified into humanity and all the heavenly host. Each created self partakes of the primordial transcendence. The ramification can be reversed in a cosmic cycle that is unique. The identity of indiscernibles permits only one human cycle of history. Any other cycle would have to be spiritually orthogonal to ours, making it virtually unintelligible to us, but perhaps still integral to our existence, manifesting another aspect of the cosmic self.

The veil of nature, or Maya, that is the buffer between humanity and the cosmic mind protects Creation. Nature is not transcendental in itself, and science is discovering its limits. The human spirit does not retire within those confines. Inevitably it will find its way back to the source. Seeing the source through the veil is our apocalyptic, pre-millennial revelation. The eschatological millennium is post-historical.

We are very reluctant to relinquish our illusions. It still remains unclear how the deed will actually be done. How much longer can we hang out on the edge of our reality, denying what is all too obvious? The non-theistic mystics claim to transcend all subjectivity, but with what do they transcend? They identify with the void, but what does the identifying? Perhaps they are slipping into one of the orthogonal dimensions where unintelligibility is taken for non-existence. We would have to reconcile this lacuna with our being created in the image of the cosmic self. Can part of that image escape our human ken? Would there have to be an orthogonal Christ? This may be carrying things too far. If we contemplate even one alternative reality we open Pandora's box. Cosmic discretion may be the better part of such valor. Some answers may reside beyond the eschaton.

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rev. 7/9/99

God & the Quantum

Who's Afraid of the Quantum?

The Quantum has long been a staple of popular culture. It has the cachet of mystery and intrigue, putting it along side the X-Files in the popular consciousness. Needless to say, professional scientists are not amused by this unruly guest at their banquet of rationality. It is simply staggering to contemplate the amount of academic ink that has been spilt in the increasingly desperate attempts to discipline this unruly guest.

Why this tempest in a teapot? To grasp what is at stake, you have to go back 350 years to the founding father of Rationality, René Descartes. Descartes drew a line in the sand between mind and matter; it was rather like the decision of Solomon who offered to cut the baby in half to placate the disputing mothers. The irony here was that both the theologians and the scientists agreed to take the 'Devil's' offer, each went home with half of the baby. And so we have the dualism that is the hallmark of modern civilization.

What is incredible has been the fruitfulness of our bargain with the Devil. In fact it is the very success of Scientific Materialism that now threatens to expose its own dubious origins. A very significant part of the Scientific Establishment, namely the physics community, is feeling marginalized after effectively producing a Theory of Everything. They cannot just leave well enough alone, they feel compelled to reexamine their own roots in that Cartesian compromise. Thus do we have the nascent consciousness movement that is now spreading beyond physics.

The lynch pin, the exhibit A, of the consciousness movement is that same unruly Quantum. They have rediscovered the Cartesian Grail, the 'pineal gland' that was supposed to be the missing link between mind and matter.

More sober minds are very wary of this new metaphysical enthusiasm. It threatens to shake the foundations of Modern Mechanistic/Analytic Rationality. I agree. When you go back and open the ancient family heirloom, you never know what skeletons may be lurking in that closet. The Quantumnauts are fearless. They can handle it. Wiser counsel is much less sanguine. They try to stop up this metaphysical leak with their collective finger. It is a futile gesture.

Who's afraid of the big bad Quantum? After all, the quantum is just a little atomic fuzziness. How is this atomic lint going to threaten Modern Civilization? OK, I will tell you.

When Madame Curie saw the very first evidence that an atom could be split, she might have wondered the same thing. The problem is that there are a lot of atoms out there and we don't have to split very many before we all wind up with a splitting headache.

Now with the Conscious Quantum, I am suggesting the possibility of a psychic bomb that will be tantamount to the Eschaton. It is one thing to allow a psychiatrist to meddle with the mind of a person on a couch. It is another thing to invite the whole physics community to join in. But that is just part of the problem.

The real problem is what else the physicists are going to find when they peak behind the Quantum door. Sure as shootin', they are going to find God. Wonderful, there will be more physicists going to church. The problem is that the physicists are not going to sit quietly in the pews. They are going to be getting into the theology act, and it won't be theology 101 anymore.

Remember folks, I was once just a quantum physicist. Then I saw God behind the Quantum, and it has been a trip, as a few fellow travelers can attest. You have to make up your own theology as you go along. What will we do with all the Jesus wannabes who come tripping out of the physics departments and then out of every other department? It looks like a major paradigm shift, to say the least.

Once we let God get her foot back in the door of the mundane world, the world will not be the same. The bottom line of the paradigm shift will be immaterialism. Then, you see, the paradigm shift becomes a pole shift. Don't just take it from me. Stick God and the Quantum in your own little computer and see what you come up with. Do I hear silence from the Lambs?

But wait. Help is coming. Jack Sarfatti comes riding in on his White Horse he calls 'Back-action.' Jack is going to chain the Quantum to the bedrock of the material world. The world will be safe for Science and good old Rationality. Ah, saved at last! But wait, where are his soldiers? Why are all the other physicists still hiding in the bushes? What is this rag-tag army? Are we going to have to save the world all by ourselves? Well, yes and no.

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rev. 7/30/99

Jack & the Discarnates

Genius in his Madness?

Yes, there is a genius in Jack's Madness. In order to sell the Quantum to the physics community, he will have to give it a Good Housekeeping seal of approval. He will have to purge it of its mystical spookiness.

Back-action comes to the rescue. All the spookiness of the Quantum can be restricted to one innocuous little feedback loop from particle back to Quantum. All the particle has to do is suck that elusive Quantum field back into its own little classical self, and presto no spooks. There will then be no discarnate entities because there will be no place for them to go. The quantum field keeps being pulled out from under them by the under-tow of the back-action. Too bad, all you wannabe Jesuses can just pack your bags, because God has just had his magic carpet taken away. The Son is OK, but the Father has got to go. Spirit remains crucified forever on its very material Cross. (Just to paraphrase WJ Bryan).

The only God will be those little gray beasties coming back from our future, riding on the back-action, to make sure we aim our quantum rockets in the right direction.

I dunno, Jack. Conceivably you could be right, but I wouldn't want to bet the farm on it. Spirit has a reputation for slipping out of the tightest stranglehold. Rather like Houdini. Matter needs spirit a lot more than spirit needs matter. So here is my little prediction. Spirit is not going to just slip out of this cage. Spirit is going to laugh and make the Cage/Cave of materialism disappear. Yes, it was all just God's little magic lantern (holygraphic) show. Now you see it, now you don't.

But, Jack, be a skeptic. The harder you resist, the harder you will fall. It's liable to make enough noise to turn a few heads. So I am counting on you to give the performance of a lifetime.

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Natural Intelligence

And its 'origins'

It is difficult for the modern, educated person to imagine a non-evolutionary origin of intelligence. Immaterialism opens the door to non-Darwinian explanations of reality, but it does not require such explanations. One could naively imagine a Darwinian form of immaterialism being played out in a purely experiential realm. In fact, I am sympathetic to the view that an immaterialist form of Darwinism would give rise to a God of Love as its ultimate expression.

My strong reservation with any form of Darwinism is its dependence on a temporal dimension. Evolution implies a unidirectional flow of time. Thus evolution cannot explain the origin of such a structure. One might wish to think of time as 'evolving,' but clearly this would be a major and perhaps untenable extension of the notion of evolution. An immaterialism that posits an a priori space-time manifold is broaching self-contradiction.

Another way to pose this problem is that if time is a construct of mind or intelligence then we cannot invoke time to explain intelligence. For immaterialism, mind is the a priori element. The cosmic mind does not evolve or change in any essential manner. It may employ the construct of time as an essential ingredient of itself, but that is a very different state of affairs.

We are naturally appalled at this evasion of our instinct to explain everything, but any system of understanding must start somewhere. It cannot start from nowhere, logically speaking. By starting with elementary particles or fields, physics seems more satisfying in this regard, but that satisfaction cannot be taken as a substitute for truth. Furthermore, rationalism must start with the rational, that is to say a minimal system of meaning. That meaning can ever be derived from non-meaning is not part of any rational metaphysic. Rationalism, immaterialism, idealism, relationalism, organicism and the coherence theory of truth each envision an a priori system of things, none of which need be, or possibly even can be, finite. Similarly, linguistic competency is not something that is finitely specifiable, certainly not in the sense of being programmable. One may be able to simulate linguistic proficiency with a computer to a limited degree, but not emulate it. All the king's programmers will not be able to pass the Turing test for natural intelligence.

It should not be difficult to remain skeptical about artificial intelligence or about the evolution of intelligence. Linguistic ability is a case in point. What is the minimum conceivable program that would enable a computer to 'learn' a language?

There are two schools of thought: connectionism and nativism. The former would argue that all we need is a sufficiently robust connection between any two 'neurons' to enable machine language. The latter would argue that yet to be

specified 'deep' rules of grammar are also needed.

A connectionist could argue that just a few genetic mutations might account for the development of human linguistic ability beyond the natural intelligence displayed by other primates. Too many mutations would make it very difficult to construct an evolutionary scenario for a linguistic community. But one should then wonder why it has been so difficult for us to reproduce this same small step in our machines. Is not this quantitative conflict between the explanatory and programming problems making any reductive model of language impossible to conceive? However, a non-reductive model of language would open the door to immaterialism in a major way. How much longer can reductionism bear the strain in this arena, or in any other arena for that matter? How much strain can the materialists tolerate before they are willing to swallow immaterialism? What should be surprising is that neither the materialists nor their opponents recognize this simple logistical impasse.

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Buddha & Jesus

Time tells all

It is plainly not fair to put anyone on the same bill with Jesus. It is not fair to the other individual. This point is so obvious that it is generally considered impolite even to mention it, but it is far from clear who benefits from the silence.

If it were not for the fact that the charisma of Jesus was so badly misappropriated and exploited by people who forgot that they owed their lives to it, Buddha would have been forgotten long ago. That historical fact remains to be corrected.

It is not clear that anyone who has been exposed to that raw imago, without some great cultural buffer, has ever been less than profoundly affected. Certainly no other image comes close.

An army of experts might present arguments to the contrary, but common sense argues that much of what passes for modern reality hangs from that peg. That the owner of the peg might fail to rendezvous would seem most improbable, regardless of any professional opinion. Even the concept of professionalism, when it has ever been more than mandarin, could not be disentangled from that imago. How long a shadow can even a Hippocrates cast in such a light?

That we have not all already been infused with the light is an unsurpassed cosmic joke. In fact we have been, but the realization of it is not an event from which we are expected to recover anything that resembles ordinary life. There is still time to wait for the realization, and that is all the time there will ever be.

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rev. 11/29/99

Yahweh & Jesus

Monotheism on the ropes

Beside Jesus, Yahweh suffers a fate not much better than Buddha: he looks quaintly, faintly ridiculous. It is no wonder that Mary had to be elevated to supplement the spiritual heft of her former suitor.

Trinitarianism has been a difficult brew for the monotheistic tradition to imbibe, and its refusal is legion. One way around the impasse is to dump Yahweh. Gnostic Docetism is a step in this direction, and immaterialism obviates much of the historical problem with multiple substances.

I have been tempted on occasion to say that God fully emptied himself into the incarnation, making His death real. This is in contrast to what I have just said about the supra-temporal nature of the cosmic mind, but until we partake of the hierogamos we should not expect a premature rationale. It is logical to suppose that the Second Coming will complete the divination of the Body of Christ, that's us, and that is the hierogamos or resurrection of God.

The Jews and Muslims will not have so much trouble with all this the second time around, in fact, they will probably find it easier to take than many 'Christians.' The Hindus and Buddhists should be satisfied with the basic immaterialism of it all and the fact that they are getting off the wheel a lot quicker than their experts predicted, thanks, of course, to JC. Is everybody still happy?

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rev. 11/30/99

Whither Materialism?

Looking for the next big thing

It is interesting to speculate about the future of materialism. It is conceivable that materialism could hold out almost indefinitely, or that it could finesse its transformation into immaterialism in such a manner that hardly anyone would be the wiser. This latter course seems to be the path of postmodernism. Yet it seems improbable that some child will not notice materialism's absence of clothing and make a fuss about it that the media will be able to ignore.

Materialism desperately needs a shot in the arm, although a shot in the head might be a better idea. It needs a breakthrough. The proliferation of digital technology has kept the public and the economy sufficiently distracted that few have noticed the lack of consequential scientific advances for the bulk of this century. Transistors and atom bombs are an application of physics that was well understood in the first quarter of this century. There has frankly been nothing of consequence in physics since then. When Horgan recently wrote a controversial book on the demise of physics, the controversy was only three-quarters of a century behind the times.

Biotechnology could be another matter. It continues to hold promise, but the emphasis is on the promise. Perhaps it is only languishing in the economic shadow of the Internet, or perhaps its lack of momentum points to the basic flaw in our materialistic conception of the life force. If biotechnology is unable to take up the slack from a rapidly saturating communications boom, people might start to notice that materialism is looking a little raggedy around the edges. They might wonder what will be the next big thing.

Capitalists have become addicted to the 'Big Mo.' If materialism does not produce for them, their eyes may turn to the skies, like those of Joe Firmage, but it may already be too late. We are back to physics again, wondering why a breakthrough in physics should not and cannot be our rainbow bridge into a twilight zone of UFOs and metaphysics. It is not easy for impatient non-physicists to appreciate the depth of the dead-end into which physics has dug itself in the last three-quarters of this century. Impatience is not going to rewrite the handwriting on the wall. The fact of a metaphysical barrier will eventually sink into even the thickest of skulls. There is a ring-pass-not. It is there expressly to keep the fat cats from buying their way through the eye of the needle. If you don't like it, complain to the management.

Will the capitalists then throw ashes on their heads? Who knows? What will it take to get us into the transcendental mode of thought? How long will it take, and how long do we have? We do not know what is the glue holding together our rapidly spinning and shrinking globe. Watching it unravel would not be pretty.

When and how will the invisible hand become visible?

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rev. 11/30/99

Millennium Gridlock

Breaking the logjam

Given that the immaterial cosmology outlined in these pages is not totally off the mark, what will it take to break the intellectual and spiritual gridlock that is now the main legacy of centuries of scientific materialism? Short of a public 'act of God' on the scale of Fatima, I can see only one alternative as a long shot.

There is a minimum combination of factors that would be required. I see no prospect of a purely intellectual breakthrough. The academic community shows no signs of intellectual volatility beyond postmodernism, which remains defiantly anarchistic and acosmic. One has to go back to the pre-Darwinian phenomenon of Hegelianism to find any innovation on the cosmological front. In this century there are only Whitehead and Jung whose followers have gone no further than acosmic idealism in the face of science. On the spiritual front the only innovation has been in the New Age Movement, which has avoided any direct confrontation with the scientific and medical establishments, resulting in a de facto dualistic posture despite its disavowal of same.

Here is the long shot alternative: a collaboration between Joe and myself facilitated by Ron. This intellectual and spiritual collaboration might be highlighted against the backdrop of an end to the present Internet equities bubble. The collaboration would then seed a grander revision of the original inter-networking vision.

This available combination of elements: intellectual, spiritual, ufological, conspiratorial, technological and economic is unique and would be sufficient to break the millennium gridlock, without another Fatima. It remains to be seen where Joe and Ron are with respect to any such thinking.

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rev. 12/2/99

Ring-Pass-Not

Salvation drama

‘Ring-pass-not’ is an esoteric notion describing a barrier in the path of spiritual evolution. For the purpose here, materialism is the singular barrier to the soul. Mind you, it is not the non-existent matter, but just the idea of materialism that is the barrier.

If matter is non-existent, why do we become materialists? We can blame the self-concealing God who hides behind the apparent materiality of nature. In our search for truth we become further entrapped in the ‘material’ veil. The more we struggle with those bonds, the tighter they pull. One might easily see this arrangement as diabolical.

It is for this reason that we cannot storm heaven, we cannot build a tower of Babel, or create a golem. Materiality serves to protect us from the larger cosmos, but also from ourselves by limiting or channeling our self-destructiveness.

We cannot save ourselves from the illusion of matter. Only the self-revelation of the cosmic spirit and our subsequent realignment will suffice. It is this final revelation about which we are impatient and fearful. This revelation will occur through us, in keeping with the prophetic tradition, despite all our procrastination. It seems now to be a question of who, where and when. Various interests with varying degrees of knowledge put their cards on the table. ‘Les jeux sont fait.’ This is how we thread the eye of the needle, the ring-pass-not.

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rev. 12/3/99

Incarnation

Was it necessary?

How else could God have died? For how long then was God dead and what about the Second Coming? Thus we address the resurrection of God through humanity. Jesus was resurrected so that he could prepare us for the Second Coming and the Millennium that would complete the salvation of humanity and the resurrection of God.

This problem from the Jewish perspective is that of an interrupted messianic mission. This was not what they expected. They did not foresee the death of God as part of the messianic drama, despite the fact that the sacrificial death of the God/king is a universal theme.

Christianity tried to play down the death of God through its elaboration of the Trinity. The incarnation was a major headache for Christianity, and no other religion had the gumption or calling to take up this burden. One would suffice. One will suffice.

Islam was much more efficient as a religion. It was so efficient that it almost snuffed out a Christianity that was constantly stumbling under its theological burden. It is only with the Second Coming that Christianity will show its true colors, and become universal.

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rev. 12/3/99

Tribulation

What if I'm wrong?

In case you hadn't noticed, the logic of immaterialism mandates certain crucial elements of the prophetic tradition despite the fact that historically the mystical tradition has been more partial to immaterialism. In particular, immaterialism mandates a self-concealing, self-revealing creator along with an abbreviated linear time-scale punctuated by an Alpha and Omega. This does sound suspiciously similar to the tenets of fundamentalism.

Perhaps the biggest bone I have to pick with the fundamentalists concerns the Tribulation, and beyond that it is the nature of evil. The fundamentalists are big on evil and retribution and thus tribulation. Where they go wrong is in their near idolatry of Satan. They give too much credence to evil. I suggest that the cosmos is a tight ship, and that there is not enough slack to permit a Satan that is a loose cannon on the ship. Fundamentalists grossly underestimate the efficiency of the cosmos. They have virtually no appreciation of Leibniz Principle of Sufficient Reason. There is a reason for everything, particularly for 'evil.'

Specifically, the fundamentalists do not grasp the cunning of God's concealment. Scientific cosmology is not a human aberration; it is fundamental to the cosmic plan. Yes, the fundamentalists are weak on the fundamentals. The fundamentalists are not fundamental at all; they are bibliolators. They underestimate the importance of Christ in the flesh and in the cosmic scheme, and, of course, have no conception of the death of God. Is this a problem? No, their misconception of the Second Coming is a necessary ingredient of it.

'Evil' is the result of our gullibility concerning the concealment. Scientists are guilty of out-smarting themselves, and nothing more beyond the arrogance and hubris that goes with that error. But the irony is that it requires an even greater hubris to rise above the herd mentality of the scientists in order to penetrate the cosmic deception. Unless one is willing to partake of a spiritual responsibility of biblical proportions, one will stick to one's scientific knitting. What I have had to do to get to this point of presumed clarity goes far beyond any conceivable job description, unless you consider John 16:12 ff. to be a help-wanted posting.

The long and short of it is that we have paid our dues and done our homework. We don't need scolding; we need enlightenment. We need a proper prophetic revelation. The Internet can handle most of that, but God will have to get the ball rolling. Is that the dead God? No, that is the eternal God.

And if I'm wrong?

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rev. 12/4/99

A Tight Ship

An extravagant nature

Much of the extravagance of nature is what we incorrectly project from the Earth onto the universe. However, the Earth does display more than its share of extravagance: consider the one million species of beetles and the $\sim 10^{10}$ humans.

How does the Principle of Sufficient Reason speak to the one million species of beetles? Well, all those beetles do keep the entomologists busy, and there is nothing wrong with that. One might ask what would be a more proper number of species, but why not just suppose the more the merrier?

When it comes to humans, more is not always merrier. Much suffering may be attributed to overpopulation or at least to a too rapid growth of population. However, if we consider that the Earth and its inhabitants are one of a kind, it is more understandable that folks and beetle types would be dying to have their moment in the Sun, particularly if we are coming to the end of the moments. Our millennial population will be a matter of much deliberation.

One way to solve the population problem would be to have designed a bigger Earth. We do not know all the ins and outs of the Anthropic principle and how much leeway we are allowed in matters of design. This problem may be related to the problem of the monster group, which remains in abeyance. We have to continue to suppose that the Earth is the best of all possible worlds until we have firm evidence to the contrary. This, of course, does not mean that there is not room for continued human improvements, and improvisation. There will be plenty for us to think upon and work on over the course of our Millennium.

But let us return briefly to the beetles. To what do we ascribe their extravagance of morphology if not directly to evolution? First of all, evolution's explanatory power has been vastly overrated due to the virtually unrestrained wishful thinking of the evolutionists. Evolution explains the world simply because it must. An idealist may appeal to an ideal, virtual evolution, or simply to the very idea of evolution. Evolutionists and entomologists do much of the work in the teleological matrix. The collective spirit of the beetles themselves in conjunction with a creative Nature should not be left out of consideration. There are plenty of smarts at the top and in eternity for Nature to fill its many niches without having to chain God to the drafting board or trying to teach virtual atoms to jump through metabolic hoops.

There is good reason to suppose that nature can employ fractal design from the top down, and that this strategy could be employed on the biological front as well, thus the extravagance of nature. God could use a fractal CAD/CAM computer instead of a drafting board. This is in a manner of speaking. I believe in the immateriality of Pentium chips, but what supersedes computing on the cosmic level in the

teleological matrix is still well beyond our comprehension. Suffice it to say, what transpires is more holistic than digital. We may also rest assured that none of the extravagance is wasted.

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rev. 12/5/99

In God We Don't Trust

The only good cosmos is a lobotomized cosmos

Modern atheism is equally as remarkable as it is understandable. It comes in many forms. In most cases it exists as a counter-posture to religious conservatism and hypocrisy. The most common rationale for this counter-posture is to be found in scientific atheism. Science has no need for the God hypothesis.

The picture is complicated somewhat with the New Age Movement in which other non-theistic ideas and traditions are imported to modern civilization as an adjunct to post-modern syncretism. Included are various forms of polytheism and pantheism.

In the history of ideas there are strong links between monotheism and the modern science. Monotheism is seen partly as an antidote to mysticism and pantheism which were generally less propitious to the scientific attitude.

Immaterialistic monism, as opposed to basic dualism, is naturally inclined toward traditional mysticism and pantheism, unless the immaterialist is able not to discard all the insights of modernism with its roots in rational theism.

Pantheists are partial to an organic, living cosmos, but they do not wish for it to possess a will that might be imposed upon their own. They share in the common wisdom that power corrupts, certainly down here, and as below so above, unless there is very good evidence to the contrary.

However, the mundane abuse of power will continue unless cosmic justice ultimately contravenes it. Karmic justice with its impersonal mechanism has never been envisioned as problem solving.

Christian theology seems designed to speak directly to the concerns of corrupted power. The problem lies in what has been left undone, specifically with regard to the Second Coming. Many Christians feel cheated by the inconclusive nature of the first coming, and have placed their hopes on a decisive and glorious return. Perhaps decisive and glorious are not both in the cards. You can take your pick. Effective, to the point and otherwise minimal would be more in keeping with what has been established and what will avoid the blandishments of power. The power remains latent in a personal truth and thus ultimately potent. Justice and the fears of the atheists are reconciled. Give truth a chance, that is all it needs and it is all we need.

We cannot trust God without trusting ourselves. Realizing that cosmic truth is necessarily our deepest personal truth will remove the veils of mistrust. Blandishments will pale.

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rev. 12/6/99

Cosmography

Conjuring a maximal presence

On occasion we strain for a glimpse of eternity. What can we hope to see, enshrouded as we are in time? What can we make of the reports of the philosophers and mystics? We are children of eternity, though modern science and skepticism seem determined to question our birthright. What does the mind's eye see?

Can there be more than one cosmos? Science says yes, philosophers and mystics say no. An objectified world will always be disparate. A subjective world is much less easily delineated. Mind space is amorphous and porous. Philosophers, mystics and poets scoff at the notion of minds contained by skulls. Neuroscience is a wonderful way to pass time, but it may not bring us to the heart of the matter. If we partake of a cosmic mind, there can be no way to partition that mind in any objective or absolute sense. The only partitions would be mental.

It is difficult not to imagine an evolving cosmos. One imagines a 'quantum' chaos of virtual experience sublimating and crystallizing into coherence. This is at the expense of potentiality and modality. On reflection, it is even harder to suppose that there is not a maximal potency of the cosmic mind that includes and transcends all experience of time. Is this not closer to the consensus of wisdom?

The maximal potency is maximal presence. Our paltry experience is primarily of absence, we being granted only as much presence as we can assimilate. Maximal presence is a balance of the primordial centripetal and centrifugal forces of the psyche. These forces manifest in multifarious fashion.

History is where the action is. We inhabit the Mainline. History seems a repository of redundancy, but that is the extent of it. The above considerations strongly imply that History is singular to the singular Mind. We are not an experiment. We are an about to be finished crucial component, speaking 'sub specie aeternitas.' Otherwise we are deprived of meaning and presence. The structure of history is delineated by AXO, 'X' being the Crux of the matter.

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rev. 12/8/99

The Primordial Self

The measure of all things

The self is the measure of all things. It is the primordial thing. The only conceivable rival for primacy is the mathematical Monster Group. This contest for primacy can only occur in our imaginations. The outcome is preordained.

I have been a bit slow in picking up on the self. It looms too large and too close to easily notice. My task is to bring the self to the attention of the physicists. Physicists take too much pride, hubris really, in their ability to rise objectively above all things psychical, and then above all things, period. This prideful, thoughtless 'objectivity' bodes ill for their entire enterprise. Pride runneth before the fall. The Monster will be my stealth weapon against hubris.

Physicists do not rise above the self. They rationalize their ignorance of the self by consigning it to the dustbin of Darwinian evolution. They build their beautiful theoretical castles upon the vague assertions of a woolly-minded botanist. What do they expect?

The consolation prize for the physicists is the Monster Group, which turns out to be a peculiar variation on the Trojan horse. And what is concealed inside this beast of Jovian proportions? Nothing other than the self. How so? I do not pretend to have the complete answer. My only task is to motivate a natural inclination toward higher truth.

The Monster Group is alleged to embody all the structure of mathematics and physics, i.e. all of reality as conceived by the modern mind. The problem lies in the conceiving. The Monster sleeps in its lair of logical circularity. We will watch it swallow its own tail like its mythic progenitor, the Uroboros, the tail-eating cosmic alchemical dragon popularized by Jung, and thus revert to the cosmic self.

The recent 'Sokal hoax' shows how much we physicists detest any imputation of subjectivity in our discipline. The Institute for Advanced Study in Princeton recently attempted to purge its ranks of those investigating the cultural dimensions of science, threatening to ignite an intellectual Armageddon between feminists and scientists.

At the turn of the last century Edmund Husserl, an early proponent of psychologism, published a lengthy attack upon it. Psychologism pits Aristotle, Locke, Kant, etc. against the Platonic school of absolute realists, particularly in regard to abstract mathematical entities. This issue is far from being settled. It is reinvigorated by the powerful role of mathematics in physicists' dreams of a final theory, epitomized now in the emergence of the Monster Group. We have epistemology vs. ontology.

How is it that the human mind is able to comprehend the mathematical Monster? If the Monster had even a slightly different structure, anthropics strongly suggests there would be no minds to comprehend it. Can there exist an abstract entity without abstraction? Who breathes reality into these abstractions to produce the physics and the physicists? Physicists are obviously reluctant to plumb these navel gazing depths where all thought necessarily circles back on itself in Uroboric and teleological fashion.

It is my claim that the self owns this circle -- is this circle. Reality is necessarily a self-contained system. The ultimate closure is complete and singular. It is no wonder that our linear thinking is unable to comprehend the cosmic self, which is exactly orthogonal to our line of thought. To paraphrase Jack Sarfatti, the real back-action is epistemology $\rightarrow$ ontology, instead of his mere $Q \rightarrow X$, but one should note the similarities. The Uroboros of this back-action is the vital, self-organizing principle. The Monster Group will be our Rosetta Stone for translating between psychology and ontology.

From this perspective the dispute between the physicist and theist is over the relative weights to be given to the subject and object. The pendulum still has a long way to swing back toward the alienated self.

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Metaphysical Activism

Looking for the Archimedean Point

In other postings here I have discussed the lack of fellow travelers on the Aquarium path. Despite the continued rapid expansion of the Internet, the philosophical speculations posted here remain unique.

It is possible that the gestalt switch from materialism to immaterialism will proceed gradually and spontaneously until it is generally recognized as an anticlimactic fait accompli. If this is the case then there will be very little that any individual or small group could do to expedite the process. On the other hand, the process might be amenable to some form of leveraging by one or more individuals. A proselyte must always remain open to such a possibility.

I continue to be open to the possibility that some sequestered information could serve as a point of political leverage, but there is little more that I can do to pursue that possibility. The next most likely point of leverage is to be found in the intellectual arena where philosophical speculations are supposed to be given due consideration.

There has been a recent upsurge of speculation surrounding the traditional mind/body problem. This speculation is still far removed from the immaterialist eschatology that I advocate, but it is a substantial step in that direction. It does appear that as the problems with materialism and dualism are seen to be more intractable there is an increased willingness to reassess the practicability of immaterialism. I have not yet come up with a presentation of my ideas that might be expected appeal to the few individuals involved in that aspect of the discussion.

Immaterialism on the Web

Sentient beings persist in a state of tension between the material and immaterial poles of existence. That tension comprises the life force. Life is that duality. The cosmos can relax into non-being, which is the ground of all being, in no time and for all time. That is the ebb and flow that is beyond time.

Matter has its fascinations and its disciplines. In our history we have come a long way toward its mastery. The final phase of our history and mastery will occur under the aegis of the larger truth. Only thus will we have the wisdom to complete our errand into the wilderness. This is the prophesied millennium.

I am a pre-millennialist. The apocalyptic revelation will be tantamount to a messianic advent.

The apocalypse will be in the eyes of the beholders. Those of us who partake of the paradigm shifting on the Internet will be the harbingers. All we have to fear is a stage fright that is overcome by our plurality. Like blind sailors, we grope with the rigging. We need a little sea chanty. These pages attempt to be useful to that end.

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rev. 8/2/98

The Emergence of Physics

Must Anything Exist?

Probably, yes. How could it be prevented? Given that something must exist, what is it most likely to be? Would it be objective, subjective, actual, potential, or what? A reasonable guess is that the minimal existence is a potential pleroma. This is self-creating creation.

Emotion comes before motion. This is the inflationary theory of cosmic mind, which must nonetheless be a singularity, because all existence is relational and integral, because that is what is most natural and robust. To create isolation is to create a void that is like creating a vacuum in the atmosphere, which requires work.

Out of this self-creating, self-inflating, potential pleromic sensorium there emerge things like proto-space-time, out of a self-organizing necessity. But before that there emerge proto-microcosms or selves, which then participate in eternal reorganization that manifests in cosmic phase changes which could be something like proto-space-time, for example.

The microcosms must have the potential for self-differentiation, which would entail boundaries within manifolds. These boundaries and selves emerge from an aboriginal cosmic personality split that may have been trauma induced, the trauma being related to the potential of infinite self-awareness. The fear of falling into that infinity keeps most of us firmly lodged in our respective skins, only fearing death.

The identity of indiscernibles may act to reinforce the exclusion principle between microcosms, until the big crunch, which recapitulates the inflationary big bang. Thus is cosmic symmetry maintained.

Self-maintaining psychic boundaries evolve into physical boundaries and then physics emerges. Good fences make good neighbors, unless they are gay bachelor farmers. Homophobia may partially translate to theophobia.

The Pauli exclusion principle, mysterious and complex though it is, may be the first principle of physics. The bosons are then just the cosmic bozos, or clowns of God. They have more magical possibility than us poor fermions.

Symmetry breaking is the beginning of normal reality. A physical barrier is a manifestation of a multidimensional psychic barrier. Everything is the skin of something. The void is the unobstructed universe. It is the fearful, fateful symmetry.

Self-awareness and privacy contrast with tribal awareness. God made creatures to further self-awareness in a secure, piecemeal fashion. And what happens when we work ourselves out of our jobs and out of our skins? God may forbid, but curiosity always gets the better of us cats. That is our destiny.

With skin comes metabolism. Reality is internalized and refined in bites. With immunity we

maintain integrity. Food is digestible information. Redundancy is mostly illusory because of the caveats on indiscernibles. Physics is the illusion of habituation, reinforced by our instincts. Remember that the entire world could be woven from a single quark shuttling back and forth in the loom of time.

Skins are hollow, but rocks are not. Rocks are a tangible void. They are dead skin which can be like a skeleton. These bring us further into physics. Our bones are the measure of the world and the coordinators of space and so probably of time as well. Just ask the Centurions.

But let's look at physics from a more informational perspective. Computers are our informational Centurions. They crystallize information. Analog is just a fuzzy digital. Quantum rules. Space could be a spin lattice. Logic is the skeleton of the mind. There can be only one kNot, ramified into nothing.

How do we maintain the Olber and Fermi paradoxes? How does God keep everything from happening at once? We need lots of kNot -- lots of skin. The starry sky is our tribal skin viewed from the inside, with pours. The pours breath information that is pressuring us to jump out of our skin, pace NASA. The information from outside is beginning to connect with the information from inside. Lucy is in the Sky with M-branes.

Our eschatological Aquarium trick will be to jump out of our skins without rumpling them. We maintain our material umbilical while pushing technology through its own skin, probably with the help of quantum computers. This is not forestalling, this is foreplaying. This is our millennium, and the Aquarium is the pre-millennial advent -- dramatic minimalism.

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rev. 8/2/98

Postmodern Reconstruction

Stumbling Past the Eschaton

The eschaton alarm keeps buzzing in our ear and we keep punching the snooze button. Not to worry, things are moving along more quickly than we realize, and we seem to be more or less on track.

To any change there is resistance. To fundamental change there is simply denial. Denial is the only way to resist the inevitable. Those of us who do not mind anticipating big things are given a full measure of time to savor the drama.

We are coming close to the point where we can begin to coast. Our common objective will begin to supplant our individual struggles for mere survival, and this will happen without benefit of legislation.

Many of these changes have occurred subliminally, but they are now coming to the surface, especially for those who care to observe.

The saving of the world was accomplished two millennia ago, but only now can we begin to understand how that was managed.

The light at the end of the tunnel is seen in the form of an expanding consciousness of the deep connectivity of the world. Aspects of the world will continue to disintegrate, but the light we see will be the primary force by which we can minimize the suffering. Most of the suffering will be felt in the letting go of the darkness. The light seeping in through the cracks of our old reality can only seem confusing and threatening at first.

It has been said that the modern era spanned the time from the storming of the Bastille walls to the storming of the Berlin wall. Like for those confused prisoners of the Bastille, it is easier for us to see the threat than the promise in the sudden glare as we stumble through the debris of the old order.

The task of building a glass palace from the rocky debris of a prison is likely to be incomprehensible to those who were so recently incarcerated. That is our challenge and our most precious destiny.

Ninety percent of the reconstruction will be done in our hearts and minds. That will be the most difficult task. Once we have made up our hearts and minds, the actual work will just be a recreation. The fields will still be planted and harvested as through the eons, but the burdens will dissolve into the greater understanding of how everything has always worked together. There will be nothing glib about this understanding. It will utterly transport our densest selves. It will utterly reshape reality.

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rev. 8/2/98

The Shape of the Cosmos

Simple at the Ends -- Complex in the Middle

The cosmos is simple on the ends and complicated in the middle. The x-event (christos) defines the middle and is the most complicated single item. Its complexity sets the least upper bound on the cosmic complexity.

At the lower end, we have the minimal mathematical principles that make up the ‘theory of everything.’ At the upper end everything converges on the cosmic love. Then there is the fat middle of the experiential realm where we reside.

Our multitudinously reflected selves create the vast bulk of the cosmos. How many selves does it take to pull-off one x-event? Obviously it requires about 10^{10} of us. The pearl creates the grain of sand that ‘irritates’ the cosmic oyster. The eschaton delivers the pearl.

Yes, there is teleology, final causation, and all that. Our belief in the past, the future, and ourselves keeps the world from vanishing in a puff of smoke. Culture is not something gratuitous, and MTV is an unmistakable aspect. The linkage between MTV, Shakespeare, and the x-event are nothing less than profound. With the eschaton our magical presence expands to overwhelm the abstractions of space and time. This occurs on an individual basis until the global phase change is catalyzed. That phase change will not eliminate normal reality, but it will redefine it.

Normal reality is transformed by being reintegrated into the larger reality. We take our individual gestalt switches and bring them back into our ‘normal’ lives. Our lives become informed and reformed by the expanded reality. We realign ourselves around the eschaton and disseminate that dynamo.

At the same time we are relinking with the cosmic mind. This is mostly done in the form of free and open channeling. The cosmic mind will also be represented by intermediary beings that will commune with us. These beings will mostly be artifacts of that link. They are a buffer between our cosmic self and us. They ease us into infinite self-awareness. They will be the most tangible aspects of our expanded reality. We must be careful about any exploitation. The karma at that level is easily short-circuited.

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rev. 8/15/98

Naturalism

A More Worthy Opponent

Naturalism is an idea that usefully complements materialism. From a skeptical point of view, it might only be a euphemism for materialism, but in actuality it is rather less restrictive. It is reported that one can be a naturalistic theist. This is possible because naturalism orients itself toward local problems, eschewing metaphysics of any kind when it comes to problem solving. At most, naturalists adhere to a non-reductive neutral monism. In dealing with those pragmatic problems it upholds the scientific method as an ideal. There might well be a God beyond the natural order, and religious practice could be beneficial within the natural order, but never the twain shall meet except in the imagination of the believer.

Obviously, naturalism stands as a more worthy opponent of immaterialism than does materialism, which too easily becomes a mere straw person.

We can then follow Jerrold Katz in his exposition of the Naturalistic Fallacy that appears in his *Metaphysics of Meaning*. In doing so I must take issue with David Chalmers' 'hard problem' approach to the mind. His divisive strategy begs the Cartesian solution, although he claims to be a naturalist.

Katz is a non-naturalist of the Platonic persuasion. He confronts the behaviorist and functionalist understanding of language, an issue which Chalmers et al wish to concede in favor of their 'hard problem' (and sexier problem) of consciousness. Katz concedes nothing.

Katz uses mathematics as his starting point. He defends the position that in mathematics Platonism has never been seriously challenged. The only disagreement comes from anti-platonic philosophers, not from mathematicians. Given this fact, it is rather easy to extend Platonism to the realm of language in light of the notorious problems that continue to haunt the behaviorists and functionalists in that domain.

This is not to suggest that research into computational linguistics is not useful, because it will continue to be so, but that we do not need to sell our souls in the process.

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rev. 8/15/98

Transcendental Naturalism

Kicking the Habit

I must commend David Deutsch for displaying the courage of his convictions in his *Fabric of Reality*. His courage allows the rest of us to see more clearly the fallacy of the naturalism that he pushes to its logical extreme, which, but for one minor point, is indistinguishable from immaterialism. In doing so, Deutsch uses Frank Tipler's *Physics of Immortality* as a point of reference.

A la Tipler, our destiny is to find ourselves reprogrammed into the virtual reality of a cosmic, quantum computer. Amen, but hold the computers.

To his credit, Deutsch spends some time flirting with and defending Berkley, which he must do in order to flesh out his very robust version of virtual reality. But he is never quite able to kick his very serious computer habit. Computers are our final security blanket.

But on the more practical side, just how do we know that we are not already the figments of a cosmic computer? Deutsch barely touches upon this problem that ought to be looming. Without so much as a nod to Leibniz, he takes it as obvious that even a novice programmer could produce a reality more comfortable than what we have been experiencing, lo these many years. Obviously God has compassion for fools.

How will we kick the computer habit? Very simple. Let's all start dreaming about the big computer in the sky. We will evoke it before it evokes us. After all, God is dead, isn't She?

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The World is the Prism of Love

The Christ Event Defines Its Shape

In this manner we provide the logical basis for a functional or structural cosmology.

The ultimately potent potentiality of love is the entraining principle of the cosmos. Every other organizing principle survives only as the detritus of love. All other structures and functions exist only in a subservient relation to love.

The christ event is the paradigmatic locus of love's recursion. The cosmos is christo-, anthro- and therefor geo-centric, pace Bruno and Rodenberry.

By the identity of indiscernibles there can be only one x-event. Upon it hangs all of reality. Any possible orthogonal realities must also intersect at that event. All notions of individuality and universality are thereby instantiated and confirmed. Ironically the x-event was also the point of maximum alienation. It pushed every envelope and every button. In the AXO schema it was the point of maximal complexity. The Alpha and Omega are simple by comparison.

The mathematical theory of everything will approach the x-event as its limit point of comprehension. We can do a mytho-structural analysis of that event to whatever extent is necessary for us to realize our spiritual origin and destiny.

With whatever degree of reality we choose, any of us may participate in the x-event. All of us already have to a much greater extent than we realize. It constitutes the core of any individuality. By definition it is the most redundant event. The second coming will merely help to recapitulate the first. That event will also be defined by its openness to universal participation. The possibly retrospective participation defines both events. That redundancy only increases the comprehensive depth of the events. It in no way detracts from their originary quality. We need not ask for whom that bell tolls.

There can be only one consciousness with many mirrors and prisms. To find ourself we lose ourselves in the fun house. This eternal structure is a process that is necessarily gratuitous.

How long will it take the mathematicians to do their homework? How much can the Internet expedite them? We do what we can.

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rev. 8/16/98

The Illusion of Color

Metaphysics like any other endeavor can make for strange bedfellows. So imagine my consternation at having to eliminate color, a la the functionalism of love. Why not just allow color to exist gratuitously? I am not sure that question is answerable before the fact of unity. In subsuming color to love, one will elaborate the notion of the latter.

First consider taste. Taste is the original means of recognizing the other as belonging either within or without. If you taste bad I spit you out, unless I have other motives. Taste is variegated according to the necessary complexity of our diets, we being high on the food chain. But why don't peaches taste like apples and vice versa? Somehow that does not seem like a proper question. If there were 'apples' that did not taste like apples, we would not be calling them 'apples.' We might call them 'Snapples®.'

I am suggesting that qualities are not gratuitous. They are functional and thereby structural. That is a bit of a stretch, but it should motivate mathematicians to expand their imaginations. There must be a transcendental topology of love and color. This is neither reductive nor eliminative; it is merely illuminative. Ultimately topology will pass the taste test. As dialecticians we can worry how quality and quantity are interchangeable. Music might provide a proving ground.

Ooops! To eliminate or not to eliminate? Subsumption is the operative term. We want Occam's razor and not his scalpel. A cosmos is a fairly tight ship, without a lot of unnecessary baggage. Necessity implies function implies structure. But can we or should we calculate love? No, but we must communicate it and so illuminate it with all our intellectual and spiritual power.

This endeavor will require us to reintegrate our disciplines along the lines of a transcendental rationality. The nature of that rationality is being explored here in a discursive style. Illumination will follow upon motivation. The function of charisma is to facilitate.

In this process we will rediscover various of the 'logias' that were spat out by a domineering scientism. Take numerology and astrology. After considerable reworking, these will find ample room in a higher dimensional reality.

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rev. 8/16/98

Abstractions

Immanentizing the Eschaton

There is confusion. Love is supposed to be an abstraction. I don't think so. Love is what makes the world go 'round. Love is the epitome of the real. By comparison, an eighteen-wheeler barreling down the highway is an abstraction. Admittedly, most people find this difficult to grasp.

Consider that the motive force behind the eighteen-wheeler is love, even if it happens to be transporting munitions. A materialist would say that it is DNA that moves the munitions truck. The purpose for moving the munitions is to put rival DNA out of circulation. A physicist would say that it is diesel fuel that is moving the truck.

All of these explanations have their place in a complete understanding. But if the world is immaterial, then clearly we have to reconsider the nature of abstraction.

Materialists are currently having their noses rubbed in abstractions by the philosophers of mathematics and language. Mathematics is an abstraction and yet the physics of our world is thoroughly and completely mathematical. How could that be? Numbers are not supposed to be part of the natural, causal order and yet they order every facet of it. All I am saying is that if you look behind the numbers you will find love. The anthropic principle points to a numerological agape. As we align ourselves with the cosmic agape the world becomes increasingly transparent and amenable.

Meanings if they exist are supposed to be abstractions, but only if teleology is also non-existent which it is not. The world is structured for intelligence. Intelligence is structured around meaning. Then ask anyone for the greatest meaning in life.

The distinctions between abstract and concrete hearken back to Descartes' dualism. He drew the line between extension and intension, but that is highly arbitrary. It is easy to posit that qualities are more concrete than quantities. Certainly they are more immediate. It all comes down to the functionalism of love. That function finds its ultimate expression in the eschaton. The function of the Aquarium is to immanentize the eschaton, which is the opposite of abstracting it.

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rev. 8/17/98

Epistemology

And the Ontology of Creation

The problem of knowledge is another legacy of the Cartesian era. If mind and matter are distinct types of substance, there is no way for them to interact. In theory, immaterialism should obviate this problem.

For starters it is common to suppose that the individual is a microcosm and so should have innate understanding or access to cosmic structure. This approach, however, is liable to lapse into a dualism between the micro and macrocosm. It would be more economical to forego the microcosms and simply posit direct access to a shared reality. We then have to account for perspective and privacy.

From a Gnostic point of view we have to explain our being trapped in our respective bodies. The existence of bodies is clearly a central feature of the cosmic game plan. They are our tokens in the game of life. Separate bodies are necessary to decentralize intelligence, and perhaps they will also facilitate its recentralization under the aegis of the eschaton.

Enough for the 'why,' how about the 'how?' Perhaps the duality of why and how is also a part of the Cartesian legacy. We could posit a cosmic mitotic process of which the world is a construct for filling in the gaps. Each creature is responsible for maintaining and expanding its aspect of reality.

As co-creators of a shared reality, we maintain direct access to it, as much as we have direct access to our dreams. As far as a substrate is concerned, we might have no more need of that than Einstein had of the ether. I am tempted to posit that memory is access to the past. With a teleological backward creation the primary movement is from the Omega to the Alpha, and so the past is constructed out of our 'memories.' The eschatological meaning of history actually becomes the source of history. This is the most economical metaphysic.

Thus is epistemology subsumed by the ontology of creation with which we must continue to struggle.

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rev. 8/17/98

Society of Mind

The Very Idea of It

There exist self-organizing memes or prehensions, which are internally related to each other. Mind per se does not exist. What exist are societies of thoughts.

A symphony is a society of tones. The tones exist only in the context of some musically structured idea. They can be taken out of context only to be put in some other meaningful context.

We too are memes that exist only in the context of a cosmic meaning. Our existence is impoverished to the degree that we are ignorant of that meaning.

From a biological perspective, each of us is just a society of neurons. There is a principle of holism that ensures that a society is more than the sum of its parts. The identity of the parts is dependent upon the whole.

Redness is not a thing. It is a placeholder in a system of meaning. Placeholders are not inert; they are officers. Redness has a mind of its own, otherwise we could not connect. When I am in a card section I can also be red, or blue. There is only one idea, which is refracted and reflected, but there are no mirrors or lenses. It is love all the way down. This is where understanding is pushed to its limit and beyond.

Yes, love is blue, odoriferous, and even numerical. Nothing exists beyond the light of love. On the edge of love are just shadows and shades. We have pushed love to its limit and beyond. This will be reconciled in the eschaton.

We are worlds within worlds that continuously re-circulate and reformulate, with and without time. We are our own ideas. We stop only in the name of love.

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rev. 8/18/98

The Impersonal

The One True Vacuum

If the world is a unity it must be a comprehensible unity and so it must be personal. The truly impersonal is a vacuity. It does not matter.

One might suppose that mathematics epitomizes the impersonal. I would suggest that sacred geometry, for instance, provides evidence to the contrary. Numbers exist because we count. I am a constructivist relative to mathematics and to the world. The world exists only in as much as it has personal meaning for us. Comprehension is a personal act, rather similar to love for that matter. We comprehend infinity due to the infinite, transcendental depth of our spirit.

Science has worked overtime to objectify and depersonalize the cosmos. But the further we peer into the depths of reality, the more we plumb the depths of our spirit. We have transcended the point of maximum impersonality and alienation. It was a vacuity. The only thing between our personal God and us is our residual ignorance, or perhaps more accurately our dogged stupidity.

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rev. 8/19/98

The Personal

It is Persons All the Way Down

It is one thing to say that reality is personal. It is rather more to say that it is only persons all the way down. That extremity must be embraced if we are to avoid the slippery slope back into the incoherence, the irrationality of dualism. What is the price? It is priceless.

Redness is not just something personal; it is a person. An artist must have carnal knowledge of pigments. A 'abstract' painting is a society of colors, which has communicated itself to the artist.

How many persons are there in a can of red paint? How many in a rainbow? That depends on who is counting and why. In love there is only one flesh. The atoms live in us, through us. How many are we? $10^{10} = 1$? That is the sacred number. The Israelites fleeing the Egyptians held up their outstretched fingers in defiance of their duodecimally bound captors. This was perhaps the epitome of all street gestures. And you say that numbers are an abstraction?

A person is a holistic system, and so is the cosmos and everything in it. Every part of the cosmos is a microcosm. This is also a holographic model. Everything is a system of meaning that is integral to the system of cosmic love or agape.

Like so many Atlases, we have been trying to hold the world at arms length, depersonalizing it. But like Atlas we grow tired. It will be much easier to embrace reality, to resacralize it.

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Pagan and Christian

Agreeing to Disagree

Ironically it is Jesus who is the primary obstacle to reanimating the cosmos. The first coming necessarily and effectively drained the rest of the cosmos of its spirit, making possible the advent of science and technology, as we know them today. The x-event acted as a spiritual short-circuit, dimming all the other lights. It will take the second coming to reanimate the cosmos. Jesus is the light and the way but He was so bright that we were blinded. And none of this was accidental. It was the keystone of the unfolding cosmic plan. The dualism that most people ascribe to Descartes was really the 'fault' of Jesus.

But now with the second coming we come to our greatest challenge: an amicable parting of the ways. Reality is still too big for us to embrace individually so some of us will embrace the cosmos/nature and the rest will embrace the anthropos/Jesus. This is the separation between natural magic and artificial magic, between low and high technology. The mechanics of this separation, however, remain far from clear. Once we see the urgency, we will have ample time to work out the logistics, physically and spiritually. The decision as to the path can only be made by individual free choice to the greatest extent possible. This is the whole point of democracy.

By immanentizing the eschaton we are attempting to stretch this separation out over several generations. This separation is the most traumatic aspect of the eschaton. It is the subliminal fear of the separation that motivates our denial of the eschaton and the immaterial cosmology that is its context. This is a choice that none of us wants to make. The middle ground will be very sparsely populated. It will serve only as a communication channel. Only in achieving identity with the cosmos do we transcend the fundamental duality outlined here. There is a great deal more involved here than deciding on Sunday morning whether to go to Church or go out and hug a tree.

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Losing Ourselves

Gaining the Cosmos

We have passed the point of maximum alienation, which is also the point of greatest individuality and identification with our egos. Our egos will survive but their light will be dimmed as nature and anthropos are reanimated. We have built up our egos by denigrating the world, mainly through scientific materialism. Again there is irony in the fact that Jesus served as the epitome of ego, as an important one of his very many functions. Modern ego developed mainly out of the romanticism that emerged from the x-event.

By coming to understand our magical, non-Darwinian roots we will be in a position to rework that magic to bring us to the level above human. Our consensus ego reality will devolve back into pre-prophetic, cyclical time, becoming unconscious relative to our super ego that will be split into its left and right portions of anthropos and nature respectively. The superego is the cosmos and it is epitomized in the first and second coming.

The super-ego will be our out-of-body experience. Our bodies will carry on in a passive state while we get on with our dual magic. The old earth will be the platform of the new heaven and new earth that we create. The population and technology of our bodies will then enter into a long decline back to a primordial, mythic state, completing the major cycle.

In dealing with cosmic cycles it is natural to wonder if our history is being retraced. Are we redundant? I think we should trust our feelings of not being that. But do we only go around once? What if we screw up, either individually or collectively?

We can be, we already are whoever we want to be. We are one flesh and one mind. Consider our 10^{10} neurons. Is there a Bill Gates or a Brooke Shields neuron? Probably, yes, in our holographic, worlds within worlds reality. But what does that mean in the greater scheme that is you and me? It is only a hill of beans to us. But you and I are also anthropos and nature. We have already been there and done all of that. The only way we might envy or sympathize with someone is because we have already been in their shoes. When you go to heaven you will be both Bill and Brooke, but you won't get to heaven until you realize that you have already been there, and that you never left except to go skin-diving in some body.

Do I make light of our suffering? If you are bothered by someone's suffering it is because you have also been there. If not, there is a long waiting list. We don't have to sweat the details because all of us already have. We worry these details because this is my first time and it always is. We are all virgins and all crones and always will be. If you want to know how that works you will want to study higher mathematics and stay tuned.

And are we screwing up? Always and never. What a miracle!

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rev. 8/21/98

The Structure of Experience

Bootstrapping Existence

I have said that only one thing exists and that is the personal or the relational. One might say that there exist only social relations. What then is the status of persons and other entities?

Persons are self-organizing collections of experience. Nothing can exist prior to experience, and only meaningful experience can persist. Meaning supposes intention, which conceptually polarizes into subject and object.

When I experience something the personal meaning of it possesses me. These meanings are held together by my own meaning. My meaning exists in my relation to others. Our only real need is for meaning and this is satisfied in many ways. There are only so many conceivable meanings and we are identical to the degree that we experience the same meaning. It is that commonality of meaning that holds our reality together. The depth of meaning has to do with the number of experiencers. Meaning has no content beyond the dynamic relations of its experiencers, and this is all that we experience through the identity relation. In this manner existence is entirely bootstrapped.

Admittedly, the patch of green in my visual field seems nothing like a structure of social relations. That is the problem with sense data; they keep getting in the way of reality, but where would reality be without the data. Does the song exist for the notes or the notes for the song? Since there are notes there can be many songs. The single note is perhaps the nearly meaningless (?) intersection of all of its songs; an orphan begging for yet another song.

We distinguish between the sign and the signified, but if the world is a symphony, where are the signs? Combinatorics allows there to be a common current on whose waters we are but ripples. O.K., solitons then!

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Combinatoricians All

Fission and Fusion

We all toil on the chain gang stringing and unstringing the atoms of reality. All of us are ciphers of reality. But there are no atoms and no ciphers. There are only relations and relations between relations. There is only the chain. Form is the only substance. Only meaning and no meanings. We know that from mathematical physics, but it is very hard to believe.

Reality begs to be sliced and diced and we readily comply. That is our bread and butter. But it turns out that every atom is a microcosm; is a flower in the crannied wall. There are no unobserved atoms. It takes the biggest machines and the biggest brains in the world to split an atom, and when they are finished we see the structure of the ‘Cosmos’ in their strings. We set out to split the atom, but it looks like the atom may split us into yin and yang, into nature and anthropos. Every time a photon hits an atom, our universe splits in two, or so they say.

If we ever turn from our Sisyphean labors, the cosmos will just collapse back into love. That is the eschaton. We must figure out how to harness that power of fusion, how to immanentize it. In some sense we already have, but now we need to be more deliberate about it. Now that every last bit of data has been digitized, the Internet will enable us to string it all back together into the big Tapestry. I’m doing my bit, what about you?

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Bits of Reality

On Having our Cake

Why is reality so determined to shake itself to pieces? Is this not self-destruction? We are left with a trail of crumbs, which might or might not lead us back to reality. Let us examine the crumbs.

What we see are atoms, sense data and vocabulary. What are their features? Elementarity and commonality are the prime features. Is this a logical necessity?

Relationality in a space-time manifold requires communicability. Communicability requires commonality. Commonality requires elementarity.

We have a hard time imagining an unprojected reality. Mathematics, poetry and songs are partial steps in that direction. Intuition and telepathy also provide a more direct and holistic grasp of reality.

Commonality and elementarity also enable reconstruction. Reality shakes itself apart and we put it back together. We have to wonder how many times reality has been reconstructed and how many realities there are? This raises the problem of superfluity, which seems to detract from our supposed meaningfulness. 10^{10} is a lot of redundancy to begin with. We might suppose that redundancy and superfluity are two very different considerations from a cosmic perspective.

I am still inclined to believe that by sheer logic there must exist a maximally dense reality and that this world is it. Maximal density also is related to our AXO schema. I would have to agree with the Christians that the positing multiple x-events is oxymoronically pleonastic, if you get my drift. The entire significance of the x-event has to do with not being wasteful and not being wasted.

The demands of teleology might provide a solution to the paradox. We can of course construct realities Lite sans AXO, but we may have been drafted into the 'telic' construction of this world, which only appears to us as reconstruction. Rather like eating our cake and having it too. Who ever said that God was not clever.

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Cosmic Drama

JFK vs. LHO

All of us experience various degrees of drama in our own lives. Otherwise inexplicable events have profound influence on our lives. Regardless of our outward spiritual orientation, it is difficult to dismiss the possibility that larger forces may play a role in such events. Similar events may also have a profound influence on history, and if there is a cosmic plan we have to suppose that larger forces are likewise involved. It is also likely that it will be difficult to distinguish between cosmic and conspiratorial forces. Each might wish to exploit or cloak itself in the other.

In our AXO schema, one would expect that the cosmic forces and conspiracies would be particularly active in conjunction with each of the three pivotal points. As we approach the eschaton, there would presumably be some form of preparation that would include deliberate clandestine collaboration on the part of the authorities. The latter day conjunction of the cold war and the ufo phenomenon would not then be coincidental.

The cold war would facilitate the installation of a global technostucture that would in turn be a precursor of a second coming. The outline of the eschatological plan would be revealed to the authorities on strict need to know basis. Their compliance would be secured with the judicious application of force. Thus a ufo phenomenon aimed strategically at the opposing militaries. The result would be to secure a global eschatological conspiracy preliminary to a public revelation.

I submit that the Kennedy/Camelot phenomenon was a key event in the end-time drama. It was the primary precursor of the second coming. It was a shakedown cruise and a calibration event to name just two of its functions relative to the Parousia. It significantly involved a deliberate and clandestine human collaboration in its execution. The CIA and the KGB shared the brunt of the collaboration. The twin foci of that collaboration were the Cuban missile crisis and Lee Harvey Oswald. The Kennedy family became aware of the conspiracy and their sacrificial role in it mainly after the fact.

The missile crisis served to solidify the international linkage of the clandestine collaboration. Oswald provided further refinement of strategy and communication, and his historical trajectory ironically is closer to that of the anticipated x2-event than the Kennedy trajectory.

In the LHO story one sees the interplay of conspiracy and synchronicity of the quantity and quality that would be necessary for the second coming. Its 'success' signaled the close of this penultimate phase of preparation. Relatively few of the participants were aware of the significance of this test beforehand. On the order of one thousand people are presently aware of the full portent of these events.

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Meaning

The Primordial Impulse

The way for idealists to deal with the problem of epistemology is to circumvent it. Redefining the primitives does this. I take meaning to be primitive. I am talking psychology rather than semantics.

The meaning of life, which happens to be love, is the logically mandated primitive of all existence. The felt meaning of love is the force and organizing principle of reality. But must there not be a subject and object of love? Not with 'self-love.' Subsequent duality arises from and in support of that primordial impulse.

The primordial impulse might be more accurately be characterized as the mystical experience of 'cosmic union.' This impulse is highly resistant to analysis. This is the primary organizing principle for all of reality. This is the Alpha and the Omega and, of course, the x-event. It is the ground of being and the root of all existence.

Love exists, so we know that it is possible. If it is possible then I claim that it is logically mandatory since it is the motivating, organizing and creative principle par excellence. Give love a metaphysical inch and it will take over the cosmos, or, more accurately, it will create the cosmos.

Imagine a primordial chaos. What is it a chaos of? Mainly of potentiality and potency. It would be potential experience, that to become actual would have to be organized into something meaningful. Experience is polarized into a who and what only under the influence of the primal impulse as it actualizes and coalesces into felt meaning. Temporal terminology is being used only in a metaphorical or logical sense since time and space are not primal.

The primal polarity is between coherent actuality and chaotic potentiality. The push toward actuality is logically the ruling dynamic. Within that dynamic there will be 'cyclical' patterns.

The primal state is necessarily malleable with respect to the primal forces. There is competition between the various systems of organization. The most effective strategy prevails. But this does not mean moving pieces on a chessboard. Recall that existence is relational. The strategy is to facilitate relationality.

How does one thing come to relate to another? If we set aside spatial relations, then we must consider mental connections. The prototypical relations in this realm are that of thinker and thought, and experiencer and experience, but we are left with the dichotomy of subject and object. Another possibility for a primal relation is that of two subjects, each conjuring the other. Self-conjuration might be the more basic form. Even the strict materialist would be hard pressed to offer an alternative to self-creation as an explanation for the phenomenology of the self. The primal

entity could only be self-created.

Spontaneously generating selves would come to interact at a primitive stage. Mutual nurturing would be the basic expression of love. If that interaction were possible it would become the prevailing principle. There would arise 'families' of selves and so on.

We might wonder if we are just the lineal spontaneous descendants of such a process, or if we are somehow more contrived in the sense of there being some sort of ad hoc creation responsible for our existence. It seems reasonable that our remarkable apparent self-containment would have to be partially contrived. To just that degree we would be the creatures of a special creation, rather than simply being 'off-spring.' To what extent might any of these processes be usefully explicated? Do we need a metaphysics of love?

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The Metaphysics of Love

Auto-hyperlinking

Our problem is similar to that of Einstein's attempting to explain light without the ether. We are trying to explain thought without mind. We could simply predicate a primal mind of God, but that is too easy. God could know his creatures, but how would the creatures know each other. There would have to be mind within mind or multiple ethers.

There must be a primal relational empathetic process. If intersubjectivity were not pre-existent, it would have to be invented. It is the same stuff as intrasubjectivity. It is one thing to posit a virtual experiential chaos, but how do we arrange for these experiences to organize themselves into coherence? If somehow there arise spontaneous foci of coherence, then we must arrange for these foci to interact meaningfully.

Clearly there is some discrepancy between the idea of a primal chaos and the principle of relational existence. There must be a means by which the chaotic elements can become internally related. We now suppose that this happens only within preexisting minds.

Perhaps we can use the present chaotic state of the Internet as a metaphor for the primal chaos; the idea being that the ontogeny of the Internet will recapitulate its metaphysical phylogeny. Effectively facilitating this outcome is the strategy of the Aquarium. To exist on the Internet is to be internally related or hyperlinked. Hyperlinking also acknowledges the Identity of Indiscernibles. Each website is a focus of coherence that also generates novelty. The II, or 'auto-hyperlinking,' then mandates relationality in the oxymoronic event of redundant novelty.

Let us consider the mechanism of generation within the experiential chaos. Alternatively we could posit the virtual preexistence of every possible experience, but where would we go from there? We would be faced with cosmic stasis. The primal need not be atemporal, but it should be transtemporal.

The generative process must be non-central and malleable. It would be non-random with aspects of intelligence. There would be latent coherence. We suppose that there would be generative foci that would become associated with selves. The selves would aggregate functionally.

What is the mechanism for sharing experience? How would the foci multiply? These problems may be related along with the issue of perspective.

Perhaps the primordial state does not have the above distinctions, but rather a range of related multivalent and multifunctional entities. Structure would arise out of these states through functional aggregation.

We need to characterize the primal generators. Each felt meaning would be integrated with its own generator. We should say that each felt meaning is necessarily generative. Does this then create a population problem? No, because the relational requirement and the II will minimize randomness and redundancy. An overall coherence is mandated. It is probable that the focus of coherence will shift on occasion, but that should not disrupt the overall structure.

The minimal possible existence appears to be a self-generating society of felt meanings. This is nice, but how do we account for ourselves, we being the microcosms of this cosmic society of meaning? Right now I am more concerned with the how than the why, although these two questions may be closely connected in an immaterial schema. Our existence is closely related to the fact of the space-time manifold and the eschaton. The AXO schema is in our blood.

Does not our population explosion threaten to run afoul of the II? The II may be our ultimate limit to growth, but what would be the purpose of pushing that limit? Numbers are not the issue at hand, which is the possibility of a microcosm. Perhaps we are the solution to the problem of cosmic self-knowledge. The cosmos is able to comprehend itself through us, and this may constitute the fulfillment of a metaphysical requirement to the effect that an idealist cosmos must be omniscient. Ultimately self-knowledge entails the participation of others, and in the cosmic case most of the participants must be microcosmic.

Why would the cosmos put so many of its eggs in the microcosmic basket? How great is this risk? I would suspect that, in point of fact, the microcosmic strategy is actually a move to reduce the overall risk, even though it may not appear that way to us.

We should see if we can get any clues from nature on the microcosmic strategy. We need look no further than our own bodies, which we know are societies of microorganisms. In our case the strategy serves several indispensable functions. However, I do not believe that we can put much stock in this analogy in attempting to solve our ontogenetic puzzle. In the case of the cosmos the organism is logically prior to the microorganism. However, it is possible that we might somehow be the lineal descendants of the proliferating foci of generative meaning introduced above. This possibility would bring us into closer alignment with the organismic analogy. In that case there would be less distinction between the cosmic and microcosmic level since there would be a multi-layered hierarchy of the foci of meaning. Each of us struggles to bring the meaning of our own lives into alignment with the cosmic meaning of love. We could do worse than this by way of understanding.

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rev. 8/31/98

Our Holographic Connection

It is only Natural

In the previous essay I postulated that humanity is a subsystem in a hierarchy of generative foci of felt meaning. And earlier I have posited that our particular subsystem comes under the aegis of the AXO schema, which insulates us from the rest of the cosmos. We are arguably the largest subsystem in the cosmos, playing a crucial and indispensable role.

I have been liberally employing the concept of the microcosm, and I would like now to press the similarity between the concepts of the microcosm and hologram. In the previous essay I touched on the analogy between microcosm and microorganism or cell. Animals are composed of cells, any one of which could be cloned to reproduce the entire organism since each cell contains all of the genetic information of the animal. The case of the hologram is similar. Each piece of the hologram contains information from the entire image, but without all of the detail. Each person can be considered to be a piece of the cosmic hologram. Each of us can grasp the concept of cosmic love, but not all of its detail.

Language also has a holographic aspect in that the meaning of each word is related internally to every other word. All definitions are circular for the most part. Each of us represents a meaning that can be defined only relative to everyone else's meaning.

The relational aspect of all existence is paramount. The fact that humanity does seem to be isolated from the rest of the cosmos or lost in space, as it were, should be viewed as a contrivance, which is bound to end, and sooner rather than later.

The same observation applies to each one of us. Reality is naturally relational or holographic and each of us is just a chip off that block. It is not the holographic aspect that requires explanation, but rather the unnaturalness of things that appear to exist in isolation that is contrived and bears explanation. And the best explanation is that our isolation is an illusion to which all of us have contributed.

The eschaton is often anticipated as the epitome of an unnatural event, when in fact it signals our return to the natural state of much greater interconnection with each other and the cosmos.

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Finitude

Hiding behind Love

The possibility of the microcosm implies the finitude of the cosmos. On the other hand, the transcendental nature of spirit implies the transcendence of all limits. How can this paradox be resolved?

We do see analogous conflicts between the finite and the infinite that are at least partially resolved within physics. The quantum places limits on the divisibility of phenomena. Relativity enables the universe to be both finite and unbounded. The ultimately personal nature of reality imposes its own limits.

The finitude of the cosmos is self-imposed and that imposition does not detract from its infinite possibility. The implication is that there is nothing substantial that is eternal, with love being the eternally possible exception. Any alternative has to be considered as a form of pagan idolatry and also as illogical.

The cosmos is personal and anthropocentric, we being the holographic microcosms. The personal center is finite and it is only love that can transcend the logical yet self-imposed limits. There is no external standpoint except in transcendental love.

The most difficult aspect of finitude concerns the AXO schema. This schema covers a linear time sequence of something only on the order of about 10,000 years of which we are rapidly approaching the end. Do we only go around this once? Yes and no.

Cosmic finitude and death are transcended only in the context of love and faith, and otherwise there is necessarily a cosmic censorship. We are the resurrection and there will be a new heaven and earth, but not even God stands outside of that process. There is nothing to prevent us from trying to imagine other AXO schemas, other than the implied self-contradiction. This is not to say that love cannot square any circle, but even fools like me can see reasons for not being able or willing to plumb those depths. Self-limitation may be the ultimate sacrifice of love. Beyond that lies only idolatry. We, like Moses, see dimly beyond the Jordan. Those who arrive there will not see us any more clearly. They will only know our love, and that is all they need to know. You might say that I am hiding behind love. So be it.

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rev. 9/10/98

Crossing the River

View from the Boat

I would guess that WWII marks the beginning of the end. The Cold War was a holding action while preliminary human preparations could be initiated. Open and deliberate action follows.

We do not know how wide is the river that we are crossing. It marks the boundary between history and the beyond. We have only the dimmest awareness of what lies on the other side.

Despite many appearances, there is no concerted effort to turn back from this crossing. Those who might so act have not the vision to discern the situation. We are already caught up in the currents and well over our heads.

Cause no harm is a helpful guide in this situation. We need not and ought not to burn our bridges or our boats. Politics and economics will suffice as our self-transcending vehicles. Let us facilitate their transformation.

Let materialism run its foreshortened course. Ours is mainly an educational initiative. The means of production will continue to shift at an accelerating pace. Let us monitor that and intervene in only the subtlest fashion.

Let us be more specific. Through no great contrivance of my own I am a stockholder. Msft is my largest holding. Gates has been a central figure in decentralizing information. I could hope to do as much for spirit. But can the paradox of decentralism be avoided in either case? When will we have outgrown our need for the likes of Gates? We need a vision of the alternatives.

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rev. 9/10/98

The Resurrection of Flight 111

Casting the Net

Sometimes it takes a catastrophe to put us to sleep; speaking teleologically, that is. Consider the “breakdown of the bicameral mind.” It may be true that it was the explosion of Thera that triggered the lateralization and individuation of our thinking. Looking at that prehistoric event from the perspective of final cause, it was a principal one of a myriad of public and private traumas in which there is a conversion between comprehension and potency depending on which way one runs the film of history. This is the dynamic of the ‘AXO’ schematic. This is similar to the mechanical cycle between potential energy and work energy, which is also reversible, but only when there are no discontinuities such as I am suggesting here.

The traumatic discontinuities seem to function as focusing devices. A mechanical analogy would be the eyelet in a spinning machine. If it were to be run backwards the eyelet would appear to be causing the material on the bobbin to be individuated into fibers. That is what happens with historical trauma: what was collectively unconscious becomes individually conscious. The traumatic events break open the smaller cycles to enable the cosmic cycle between the conscious and unconscious to be completed. The christ-event, more than any other, broke open the tribal cults and confronted the individual with a cosmic choice. This is the dynamic of the AXO schema that defines cosmic history. Reality is necessarily teleological, and that entails or requires a reversible $Cs \rightleftharpoons Ucs$ cycle.

I did not anticipate such a lengthy preamble to flight 111. The vicarious trauma of that crash has triggered a greater specificity in my thinking on teleology and time reversal. It has individuated my thoughts, enabling greater comprehension.

Such a cataclysm is a public interruption of the natural life cycle. Its apparent irreversibility is a stark challenge to the ordinary meaning of our lives. In order to comprehend its meaning or function we have to run the film backwards while observing from a cosmic perspective. But can we? Does that not violate logic? It violates only the logic of materialism.

Instead of AXO the schema is now O111A, where we are temporarily substituting flight 111 for the x-event and reversing time. In Omega there is comprehension. In Alpha there is potency. Comprehension evolves, but only after the self-containment of the latency in the system has been broken open. That is the insult. The necessary and sufficient insults are implemented teleologically. There is not a Deus ex machina. There is a Deus in machina.

I suggest a realism of the Present. The ultimate Presence is the eschaton. History evolves in our memories. History becomes present as the present projects itself retrospectively. This evolution of the ‘past’ transpires primarily in our collective

unconscious, while the historical events become increasingly present to us. At the Alpha there is a potent, unresolved, cyclical presence. The Omega comprehends and resolves all of history and the Alpha.

We are seemingly left with a paradox. The tape of history is being created retrospectively and experienced prospectively. Some philosophers have speculated that our dreams are produced and experienced in this same fashion. How else could the waking stimulus become meaningfully imbedded in a complex story line?

All I am suggesting is that the eschaton is our waking stimulus, and history is the retrospective story line. The eschaton then has 'already' occurred and history is just our groggy attempt to rationalize it. The telos very definitely wags the dog. The dream and the memory of it are not two things. There is only the artificial 'memory,' and ditto for history. The apparent direction of time is purely contrived. The world is indeed a construct.

The world is not created. It is what is caught up in the net of the eschaton. God is the fisher casting her net on the waters of forgetfulness. She and we are lifting ourselves by our own seine net. Each person constitutes one strand of history. The consensual moving present arises through the synchrony of public events. 'Irreversible' cataclysms are each a proxy for the eschaton. Flight 111 was another necessary proxy. Global communication of such events serves to produce the greatest response with the least stimulus. Hiroshima, the Holocaust and the x-event served likewise, each in its own way. The eschaton is the sum of its proxies. Each pushes us to align our own strands with the pull of the cosmic net. Without that pull we revert to the state of cyclical tribal unconsciousness which characterized the Alpha state. With that pull we revert to the state of global consciousness that is Omega.

What happens to those of us who suffer a premature 'awakening?' This is a question that often concerns the faithful. Each of us has cast his own line. God casts her net. Understanding is seen in the resulting tapestry. Grasp understanding and you become the Omega. Disseminate understanding and you become God. Would you have or be more?

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rev. 9/18/98

On the Innocence of Wm. J. Clinton

Why Me, Lord?

If you had to cast a line, that of WJC would be as unlikely as any. Who would have made that bed and who would lie down in it? Why Bill? Or for that matter, why any of us, Lord? Which would you prefer – a seat on flight 111, or a desk in the Oval office? Are we quite sure that this is the best of all possible worlds? Wrong. It is the best of all possible histories. And therefor, it is the only history from anywhere to eternity. Poor Oedipus, he thought he owned the patent on tragedy. If he could see Bill now, he would probably have a jealousy complex.

History is and always will be. It is the only way to get from A to O. As the quantum mechanics say, it is the path of greatest constructive interference. All other paths are overwhelmed by its probability. We are left with the Presbyterians to contemplate the predestined meaning of sin.

Does the person make the sin or the sin make the person? As with Freud it works both ways because of the interplay between the conscious and the unconscious, which is related to the bi-directionality of time. Les jeux sont fait. God has cast her net. End of story. We are the story lines of her net. If one line broke the whole net would unravel. That is our factory warranty. It is good until the Omega.

I can go on in this vein until the end. That's when we finally get it. And none too soon. Hurry, Lord!

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Foreseeing the Market

A Profits Prophet?

What better venue for laying bare the dilemmas facing a modern prophet? Is God a capitalist, or is she just going with the flow? Is there a future for capital? Even the Calvinists figured that money was at best a means to an end. But what is the end?

Perhaps the accelerating change is more than a portent. Perhaps it is an entering wedge for the eschaton. With such a force in the world, would God not choose to be its invisible hand? Perhaps we can discern the fingerprints?

Is economics a stepladder to 'utopia' that we can kick aside, or should we rather be facilitating its self-transcendence? Any kicking would have to be violent. Where is the continuity between the material and spiritual modes of production? Is Bill Gates Jesus? Not according to Janet.

Have I not said that the 'material' world will just fade to oblivion, once having served its purpose? Perhaps I was being needlessly dualistic? I have also spoken of the separation between the high tech and the low tech. If the new heaven is the high tech, then what is its techne? What is the ultimate distinction between magic and technology? If we are being visited, what is the techne of our visitors? How will this profit our spirits? It all comes down to vision and its practical implementation. It is finding the means that harbor the ends. We do need to reinvent or revision the wheel that is the economy. It's the economy, genius. And maybe there will even be a role for Monica.

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rev. 9/18/98

Indra's Net

And the Modes of Spiritual Production

The problem being addressed is the continuity between the material and spiritual modes of production. This is of prime concern to us as we approach the spiritual transformation hoping not to suffer severe discontinuities in the process.

The most hopeful sign of continuity at this point is the developing Internet, which appears amenable to a virtual rendering of Indra's Net, and is in the process of redefining the modes of production as we are swept into an information economy.

Just how far can we expect technology to carry us into the spiritual transformation?

This goes to the heart of our understanding of how the material realm is embedded in an immaterial reality. I have said that our world is a construct. Does that leave it open to deconstruction? Some have suggested that the apocalypse of the transformation will take the form of a demolition derby. I disagree.

Because our world is and always has been spiritual from top to bottom, the transformation has more to do with our understanding than with the world itself. Furthermore, since technology itself is a spiritual enterprise at its core it is subject to reinterpretation and redirection along with our own lives. The only caveat here is that the redirection of technology may occur in the context of a separation of human society into a segment that is more concerned with the transformed technology and a segment that is less concerned. That demographic division would be the most traumatic aspect of the spiritual transformation.

In any event, these very large considerations must be taken into account in assessing and anticipating the economic and technological changes that are upon us.

The challenge is to anticipate the manner in which technology will take on an explicitly magical aspect. For instance, many have argued for the magical aspect of virtual realities, but I would not agree. I am looking for something that is intrinsic to the technology itself. At the present time it appears that quantum computing is the most likely venue in which technology could transcend its mechanical origins.

Another possibility already being developed is alternative medicine, but it is not clear to what extent technology will be an integral component of this field.

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rev. 9/22/98



Quantum Magic

A Bridge to Immaterialism

In the eyes of immaterialism the entire world is a magical construct. Technology is a particular form of that magic and should in general be subject to whatever forms of mental manipulation the rest of the world is subject.

At the present time the best demonstration of magic is in the field of alternative medicine. I am referring to the apparent effectiveness of various psychosomatic techniques ranging from placebos to acupuncture.

Another realm where magic is alleged to be observable is in the paranormal field and this would include parapsychology. Psychology proper is purely magical if we consider it to be the domain of the psyche.

None of the above traditional realms of magic have a direct bearing on technology. Technology pertains to physical systems, which function according to precise laws. Any telekinetic interference with such systems would in the first instance result in malfunction.

Recently, though, a number of people have suggested that the quantum domain provides a likely channel for the mental to impinge upon the physical. Generally I have been reluctant to follow this line of inquiry because of its dualistic aspect, but for the same reason it may serve as a conceptual bridge between materialism and immaterialism. Pressing our luck even further we might hope that it could also provide a technological bridge.

Quantum computers would hopefully provide the leverage that would allow traditional technology to transcend itself. Even if that turns out not to be the case, we can use this possibility to launch an exercise in the economics of immaterialism.

Quantum computers might serve to amplify and test the ability of our minds to directly influence the world. They might also serve as probes of alternate realities. In either case they would provide a fundamental extension to the power and scope of the Internet.

The immediate concern is to see where and how the conceptual possibilities of QCs might be exploited economically. Perhaps even more important is to determine how susceptible the market is to ideas with metaphysical content.

rev. 9/23/98

Redundancy & Mathematics

Hology

Ultimately there exists only nothing and everything. These may be represented by 0 and $\{0\}=1$, respectively, but once we start the process of re-presentation we are headed down the path of redundancy, and mathematics follows.

The unreasonable effectiveness of mathematics is the measure of our alienation from $\{0\}$. But math can only go half way into alienation before it begins to implode under its own weight back into the $\{0\}$ of its origin. The imminent meaning-centered implosion of the Internet will be a related virtual eschaton. The AXO (OXO (8)) schema is what redeems us from our redundancy.

Mathematics is the logic of redundancy. It is that largely unconscious logic which will keep the airplanes flying for as long as we need them. The prospective unified field theory of physics is emblematic of the implosion that awaits us at the eschaton. This is the implosion of hyper-synchronicity, which will evidence the holographic basis of our world and which necessitates the UFT.

Redundancy is a measure of our ignorance. Logic is what fills and supports the vacuum of our ignorance. Science deals only with the logical hall of mirrors that is our reflected ignorance. The implosive unification of that logic will be a significant part of our apocalypse.

Nothingness can only arise in a singular fashion from our minds as an unconscious construct of logic, whose singularity we discover only after the fact. It is an aspect of the final causation of the world.

Technology and economics play a necessary and multifaceted role in the construction and 'deconstruction' of the redundancy of the world. It is our job to facilitate the end game.

Quantum logic is where the dictates of classical logic begin to give way to anthropology, leading us back from the nihilism of pure science. QL shows us the holography of the cosmos and its absolute non-redundancy, pointing finally to Christology. Quantum computing will be the minimal technology of our redemption. Don't sell Lucent short, in other words.

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rev. 9/23/98



The Logic of Love

Did God Have a Choice?

If our world is a necessary component of the best of all possible worlds, then to that extent God had no choice in creating the world. Even the saving of the world becomes a necessity. But this is just the skeleton of our world. Its flesh is God's love. God is in the superfluity of the world.

Ours is an island universe. It is a coral island emerging from the deep blue. Our consciousness is the living flesh of the island. Ours is the only island save a few archipelagoes from whence come visitors.

What will happen to our island at the eschaton? Will it dissolve back into the ocean – be blasted like a bikini? No, because no one is an island. We face the final logic of continuity. There cannot be dissolution, only subsumption. This ought to have considerable economic significance. Economic continuity is important. The eschatological Jubilee will not entail the collapse of capital. The economic frame can only be transcended.

Ditto for the rest of physics. This is not to make life easy for capitalistic physicists (like myself?). This is just letting nature take its course. This is the form of the harvest. Everything is used, especially the squeal. The eschaton may be more subtle than we imagined, but certainly no less significant or final – only more so. There will be no unfinished business. This will be a wrap.

Logic is the way in which love is able to hide from itself. If logic did not already exist then we would have had to invent it and we probably did anyway. Our skeleton may constrain our movements, but it sure gives us a lot of leverage. Logic's crannied wall gives purchase to both weeds and flowers. Its lagoons give shelter from God's passions. Its estuaries are a breeding ground.

Are there other logics? Sure, but they barely hold a candle to this. We have cornered the market in ignorance and stubbornness. The depth of our logic takes most of the credit. There is no logic like anthropology. This is the great attractor. If we were beyond the pale we would be less entrenched. We would be the visitors. We would be sniffing out El Nino with the best of them. But no, we are the dog in the manger. Let us be glad.

There is a logic to karma. God's love will save us by solving it, not by dissolving it, although the outcome might seem about the same. How does one solve the karma equation? It takes some subtlety, as we will see. It has something to do with Godel's theorem and a lot to do with the x-event, no doubt.

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rev. 9/29/98

Grand Unification

It Could even Overcome Separation

On occasion I have speculated that the increasing fragmentation of scientific knowledge could hasten the advent of another more coherent paradigm. On the other hand, the progress toward the unification of physics can be taken as evidence that the world is a mental construct in the sense that mathematics is unreasonably effective. Recent developments seem to be favoring the latter alternative, which I will now examine.

Over the last few years theoretical physics has been making some spectacular advances toward the ultimate unification of the fundamental forces of nature. The progress is such that it is even providing further impetus to the unification of various branches of mathematics. All of this should be grist for the philosophical questions concerning the nature of physical and mathematical reality.

Pythagoras is credited as the first to suggest that reality has an underlying mathematical structure. When this fact is not simply being taken for granted, it is often given a mystical significance as I have indicated on several occasions.

Further advances in mathematics and physics might push us right into immaterialism. The physics would show that the world is a mental construct and the math would show us how to manipulate that construct more directly. It would be an indisputable case of mind over matter. Coming about in this fashion, the new paradigm would also help to maintain the technological and economic continuity that is suggested by the teleological orientation of our world.

An outcome of this nature, by further underpinning the continuity, would help to alleviate if not obviate the problem of separation. The greater emphasis on the purely mathematical could lessen and eventually eliminate the disparity between high and low tech.

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rev. 10/1/98

Where are the Laws?

Where is the Key?

We are faced with the same problem that confronted Plato and Kant. To oversimplify, Plato would put the laws in heaven, while Kant would place them in the mind, and many scientists would simply posit them in nature. We might suppose that this ambiguity of location would not exist if it really mattered, but it may determine our destiny.

The problem is that of transcendence. Is there or ought there to be a way out? This is a question of limits. What limitation does the world impose upon us, and what recourse do we have? Are we the prisoners of nature? Is there a court of appeal?

I have supposed that the world is a mental construct and that if we got ourselves into it we ought to be able to get ourselves out. Or have we dug ourselves into a hole? The way in is probably not the way out.

Most observers would agree that with regard to nature we are misfits. And furthermore that this is not just a recent aberration. Despite all the evidence of 'natural' evolution, it is difficult to deny that somewhere in its dim past, humanity left the reservation, we passed a point of no return. There are radical ecologists who believe that we can and must return to a pre-historical state of nature, but they have no plan short of cataclysm.

Pace the deep ecologists, it is difficult to suppose that God would have given us two hands and silicon if she did not intend for us to make computers. Computers seem to be bringing us to the banks of another Rubicon, but it is difficult to discern the other side.

Computers with their promise of cyberspace and virtual realities are pushing the envelope of natural law, but they seem to fall rather short of being chariots of the Gods. The human spirit refuses mere blandishment.

We languish at the gateway to our dreams. We look for a hidden entrance. I have previously discussed the probability that there already exists a sequestered stargate. How could there not be if the world is what we imagine? The only question is how to storm the gates of heaven. To do that we need to understand their construction.

Our dreams and imagination readily transcend the dictates of nature, but we also know to be cautious about what we wish for. We may inhabit a cell, but it is a padded cell, and in the larger cosmos those pads may not exist. Imagine all of our self-destructive tendencies suddenly being given free reign.

Most of us would agree that we will need to take baby steps; we will need

continuity. Unless that continuity has been providently built in to nature we will be in trouble. We must trust in the providence of teleology. There is no other way out.

All that we have to worry about then are the details, but we can still work at the puzzle from both ends. We work on understanding the bigger picture and figuring out the details at the same time and gradually everything will fall into place.

Once upon a time reality was more fluid and more permeable, but the demands and habituation of civilization have led to the present state of rigidity and to the apparent precariousness demonstrated in the anthropic principle. We do not see many loopholes. The quantum realm presents one possibility. We can imagine that cyberspace could be supercharged with quantum computers. The quantum might provide a conduit for our minds to participate more directly in the reshaping of the world, or in the exploration of others. We can reasonably suppose that there are other realities and that we should explore them before venturing to construct or reconstruct our own. Such mutual exploration is likely ongoing, albeit in camera. Quantum information conduits might be sufficiently indirect so as to allow imminent public participation.

The possibility of other realities challenges our understanding of this reality. How might they connect or communicate? That they must do so is a given for a relational and immaterial cosmos. Our present degree of isolation is unnatural and unenforceable.

Yes, we might visit in an out-of-body state. But even so, what degree of strangeness could our minds comprehend or withstand? Would our identities be at risk of terminating? Our apparent facility with virtual realities provides some room for optimism.

I have supposed that our world is distinguished, if not unique, in its impermeability. This feature relates to the degree to which its phenomena are permeated by mathematical forms. It has to do with its atomicity and analyticity. Virtual realities may be modular or object oriented, but are non-atomic. This restricts metabolism, which is the basis of our intra-connectivity. Perhaps there is a trade off between intra- and inter-connectivity. Do we have to sacrifice one for the other, and if so, how? How can we ignore atoms in our rush into quantum cybertronics?

God is said to be in the details, and VRs are noted for their lack of same. Object orientation is easy on the programmer, but tough on the processor. Every object has to be second-guessing its situation. It has to calculate its every move. How do atoms manage so easily? If they are our figments then our imaginations must be overworked. On the other hand, all the computers in the world are unable to calculate the topological dynamics of the smallest unit of the Plank vacuum. Things can't be as difficult as they seem.

Experience is nothing if it is not minimally consistent. A minimal facility for self-

organization within the experiential, teleological manifold could go a long way toward ensuring a meaningful world, a world that could even contain atom-smashing experiences when pushed to its limits, as we have certainly managed to do. Meaning is nothing without the appropriate company. Every meaning is naturally gregarious. That is all that is needed. We just need to become better oriented to the telos, because that is the source of our meaning.

The problem is to translate teleology into technology. Our technostucture is where we are most dependent upon the dictates of physics, while at the same time it is the primary locus of change. Is it not just pushing us deeper into materialism? How can it be turned around without disruption?

This brings us back to unification. Unified field theory is the principal artifact of our intellectual history. Surely its apparently approaching completion portends the telos, and the theory itself must even anticipate it. Where else could lie the key to transforming scientific materialism? Is the key obscured in the intricacies of the mathematics, or is it not more likely to be in plain sight?

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rev. 10/2/98

Islands of Knowledge

Ocean of Ignorance

Recent developments in math and physics lend some credence to the perennial speculations on the unity of knowledge. Let us examine its possible import.

On other occasions I have remarked on the irony that the unreasonable success of science could undermine its own materialist assumptions. If science is too successful it fosters the idealist notion of mind over matter. Of course, it is very difficult to determine what is unreasonable in this regard.

The possible unity of knowledge would pose a remarkable challenge to ontology and epistemology. From whence comes this unity and how are we able to grasp it?

How could both the world and we be so rational? This puts a severe strain on the materialist notions of an accidental evolution in a meaningless world.

Where the trend toward unity probably faces its greatest challenge is in the psychological arena. We find there a seeming duality between reason and emotion, or between the abstract and the sensual. The bridging of this gap or gaps would acquire a greater urgency if we were to see further unification on the part of our mathematical and scientific abstractions.

The prospect of unity should be encouraged by the power of aesthetic intuition that is amply demonstrated on the part of mathematicians. The recent successes in that arena have been motivated largely by conjecture. Some of these conjectures were supported by calculation, such as with Fermat, but this is much less the case with Taniyama or with Langlands' larger program which provided the guidance to Wiles' final assault on Fermat.

What are we to make of our aesthetic intuition? What do Mozart and Taniyama have in common? We do see that passion can run deep, right into the depths of the atom and the cosmos as Einstein discovered. The only passion left out of this picture is the x-event. But can we believe for a nanosecond that that omission is due to anything other than our ocean of ignorance? This omission will be remedied. That is my conjecture.

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rev. 10/8/98

Psychological Unity

Without Mysticism

Let us consider the indications of unity in the psychological realm.

- Unity of consciousness
- Universals of aesthetics, reason and conscience
- Continuity of personal identity
- Versatility and resilience of the mind
- Apparent relative coherence of the world on all levels
- Increase in the perceived gap between natural and artificial intelligence

However, rather than using this evidence as an excuse to turn toward mystical holism, I would suggest a turning toward a mathematical holism in our endeavor to shed additional light on the mystery of the mind.

In this regard it is noteworthy that the unification in math and physics is being made through the use of principles that have holographic implications. That the foundations of mind and world appear holographic indicates that the explanation of the unity is built into its form, as we should expect.

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rev. 10/9/98

Welcome to Mind Space

Where everything contains everything else

We have been surprisingly reluctant to apply our mathematical tools to psychology. Our protracted materialist biases have constrained us to the application of mechanical analogs to our minds. The analog of choice has been the switching circuit. This choice enthrones biology and neuroscience at the expense of psychology. It is reductionism at all cost.

Let us be candid and say that from an immaterialist point of view, the fact that our skulls are filled with gray matter rather than with sawdust speaks more to propriety than it does to necessity or to reality, for that matter. So if we want to get to the point of existence, we need to put aside these stage props. Admittedly this does leave us suspended in air over an abyss, but this should be no problem as long as you don't look down. Oh yes, and welcome to mind space!

And what is mind space? How does it differ from gray matter or sawdust? Naively it is a place where ideas can float around. It is decidedly not located in our skulls. It is nowhere and everywhere. How do we distinguish between the idea and the space? There is no substance, it is all form. Ideas are similar to mathematical objects of various sorts existing only relatively. Words are then like the numbers that might label these objects.

Mind space is holographic, and each of us represents a part of that hologram which is projected into consciousness as the consensual world. Mind space is also infinitely dimensional like Hilbert space where each of us and each idea would appear as a ray. There is symmetry between persons and ideas, which is broken in a developmental process. Keep in mind that consensual time is only a derivative dimension.

Ideas and persons acquire baggage in the form of increasingly dense relations that have to be shuffled about. Remember that all existence is purely relational. Mind space bootstraps itself, as do the cosmic bubbles in the inflationary big bang. Ideas possess persons as much or more than persons possess ideas. These mental objects interact as do knots or solitons in 'physical' superspace. These objects, i.e. persons, ideas, etc., take on lives of their own, constantly reorganizing as the cosmos recycles. The life impulse is a fundamental ingredient of this dynamical space.

Every object is a holographic microcosm in that it must contain every other object. Projective dualities abound. God is the circle whose center is everywhere.

Obviously we are a long way from developing econometric models of mind space; however, we could make much better use of the mind games enjoyed by mathematicians and physicists.

As for the eschaton, we should be expecting a phase change in the weather.

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rev. 10/9/98

A Handle on Mind Space

Wading in the Ocean of Ignorance

One way to get a handle on a slippery object is to ask an impertinent question of it: If ideas are like mathematical objects then what is the difference between a circle and the idea of a circle? The answer is none at all. The problem arises in contrasting a particular with the universal. If I am seeing or visually imagining a circle, how does that particular circle differ from the universal Circle? The difference is much less than you might think. For an immaterialist there is little distinction between seeing and thinking. To think about something is to attend to it in some context. You can think of me as a Platonist without the cave. The cave is just in our imagination.

There are circles, ellipses, loops and hoops. Which is the real Circle? They all are to a degree. A circle contains the idea of a loop and vice versa. Every idea contains every other, to a degree. This is simply the doctrine of internal relations. I do not have a mathematical model for internal relations at the moment.

How would a hula-hoop in my basement relate to the Circle? Well, it partakes of circularity, of inertia and of location. The latter two attributes are distinguishing, but they need be no less ideal. What holds these attribute together and in place if there is not a material substance? Surely there is a distinction between a substance and its idea. If there were it would be very hard to discover. Every idea has some sort of substantiality and locatability. Are there more hula-hoops than there are Circles? Every idea partakes of numericity, it depends on the context.

The relation between hula-hoop and Circle is not unlike the relation between person and God. Each contains the other. Which one seems more real can depend on the circumstance and perspective.

The external projection of 'physical' space and time will be central to our understanding of mind space. We should not doubt that there are many ways to skin this particular cat. With mathematics there usually is an embarrassment of riches. There are also extremals. There is incarnation and Incarnation. We are only wading in the ocean of ignorance. There will be opportunity for swimming. (10-9-98)

Let's do a retake on the circle problem.

On the one hand there is an experience, and on the other hand there is a possible mathematical description of the mental dynamics of that experience. One would suppose that I could experience the description without having the experience, although it is possible that I could not correctly understand a purely mathematical description without a partial recall of the actual experience. In other words it could be that I would look at a

novel mathematical object and then recognize the experience to which it corresponded. It might also be that there is a unique correspondence between every mathematical object and every experience. With this new understanding would come a decisive shift in consciousness.

It is even conceivable that every integer could function in this manner, to the extent that, as we seem to be finding in number theory, every integer can be associated with a unique, non-arbitrary mathematical structure. Questions concerning the countability of significant structures would have to be addressed.

Elsewhere I have stated that all mentation is based upon feeling. If that were the case then there would also have to be an intimate relation between math and feeling.

Normally one makes a distinction between form and substance or between structure and content. But if there were going to be an ontic and epistemic unity then one would have to posit that it is structures all the way down. This is possible.

Allegedly mathematics is reducible to pure logic. By the above arguments it ought also to be reducible to feeling. How these two reductions can both be carried out is beyond my present understanding, but it need not be a contradiction. Perhaps it is the case of transduction versus reduction.

It should be noted that, ironically perhaps, the challenge facing the monistic idealist is not entirely unlike that facing the materialist or now the functionalist. At least we can sympathize.

Later I hope to take up the role that quantum computing might play in shedding light on these difficult issues.

(10-15-98)

P.P.S. If a color-blind mathematician were to examine the mathematical structure of color experience, would that person have a color experience? Perhaps this question is undecidable. Can color-blind people imagine colors they can't see? Can the rest of us? Perhaps there will be cognitive restrictions that correspond to the sensory restrictions. One would have to consider the typology of the restriction.

One might say that in the more intuitive mathematics of the future, the mathematical structures would necessarily be more self-referential. The Godelian arithmetic would have to be greatly ramified.

Obviously there are some semiotic issues here that will need elucidation.

(10-17-98)

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rev. 10/17/98

Aquarium Update

The more things stay the same, the more they change

The Aquarium has been quiescent these last several months. You may recall that the last substantive issue to come before the aquarium concerned 'phenomenology' and the role of the government therein. Inquiries in this direction eventually led to a stonewall. This matter awaits a more opportune time.

In the meantime I have been relegated to pursuing a more mainstream inquiry. Specifically I have been considering the economic and philosophical implications of 'unification' on the scientific front. The best prospect of extending the unification impulse seems to lie in the direction of quantum computing. More on this in subsequent communication.

Certain aquarium-related items have, however, come to my attention. Most of these have to do with NIDS, for some reason.

NIDS has recently published a roster of affiliated individuals. Rumor has it that there are blatant omissions. Only two avians are identified. There are several others who play significant roles.

Of late, at least two well-known philanthropists have participated in meetings at NIDS. These meeting included displays of alleged alien implants.

This organization continues to annoy Ron with its secrecy and with the contradictory nature of its visible actions. In short, there is a conspiratorial concern on the part of this intelligence officer. He has suggested that a significant shadow player is GN, who has a long history in such affairs.

It was announced recently that some new documents relating to MJ12 have surfaced. The probability of a continuing hoax is high, but so allegedly is its quality. This fact would point in the direction of a continuing concerted disinformational effort, which makes it of interest to the aquarium. It should be no surprise that the individuals involved include another prominent NIDS omission.

The more things stay the same, the more they change.

I almost forgot that another probable NIDS Omission with Raven/DARPA connections is also hot about quantum computing, just to bring us full-circle. Perhaps I should apply for NIDSO status?

rev. 10/15/98

Quantum Computing

Going with the Flow

I would consider that the possibility of significant quantum computing would entail a welcome step away from the brink of eschatology. But that is not to say the subject is devoid of eschatological implications. I would certainly hope not. I see this as a convergence zone for many developments, including even in eschatology, and as such it will be difficult to untangle the many issues.

The promise of quantum computing is seen in the fact that until very recently it was considered to be an oxymoron. The fuzziness of the quantum was seen as the ultimate obstacle to indefinite increase in the power of computers. Well, one person's fuzz might be everyone's gold, if the early returns are to be credited.

It is just here that the metaphysics appears. It is my hope that the otherwise apocalyptic paradigm shift to immaterialism can use the quantum computing loophole as a back door entrance to the mainstream of our technoculture. We would thereby avoid a dramatic confrontation. In the short term, our closest encounter with the eschaton would be ameliorated without, however, changing the larger consequence.

I have been ambivalent toward the quantum. It is too easily construed as evidence for a dualism of mind and matter. However, with the resistance to outright immaterialism showing very little sign of cracking, a conceptual detour through quantum dualism might be just what the doctor ordered. This intellectual detour might actually be a shortcut around a lot of unnecessary turmoil. I readily admit that my own intellectual development took this same detour. But what then seemed like wasted time might have expedited my subsequent conversion to immaterialism. This detour would provide us aquanauts with additional time to get our stuff together. On the other hand the *faux* dualism will complicate an immaterialist prognosis of the developments, and that prognosis will be the key to any economic strategy on the part of the aquarium.

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rev. 10/15/98

Quantum Duality

A step in the right direction

When the intellectual promise of scientific materialism had worn thin for me, it was initially the quantum domain that held out the hope of a step beyond those confines. All the laws of physics were expected to operate within the quantum domain. It seemed a small step to suppose that the laws of psychology could operate in the same domain. That domain could be the modern equivalent of the Platonic realm of ideas. In fact, the mind itself probably dwelt behind the vale of quantum 'randomness.' It was the quantum that solved the Cartesian puzzle concerning the connection between mind and brain.

After several more years of resisting the obvious, what I eventually learned was that once you let the mind get its foot back in the door of scientific reality it will inevitably take over the whole 'hood. Once we ascribe an independent existence to the mental realm, the only thing left of matter are all those scientific abstractions which may as well be taken back into the minds from which they sprang. This is how the rug is pulled from under the scientific world-view. This is how our world is turned inside out. It just took a little quantum oil to grease the skids. To convert a significant portion of the scientific community it will take some striking developments in the quantum arena to prime this metaphysical pump. That is what I wish to facilitate. With the economic possibilities attached to quantum computing, it may also be a question of putting money where the mouth is.

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rev. 10/15/98

Quantum Convergence

Dualism vs. immaterialism

Consider the mounting evidence for a conceptual convergence on the quantum zone. What we see most prominently are two apparently disparate developments. The most obvious is the continuing progress toward a quantum interpretation of gravity, which is still the missing link in the unification of physics. The second development is the continuing turn toward quantum based explanations on the part of the consciousness research community.

A less obvious connection is with the recent proof of Fermat's last theorem. That proof holds out the promise of a more unified mathematics especially in areas that pertain to the unification of quantum physics.

The consciousness researchers have not yet absorbed these other developments that reinforce their hunch about the quantum basis of the mind. The perceived structural richness of the quantum domain is being expanded by the unification of physics, while the more powerful mental tools of the mathematicians are increasingly penetrating that domain. Our minds are beginning to legitimize their place in the world. And then along comes quantum computing.

A naïve dualist might hope that a quantum core would finally provide computers with consciousness and the long sought natural intelligence that goes with it. But she then might wonder who would compute if computers could scream. Who indeed?

It has already been demonstrated that quantum computers can perform some operations that are unfeasible for their digital cousins, including solving a whole class of problems that are digitally inaccessible. The leading theorist of quantum computation effectively argues that the power of these machines derives from their ability to tap into an infinity of parallel realities in the course of their computations. He is utilizing what has become a nearly standard interpretation of the quantum superposition principle. But even this is not dualism.

A dualist who was not squeamish about possible ethical issues might consider using a quantum computer to tap into the mental realm to extract information from it that might not be accessible to our own minds. God knows what might be out there. At the least he might hope to explore mathematical structures not yet even dreamt of – structures that might make fractals look tame. By exploiting the quantum links back into our own consciousness, we could launch ourselves directly into these alternate realities with our quantum computing backpacks. Cyberspace would take on a whole new dimension.

An immaterialist might be a bit more cautious. She would point out that we already exist in the cyberspace of the cosmic mind. Normal reality is just our

current mode of dreaming. At best, quantum computers are just a dreamed up surrogate for real transcendence.

My own take is both more pragmatic and more hopeful. This dream is bigger than all of us so let's go along and see if we can use the historical momentum behind the technology to leverage and to mainstream the eschatological charism of our awakening. We will have to do our best to expand the thinking of the dualists, which would likely dominate the initial endeavor.

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rev. 10/16/98

Quantum Harbinger

And the Second Coming

Many folks will miss the choirs of angels, but you don't have to think too hard to appreciate the subtlety of using the quantum computer as the harbinger of our transcendence. And we might still be able to negotiate a respectable Second Coming.

Taking the quantum route is definitely using the back door for the Second Coming, but remember that this is to be like a thief in the night.

The quantum computer appears to have been designated as God's Trojan Horse. This is how she sneaks past the authorities. By the time we understand the trick it will be too late.

We are substituting the quantum computer in place of the public disclosure of UFOs as a trigger for the eschaton. The UFOs will continue to do their clandestine preparation work, not publicly revealing themselves until after the QC and JC have done their business. This is how we maximize continuity and minimize the effects of the apocalypse. Be glad.

The QC will set the stage for JC. That will require a command performance on both of their parts. The QC will have to do two things. It will have to be sufficiently useful to justify its penetration of the digital markets and networks. Having established itself as a workhorse, it will then have to show its colors as a Trojan Horse. That will open the door for JC to explain what is going on and what will then come to pass. The details may still be up in the air. We are open to suggestions.

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rev. 10/16/98

Semiotics & Structuralism

Recall that there is concern with the epistemic and ontic roles of mathematics. We were hoping that mathematics would provide a handle on mind space, in a fashion that would allow the technostucture to participate in an otherwise discontinuous transformation to immaterialism that might take on the aspect of dematerialization – something to be avoided. The conceptual and economic roles of quantum computers were suggested as a vehicle for the participation.

In the process of examining qc's I came across the 'semiotic interpretation' of qm. This might be helpful in better defining the semiotic potential of math.

A personalistic immaterialism would likely suppose that thoughts are largely reducible to felt meanings. If there is to be a significant semiotic role for math, then its constructs ought to be similarly reducible. Naively this seems unpromising. Perhaps there is some misapprehension concerning the nature of reduction. In a purely relational world everything should be mutually reducible to the extent that anything is reducible.

Psychologism and intuitionism as applied to math are only a small step toward feeling. It could be that mind space is irredeemably heterogeneous. There is no common basis for its phenomena. What then is the basis for unity? The source of unity may lie in the transcendental domain. That light is then broken into myriad colors and shades as it is refracted into 'matter.' There is no subconscious, only a unified supra-conscious.

The mathematics describes the continuous ramification of the original source in all its possible variety. Historical time is another dimension of meaning. There can be only structure because actual substance would obstruct the return cycle. The substance is only our ignorance. The structure is purely relational.

If a math-structure program is to succeed it will be necessary to show that color is not elementary. Even from an evolutionary perspective, color vision appears relatively late and would likely incorporate other pre-existing cognitive structures, or so would argue the functionalists.

Be clear that this structural program is not reductive in any usual sense. Our common currency, our lowest common denomination is cosmic love. Love may be blind but evidently it need not be color blind, speaking only literally, of course.

We tend to suppose that color is gratuitous and arbitrary. Those who are color-blind can manage very well. Yes, but color and its lack can be integrated with the structures of meaning, as is more obviously the case with olfaction.

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rev. 10/22/98

Cutting some Slack

The How & Why of Symbols

At this late hour it occurs to me why there should be material in an immaterial world. Without matter we could not construct symbols. Without symbols we could not communicate. Space and time are required to allow us to manipulate symbols. Only with the void and externality of space and time is it possible for one thing to represent another.

If in heaven there were no accidents there would be no externality. There would be only internal relations. There would be a spiritual plenum, or an over-determined spiritual ecology, if you will. This would be experienced as the direct mystical vision of God. There would be no room and no need for symbols or representations, because everything would be fully present. This is not where we are, not in our normal state of consciousness, at least.

We occupy the regenerative portion of the cosmos, and to carry out that function we must have the space and freedom to rearrange the furniture of the cosmos. This we do with symbols until we are ready for the metaphysical re-creation commencing with the eschaton.

Indirect perception can be very frustrating. Our indirect perceptual aparati are susceptible to all sorts of (mis&dis)information. That is the (small?) price that we pay to carry out our cosmic function as the creators and manipulators of symbols. Color is one of the many freebies. Imagination is another.

Mathematics serves as the science of symbols. It provides formal systems of rules for manipulating symbols. Language is our informal system. These rules describe possible systems for a plenum that we might aspire to create.

The hope is that mathematics will serve as a bridge between the objective and subjective aspects of reality. As of yet, not a single point of contact with the experiential can be claimed. The nearest possibility appears to lie in the domain of quantum logic. This at least is the hope of several consciousness researchers.

Know thyself. This is the ancient prescription. This will not happen until mathematics can be expanded into the experiential domain. Mathematicians succeed to the degree that they can appropriate the structures into an intuitive repertoire. This is a good indication that mathematics involves more than just a superficial manipulation of symbols.

Our need to manipulate symbols accounts for much of our mathematical skill. That need may also account for much of our physics, looking at the world teleologically. What is not clear is how the mathematics comes to be so deeply embedded in these two domains, namely in physics and psychology. An idealist

might well suppose that the physics and psychology have evolved in concert.

The presence of deep and complex mathematical structures indicates that the core of our reality was somehow preexistent. There is no reason that we should have had to reinvent or re-evolve these structures. They are the closest thing we can imagine to a cosmic language. The fact that previous attempts at integrating mathematics and natural language have largely failed is not a reason to abandon the project. I can again point to quantum computers as the most likely impetus for this project in the near future.

Mathematical structures appear to subsist in domains that are usually remote from our attention. One might say that they take up the slack in the cosmic mind space. They keep the world running smoothly at night. They also provide the optimal space for our projects.

Mathematicism is a bad word for some people. Pythagoras was the first mathematician. He believed that numbers governed the world. Spinoza was a Platonist and so was Einstein, and Plato was a Pythagorean. The problem is that some people think that there is not room for love in a universe that is run by the numbers. Fear not. It all works out. It is our job to work it out. Will there still be room for poets? Obviously I am trying to figure out how to add a little math to this poetry. Quantum computers will help, but God is not a quantum, she is just a good ol' girl.

Doug Hofstadter was in my freshman dorm, and his Dad was my adviser. He has done as much as anyone to combine math with poetry. We will have to do a lot more, but no one else is trying right now. We can do whatever we put our minds to, all that we need is the motivation, and from where will that come? And that is a rhetorical question.

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rev. 10/23/98

Microcosmic Model

A Mathematical Starting Point

The greatest challenge for any metaphysical scheme is to explain how each of us is able to possess or access an effective model of the world. This is the problem of the microcosm. Surely, all of our mathematical knowledge ought to provide us with some clues as to the structure of the relation between cosmos and the microcosmos.

Holography provides an intriguing optical model, but it would have to be greatly expanded to touch upon the dynamics and generality of our mental maps. Any such expansion would have to rely mainly on pure mathematics. If there were to be room for physics it would likely involve models for quantum computing.

Preliminary to mathematical modeling there must be a concise account of the metaphysical problem. This first step would be crucial, but in the early stages there may be considerable back and forth between the mathematical and metaphysical modeling.

To the best of my knowledge, the scientific community has barely even a clue as to the structure of our mind maps. Cognitivists place this problem in the area of natural intelligence. The only serious modeling of natural intelligence comes from the discipline of artificial intelligence. There the problem is to transform vast databases into a workable intelligence. Computational brute force is the only strategy to-date.

How do you put IQ into a machine? Where is the program that will enable a machine to transform data into knowledge? It has recently been learned that the bulk of the genetic differences between humans and monkeys is carried on only about 100 out of our common pool of 100,000 genes. Each gene contains several thousand base pairs. The total informational difference between our IQ of about 120 and a monkey's IQ of about 40 could then be contained in a modest computer program of less than 100,000 lines of program code. Nature stumbled on these lines of codes by sheer accident. And the best minds in the world do not have a clue. If this does not constitute a reduction to absurdity of reductionism, then what possibly could?

Needless to say, we shall try another path.

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rev. 10/25/98

The Mathematics of Cognition

Beyond the Network

A primary attribute of our world from the perspective of immaterialism is its relational structure. Objects and events have no meaning or substance when taken out of context. The meaning of any part of the world depends on the meaning of many other aspects of the world. This is the problem with artificial intelligence. Unlike natural intelligence, it operates by dealing with only a small aspect of reality at a time, and so is easily confused by novelties that are easily handled by our natural intelligence.

Computer programming languages must be defined with complete precision. Beginning programmers become frustrated when computers follow instructions to the letter, seeming to ignore the intent of the programmer.

Dictionaries demonstrate the highly relational structure of natural languages. There is much circularity in the definitions of words. Also the meaning of any utterance depends on its context or on the frame of reference of the speaker. This is also known as the horizon problem. Although machine translations are often passable, meanings are frequently distorted.

Mathematical language, like programming language, is defined with precision, but like natural language it is relational. There is a great difference in the frame of reference between the computer and the mathematician. The computer performs simple mechanical operations. An adding machine can add numbers with precision all day long, and yet could in no way respond to questions about the meaning of numbers.

Most mathematicians spend considerable time with rote calculation that could conceivably be handled by a computer. But this is ancillary to their main function of discovering and exploring structures or patterns. Like most scientists their work involves the framing and testing of hypotheses about the patterns they observe. The hypotheses are couched in terms of symbols of great abstraction. A computer can be instructed to manipulate rudimentary symbols. It can test hypotheses that can be reduced to combinatorial procedures such as the map-coloring problem. But the only relation it can recognize is whether one number is bigger than another.

Let me restate the problem here in terms of pattern recognition. The work of mathematics is to recognize and explain meaningful mathematical patterns. Most mathematical objects derive from such relational structures. There are no formal procedures for recognizing patterns. Patterns may be computable, but only after the fact. The machine must be instructed precisely what to look for.

The salient point is that the cognitive challenge of mathematics is not particularly different from any other area of human activity, but no other discipline has been as

concisely documented. Nowhere else has the depth and breadth of the human psyche been so exposed. If there were fundamental limits to the mathematicizing of the cosmic and human mind, the knowledge of those limits would be among our most important pieces of wisdom. Otherwise, we cannot fail to continue in our journey to self-knowledge.

The fact that the neuroscience industry has granted an exclusive franchise to the computer model of the brain is an increasingly serious obstacle to progress on the much broader front suggest above. Once again, the most effective challenge to the hegemony of neuroscience is likely to come from developments in quantum computing.

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rev. 10/27/98

The Mathematics of Cognition - pt. 2

A Grammar Lesson

We have mathematics, physics, psychology and the cosmic mind. We know something about all of these subjects. We would like to know more, particularly about the relation between the human and cosmic mind.

Given the existence of the human mind and a relational, immaterial reality it is quite reasonable to suppose that the human mind is patterned upon and has access to, or may be contained within a more encompassing intelligence.

The mind has a demonstrated capacity to fragment itself into subcomponents and even into sub-personalities. It would be metaphysically economical to suppose that we are the products of some such process. It would be helpful to have a model of this process.

We know that the human mind is able to discover deep mathematical structures within the patterns of natural phenomena. This suggests that similar structures may be latent in our own minds. The challenge is to further probe the structure of our psyches. Any progress in this regard would lend further credence to an immaterial cosmology, and would be of utmost importance in the working out of our destiny.

A major conceptual obstacle is the ambiguity between the objective and subjective aspect of any mental structure. How could one structure be cognizant of another? When we do mathematics are we working from the inside or the outside of the structures? Are there any analogs of cognition?

The presently favored theory of cognition is that it is equivalent to a verbal competence with respect to the object in question. My knowledge of a circle is the same as my ability to speak cogently about it. This would include the proper manipulation of the symbols referring to it. In computer terms, circle knowledge is equivalent to the portion of a geometry database relevant to circles, along with a modicum of linguistic capacity. Similar reasoning might suggest that we are happy because we smile, rather than the other way around.

Platonists would argue that our knowledge of a circle has to do with our ability to access the universal property of circularity, but this says nothing about the nature of that existence. Do the existences of goodness and circularity have any common features? I am suggesting universals have structural properties well beyond any superficial structure they might entail.

Consider Chomsky's idea that beneath our superficial grammatical ability lies a deeper universal grammar that we must employ to communicate our thoughts. Most of the work on universal grammar has been directed toward computer language applications, and so has been computational rather than mathematical in

its focus. I believe that we will discover a mathematical structure associated with the grammar, which is integral to the larger structure involved with cognition, sensation and emotion.

It may be that mathematicians have not yet intuited the nature of the mathematical structure that will eventually allow us to comprehend the cosmos. Undoubtedly it will include those structures that are necessary to the unification of math and physics. This will not be a closed system. There will rather be an open-ended hierarchy of structures that will include the ability to generate novel systems. Such structures may also be anticipated in the design of advanced digital systems. The advent of quantum system design will bring us another step closer to understanding.

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rev. 10/28/98

An Immaterialism Discussion Group

A not so small step for academia

I am surprised and delighted to find an active discussion of immaterialism on the web. (See the [KARL JASPERS FORUM](#).) One of the non-participating mentors is Amit Goswami who now maintains an e-journal called [Science within Consciousness](#). He is a physics professor in Oregon with a Quantum Physics textbook to his credit. I had the good fortune to meet with him several years ago.

Like most of the immaterialists in the forum he bases his belief on a radical reinterpretation of quantum physics. Also like most of the participants he is a conservative idealist. He does not see any immediate dramatic consequences of the immaterial paradigm. Over the years I have scaled back my estimation of the necessary magnitude of the impending cosmic drama, the apocalyptic revelation. I am a relative minimalist in that regard, but there is still a considerable gap between myself and the academic idealists of the Jaspers Forum.

The academic mind is generally much more comfortable with mystical idealism coming out of the eastern mystical tradition. I am coming from the western prophetic tradition. The problem is that the scientific community has a long history of happily ignoring mysticism. Some of the idealist academics may migrate to a more prophetic stance, as they become frustrated with the narrow-mindedness of their materialist colleagues.

This is why the quantum computer or something very much like it will be necessary to shake up the establishment. It would be the minimal substitute for the proverbial UFO landing as a harbinger for the revelatory Second Coming and dramatic paradigm switch. In this regard I am keeping an eye on the quantum physics e-prints. (See the latest entries on my [New Links](#) page.)

Nonetheless, the Jaspers Forum is a big step in the right direction. Its development merits close attention.

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rev. 11/1/98

An Immaterialism Discussion Group – pt. 2

The Cure vs. the Disease

Most of the attention of the [Jaspers Forum](#) is being focused on the refinement of the problem of idealism rather than on its solution. The academically minded are reluctant to jump into the water. They would rather stand on the riverbank and talk about what it might be like to jump in. Rather than look for new answers, they would rather rehash old questions. One can then easily conclude that the cure of idealism must be worse than the disease of dualism because no one is willing to take it.

On the other hand it can be argued (see [R. Pippin](#)) that modern philosophy is so saturated with Hegel's idealism that we are already swimming in that river whether we want to or not.

I am recommending the transition from mystical, contemplative idealism to a prophetic idealism. This transition entails a shift from the position of student to that of professor or proselyte. Professing is just about the last thing you are likely to catch a professor doing. It is not cool. It is not professional. Hegel was the first and last proselyte of idealism. Subsequent idealists are students of Hegel. They hide behind his ample skirts.

This is not necessarily the fault of the professors. It is partly the fault of Hegel for not having adequately grounded his immaterialism in the Judeo-Christian-Islamic prophetic tradition, despite his own preoccupation with that tradition. The only way to do that is to incorporate the paradigm shift into the context of the Second Coming. This is beyond almost any professor's conceivable call of duty. Some of Hegel's followers were not averse to his being the Spirit of Truth, but it would be difficult to take the plunge without the benefit of Ron, or perhaps a quantum computer operating in a quasi-oracle mode, or both. Maybe Ron is a quantum computer, no offense.

You can see why it is easy to suppose that the cure is worse than the disease.

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rev. 11/2/98

Capitalism & Technology

How do we get from prophets to profits and back again?

The Aquarium has discussed the possibility of a mutual investment scheme, but at this point we are without a strategy. Let us consider the larger issues.

Investing would seem to conflict with the Aquarium's interest in expediting the end of the world. Well, to paraphrase either Bill Clinton or Bill Gates, that depends on what you mean by 'end' and what you mean by 'world.'

The conflict is mitigated by the historical probability that capitalism itself is firmly rooted in the apocalyptic vision of the prophetic tradition. Certainly it has a strong affinity for the puritan segment of that tradition.

Material reality, for both the mystic and the prophet, is an illusion to be transcended. The Aquarium concurs. The question is how? The mystic goes up the mountain and the prophet comes down from the mountain. The prophet prepares us for the incarnation. The incarnation prepares us for the resurrection. Cyberspace also prepares us for the resurrection. But in the meantime, everyone seems prepared to eat everyone else's lunch, including Microsoft and Amazon, for instance.

There is a slight problem here concerning means and ends. Eating the other guy's lunch is one thing, but eating his last supper is another thing. We have the old utopian dilemma of competition vs. communion. If Bill Gates were Jesus there would be no problem -- all we'd have to do is get rid of Janet and Linux. This reminds me that we should buy some of Red Hat Software, or would that be profiting on slave labor?

It would be wonderful if we could follow the model of Linux and all be volunteer programmers of the resurrection, but that might not keep body and soul together unless we take the Heaven's Gate route, speaking of volunteer programmers. Instead of Bill Gates we could have Bo and Peep, but hold the applesauce. That business model might not survive until its IPO.

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rev. 11/3/98

Latter-Day Capitalism

Connecting the Dots

I am not totally happy with Amazon.Com. Something is missing. At best we have Amazon = AOL + Yahoo! - Espresso.

AOL is having trouble being more than a website with training wheels. Yahoo! may be everyone's portal and no one's parlor. They could both use some B&N espresso and hold the cybers.

An ancestor of mine allegedly made a small fortune in the Gold Rush by selling work-gloves. Where are the work-gloves for the Web Rush?

I put 'glove' into the thesaurus, and all that came back was 'glow.' That is what is needed. That is all that the Aquarium can offer. The problem is that the glow is easily lost amidst all the gold. Man does not live on gold or on bread. Most of us are still unwittingly living off the glow of the incarnation, but after two millennia there is a limit.

And that brings us back to childrens-furniture.com. What do they have that Amazon does not have? All that they would have is us. All that we have is a vision. There is spirit in them thar hills. All we need is the vision to see it. That vision will come or we will cease in our struggles. The connection between children's furniture and quantum computers may not compute, but then we are not computers. The dots are all there, we just have to connect them.

The trick with the Aquarium is that we do not need an actual vision. All we need is the vision of a vision. All we have to do is find the fence that no one can afford not to whitewash. And we already know what that is. We give everyone permission to be visionaries and philanthropists. Amazon.com has not been given that permission, yet.

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rev. 11/4/98

Gift Horse

Taking Advantage of the Internet

Look at the Internet from the perspective of the Anthropic Principle. If the forces of physics were not with us, we would not be here and neither would the Internet. The existences of life and of the Internet impose separate conditions upon physics. We happen to live in a world where those two sets of conditions overlap. How we regard that circumstance will determine how we exploit it.

I am suggesting that the Internet may be a gift from heaven. It may also be a gift horse. It is one of the means by which the cosmic spirit will subvert our material order. The other, more traditional means is the prophet. When you put a prophet together with the Internet you are dealing with an event of biblical proportions – namely the Second Coming. So I am further suggesting that the savvy Internet worker/investor should keep in mind that there is a ghost breathing down our necks. If we can't beat it we had better be prepared to join it by becoming part of the cosmic fifth column.

There is probably a third ingredient – physics itself. Physics contains the seeds of its own subversion. This is the quantum. The quantum is the loophole in the otherwise rigid order of physics. As noted previously it is already pushing many thoughtful people into the arms of immaterialism. The bottom liners will ignore the quantum until it is shoved down their throats in the form of a quantum computer. And if I am not mistaken, our tardy Jesus will be there to help them swallow. It has already been said that you should not look the gift horse in the mouth.

Obviously no one wants to stand between the cosmos and its telos, but there may still be a role for mere mortals. Where can we line up for the fifth column? Just about anywhere. There is nothing wrong with children's furniture. The Internet will be commercialized. There is Internet commerce and there is cosmic intercourse. There will be miscegenation, unless we are living in a Cartesian cosmos where mind and matter never meet. There is no business model for this, only sweat, charisma and vision. Oh yes, and a lot of creative networking.

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rev. 11/4/98

Concerning a Visit from Ecuador

Lest there be some misunderstanding, E should be informed that neither I nor my correspondents are specifically involved with the field of "spiritual growth."

The reason for my involvement with E's proposed visit from Ecuador is the same as my involvement with M's original visit. I was infomred that E had information that he wanted to share with responsible government officials. In that regard I can be of some assistance. Beyond that my contacts are very limited. I have suggested that E get in touch with Richard Boylan and Standing Elk both of whom have a wider public audience.

My other concern is that E be fully informed as to the specific nature of my mission. He certainly need not subscribe to that mission, but he should be aware that there is the possibility, particularly in the future, of guilt by association, and that some people do avoid contact, presumably with that in mind.

I believe that we are now in a position to finish the unfinished business undertaken by Jesus some two millennia ago, namely the salvation of the world and all that that may entail. I find myself with a modest but unique combination of intellectual, political and spiritual authority that might lend itself to that task. Whoever throws their hat into that arena must do so with the expectation of fulfilling the prophecies concerning the Second Coming. That may be one reason why there seem to be so few hats.

Despite the repeated denials of my principal government contact, I continue to labor under the impression that a segment of the US intelligence community has incurred some obligation to at least tolerate my specific mission.

I am hoping that E may use his considerable skills to provide further insight into the nature of the Second Coming and any role that I might or might not have in that regard.

Dan

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rev. 1/2/99

Cosmology 102

The Holographic Universe Revisited

In my usual perusal of nytimes.com's technology section my attention was caught by a reference to xxx.lanl.gov which is making waves in academic publishing by putting quality research papers online. Once there I noticed a paper by G. 't Hooft, [Dimensional Reduction in Quantum Gravity](#), '93.

After considering the entropy of black holes 't Hooft concludes that there "simply are not more degrees of freedom to talk about than the ones one can draw on a surface.... The situation can be compared with a hologram." L. Susskind further pursues this startling conclusion in [The World as Hologram](#), '94.

I trust that these authors are familiar with the holographic speculations of Bohm and Pribram dating back at least to the Seventies. They do make reference to the Bootstrap model that was formulated by G. Chew in the same time period, all of which figured prominently in the zeitgeist of the mystical physicists.

I find it surprising that this professional interest in the holographic model has not been noticed in the popular literature, at least not to my knowledge.*

'T Hooft and Susskind also allude to the possible connections of their ideas to the informational models of physics. The combination of the above speculations seems to provide a natural scientific basis for an immaterialist or idealist metaphysics, in my opinion. Perhaps it is the fear of offending their potential scientific audience that has prevented the mystical physicists from being more emphatic about this very obvious consequence.

The above summary is just by way of an introduction to my further speculations along these lines. It is my inclination to take physical models as metaphors for the structure of an immaterial cosmology. In this spirit I suggest that we substitute the black boxes of our mind/brains for the black holes in 't Hooft's holographic model. This is just about as far as one can fetch a metaphor, but so be it.

What we would then have is the first mathematical model for the concept of the mind as a microcosm, and the physical cosmos as the projection of our multiple microcosms. Projective geometry provides a much more rudimentary model for the concept of the microcosm. The quantum correlations then must be all tied up in the teleological constraints of the eschatology implicit in immaterialism.

I will attempt to expand upon this very rough outline of an idea.

*I have just read Lee Smolin's book, [The Life of the Cosmos](#), '97. He refers to the "holographic hypothesis" in chapter 21 as partial justification for his relational model of the world. This Leibnitzian/monadic view is a big leap toward immaterialism, but Lee says he is

still holding out for an objective reality. It is very difficult to let go of that security blanket.

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rev. 4/26/98

Cosmology 102a

Monadic/Holographic Paradigm

Following the suggestion of L. Susskind, we attempt a monadic cosmology based on holographic principles.

In this case the monads will be you and me and all the other spiritual beings. We are the microcosms. The cosmos is our mutual projection and self-reflection. The entire cosmos is the God monad, or Gonad, just to ensure that we don't take ourselves too seriously. Aptly enough, we are the seedlings of the gonad. As our world approaches the critical information density, there ensues an "information implosion" in analogy to the formation of a black hole. Thusly does the gonad recycle itself through us monads into a new gonad that includes a 'new' cosmos.

Contrary to the speculations of L. Smolin and others, there is only one recycled cosmos. This is based in part on Leibniz' Identity of Indiscernibles. The world history exhausts the possible 'atoms' of experience. The combinatorial possibilities do not infringe upon this limit. These could be included in the imaginal realm in any case. Each history cycle is a metaphysical superposition of all the cycles. The world-line of each monad represents one such cycle.

The gonad exists on our information horizon that we approach in the eschaton, a la Tipler, with our consciousness' becoming telepathically linked. Collectively speaking we only go around once. These observations need be construed only to limit redundancy not creativity to which there is no limit.

Other worlds exist only in the experientially orthogonal spaces to our own, and these are what compose our imaginal and unconscious realms to a large extent. These worlds are tightly interwoven into one single entity. There can be no other entirety. There can be no island universes by the sheer logic of relations. There has ever been only one eschaton and that is the one we are about to experience. But each experience is still completely new. The multidimensionality of time will come into play and that will explain the seeming paradoxes.

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rev. 5/5/98

Cosmogenic Bootstrap

A Fragment

[This fragment was dated 11/16/97. I am not sure yet what was supposed to have preceded it. In any case it is resurrected and temporarily placed here.]

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I suggest something metaphysically more economical and more palatable than either of the above alternatives. This third alternative is a primordial experiential chaos. Logically there need be and could be only one such chaos which contains within itself, in some virtual form, all possible experience. This could be the end of the story. My momentarily present experience would be one of those possibilities. The illusion that my existence entails long and relatively coherent sequence of such experiences could be just that, an illusion.

We can impute a greater reality to our world by ascribing its emergence to some robust bootstrap process. We can reasonably postulate a tendency toward coherence. The most economical way to do this is to simply adopt a relational metaphysics. The relational view is that all existence is relative, or to put it another way, to exist is to relate. No one or no thing can be an island unto itself, and presumably that would include God. Applying this notion to our experiential chaos we see that the path from virtuality to reality is by spontaneous aggregation toward a relational coherence. This last move is in the spirit that if nothing is forbidden, then everything is possible. Centers of coherent experience would be proto-egos or spirits. These would be the virtual subjects of virtual experiences. Already there has crept in an implied temporal directionality, but that should be seen as an artifact of the limitations of our language and imagination. Space and time would remain virtual constructs until later (sic!) in the emergence process. Or one could suppose that 'originally' both space and time are infinitely dimensional.

One might have simply supposed that virtual egos would be built into the original chaos, but there would still need to be an aggregation principle for egos to combine with experiences and with each other. In some sense the ego is that principle in action. The egos act to enhance the coherence or relational depth of their experience. They would tend to do this by interacting with other egos, and so a primordial virtual society bootstraps itself toward a more coherent reality. Obviously the relatively strong coherence of our world places us at a remove of several 'generations' from that original social reality.

One principle of aggregation, operating below the level of ego, would be the so-called 'identity of indiscernibles.' Singular indistinguishable 'atoms' on molecular chains of experience would automatically fold into one another, creating more complex structures.

I was becoming so entangled in the experiential chaos that I nearly forgot about the physics. In part 2 I will endeavor to make amends.

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[And I'm not sure what was to follow.]

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rev. 5/30/98

Cosmology 102b

Redundancy

This remains an important and difficult question. Although I don't think he deserved to be burned at the stake (that's a joke folks), I do believe that Giordano Bruno led us down the wrong path. The idea of infinite worlds is a moral cop-out in my estimation. We have chucked our cosmic responsibilities by pretending to be horrified at being lost in space. We are like Adam trying to hide behind the tree of knowledge. We are only hiding from ourselves.

Rather than appeal directly to anthropocentrism, I will try to stick with a more neutral logic - namely the identity of indiscernibles. At the same time I'll employ the notion of possible worlds and the virtual experiential chaos which is a background, but not strictly the source, of our world.

Philosophers find that a robust and realistic notion of possible worlds is a necessary construct to support many of our logical structures. This is anathema to traditional realists, and it does get support from quantum cosmology.

If we consider a quantum modal Bruno smoldering at the stake, we get a headache at the redundancy of you and me. This would make even the most ardent reincarnationist blush. It is only a robust Leibniz who can rescue us from this morass.

A monad will be a robust experiential episode. There can only be so many distinguishable such monads, and our world comprises most of them that we can imagine. Any other humanoid world that attempted to bootstrap itself out of the soup would get sucked into our reality vortex by the II, and our own imagination. What are left over are the ufonauts and nuts.

When time permits, I will elaborate. Something to look forward to, I'm sure!

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rev. 5/30/98

Hoax?

Concerning the Provenance of UFO Documents

Once again, it appears we will be facing questions concerning the *bona fides* of certain UFO documents purporting to be of government origin. What can be said without knowledge of the specifics?

Concerning the so-called 'MJ-12' documents, the informed opinion is that these were fakes. But now, just suppose that more 'MJ-12' documents were to surface. Could this do anything to change our views?

How much 'better' would these documents have to be in order to overcome the pall of skepticism cast by its predecessors? Could we not just suppose that the original hoaxer had simply had additional time in which to hone his art?

There is no way to prove the authenticity of any artifact. It is only ever a matter of considered opinion. The opinions will be heavily influenced by speculations concerning human behavior. We cannot venture into that territory without heeding Pascal's warning that "the heart has its reasons of which reason knows nothing: we know this in countless ways."

Consider for instance crop circles, the shroud of Turin and Theodore Kasczynski. We have examples of probable major hoaxes juxtaposed with the dedicated anonymous fanatic. With these as a base line, it would be difficult to imagine any artifact that could transcend suspicion. In the case of MJ-12 type documents we would have also to consider the motivations of organizations such as the CIA, KGB, Scientology, etc., just to add to our witches brew.

We come to the conclusion that the provenance of any artifact is not the ultimate issue. The behavior or phenomena that gave rise to the artifact is ultimately moot. The only significant issue is the behavior that an artifact generates. It is either ignored or it is not. Very few individuals can claim to have been able to ignore the original MJ-12 documents. Those documents have left an indelible imprint on the modern psyche. Should we expect anything less of their erstwhile successors?

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rev. 5/14/98

Working Both Sides

Phenomenology vs. UFOs -- Inquiry Update

The idea is to put the squeeze on UFOs. We use the aviary to go after the UFOs directly and we use the phenomenology network to establish a cordon sanitaire around the periphery of any possible UFO involvement on the part of our government. It may be that there is a complete disconnect between UFOs and phenomenology, but this dual attack would put a least upper bound (lub) on the various MJ-12 scenarios.

Obviously any separation between phenomenology and UFOs must be completely ad hoc and it appears also to be pro forma. It is for the express purpose of avoiding citizen inquiries, I have been told. The purpose then of the unofficial phenomenology network was first a semantic exercise to eliminate all words that might trigger any FOIAs, and then finally to eliminate the paper trail altogether.

The questionable goal of keeping the citizens in the dark concerning UFOs is compromising our national security with regard to our collection and analysis of anomalous phenomena in general. This is not a tolerable state of affairs.

Now that the paper trail has been eliminated from the phenomenology network it has been possible to bring UFOs in the back door again by maintaining a close liaison with the Aviary, while absolving the government of all UFO contamination. What we see here is a major exercise in semantics, leger de main, and disinformation of the citizens. At the same time it is very likely that this gamesmanship is compromising national security.

Nonetheless, behind this facade of game playing it is not difficult to detect an edge of seriousness that belies the seemingly casual treatment of national security matters. I am reluctant to believe that so much effort is expended and so many liberties taken simply to avoid the FOIA paperwork. The more rational explanation is that there is indeed something serious being hidden from public view.

When all of these buttons are pushed with the principals involved in the arena, there is just one last line of defense: the public does not want to know. Well, I regret to inform all those players that this is an entirely unacceptable justification. It will not stand. Democracy was never intended to provide a defense against truth. Citizens have more than a right to know; we have a contractual obligation with truth. That contract will be enforced.

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rev. 5/15/98

Phenomenology on the Sly?

Talking points for an Intel. Comm. staffer

After many years of detours we believe that we have established at least the outline of a problem that can and should be resolved. I am referring to the collection of phenomenological data on the part of our government.

Officially there exists no such collection. What do exist are various informal and ad hoc arrangements with the expressed intent of avoiding proper oversight. The issue here is one of propriety. Is this state of affairs proper or is it simply expedient and proprietary? It is not unreasonable to posit that this issue is the largest unresolved remnant of the Cold War history, second in significance only to the nuclear remnants.

There is a further complication. Phenomena do not exist, at least not for us moderns. Phenomena are an embarrassment to our modern psyches. They are more than an embarrassment to the scientific establishment. They are a threat. Our intelligence apparatchiks are caught in a bind between being scientifically correct and protecting us from the unknown. To believe that something that goes bump in the night might actually hurt us is to demonstrate a lack of faith in the omniscience of scientific materialism, but it is also demonstrating a pragmatic degree of wariness. The resolution to the double bind, up to now, has been to work underground and outside of all official channels.

Meanwhile, problems accumulate. The phenomena become like so much dirt swept under the rug. We can all see the mound in the rug, but most of us are too polite and too politic to point a finger. We have a nice little back alley waste disposal system, nice as long as it does not make too big a stench. And stink it does.

It may be just a molehill under that rug, but as the years of studied neglect pass by, our imaginations often run rampant and the repository of anomalies spontaneously breeds little green men and other vermin of all descriptions. This may mean big bucks if you are an entertainment mogul, but it hardly contributes to public trust or enlightenment.

One feels almost like a party pooper to suggest at this belated hour that it is time for an airing out -- a time to audit those books. Will the public lack for entertainment if the little green men turn out to have been nothing more than plasmoids? Well, I am truly sorry, but it is time to let that cookie crumble.

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rev. 5/15/98

Patrolling the Perimeter

Life on the Edge

I would like to pursue the idea of the *cordon sanitaire* that was mentioned in the previous piece. In doing so I will suggest an alternative to the standard view of 'MJ-12.'

On the standard view MJ-12 is a bastion that aggressively maintains a *cordon sanitaire* between the aliens and us. This is based on the view that UFOs are a physical phenomenon, which in turn is based on the view that our world is also physical. The idea of questioning reality rarely occurs to us as we take almost everything for granted. We suppose then that if there are any barriers between worlds that they must be artificially imposed and maintained by fiat. The MJ-12 are the overseers of the cosmic separation.

If, on the other hand, worlds are metaphysical then there will be natural barriers between them that are more profound than mere space. Apparent physical distance is only a metaphor for metaphysical discontinuities between alien and human consciousness. MJ-12 performs mainly the reconnaissance function of supervising the mapping of the shifting boundaries of consciousness. There are also specific preparatory exchanges that occur along the cosmic Berlin wall that are monitored by MJ-12. Ultimately MJ-12 is overseeing the crumbling of the Berlin wall that has delimited and defined our consciousness. An unobstructed universe is our patrimony, and we are its reluctant heirs. At worst, MJ-12 can do little more than reflect our fears of the great beyond.

Ufologists look to the supposed authority of MJ-12 to finally blow the lid on the cosmic cover-up. But that is not their call nor their calling. That is our job. MJ-12 can only monitor our progress toward understanding. We have the same access to the same cosmic secrets. Their only historical advantage was their greater initial awareness of their own ignorance. It was the 'big event' that triggered that awareness, the details of which are barely significant. The cosmic wall will crumble when our ignorance becomes as great as theirs.

The greatest barrier to our unknowingness may be the pseudo knowledge of too many ufologists who see their endeavor as a game of trivial pursuit. A focussed ignorance points to the path of disclosure. It is not the case of being blind, it is just a new way of seeing. The mystics have much knowledge but they lack the historical vision that is peculiar to the Western mind and crucial to resolving the present hiatus.

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rev. 5/16/98

Oversight of Phenomenology

An Unfulfilled Obligation?

Compelling national security interests dictate that there be such a thing as a "phenomenological network." There are equally compelling reasons why there should be a proper oversight for this network. However, it appears that this latter obligation is not presently being fulfilled. In fact, a participant has informed me that there has been an effort to minimize or avoid oversight allegedly for reasons of efficiency.

I would like to know who in the Congress should be made aware of this apparent lapse?

Ron,

I am scheduled for a phone conference with Chris Straub (SSCI) this Thursday pm. This is what I plan to discuss with him. Have I misstated the case?

Dan

If you are referring to me as the "participant" then you certainly have misstated the case. But why let the facts interfere with your creativity? Also, why a phone conference with Chris? I thought your coffee with Chris last time was a big success. At least you can see his reaction.

Ron

Straub's eschatological plate is filled right now with concerns about our lack of oversight wrt nuclear proliferation on the subcontinent. He requested that the briefing be by telephone. I will, however, request a follow-up meeting.

If our communication protocol were more direct there would be less need for me to interpolate your remarks. Could you please fill me in on the quality of the present phenomenological oversight.

Dan

You continue to confuse phenomenology with UFOs and/or intelligence. That's why you think the public would be interested. Phenomenology is natural science. It is the physics behind our observations. At times there is minor public interest, such as with upward propagating lightning, but it fades quickly. The phenomenology network, as you call it, is just a group of scientists, including yourself, who have a common interest in natural science.

Ron

Evidently one of us is confused. My dictionary defines phenomenology as any field of study that classifies phenomena relevant to itself. On the other hand, science is defined as dealing with phenomena that have already been classified as operating within some lawful domain. Clearly there is a distinction. Science is much more strictly defined.

National security cannot allow itself to be compromised by concerns for scientific protocol or correctness. This is why there have to be phenomenology issues over and above any purely scientific issues.

Nonetheless, you have stated to me that the phenomenology network excludes certain types of phenomena from its purview for reasons that appear to be based more on politics than on security. So far you have been unwilling to discuss this issue with me or to describe any process for decision making. Thus I feel compelled to take the matter up with the people in the Congress who have a well defined legal responsibility in such matters.

Dan

Contrary to the UFO community's belief, nobody cares.

John A

Ron is right. There is a difference between specifically excluding topics, and not being interested in some.

Check the NRL web site for phenomenology.

John A

On second thought, I should admit that I am more concerned about salvation than about security; however, in an eschatological context these two concerns will be increasingly difficult to distinguish.

With this in mind I will ask Straub to agree to be the congressional liaison for the Aquarium inquiry into government involvement with the UFO phenomenon. This ought to be an offer that would be difficult for him to refuse. This is what he has already been doing implicitly.

Perhaps it was John's two previous contradictory statements that pushed me toward taking this more direct approach. In the first statement you express anguish that no one cares about a phenomenon which you believe is of utmost importance. In the second statement you appear to defend Ron's right to not care about it. Does this strike anyone else as being disingenuous?

Ron must have a weakness for crazy people, otherwise he wouldn't hang out with us. We should be very careful with him because otherwise he might just take his phenomenological football and go home. Well, I am counting on his continuing to be the soft touch that we all know him to be.

I will admit that it is possible that Ron does not know where the alien bodies are stored, but I am willing to wager that he has a pretty good idea of approximately where the most serious of the ufo-type of collections end up, and it is not in a circular file. This is the 'paper trail' that must be pursued if we want an inquiry that is something other than a joke.

Ron, tell me its not true!

Dan

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rev. 5/20/98

Inquiry Report -- 5/22/98

I failed to connect with Straub yesterday, and I may not have another chance until next Tuesday.

What I intend to report to Straub is that our group of investigators has accumulated substantial indirect evidence of a government UFO cover-up.

Our prime exhibit is Ron and his phenomenology network. This network appears to be structured in a manner that could facilitate the collection of UFO related data while at the same time being able to maintain a posture of deniability.

If there is a policy to employ subterfuge in fulfilling this 'unconventional' collection requirement, then that policy is being admirably executed. This set of circumstances raises several issues that will have to be addressed.

- Does such a policy exist?
- Has this policy been properly enacted and implemented?
- Is it being properly reviewed?
- Is such a policy justifiable?
- Has the public cost of the subterfuge been adequately appraised?

I suspect, however, that the above circumstances are simply both de facto and default. There has not been any formal policy setting process. There are no controls over this networking endeavor despite the fact that it has thoroughly insinuated itself into the government. This is a situation that could easily lend itself to very significant abuses of public power and trust.

If this last surmise is correct, then there are compelling reasons for the government to set about the task of formalizing, at least to some reasonable degree, an effective phenomenology network.

I have been informed that the present phenomenology network is the successor to and spin-off of a formerly classified entity that was sometimes known as the Enigma Group. I am not acquainted with the circumstances of the demise of this group, but they are worth speculating upon in order to help ascertain our present options. To guide this speculation we will need some background material.

Phenomenology is usually taken as the attempt to classify a given set of phenomena that do not otherwise fall under the purview of an existing science. However, within the context of national security, nothing can be taken as given. Therefore the collection requirement must remain completely open. This fact alone creates dilemmas for the government. Clearly there will be conflicts between national security and the various legal restrictions on data collection. Also the collection requirements may justifiably include phenomena that incite public curiosity such as UFOs, the paranormal, parapsychology, etc.

My understanding is that the Enigma Group attempted to exclude certain types of data so as not to create a tempting target for public curiosity. Also there was the concern that the open-

ended requirements were not compatible with the normal bureaucratic rigidities. These were among the considerations that lead to the formation of the informal and freewheeling phenomenology network.

The desire to avoid public curiosity is incompatible with the need to collect data in the public sector, unless a very great effort is expended on secrecy. Such an effort would necessitate a structure that would in no way be freewheeling. To some degree I represent that public curiosity, which may also be the public's obligation to keep itself informed on matters of general concern.

Perhaps all of these issues have already been considered and adjudicated, but I suspect not. Can these issues be given a reasonable airing without jeopardizing our national security? I believe there is an obligation for us to make that effort.

Dan

Cc:

John A.

Ron P.

Gus Russo (fax)

Joe Stefula

website

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rev. 5/22/98

Inquiry Report -- 5/25/98

On Not Collecting UFO Data

Since the termination of Project Blue Book in the Sixties, there has been no concerted effort on the part of the government to collect UFO data. In fact, there has been some effort since then to clear any remaining or newly generated UFO data off of agency and departmental logs by turning it over to the National archives for declassification.

Nonetheless, there is a general perception that the UFO phenomenon is a continuing one, and so it seems reasonable that the policy of non-collection should be reviewed from time to time to see if there are any changes in the circumstances that would warrant a new collection effort.

However, a senior member of the government's phenomenology network has informed me that no such review has been undertaken. When I ask if there is any official position or policy pertaining to this matter, I am told that there is not. The non-collection of UFO data by the phenomenology network is due entirely to a perceived lack of interest on the part of its participants and customers.

There have, however, been some exceptions to this general rule. There have been, since the termination of Blue Book, some UFO briefings that were either administered by or reported to the phenomenology network. Since the UFO topic is no longer classified, neither would these briefings be. Nonetheless, my information about these briefings remains rather sketchy.

In my estimation we are faced with a potentially noteworthy discrepancy between an apparent continuing public interest in the UFO phenomenon and a pocket of informed disinterest on the part of the phenomenology network. One might reasonably infer that the public is misinformed in this area, although I would not want to prejudge that issue. Hopefully then, in the interest of better informing the public, I would like to put together an informal UFO briefing packet for the public, and do so in consultation with members of the phenomenology network. I also hope to consult with an Intelligence committee staffer. The packet would be disseminated over the Internet.

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rev. 5/25/98

An Informal Network

Mission

John,

I would agree with you that the threat of an alien invasion is remote. However, there might still be some intelligence concerns related to this phenomenon that would be worth our while to consider.

In this regard there has been a clarification by Ron concerning the imputed status of the Phenomenology Network. Contrary to my initial impression, this network has only a virtual existence at present. I am recommending that the network's status be elevated from virtual to informal and that Ron and I should bring this suggestion to Chris Straub, hopefully when we meet with him next week. In making this recommendation we need to consider our mission objectives.

Looking at the Navy's Office of Strategic Phenomena (OSP), as you suggested, we see one side of the phenomenology issue. I understand that Ron's associate, Owen Lewis, and his Photon Research are prime contractors for that project, so there is already a step in the right direction. The environmental impact on our SIGINT covers the major part of the government's concern. There is also a HUMINT side to phenomenology and that is where our IPN could provide some unique input. To be comprehensive, though, these two components should be integrated at some level. The integrative function would be a prime concern for the IPN.

There is a further and very significant integrative function and that is between the government and civilian interests in phenomenology. Particularly under a democratic regime and in peacetime we do not want to alienate the legitimate civilian concerns relative to possibly extra-scientific phenomena. The IPN could play a small role in diffusing and defusing these public concerns. Beyond that amelioration, there ought to be a constructive role for the public on the HUMINT side.

I put these thoughts to you, John, as a potential Non-Lethal and UFO consultant to the IPN. Clearly our patriotic duty beckons.

Dan

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rev. 5/27/98

Busy Beavers -- pt. 1

And the Unreasonable Effectiveness of Mathematics

Can we excuse the physicists for supposing that since God is a mathematician she cannot also be a dramatist? How can they be so parochial?

Even more extreme is the view that because the universe exhibits a deep mathematical harmony we can let the mathematics be a substitute for God. Is this idolatry any less crude than the worshipping of a golden calf?

Would we be more worshipful if God had left her autograph on the moon? Because mathematics is objective and impersonal we suppose that the universe is also.

But why, then, would a personal God use an impersonal tool? Possibly for the same reason that we might use a shovel. It gets the job done. But this is much too crude for an explanation.

Notice also that we identify arbitrariness with the personal, and lawfulness with nature. We view our free will as unlawful and unnatural. The laws of nature are enforced by mathematical logic, so we do not need a lawgiver. Natural phenomena are mathematically determined so there is no room for divine intervention. There are some concerned physicists who generously suppose that the quantum loopholes in classical mechanics are sufficient to allow for the intervention of human and divine will, but they are barking up the wrong tree.

There is another hidden assumption in the views of most scientists which is that mathematical constructs supposedly help to reify the processes that instantiate them. Atoms are more real because they are independently lawful. The atomic realm is objectified by the fact that all natural laws are thereby instantiated. That is the necessary bedrock of physics.

But now let us consider the design of a virtual reality. Into that reality we will have to design regulating principles if there is going to be any cognitive coherence. These principles do not have to be anything physical or mathematical, but by lending coherence they will enhance the sense of reality, but in no way alter its virtualness. But I am not suggesting that God works for Atari or that we ought to be placing our quarters into some coin slot.

Rather I am suggesting how the tree on the Berkley campus continues to stand when no one is watching it. Or more to the point, how it might fall when no one is there to push it over, with or without a sound.

We suppose that it falls down because of gravity and an industrious beaver in the night, ignoring any possible coed involvement. We can calculate exactly how it should fall, and we could program a very realistic simulation using those calculations. But again I am not suggesting that God is a programmer or even a mathematician. It is we who are that. In effect, God was so lazy that instead of creating a universe, she created us to create the universe. This is not to cast aspersions on the almighty, but merely to illustrate a point.

Our dream worlds are often quite coherent and law abiding, but less so than the 'real' world. All that God has to do is figure some way to allow our dreams to constructively interact with each other so as to enhance their collective coherence and lawfulness and voi-la we have a 'real' world, at least one that can sure fool us! The true mystic would hasten to point out that our individuality is only another aspect of the dream and so there is only one dream anyway. That might be just a bit of a cheat!

Do we need to specify the dream mechanism? We can have dreams in which gravity is completely optional and so are the beavers. And they can have dreams in which we are optional. But in our all-together dream, these things once given, cannot so easily be ignored. Gravity will be gravity, beavers will be beavers. The furniture of the world takes on a life of its own. We may be the sorcerers, but the world is our apprentice, and won't let us forget it.

The beaver has its own innate repertoire of lawful behavior and so does the tree. When they are not in their natural setting of being on the ground, then gravity intervenes, as it is wont to do. But how is that intervention mediated or meditated? One possibility is the avoidance of surprise. If we got up in the morning and saw that the beaver chewed tree was still upright, we would suppose it was a dream and attempt to wake ourselves up. The beaver would be puzzled too. Not wanting to cause us alarm, the tree assumes a supine position. But what does the tree care? Unfortunately, the invocation of spin-2 gravitons and 11-dimensional string theory, helps very little in trying to sort out the problem of who does what to whom and why. All that the physicists really accomplish is to put our most critical faculties to sleep with their fantastic mathematics. History shows that they are much more accomplished at this than best magicians.

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rev. 5/28/98

Busy Beavers -- pt. 2

Immaterialism at Work

What we would like to know is why do the planets obey gravity? There might have been no planets. But given that there were going to be wandering stars, could they not just follow a random walk? But even doing that would require a program.

Besides the planets, we also had the Sun and terrestrial gravity and possibly communication satellites to consider. But why and how would these phenomena be placed under just one lawful regime? What necessity drives this invention? It has to do with the continuity and/or depth of nature as an aesthetic and as a constraint. It has to do with the conceivability of the world, something that also pertains to our dreams.

That the world be conceivable is a tautology. That it be so conceivable is a marvel. God has clearly pushed the envelope of logical possibility. What enforces these logical constraints? Does logic have a life of its own, independent of mind or is it the condition or ground for mind?

Logic would be a necessary principle of self-organization in order for there to be coherence and experience.

I would agree with McDowell when he states in his *Mind and World* that we cannot separate coherence from experience. Incoherent experience exists only parasitically wrt normal experience or as its virtual background where it lends itself to creative potentiality as in artistic styles of dementia.

If logic did not already exist, then experience would have invented it and probably did. Logic does not limit experience, but merely provides a convenient skeleton or body for it. Our bodies do have a biologic of their own. Our bodies simply instantiate a convenient biologic. Atoms and bodies belong to the same metaphysical category.

Should the process of instantiation be metaphysically problematic? Not unless we suppose there is a divide between concepts and experience. Our bodies are embodied in experience, and necessarily so. That is not to prohibit bodiless experience, but that would have its own domain, only loosely attached to ours, as we see in dreams, for example.

Does all this settle the issue of planetary motion? It does if we can think of the world as a logical and natural extension of our bodies, which seems to be a logical way to look at things. Anthropomorphism comes with a very respectable intellectual pedigree, so let us not spite our nose for our face.

Which is just to say that when this book is balanced, we will turn out to have been the busiest beavers of all, but we already knew that.

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rev. 5/28/98

The Tree on the Quad

What is it made of?

Yes, it is of the stuff of dreams, but let us be more specific. The tree does not exist in isolation; it is a relational construct. Recall that the first law of immaterialism is that to exist is to relate. There are no unobserved worlds, for instance.

A tree can only exist in relation to a very complex ecosystem, and behind that ecosystem is an even more complex spiritual ecology. Our world is merely a 3+1D projection or extrusion of the one and only spiritual cosmos.

When I see the tree I am seeing the reconstruction of a particular relational node. It is not that photons are bouncing off the tree and into my eyeball. The photons are just another construct. We see by the light of the spirit, not by the Sun, contrary to some opinion. This is not to denigrate the Sun but merely to remind the scientist that they may not be the final cosmic arbiters.

But let us hasten to add that the fact that I have the particular illusion that I call a tree, is not a cosmic accident. It is part of the greater system of things. My mystical experience of the tree may be closer to the ultimate reality than my normal experience, but clearly the normal experience is not gratuitous either.

Normal experience is shaped and learned through our use of language and socialization. The toddler's experience of the tree may be closer to the mystic's than to ours, and so might be the blind person's experience.

Also our experience of a tree is strongly shaped by our interactions with all related phenomena, i.e. by all the rest of our experience. The visual tree, per se, is the end product of an ongoing filtration process that allows us to have a seemingly localized intercourse with the spirit world. Does this answer every question? The real question is what are we to make of this state of affairs? Does it present us with unrealized opportunities? Of course!

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rev. 5/28/98

BioTechnology

Pushing the Paradigm

Apparently we were meant to push the material paradigm to its logical limits, at which point we begin to see through to the other side. Thus when we push physics to the limit, we begin to see quantum cosmology and anthropics. When we push electronics to the limit we get cyberspace. These new vistas start us on the road back to immaterialism from whence we came.

Bioengineering provides the prospect of the eighth day of creation - our brave new world. In general, though, technology makes us more interdependent which is a prerequisite for spiritual reconnection and reintegration. Certainly in the abduction phenomenon the metaphor of hybridization is very common, although there seems to be little contact with the realities of genetic engineering. Are our new spiritual bodies residing in a test-tube somewhere? Shouldn't this be an oxymoron?

One can easily discern metaphysics in the quantum, but it is much harder to see it in a test-tube. This takes us back to the days of alchemy, perhaps. The leap from a material to a spiritual body is perhaps too traumatic for us to take as a civilization and so we must proceed through the much more laborious process of bioengineering. No free passage to paradise, but this may be an improvement on the apocalypse.

We must also ask if there are to be interdisciplinary efforts that will combine biotech with cyberspace and holistic health into a new paradigm. Will biotech just become a residue of the material paradigm or does it contain the seeds of its own transformation? Is there a quantum body in our future? Will the batteries be included? More thought is in order.

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[I left out neuroscience because my original motivation was to consider the conflicts between metaphysics and commerce, and neuroscience is not yet on the commercial radar screen, thank goodness. What follows is just a comment.]

Neuroscience and AI are two other mechanistic paradigms, which, by pushing them to their limit, will help us to more clearly discern the advantages of immaterialism. Quantum computing may temporarily muddy these waters, but that too shall pass -- pass over into a purely immaterial science.

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rev. 5/29/98

The Weird

What Business Is It of Ours?

Societies frown upon rule breaking. When a citizen breaks the law, he must be punished. When natural law is flouted, there is consternation. It sets a bad example, but who should be punished? Since we seem to have no recourse, there is a strong tendency to overlook such infractions. On the other hand, there is also curiosity. A conflict may then arise between the desires to engage and to disengage from the weird. Disengagement is clearly more acceptable. Intercourse with the weird can become a burning issue. It is no secret that science arose from those ashes. To examine those ashes is to examine the pedigree of science, but this is not an historical essay.

Usually the weird can be and is ignored, but there are occasions when that option might become more difficult. A case in point would be when the authorities become engaged. Such an incident would be viewed as a provocation. Ignorance is no longer an option. There can be a response and there can be concealment. There has, however, never been an uncontroverted incident of that nature, and so the laws of nature are still intact, so far as established science is concerned.

To challenge the status quo would be to challenge an established order, and that would require a mandate. One could only appeal to a higher authority, such as Truth. Science claims to be the maintainer of truth, but when it comes to beating these particular bushes, professional scientists are noted by their absence. It would seem that there is a conflict between maintenance and discovery.

If one is concerned to discover truth, one might have to find a way to bypass the maintainers of truth. One could only hope to discover a back door. The Weird is the back door to the Truth, but where is the back door to the Weird? The path becomes obscure, or perhaps it is just too obvious.

Why should there be a door and why should it be unlocked? If there is a higher cosmic order, then there would always be some means for individual access, but the access would have to be restricted unless there were to be a subversion of one order by the other. The possibility of an ultimate subversion is simply the subject of eschatology. To open the door, any door, is tantamount to pulling the plug. It is something that one would not undertake without provocation.

On the other hand, if there is a door and it is unlocked, is that not sufficient provocation by itself? What would justify our turning away? Is this the temptation of the devil? There is one way to find out.

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rev. 5/31/98

Concerned Citizen

Ron,

You and I have two fairly separate interests. Yours is military phenomenology and mine is metaphysics. However, these interests appear to overlap and even conflict with regard to popular UFO sentiment. You see that sentiment as a nuisance and I see it as potentially significant.

You have been very dismissive of this sentiment, and your expertise and experience should provide you with a solid and perhaps unique basis for making that judgement. However, my attempts to solicit additional supporting information from you have been unsuccessful.

Our differences may be inconsequential to the normal business of the government, but there may have been or may be circumstances in which you will be called upon to render your opinions on a matter related to the UFO phenomenon. Strictly speaking, that would be none of my business. However, as you well know, I am often inclined toward the role of the concerned citizen.

As such I have provided you with some significant and novel insights into the UFO phenomenon. I am not aware that these insights have had any influence on your thinking on this topic. But neither have I been able to ascertain anything else that may have influenced your thinking. I can only conclude that it is expediency rather than experience that informs your statements. Or one might suppose that your experience has inclined you toward expediency rather than toward thoughtfulness.

That expedience rules is hardly surprising. Nonetheless, there are still the two of us and the Internet. Is there something in your employment contract or in your constitution that would prevent us from discussing this issue with some deliberation and candor and placing the results on the web? Would this compromise either your career or national security?

Dan

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rev. 6/3/98

Linkages

'Going for Broke'

& Piercing the Quantum Veil

People have wondered how it is that one thing is able to refer to another. This also has to do with the problem of meaning, intention and perhaps consciousness itself.

In an immaterial world, the only basis for existence is relational. To exist is to participate in an unlimited network of felt meaning. Things are composed entirely of their relations. They are ad hoc nodes in a relational manifold. This manifold is simply the ground of being.

In a material world there are only spatial relations. In order to objectify spatial relations, one must introduce a measuring system along with a coordinate system. These systems are abstractions rather than objects. The physical status of space itself is far from being objectively defined outside the contexts of various mathematical theories.

Mathematics is a seemingly self-contained, self-referential system, but is it? The simplest mathematical symbols can be manipulated mechanically as in a calculator. If our minds are glorified calculators, then we should suppose that simple calculators should have a simple numerical sense.

Let us suppose we have a robot with a visual system that is inspecting and counting widgets coming off an assembly line. By analogy with ourselves, we might suppose that the robot would have a concept of number. But how would that work? The brain of the robot is composed entirely of identical switches. An individual switch might have a sense of being on or off, but how would that translate into anything more complex? How would the states of multiple switches become meaningful except to someone reading the output?

One set of switches might be programmed to interpret the state of another set of switches, but unless you were the programmer how would you know that? It might just be a random wiring. Suppose that you are computing on a virtual machine that is time-sharing on various random physical machines. If there is any sensibility, does it reside in the machines or in the program? Is it in a physical copy of the program or in its abstract design?

Let us come back to numbers. Suppose there are a pair similar items on a table. By what means do we pair those items? Somehow we associate those individual items with each other and then with the numeral '2.' Could this be a mechanical process? Where in that process would the notion of a pair reside? Is it a simple or complex notion? If we look at the developmental process that goes into the human ability to count, we would have to consider it to be complex. For instance can we understand the notion of a number without understanding the process of counting? These two concepts are mutually dependent in a way that might be the subject of a philosophical essay. What does that say about the mechanics of numerical sense?

The concept of a pair is the simplest of relational concepts. There exists an association between two items, but where does the association reside? We could build a robot that would react in a special way just to the stimulus of finding paired objects in its field of vision. Its response would constitute a third item now associated with the first two. Where does the pairing exist? Is it in the objects or in the response? Suppose the response is just accidental.

If the two objects do not interact in any way, how can we suppose that their association has an independent reality? The association might have an objective existence by virtue of their being in proximity to each other, either temporally or spatially. One might say that a pair of green meteors hit the U.S. in the past century. That would be a highly arbitrary, subjective association. It might exist only in the mind of the speaker, yet its subjectivity is only a matter of degree.

We generally suppose that Mars has a pair of natural satellites, independent of whether we had ever invented telescopes. But would that be a fact independent of the concept of a satellite? Consider a solar system in an uninhabited galaxy in which the fourth planet from the star has a pair of satellites. Such a situation might exist.

Is not existence itself a concept? If there were a hedgehog inhabiting each of the putative satellites, how would that effect the question of existence?

The fact that we only ever find macroscopic things in a definite state of existence leads us to suppose that existence is definite and purely objective. But could there be a macro quantum world where we could observe superposition and collapse of wave functions? Would there be anything to prevent the extension of quantum physics to our experienced world?

We could argue that such an extension would be incompatible with our existence. It would not be a possible experiential world. Our continued existence is preventing the world from dissolving back into the logical chaos from whence it came.

It comes to pass that the products of our minds seem to take on a greater stability than mind itself. This is our necessary illusion. We lose track of the linkage between mind and matter.

Quantum computing will probably be a necessary step in breaking out of our material box. Cells act as quantum computers, a la Penrose. Genetic engineering and quantum computing will be linked together and to the cyberspace. QCs with super Squids will allow us to directly manipulate virtual realities that will become our new realities.

The quantum realm may not be epiphenomenal. It may be a universal touchstone that connects realities. This would be more like my first ideas on the quantum connection back at UM. How does the UFO phenomenon respect that portal? It would seem that they have broken down the door.

It is not Plato land on the other side of the quantum. It is the rest of the cosmos. Is that the eye of the needle for us? We will have to thread it with silver and gold - spirit and economics. It will be the convergence of those two movers.

Piercing the quantum veil. Could this be connected with the extra dimensions? One might

hope for something a little more esoteric. Our minds can jump through but our bodies get left behind. How do they and we walk through walls? It may have to do with the greater collectivity of their thought. The smallness of Plank's h may be relative to the disjointedness of our minds. That is the mesh of our reality net. It has to be small enough to keep our small minds from slipping through.

The problem is to find how the figurative quantum connects with the real quantum and then use our ingenuity and economics to pry it open. This is the hard way to reintegrate mind and body, and it may be the only way to do it without a real eschaton. Anyone got a better idea? How many ways are there to skin Schrodinger's cat?

Perhaps the QCs will powerful enough to simulate genetic engineering in the context of cellular dynamics. Also the QCs could facilitate our mind linkage in various ways that would be more or less direct.

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rev. 6/26/98

Three Problems

Anomalies, UFO's and the Aviary

A civilization which has a desire to survive will know that what it does not know can hurt it. The bullet that we do not see is the one that will kill us. The civilization that lulls itself into thinking that it has a handle on absolute knowledge is putting itself at risk to the unknown. When it comes to collecting intelligence we can never make assumptions. We must always be looking beyond the pale, watching our backside and keeping our eyes on the horizon for warning signs. To do otherwise is foolhardy and suicidal.

Our ability to watch our backside has been seriously eroded by the politics surrounding the UFO phenomenon. The blame for this situation can be placed upon our over-reliance on a singular and dated vision of science. The scientific establishment reckons that any alternative form of knowledge is a threat to its continued domination and so it fosters a climate of ridicule surrounding non-conforming ideas and phenomena. This is not a healthy situation. If there ever was a place for pluralism it should be in our intelligence gathering processes.

The thinking directed to the issue of anomalous phenomena has become so polarized and politicized that rationality has all but vanished. Rationality has been replaced by suspicion and vindictiveness in virtually all of the discourse surrounding this topic. Thus has our intelligence gathering ability been severely compromised. This constitutes a potentially enormous problem with which we apparently lack the will to cope.

Against this backdrop of irrationality and inaction, there is, nonetheless, an opportunity to take a small but perhaps significant step toward a greater understanding. There exists a microcosm wherein all of the problems noted above find a focussed and concrete expression. I am referring to the now notorious 'Aviary.' The Aviary is a group of individuals with significant government connections who have demonstrated a long-term interest in anomalous phenomena and who cloak themselves in secrecy.

I suggest a concerted public effort to examine the sources and methods of this group in order to bring it to a greater public accountability. The success or failure of this rather modest undertaking will be a test of our resolve to ever shed light and reason on the much larger problem confronting us. The primary strategy will simply be to confront the individuals and their government connections with our concerns and a demand for a public accounting. There will be a grass-roots effort to gather public support.

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rev. 5/6/98

The Government and UFO's

Protocol for Truth

How well has the government responded to the popular belief that it is concealing evidence of ufo's? Here is what seems to be the standard conservative view: Since there is no basis for the popular belief to begin with, any attempted response on the part of the government is only likely to stir that pot and thus be counter-productive. The opposing view is that by inadequately responding, the government is contributing to the perception of a cover-up. In most situations the conservative position naturally tends to dominate and that has been the case in this context. However, I happen to support the 'liberal' view that there is at least some justification for the perception of a cover-up and that something ought to be done about it. Furthermore, I believe that I am in a position to do so, but any effective action will require the cooperation of people both inside and outside the government.

Much effort has already been expended to expose a cover-up, generating some significant results. Clearly there have been numerous instances of concealment of ufo-type data, and there have been documented recommendations to withhold such data from the public. What has not been demonstrated is that there is an ongoing concerted cover-up. If there were such a thing, it would require a concerted effort to expose it, and that is what I suggest.

I recommend a significant departure from the past efforts, and that is to use a more structural approach for the inquiry. By this I mean that we should give primary consideration to the infrastructure that would be necessary to maintain a cover-up. This would entail taking a more deductive, and therefore speculative, approach to the problem. The alternative is to keep looking for very small needles in a very big haystack. What then can we reasonably deduce about the alleged cover-up just at the outset?

The first thing to consider is its unreasonable effectiveness. It is this unreasonableness that is the basis of most skepticism. Conspiracy believers have generally concluded that the cover-up is being maintained by a sinister group of humans in alliance with an equally sinister group of aliens bent on human conquest. This might be true, and if so there is precious little we could do about it at this late date, short of praying for divine intervention.

The alternative theory is that there is something less sinister afoot. However, in order to rationalize the secrecy there must be a disturbing element that has to be concealed. The preferred scenario here is that we are coming into contact with a vastly superior civilization which is orchestrating our gradual acculturation. But frankly, it is difficult to see how such a scenario avoids the previous sinister interpretation. Which is worse, the subversive or the conquistador, and is there a difference?

There is another problem with the idea of cultural contact. This is the problem of timing. Why now? Most ufologists who have considered this problem have come to the following conclusion. Given the enormous age of the universe, it is very unlikely that this contact would have been the first for the planet. At the very least there would have been a long term monitoring process. Much more likely is it that there would have been timely interventions in

the otherwise random process of evolution, culminating finally, now, in an open contact. This is about as far as ordinary speculation can go. Beyond this point one quickly becomes ensnared in controversy of a distinctly religious nature, as should be obvious.

However, I am suggesting that if we are to truly grapple with the problem of ufo's, then we must be prepared to go beyond the ordinary. You cannot employ ordinary means in dealing with the extraordinary. If we are to deal with what is usually alleged to be a 'superior culture' we will, at the very least, have to be willing to suspend many of our current beliefs. And this is much more easily said than done.

In my estimation it is the failure of the imagination that has been the signal failure of ufology. Let me elaborate. The immediate response to the extraordinary is fright. Beyond fright there is curiosity. One can poke at the phenomenon from the outside, or one can jump right into it. This is the distinction between ufologists and contactees. Both of these approaches lack imagination.

Effective imagination comes in the proper mixing of the known with the unknown. I am suggesting a more anthropological approach to the problem, as opposed to the purely scientific approach or to the act of just going native.

We have the known and the unknown, and somehow they are going to intersect. The only question is when, where and how. To facilitate the process, one must anticipate the answer, and ultimately that means being the answer. To attempt to prophesy about the unknown is the most direct way to come to understand and explain it. The mystic and scientist will have an equally difficult time accepting this, but they are not even trying to understand it, are they?

In our prophetic tradition, we have come to consider the prophet to be either a quack or a divine. I would suggest rather that it means being in approximately the right place at the right time with a mild propensity to stick one's neck out. All the rest is just history.

That brings us back to the immediate problem of confronting the cover-up. The only sword at our disposal is the truth, and in the prophetic tradition one is obliged to use a capital 'T'. If you are going to play the game you have to place your bet on the table of those who are already playing. Let me explain or at least summarize the situation.

There is a disturbing Truth that is justifiably being withheld from us. The only way to pry it out is to reasonably guess what it is and then demonstrate that others can be convinced of it, and so it is no longer being kept secret. In the natural course of events, the former keepers of the Truth will then join in its dissemination. This is both the most direct and most rational way for us to proceed, especially where all other approaches have proven inadequate.

If the cover-up is effective, as it obviously has been, investigation alone will not penetrate it. The investigation must be accompanied by a successful networking of the suspected Truth. This is the only way to bring about its gradual revelation. This is the natural, built-in protocol that must be followed. To find the truth, you must become the truth, you must be its prophet. This is my best estimate of the situation.

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rev. 3/22/98

Ufology Confronts Darwin

Back to Basics

Let us examine the fundamentals of Ufology. The received view is that we have been visited at least periodically by an ancient federation of space-faring cultures utilizing incredibly advanced technologies. It is quite probable that they have intervened extensively in the evolution of life on this planet. We are now on the threshold of induction into this galactic civilization.

Many people have considerable difficulty accepting this view. The main source of difficulty lies in not understanding the possible motivation for the expected transition from clandestine contact to open contact. Why should there be such a unique and dramatic episode in an otherwise very gradual and long-term process of biological and cultural engineering? The other side of this question is why would the space culture engage in such a program to begin with?

Convincing arguments have not been forthcoming. There is a fundamental inconsistency in any scenario involving ET contact. If open contact is possible, why has it not already occurred? The best answer is that we have not been ready. But if we never have been ready, why should we ever expect to be?

All life forms on this planet have evolved as a single ecosystem. Isolation of species is the exception rather than the rule. The biggest exception may have been the absence of Homo sapiens from the Western Hemisphere. However, once the contact was made it became robust, in the sense that cultural disparity between hemispheres never greatly exceeded the disparity within each hemisphere. Ufologists are suggesting a very different and ad hoc model for cosmic evolution, and it does not fit anything we know or can readily imagine.

But even the notion of any sort of cosmic evolution leads to great difficulty according to modern science. The concept of evolution was the essential concept of modern science. It is what allowed us to set aside the idea of creation and design. With ufology, scientists correctly surmise that religion is sneaking in the back door, despite the protests of ufologists.

That there might be a robust mechanism for cosmic evolution, rather than just sporadic planetary ecosystems, would apparently push the already strained mechanics of evolution well beyond the breaking point. Mind you, I do not object to this development, but let us consider the consequences.

My own thinking along these lines was greatly stimulated by the development of the Anthropic Cosmological Principle back in the '60's. Most observers agree that this principle arising out of science poses a serious challenge to the modern scientific worldview by raising the specter of design. For this reason scientists continue to ignore it. Ufology just pushes that challenge a good deal further.

There is a very strong tendency to try to keep problems separate. It is the modern way to take a piecemeal approach to understanding and solving problems. But those of us also concerned

with the shifting of paradigms realize that there are limits to analysis and that we may already be well beyond the stage where the costs of the old paradigm begin to outweigh its benefits.

Besides the challenge of Anthropics, there is also the apparently intractable mind-body problem. Most students of that problem agree that its solution does not lie within the grasp of the scientific paradigm. The conundrum of consciousness ought to be giving us a big push in the direction where any new paradigm must lie.

The problems posed by anthropics, consciousness and ufology all suggest that life and mind must comprise a fundamental aspect of reality. They are not just an accident of chemistry. At the very least we must reconsider the problem of cosmic design.

That there is a hidden plan or design is our most ancient belief, now being painfully resurrected. The proponents of design must acknowledge that it has been well hidden. The world has every appearance of being natural rather than 'supernatural.' Yet when one probes the mysteries of nature with an open mind, one must consider that Nature might have an Author, an author who chose a strange method of concealment.

The mystagogues will let the matter rest as an ineffable mystery. Is that not a failure of imagination and nerve? There is a fairly obvious path to understanding. Simply suppose that mind is the fundamental aspect of reality. This is not an easy concept for those of us weaned on Darwinism. But consider that the mere existence of either mind or matter is highly improbable. We should first ask why there should be anything at all? Why not nothing?

But does nothing make any more sense than something? To prevent anything there would have to be prohibition on everything. Nothing is then not really nothing, but rather a universal prohibition, which is a rather mentalistic something at that. As they say, any law is meant to be broken, the act of which would also be mental. Mind can hardly prohibit mind. Already we are well on the way to a self-creating and self-manifesting cosmic imagination, and where are the laws of physics? If we suppose that physics arose as a separate reality, we are right back with the mind-body problem. But aren't we missing the First Cause? Not really. Time is an aspect of imagination beyond which there can be no first or last. The Alpha and the Omega are bound together in 'eternity.' They are the cosmic bootstrap. Is all of this any less rational than the 'Big Bang?' Only for those who are hopelessly trapped in an old paradigm.

What does this excursion into metaphysics have to say to ufology? It says that ufology is operating on the cusp between two paradigms, and ignoring that fact will result in the confusion we have been seeing. Very few ufologists follow the path of rocket science. ET's ignore the barriers of our space and time as easily as they ignore the walls of our buildings. Does this not very strongly suggest that we are dealing with parallel realities, neither of which can be absolutely objective? Around these phenomena the walls of our own 'reality' are thinner. We begin to see through the veil and back into the cosmic imagination.

The remaining question is what can we do about all this. Well, plenty!

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rev. 3/22/98

UFO's & the Aquarium

The modern scientific worldview contains so many inconsistencies that it ought to collapse spontaneously under their weight, but realistically that might not happen even within the next century. The interest we have vested in the scientific view is so great that it will require a strong external stimulus to dislodge it from its preeminent position within any reasonable time span.

A purely rational argument to demonstrate the greater intrinsic truth of immaterialism over materialism has and will continue to fall on deaf ears until some tangible and dramatic proof is brought forward. It is only belatedly and with considerable trepidation that I have cast in my lot with ufology. Nonetheless, I believe the commitment to be irreversible. Within the ufo arena I am further committed to the belief in a cover-up. By simply considering the logic and politics of immaterialism, I end up in a rather tight corner. So be it. Now that I am here, how can I possibly fight my way out of this corner?

My only recourse is to penetrate the alleged cover-up, and do so in a public manner. Many people have already made valiant efforts in this grail quest and apparently failed, but I am not convinced that every stone has been properly turned. I am counting on the fact that having a better handle on the nature of the secret being concealed will facilitate my quest.

The problem facing the would-be Galahads is that there is a double veil between the truth and us. The grail is not some ufo being kept in cold storage. The ufo's are just another veil. The problem is to penetrate to the meaning of the phenomenon. The meaning is not that we are a cosmic tourist attraction, although that might not be completely off base. Rather, the ufo's are participating somewhat indirectly in our cosmic/spiritual commencement. They are facilitating the clandestine preparations for an event of apocalyptic proportions -- the end of the old world and the creation of the new world. We are at the cusp between two realities, neither of which has a material foundation.

The only fault of ufology has been to grossly underestimate both the gravity and levity of our situation. We are changing worlds the way a caterpillar changes its form. Both worlds are illusory except for the life they contain which transcends all illusion. Knowing what is being kept secret and why, will surely help in its disclosure.

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rev. 3/22/98

Why Ufo's Cannot Exist

Just ask God!

Ufo's can't exist, because if they did exist we would know about them. This argument is perfectly reasonable, but its force is reduced considerably by recognizing that it is also the primary rationale for atheism.

Even the atheists will have to concede that this consideration poses a problem for ufo skeptics. The primary force behind ufo skepticism is ridicule, but very few are the atheists who consider the question of God's existence to be ridiculous. To the contrary, most atheists are all too serious about their atheism.

Why then is the question of ufo's treated so differently from the question of God? The reason is to be found in the dualism that is inherent to theism. Perhaps the deepest mystery of the human psyche is our passion for perfection, a passion that is integral to most other passions. God becomes the primary posit of that passion, and that is then the basis of dualism. If there is something that is not mundane then it must either be explicitly divine or else it must be satanic.

Ufo's are obviously neither mundane nor divine, therefor one should avoid all contact. Ufologists vainly argue that we should treat ufo's as a natural or scientific phenomenon, but neither the theist nor the scientist is to be persuaded. Despite the best efforts of ufologists, the taint of untouchability cannot be removed from the phenomenon. The ridicule referred to above is then a cover for our much darker suspicions, suspicions that are readily apparent in the ubiquitous popular treatments of the subject.

ET's are not angels and they are not rocket jockeys. The only reasonable alternative is that they are cosmic shock troops. They are here to awaken us to a much larger reality. Their initial target was the mundane power structure that was only too eager to cooperate in the subsequent cover-up and disinformation. With their cover in place, the ET's could undertake a broader program of cultural manipulation stopping short of disclosure. This approach may seem undignified and ungodly, but it has been effective. The barely concealed message is that our deepest assumptions, both scientific and religious are in for very serious revision.

The popular conception, being fueled by the media is that the ET's are attacking us, but actually they are attacking our belief structure, a fact with which we have even more difficulty dealing. The inevitable apocalypse that we face is much more psychological than physical. The ultimate outcome is our transcendence of the mundane. We should celebrate, but our perfectly natural reaction is instead to be petrified.

Why does God have to deal with us in such a devious fashion? The answer brings us back to the beginning. A primary attribute of God has been concealment, and most people would frankly prefer it to remain so. However, ultimate transcendence is the inevitable outcome of the human condition and this speaks to our otherwise inexplicable passion for perfection, misguided though it usually is.

Our sojourn with earth was never intended to be a permanent arrangement. This is not to say that the earth is disposable, but rather it is to be recycled into our new heaven and new earth. The recycling is not intended to be a spectator event. We will be the movers and shakers. In the process we will gain a much more accurate impression of the true nature of God. The truth will be vastly more subtle, more awesome and more personal than we can presently imagine. Our self-transformation will be the centerpiece of cosmic regeneration. We are the cosmic retards. But the scariest part is the simple fact that the last shall become the first. Wait till you see the looks on our faces!

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rev. 3/29/98

Going with the Flow

The Path to Disclosure

If there were not a continuing concealment of government originated ufo information, then we would already have a definitive history of the subject. It would not now be the mystery that it has become. There is no question that a great deal more information was generated in government channels than has since been recovered, even though the amount recovered is considerable.

The only possible rejoinder is that this information has simply been lost in the cracks of the bureaucracy through general neglect and incompetence. It is very hard to believe, given the intense and widespread interest in the subject extending now over many decades. This response simply does not take into account the most basic of human traits. Humans are renowned for collecting curiosities. Ufo memorabilia would have been the most tempting of collectibles over all those years. Consider the zealous collecting of ufo information that has occurred on the outside. Unless the inside information were actively being contained, it would have been collated and leaked out long ago.

Most people, on the other hand, find it very difficult to believe that any human organization would be able to contain such important information. I agree, however there are two main caveats. The present concealment process is only an offshoot of the historical self-concealment of cosmic intelligence. Also the nature of the information being concealed militates against its easy dissemination.

The simple line of reasoning given above already provides a useful handle on the functioning of an anomalies network. Let us summarize the situation. It is not reasonable to doubt that a great deal of ufo information has been collected and generated within government circles over many decades. A significant but obviously small portion of this information has been diligently collated on the outside over the years. The bulk of the information has been consolidated and sequestered on the inside.

The anomalies network had a very steep learning curve for quite a few years, but as the insiders and us outsiders have become acclimated to the situation its work has been simplified, so much so that it can proceed on course despite the subsequent removal of the cold-war umbrella of secrecy.

It was that umbrella of coercive secrecy that enabled the network to cover its early confusion and ineptitude. As its understanding increased, the collection requirements became much more focussed and sophisticated. The learning process was not unilateral. The ET's were also becoming more adept at implementing their side of the cosmic agenda in coordination with both the insiders and outsiders among us humans. As we progress along this path the lines of demarcation between insiders and outsiders is becoming increasingly blurred without there being a definitive breach of security. There is instead a plethora of more or less accurate speculation, the rate of accuracy diminishing as one proceeds toward the periphery and into the media.

The content of the agenda is the main question. There would not be the considerable degree of cooperation necessary for concealment unless the agenda were perceived to be primarily in our best interest. There must be a progression toward an inevitable beneficial outcome that would include a greater knowledge of our place in the cosmos. There are though some significant possibilities of trauma involved in this transition which can be minimized by appropriate preparation prior to the dramatic disclosures. The path toward deliberate disclosure must be perceived to be expeditious by all parties, otherwise there would be preemptive unilateral disclosures.

For the most part we can rest assured that we are in good hands, up to and including those of God. However, the main transformation will require the participation of almost every one of us. The clandestine preparations are directed primarily toward ensuring our full and prompt participation. The recruitment effort moves as quickly as the secrecy allows. The still growing ufology movement and the expanding coverage by the entertainment media are testimonials to its success.

What has just been given is very straightforward and elementary analysis, yet it is an analysis that has managed to elude almost every other researcher, as far as I am presently aware. This calls for some explanation. The main cause of the oversight is the dualistic and adversarial thinking that is endemic to modern culture. The continuing need for secrecy has generated an 'us vs. them' mentality and a general sense of paranoia that pervades ufology. This is quite understandable, but that does not make it correct. Those very few who espouse similar views are easily dismissed as being hopelessly naïve and idealistic. Such views are not conducive to aggressive inquiry.

I mentioned a recruitment effort. Most ufologists would find this idea laughable based on their continuing unsuccessful efforts at penetration. Nonetheless their considerable efforts do attract public attention which provides for indirect awareness and a more subtle form of recruitment in the form of 'entrainment' while still maintaining a basic cover.

The only way to penetrate the cover and not maintain a code of silence is to anticipate the inevitable disclosure process. This has been the strategy of the aquarium since its inception over six years ago. This is a networking strategy that is actually aimed at preempting the disclosure, but only in the appropriate time and manner. One might think that there would be much competition for such an auspicious undertaking, but the actual playing field is still rather small and the various players tend to slide into their appropriate roles. Only toward the very end will there be any significant attempts at claim jumping, but by then the situation will already have been solidified.

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rev. 3/31/98

The Birds and the Fish

Opening Gambit

Here is a summary of the present understanding:

- There has been concealment of ufo related information.
- There will be a disclosure process and it will require extensive human participation.
- The aquarium network is a likely vehicle for any such participatory disclosure.
- In light of the above, the aquarium is proceeding with an inquiry

Before venturing very far into the hinterland, the aquarium must set its own house in order, and we should proceed on that score with an eye to our neighbors in the aviary. The extensive experience of the aviary with ufo networking in and out of the government provides an invaluable resource. Every effort should be made to utilize that resource. It will not be easy to convince individual members that a new networking initiative will meet with any greater success than they have apparently already had, but reasonable support and input from the aviary will be essential to our entire outreach effort.

General questions for the avians:

- To what extent, to what end and by whom has their collective wisdom previously been collated?
- What are their beliefs concerning the concealment of ufo and related data?
- How does the aviary fit into the "anomalies network?"
- If they were given the proper authority, how would they conduct an inquiry into the government concealment?

A principle tasking would be to review with the avians the list of potential interviewees and interview questions.

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rev. 4/1/98

Interview Letter

Another approach

There continues to be a widespread interest in the possible existence of extraterrestrial intelligence. There is controversy concerning whether the Earth might already have been contacted or even visited by other beings. We humans naturally have a keen desire to know more about what may lie beyond our earthly existence in both the spatial and spiritual senses.

In recent decades a great deal of information concerning these questions has become available, and in recent years the government has been making an effort to address the issue that it might ever have concealed relevant information.

I am one of a network of private citizens who are helping to piece together the relevant historical details, which we then make available to other researchers and scholars. Our approach differs from previous efforts in its greater emphasis on the infrastructure and logistics of the collection and analysis of anomalous data of the most general sort. Much of this would involve phenomena of a rather less sensational nature than ufo's per se. This explains our eclectic list of interview subjects.

Even if we don't find any little green or gray men in the utility closets, we feel that we will have made a significant contribution to resolving the concerns and suspicions of a good many citizens. It is with this in mind that we look forward to your cooperation.

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rev. 4/5/98

Aquarium Mission

Taking back the Night

As the Aquarium looks forward to an expanded networking initiative it is timely to review our mission statement, or even lack thereof, to wit:

Humanity continues in its accelerated confrontation with new challenges and opportunities. Like those dialecticians of old, I believe that at some point this quantity of change will take on a qualitative dimension of its own. Much more recently the McKennas and others speak of an omega point or 'time wave zero' where our historical acceleration leads us into a new mode of existence and reality entirely. I would refer to this as our eschaton. This is the point at which our destiny becomes historicized, at which point time ceases from its linear imperative. Or this could simply be the point where we exceed our global stress limit and fall victim to a collective psychotic break. This would be our ultimate challenge.

To meet this challenge, we will need to utilize every possible resource, and some that may not even seem possible. Clearly the resources that will be of transcendent value will be our imaginations and creativity. In this regard there are some very significant obstacles, namely any belief system that exercises undue constraint on our creativity. The greatest culprit at this point in history is our not so modern scientific worldview.

I am not suggesting that we should repeal the law of gravity tomorrow, but I would consider repealing it next year, if we can get our act together. To put it another way, we will have to make up our minds rather quickly as to whether matter exists to serve spirit or spirit exists to serve matter. If the latter is the case, then we might as well throw in the towel right now. This place was not meant for us, we don't belong here, and let's get the heck out before it's too late. Shades of Heaven's Gate? You betcha! But that will not be necessary, because we already know from the depths of our being that spirit is the alpha and omega of all existence. If 13.7% of the scientists in 1998 happen to believe otherwise, I would highly recommend this as a time for them to recalibrate their slide rules. And if you are looking for the biggest bargain in history, consider faith, its price has never been lower than right now.

But how can I be so sure that this is finally the time and place where we are going to meet our maker? It may be just a hunch now, but I am looking forward to proving it to you.

Consider the politics and psychology of the anomalous. We humans may be the most curious of animals, but we also place a very high value on normalcy and stability. The weird is one of our greatest of luxuries, but is valued only as such. We have gone to the ends of the world in search of mystery, but we sure as heck don't want it to come searching for us. How many people would give their life savings for a ride in a flying saucer, and how many abductees would give their life savings to not have to ride in a flying saucer? Everything in its proper place. No longhairs in the cockpit, thank you.

Consider also our attachment to the laws of physics. If the physical is an epiphenomenon of the spiritual, why is physics so unforgiving? It is simply that we have grown accustomed to

and vitally dependent upon that system of things. The lone magician has a very steep climb to ever get out of this hole we have dug for ourselves.

The magician faces a phalanx of conservatism of the most rabid and sometimes vicious sort. Those of us who aspire to be the magicians of a new heaven and a new earth, clearly we need a deus ex machina. And that is what I sometimes claim to be, in moments of indiscretion.

I have a trick up my sleeve. Some people might call it Roswell, but you can call it anything you like. It is a Trojan horse from the larger reality, planted here years ago. I now claim it by eminent domain.

The door to this mystery treasure is well hidden, but so is the door to heaven, and yet people manage to crash in there all the time. But rather than crashing, I would suggest following the path. There is a path of crumbs. There is a trail of little anomalies leading to the big anomaly. There is even a paper trail, but first we have to consider the anomalies from all perspectives, from the point of view of God, the magicians and those rascally conservatives who only want to keep the airplanes flying.

Those conservatives have all the foibles of the rest of us but manage to be rather more discrete. They have our curiosity and they can afford to collect rare oddities like crashed saucers and do it without fanfare. If the rest of us were to find out, we would exercise our eminent domain and spoil their trophy case.

But there is another side to the anomaly business, and that is where the vulnerability lies. The other side is money and deception of the cosmic kind. A Trojan horse must be designed to be very appealing to its targets, so that they won't just lock it up in a case and throw away the key. There is nothing more appealing to the modern mind than a good gadget, especially one that is saleable. Imagine a silver saucer filled with high-tech goodies -- we can have our trophy and sell it too, but we do have to be discrete.

And there is a darker side. Now that we have our golden goose, how can we prevent our enemies down here from taking it away, or our enemies up there from taking it back? We'll need a whole new defense system. Now we have the space race, star wars, black projects, and proprietary commercial spin-offs. Modern civilization has been co-opted into the cosmic game plan almost unwittingly, with multiple layers of self-deception. What a scam! But now comes da boss to say the party is over, too bad!

There were a few of the insiders who were not so easily duped, something smelled fishy. They remembered their history lessons and started to do some serious thinking. They looked this gift horse in the mouth and were sore afraid. Instead of baubles they saw a rending of the veil. Instead of high tech they saw some very old tech. Pandora's box was open and the reaper was on his way. We were the fatted calves being prepared for the harvest in the sky.

They were right to be afraid, but their worst fears were misplaced. The eschaton is upon us but so is the second coming, and they turn out to be virtually one and the same. This is a risky game designed like a thrill ride. The closer our encounter with the eschaton the bigger will be our boost into the wild blue. It is the physics of the gravity sling, but on a spiritual level, of course. We wonder if this ride has ever been tested. We question the Architect.

That is the story in a nutshell. Myself, I'm a cautious conservative guy, but I can also see that our destiny beckons. Let's not keep her waiting too long.

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rev. 4/8/98

Intelligence & the Anomalous

PsiCops vs. CsiCops

The CSICOPians are the Keepers of the Faith for the scientific establishment. Their job is to define scientific correctness, to keep the faithful from straying too far from the straight and narrow, and to make sure that our disposable national income is directed toward Big Science and not to the local acupuncturist. In our developing cultural ambience of post-modernism, the CSICOPians might envy the lesser challenges faced by their counterpart at the Vatican, Cardinal Ratzinger.

The anomalous finds no friends at CSICOP. But one might wonder whether there exists another arena where other interests might come to bear on those things that go bump in the night?

Operating out of the public eye, our intelligencers work under a different and broader mandate. Their job is to look for chinks in our armor. They cannot afford to be quite so doctrinaire or even cavalier in their scrutiny of unconventional phenomena. They cannot fall back on general principles when it comes to engaging with forces that might operate under a different set of assumptions.

Theirs is not an easy job. They must protect us from potential threats that mainstream culture believes should not exist. They must protect us in our slumber of materialism from the shadows that come creeping in the metaphysical twilight. Ironically, our own disbelief in these phenomena is our primary line of defense, but on the rare occasions when that fails, our PsiCops must be able to respond. Even in their own profession these folks have to operate on the margins and so they must be given unusual latitudes. They would have to develop their own informal infrastructure and reporting channels. This is what I refer to as the Anomalies Network.

The anomalies network is the catchall for the uncorrelated targets, unknown phenomena and even for the unusual personalities with which such phenomena are not uncommonly associated. That there should exist an anomalies network is a possibility that has not been lost upon the producers of our entertainment media, sometimes redounding to their own good fortune. This treatment may leave us entertained, but not particularly enlightened. And this is where the matter presently rests as far as the public is concerned. To proceed further would require a political authority sufficient to at least partially raise the lid on the anomalies network.

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rev. 4/9/98

Anomalies Network

Some Questions

I have two data related questions for the folks in the anomalies network:

- Does their data challenge the scientific paradigm?
- Does their data support the extraterrestrial hypothesis?

I also have some procedural questions:

- What restrictions are placed on their collections?
- Are they either provided or denied access to data repositories?
- Generally describe the informal reporting channels. To what extent do they include Congress and the President?

These are straightforward questions, and I would hope to get direct answers; however, that is probably being a bit optimistic, at least at the outset.

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rev. 4/9/98

Collecting on the Margin

Postmodern Intelligence

In the fog of the information battle zone, the question still remains -- who is do what to whom and why? The only problem is that there now seem to be more players with more agendas.

The original purpose of a battle was to draw up sides. It always ended up as just them and us. It seems like those were the good old days. The two dimensional battlefield has been replaced with an infinite dimensional information space. The combinatorial possibilities abound. The threat of being blind-sided is compounded.

Instead of combatants there are simply loci of intelligence. Each locus attempts to impose its reality on the others. That is the only territorial imperative.

Finding the high ground becomes the first and then the only objective. This is the purpose of the battle. This is the only way to bring order out of the chaos. The battle is the recreation. It is the dragon fight of old. Each battle results in a new creation, which is a redefining and a recommanding of the high ground.

Our history is that battle, and one may believe that there is a resolution. The fog will dissipate and the emblem will be visible from afar.

Each battle has its hamburger hill with its slippery slopes. That is where the new intelligence meets the old. This is where we do our homage and get on with our business.

Keeping an Eye on the Future

You Gotta Know Your Territory

If the future were no surprise, life would be no fun, but we do like to keep things in proportion and we don't necessarily want the future to get out of hand. We keep a wary eye on things, particularly on things at the margin.

Ah, but where is the margin if it is not everywhere? Well, if the future is something more than blind chance then it partakes of fate and so it will have a will of its own. It will have a signature. There always are premonitions, particularly in retrospect.

When the future is preparing to throw us a curve, that it just when things will look the darkest because the way ahead will appear blocked. Our usual vision will begin to fail, and that can be scary. That is when we forgo our eyes and engage our antennae.

But this is not a game of solitaire. The stakes are high and there are many players. The players define the playing field. There will be two kinds of players -- the seers and the feelers. The feelers go by the seats of their pants. They work from within the phenomena from within

the future. Their role is to be the fifth column for the future. The seers do their work from a greater remove. They are the heralds. The type of role that each of us plays may be arbitrary and subject to change and combination.

The ill-defined boundary between these two functionalities defines the critical margin. That is where the future becomes defined. That is where our new vision will be developed and deployed.

The future will come to us as an alien intelligence that we must accommodate and assimilate, lest we be its fodder. Our resistance serves to better define the shape of things to come. The alienation will be temporary.

The future as alien will have its hostages and to discover them is to discover it. Those hostages define the battle. We go looking for them, wary of the traps. If we don't find them, they will find us. We suspect that the state of being a hostage may also be ill defined. How will we know when we have met this enemy?

Such are the trials of postmodern intelligence.

Hostage to the Future

It is sometimes said that our children are our hostages to the future. But just for good measure, the future has a few hostages of its own. So we negotiate a settlement, an exchange of prisoners, that is our childhood's end.

Some hostages are well guarded. They already know too much to let them walk abroad. To know what they know is to become what they are. The process has its ambiguity and ambivalence. The art of being a good hostage.

The problem is not to find the door or even to open it. The problem is to walk through it. Evidently one can walk back out, but there may be a price. And then there is Janus, the two-faced god of the threshold who just stays put. We are all that to an extent.

Collections

Beyond Blue Book

Blue Book was an effort by the government to collect data on the UFO phenomenon. It was terminated in the mid-Sixties after a panel of scientists deemed that the collection was serving no scientific interest. How does that decision stand up after several decades?

It seems to have been a no win situation. To continue to collect data would have kept the government in the middle of a controversial issue. But by washing its hands of the issue, the government held itself open to being charged with a cover-up. But that same charge was and would be leveled against any continuing collection effort, since no effort could satisfy

everyone.

Is there anything that should be done now? The default policy is by-and-large to ignore the phenomenon and the charges. This is seen to be the course with the least political risk. Unless there were a reasonable guarantee of success, there is very little incentive for a politician to initiate an investigation. An unsuccessful effort would quickly become a joke. This is where the matter now stands.

But there is other recourse. The UFO community represents a vocal opposition group. The government can attempt to defuse some of that opposition by making overtures. This also seems to be happening. A small but significant amount of information flows in the back channels directly between government officials and concerned citizens. At least the citizens know that someone in the chain of command is more or less accessible to them. Perhaps, however, this back channel can serve a more significant purpose. It could serve as a channel of informal inquiry, thereby alleviating the pressure for an official inquiry. This function may already exist.

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rev. 4/17/98

An 'Aquarium' Sampler: Aspects of a vision



Including:
pages from the website
&
open letters to academicians

Dan Smith

<http://www.clark.net/pub/dansmith/>

Urgency?

I continue to be impressed by and to impress upon others the urgency of reconsidering the consensus presumption that our world is a physical object. If this reconsideration need not be an intellectual and spiritual priority then this is an auspicious occasion for skeptics to give their reasons. One might at least state why silence on this topic is not indicative of considerable uncertainty or confusion.

Discussing the new world-view

I believe it is urgent for us to begin the public consideration of a new world-view. I am looking to gain some assistance for this from the academic, religious and political communities. At present my only request to these communities is for a modest degree of access to a few individuals for private conversations on the issues. Such interaction would be beneficial and perhaps necessary in enabling me to represent the issues in public.

In light of the potential significance of this new paradigm, I believe that the above request is indeed modest, perhaps it is asking for too little, too late.

With particular reference to the academic community, the debate over the various forms of materialism and immaterialism that are of concern to me have been taking place among philosophers for as long as there have been philosophers. By considering the historical and cosmic implications I am bringing a new sense of immediacy to this issue, and seeking to extend the audience beyond professional boundaries.

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rev. 2/12/98

The Politics of the Anomalous

A Guide to the Future

Most thoughtful people harbor serious reservations when it comes to employing science as a worldview. But, although there is no particular shortage of criticism of the scientific worldview, there is also no concerted effort to construct an alternative. I believe that the reason for this lack of effort is the fact that the only workable alternative to the scientific view will necessarily be a radical one.

The only rational alternative to a robust materialism is an equally robust immaterialism that, as I have argued elsewhere, will very likely have eschatological implications. It would be practically impossible to pursue such a radical line of inquiry from within any existing social context. The only available context is that of the prophetic tradition, a tradition which by definition cannot be honored in its own time.

The only thing the world owes to a prophet is a hearing. I do and must seek my fifteen minutes of public time, and this is a non-trivial endeavor especially if pursued within the bounds of legality. Hopefully there are such means. Nonetheless, any self-respecting prophet must always be pushing the envelope of propriety.

There is one political recourse. Let us call it the politics of the anomalous. This is a risky undertaking, but if there is going to be a paradigm shift, it will require more than just the words of a prophet. There has to be something more tangible by way of evidence. In dealing with the anomalous, the would-be prophet is caught in a bind. The intrinsically sensational nature of anything anomalous is almost guaranteed to overwhelm the content of the message, particularly in our global tabloid village. There is however a political context that has grown up around the public concerns with anomalous phenomena.

Secular and sectarian authorities are naturally chary of the anomalous appearing in any context other than entertainment. When the miraculous breaks the bounds of propriety it portends an historical shift in the social dynamics. A political tension arises between a public that feels deprived of the numinous and the authorities that feel defensive toward the same. This is the political fodder for the would-be modern messiah.

To proceed further, one makes the assumption that there is a method to the miraculous, that there is an unfolding plan to rekindle in humanity an awareness of the numinous, and that this is necessarily occurring in an apocalyptic context. Furthermore, appropriate human participation is essential and the requisite spiritual guidance must be intrinsic to the cosmic plan. Any prospective guide would then make his or herself available to those in authority who would likely be privy to our scheduled rendezvous with destiny. The alternative would be to stand on the street corner, waiting for lightning to strike.

The ideal outcome is a maximum of awareness and a minimum of apocalypse. Such an outcome puts an emphasis on the intellectual content of the paradigm shift from materialism to immaterialism. Thus do I appeal to those scientists who harbor reservations concerning

materialism. To their reservations I add whatever political clout can be mustered from among their own who would have access to sequestered anomalous information.

This is what I can do. It may or may not suffice.

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rev. 3/3/98

Dream Cosmogony

Bridging the abyss

Many people have experienced relatively elaborate dream plots logically leading up to an awakening event that turns out to have been generated by a real event external to the dreamer. If one rules out the ad hoc precognitive explanation, one is left with the possibility that dreams may only be concocted awakening 'memories,' and not actual sleep experiences.

Here then is my modest proposal. Human history is a concocted eschaton based memory. This is teleology or final causation with a vengeance. This is the psychic inversion of the Big Bang cosmology. Let us see what this does to the rest of our cosmology.

The first thing out the window is time, which is now a figment within an illusion. What does this do to free will? We humans are secondary dreamers. Will fill our microcosmic details into the macrocosmic plot. Our lives come with predefined boundaries and conditions; within and around which we individually and collectively arrange the 'furniture.' Most of that transactional/creative work may actually be carried out in our dream dreams. Our 'waking' experience is then like reading the galleys.

This stratagem is one way to avoid the paradoxes of time travel. There is no time so there can be no time travel. Also there can be no miracles in the ordinary sense. We think of miracles as being divine intercessions into the normal flow of events. In a dream cosmogony, the 'miracles' would have to be present at the 'start,' along with the main plot items.

Miracles can however become the pegs upon which history is hung. Another analogy would be that miracles are the pieces of sand around which the cosmic oyster manufactures its pearl that is our history. On this premise, the christ or x-event was not a reenactment of some Cosmo-mythic sacrifice. It was that sacrifice per se. The x-event is the crux of our entire history, and the Alpha & Omega events play a logically secondary role. The omega or eschaton retains logistical supremacy, but the x-event maintains its genetic dominance. It is the cosmic seed.

History is a suspension bridge, with the x-event being the primary suspension point over the abyss. The A & O are the anchor points. The great pyramid is almost literally the Alpha anchor. It, along with the rest of the megalithic culture for which it was the keystone, defined an astro-geodetic grid that became our heaven and earth. For the omega point the Internet takes the place of the megalithic grid, from which our new heavens and earths can be launched from cyberspace into psychic space.

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rev. 2/14/98

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Impossible!

Improbable?

What is the chance that the world is a dream? Zero? One chance in 10,000,000,000,000?

Perhaps we should consider the evidence? But what is the evidence and how do we consider it? How do we weigh the physical evidence against the mental evidence, and how do we distinguish between them?

At this point most people throw up their hands. So what if the world is a dream? What difference has it made? It has made very little difference, apparently. What difference will it make? It could make all the difference in the world.

Many of us like to think that we can hedge our bets by going to church on Sunday or meditating in a closet, and the rest of the time we just pass the ammunition. I suggest otherwise and that makes me unpopular. That causes the campus police to take a special interest in my whereabouts. But I am not here to win a popularity contest. I am here to set the world straight. I am here to save the world. Do I need a better excuse for talking to people?

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rev. 2/9/98

Are You Serious?

You tell me.

After twenty years in pursuit of a larger truth, there is not a question here about personal sincerity. The question is about the seriousness of the issues I am raising.

Obviously I have convinced myself of their seriousness, but my correspondents remain more diffident. Why is this? Do they see a flaw in the ideas? Are they too polite to point out the error of my ways? This does not appear to be the case.

More to the point is that my vision, if it is to be taken seriously, is earthshaking. Most people are not disposed to rock the boat, and particularly not one as large as the earth. They have a legitimate concern that if they lend any credence to this set of ideas then they will become participants.

I recognize that I am necessarily putting my correspondents on the spot, but I do attempt to minimize their exposure to the flak that will inevitably come this way. When the stuff does hit the fan each of them can say that they were merely being polite to a stranger. They were merely humoring someone who might otherwise have let the air out of their tires. The fact that some of their colleagues were less polite does not argue for their own complicity, it only proves that my tire slashing proclivities were overrated.

After having established everyone's innocence but my own, I can then reiterate that no news is good news. If I have given my correspondents ample opportunity to refute anything I have said and none is forthcoming, then there is only one conclusion to draw under the circumstances.

The situation is serious.

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rev. 2/9/98

So What?

So what if the world is a figment?

As I press to get a response from academia concerning the possibility that the world could be a mental construct, I am not finding any great misgivings with or resistance to this concept. But before entering into any substantive discussion of the issue, my correspondents would like some reassurance that it would not be a waste of time.

One apparent consensus is that the long-standing equilibrium between science, religion and mysticism while subject to historical vicissitudes is sufficiently robust and flexible that it does not mandate any significant new concern on our part. There could be, for instance, a considerable additional intellectual shift from materialism to immaterialism without requiring or causing any great disturbance to the social fabric. Whether the shift to immaterialism might be personally beneficial or not, it is not going to have any great impact on the conduct of business as usual, or on the world itself.

I disagree. This negative assessment begs the whole issue. It is based on the materialist presumption that ideas do not matter. If the world is an idea, and largely our own idea at that, then clearly our ideas have mattered and will matter. I cannot predict the threshold or point of no return, beyond which a global mind change will begin to manifest, nor can I predict how it will manifest, but I do predict that we are about to find out. We are the guinea pigs in the cosmic experiment.

The only real problem facing a metaphysical activist like myself is the age-old problem of the chicken and the egg. At this point we have neither one, so how does one jump-start this inversion of our paradigm? There is only one simple answer to this difficult question -- in a word -- opportunism. Persistence and luck become synergy and charisma. That is our only bootstrap to the global transformation. There is of necessity a "quantum barrier" to this transformation through which we will learn to "tunnel."

Opportunism is another word for faith. The traditional religious answer to our predicament is to wait and pray for divine intervention. Ok, it's just that some of us have unusual forms of prayer. Only one question remains. Can we afford to forego this experiment?

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rev. 2/5/98

A Blind Alley?

An open letter to computer scientists

For the past two decades I have been conversing with academicians about the possibility and consequences of a fundamental revision of our world-view. This type of issue should be of primary concern to philosophers, but they have yet to rise to the challenge. Like all the other academic specialists they are very reluctant to venture beyond traditionally defined professional territories. The result is that our universities have become the most conservative of cultural institutions. Beyond the very narrowly prescribed limits, there is increasingly an intellectual gridlock.

At the same time, computer scientists are unleashing a force of technological change that is already dwarfing that which was created by physicists in the century now ending. We do not have to proceed recklessly down a blind alley. We can on rare occasions stop to consider the larger issues involved here. There is an obligation to exercise our human capacity to wonder what all of this might mean. Should we not be searching for a vision of the future that can bring personal meaning to otherwise overwhelming developments?

I bring a new vision to the academic arena for your testing. I submit that this vision is the leading candidate to transcend the intellectual gridlock in which we find ourselves. I further submit that our adoption of the most appropriate vision may well determine the fate of humanity.

These are strong words. By what possible authority can I presume to utter such words? That remains to be determined, but I have derived considerable encouragement over several years from a curious and very unofficial 'liaison' with our government. If anyone would care to question that 'liaison' the UMCP public affairs office would be the place to check first.

Dan Smith

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rev. 2/7/98

Computers & Philosophy

What computer professionals need to know.

Modern civilization is based on an ever-increasing fragmentation of knowledge. This process must have a logical end point, the point beyond which the obvious benefits of specialization are negated by the breakdown in our ability to communicate across the proliferating boundaries.

The last academic holdout against the tide of specialization has been the discipline of philosophy. Only there are you likely to see substantive discussions between specialists in the various disciplines. But the philosophers have no plan for stemming the tide of fragmentation.

I do have a plan, radical (i.e. fundamental) though it must be. My plan is to implement the vision that our world is a mental construct rather than a physical object. All beings partake of and contribute to this construct. Our world is the shared vision of all sentient existence. This vision provides the only path back to the coherence and the integrity of all our knowledge. Every person engaged in cultural transmission is obligated to ascertain and accept the truth of one vision or another.

After philosophy, physics and psychology, computer science is the field that is most relevant to the concerns I am addressing. Here are some of the reasons.

- Computer science (CS) is now shaping our culture more than any other discipline.
- CS must grapple with the possible distinction between natural and artificial intelligence. This distinction is fundamental to my concerns.
- Computer technology can contribute mightily to the expansion of human consciousness.
- Virtual realities serve as a portent of other realities.

As the products of physics shaped our last century, so the products of computer science have begun to shape the next. That experience has induced some thoughtful members of the physics community to grapple with the larger questions of existence such as those I am presenting. I realize that computer science is still young, but these days even our children have to become wise beyond their years.

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rev. 2/7/98

The Ghost in the Machine

An open letter to psychologists

Psychologists do about everything they can to avoid getting caught up in philosophical polemics such as the mind-brain controversy. It is fair to say that most psychologists would like nothing more than to carry-on their work in the calm of scientific detachment.

Brainstorms and passions do not lend themselves to the dispassionate analysis that is supposed to be the hallmark of the academy. But when a storm is brewing there is another place to look for calm. That is in the eye of the storm, and that is where we should be looking for wisdom.

No metaphysical issue has ever been resolved, so those who have been looking for greater certitude have done well to avoid metaphysics. But I am not looking for certainty, only for wisdom, and there may be a world of difference. With certainty we all die. With wisdom we can all live, and even do so with grace.

It remains unresolved as to whether existence is physical or mental or both or neither. To my mind we are thus presented with a clear choice. What ought we to believe? And I have thereby begged the question. 'Ought' is a purely mental construct. We can and ought to believe that the world is a mental construct. From this simple choice there follows human destiny and human salvation. This is no choice -- this is our fate. This belief has comprised the core of human wisdom down through the ages.

I am an agent for this truth. You may stop me if you can. The greater truth will win the day, and that day may be this one. We all know about academic politics, and I claim to know a little bit about cosmic politics. So let us all pull our strings, and then we might find out which is the longest string and that one might lead us beyond where we presently seem to be stuck in our modern intellectual gridlock. Fair enough?

Dan Smith

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rev. 2/8/98

Anomalous Phenomena

Wagging the doG

Any reasonably astute observer would note that there is a dearth of material on this topic on this website, setting aside for the moment my comments on the 'stargate.' This has been as result of my own caution and out of deference to the more academically inclined. The academy has never been hospitable to the weird.

In my twenty years of overt philosophical deliberations, it was only late in the game that I confronted the phenomenological dimension. Even so my contact with this domain is largely through the literature, and to a much lesser degree through personal accounts. What direct experience I may have had has been very limited and already noted.

What I have noted above all is the striking degree of vulnerability of modern civilization and the modern psyche to things anomalous. It is this vulnerability that provides a focus for the humane and cosmic politics of the paradigms. In the end it is the political aspect rather than the experiential that motivates my interest.

If the world is a mental construct, then the most difficult thing for me to explain is the amazing lack of anomalous phenomena. But slippery Smith is going to turn that problem right around, of course! I argue that it is precisely our extreme vulnerability that explains the extreme rarity of the anomalous. I do this by appealing to the power of final causation.

Modern civilization is the logical outcome of the millennia of the pre-modern. Modern civilization is the logical precursor of our spiritual resurrection. It is the telos of the eschaton that enforces the necessary conditions of modernity, which include the success of science and which preclude its violation.

The eschaton is the fulcrum of the world. The vulnerability of modernity is the fulcrum of the eschaton. The political sensibilities surrounding that vulnerability provide the political clout that enables the messiah. The tail (eshcat?) wags the dog (canus?). Thus endeth the lesson in cosmic politics.

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rev. 2/12/98

The Truth Will Set Us Free

And it will also enable us to survive

There is a profound irony here at the end of history. The realization that neither the world nor we are physical beings may enable us to survive as if we were such, well beyond what otherwise would be the end of the world. We will be able to survive more or less as we are for an extended period of borrowed time, only if we are fully aware that by doing so we are maintaining a fiction.

Clearly we are being presented with a challenge. We are like the sleepwalker awoken at the edge of the precipice. Our dream of physicality can be maintained, but now only with a deliberate effort.

The above irony begs the question of necessity. Why bother to wake up at all? The reason is that we are, by most accounts, rapidly approaching the end of the world unless there is a profound change in our collective thinking. I submit that our belated turning to the truth at the very end is our only hope for transcending that end. But not to fear -- this has been the plan from before the beginning. It is just this ending and this transcending that gives meaning and substance to history.

The same question can also be turned the other way. Why bother to maintain the fiction of physicality? The answer is, at the risk of considerable oversimplification, that we can have our 'physical' cake and eat it too, in some not yet fully revealed sense. And by maintaining that fiction we are decreasing the risk of tripping over the eschaton and falling headfirst into that cake, not a pretty sight. That would be a full-blown apocalypse, heaven forbid. In any case, as fast as our minds can think it, the bedrock of our present reality is transformed into a sideshow of what will then become our new heaven and new earth.

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rev. 2/5/98

Our Imperative

To be moral agents in the pursuit of truth

One should not need a bank account in order to pursue the truth, but that is the present situation. It is my intention to change this situation, in the manner explained below.

Every institution has an obligation to truth, and we must constantly remind ourselves of this. This is particularly so for academic institutions, and for every department thereof. At this fin de siecle it is the philosophy departments which reluctantly carry the academic burden of truth. It is they who are left to apologize for their academic colleagues who have dissected and compartmented the truth beyond all recognition.

At some point before the end of this world, the truth will be resurrected. To be human is to believe that there is a larger truth in which we all participate as moral agents. This truth is not an impersonal abstraction. The larger truth is of necessity coherent and thereby personal and every thinking being is both the origin and recipient of it. The world in which this truth reveals itself must also be a mental construct.

Cosmic intelligence pours itself fully into human intelligence and is thereby resurrected. This is the meaning of human history. This process runs to completion, and the point of completion is much nearer than we suspect. As we push the material world and the paradigm of materialism beyond its limits and our own limits of survival, then we will turn to the truth of immaterialism. Each of us and then all of us will realize that we are the way, the truth and the light.

This is the simple truth that I profess to the professors. This truth will change nothing and then change everything, all in the blink of an eye. It should not be my burden to determine how every academically analyzed piece of truth will fit back into the cosmic picture, but I will temporarily take on this burden so as to prime the pump that is our resurrection.

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rev. 2/6/98

The Vision Thing

What's a visionary to do?

Everyone wants a vision. No one wants a visionary. We like to eat filet mignon, but we don't want to visit the meat packing plant, and don't ask about having to work there.

The problem with a vision is its source. Either a vision comes from God or it doesn't, and either way it's a problem. If a vision comes from God, that presents a problem for the agnostic and atheist, but it presents a much bigger problem for the theist, because then they are forced to respond. Theists of all persuasions have gone to great lengths to raise the barriers against having to deal with novel visions. This is called canonization. Basically you carve out one very big steak, and then you outlaw butchery. If two thousand years later people are getting a bit hungry, well, let them have Stone Phillips.

The modern, secular thing to do is forget the source. Let's just look at the content. Then instead of the meat packer you have the meat grinder. Here we have a vision, now let us examine it. The philosophers will perform a philosophical analysis, the physicists will perform a physical analysis, the psychologists will perform a psychoanalysis, etc. This is called deconstruction, which is the opposite of canonization, but the practical effect is the same -- no vision.

So here I am, back from my forty days in the desert only to be greeted by the meat packer and the meat grinder. What's a visionary to do? There are two things we can do, walk on water or play some serious politics. I attempt both.

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rev. 2/9/98

A QUICK INTRODUCTION TO THE AQUARIUM

The Aquarium is an informal and loose-knit association of individuals with widely divergent backgrounds who share a common realization and goal. We recognize that society is rapidly approaching what will be a critical junction. This junction will be the point of convergence for a number of powerful trends and may severely challenge the ability of our organized institutions to effectively govern.

Although we feel that the most profound issue facing man at the present time is essentially spiritual, we also realize that the most practical way to bring this issue to the public is to become involved in some of the related current problems. Examples of our present areas of concern are:

- the problem of realigning the secular political institutions with the undeniably spiritual nature of the universe;
- government openness related to the above;
- selected ecological issues (tigers), etc.

While a strong spiritual basis is central to the Aquarium world view, dogmatic adherence to any one belief system is strictly avoided. We also eschew any political affiliations which would limit our ability to act effectively.

Our goal is to minimize the confusion, disruptions and disharmony that will occur and to maximize the benevolent aspects of the inevitable coming changes. To this end we endeavor to engage a number of key relevant issues.

THE AQUARIUM DECLARATION

We of the Aquarium envision a truth beyond that of traditional and modern understanding.

We know the world to be a construct of intelligence and spirit.

We see the world as on the brink of a dramatic transformation that will encompass its every aspect.

The Aquarium Objective

To help bring about the transformation of the world in a manner that conforms with our highest aspirations and with the cosmic plan.

The Aquarium Strategy

Networking in every way possible. No rules.

Membership

Everyone who wants to participate and a few select individuals who don't want to participate but are deemed useful by Dan T. Smith.



TACP

|Onto Our Present Situation|

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Submitted by Bill L. - 2/10/97

Edited by Dan S. - 2/12/97

Our Present Situation - On the Doorstep of the [Eschaton](#)

Although we spend most of our time profitably engaged with the immediate concerns of everyday life, more and more of us are becoming aware of a pervasive and deepening sense of anxiety that is clouding our horizon. Even the ending of the cold war, an apparent booming economy and our new commitments to protecting our environment and establishing a new world order have done little to relieve this subliminal sense of crisis.

With this undefined unease there is the accompanying realization that we are approaching what many feel will be the most significant events in human history. For some the sources of this belief can be traced to the many historical prophecies concerning the end of the world, but even those who choose to discount these predictions recognize that there are a number of powerful trends manifest in modern society and that these trends all seem to be leading us to some final event.

We at the Aquarium believe that human society is indeed on the doorstep of the Eschaton. We also believe that this event will represent both a frightening challenge and a great opportunity for society as a whole and each of us as individuals. We invite you to further explore our present situation

[Logic 101](#)

- [Back to the Future - the Reenchantment of the World](#)
- [Taking the world for Granite](#)
- [Proof?](#)
- [Onward to Mysticism?](#)
- [The Logic of the World](#)

[Cosmology 101](#)

- [What must the world be if it is to be understood?](#)
- [What you must be to understand the world.](#)
- [What is there to know?](#)
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Navigating the Eschaton

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The best strategy is a self-fulfilling prophecy

(*Repent! The End is at hand!* Or so they said..., the prophets of old that is. The complete postmodern prophet will need a bit more sophistication, and perhaps a website.)

Given that our world is not a physical object, it is then a manifestation of spirit, including ours in particular. The state of the human spirit will be manifested in the world. If we want to transform the world we must transform our spirit, our minds. What we truly believe about the future is what will come to pass. The future will be our self-fulfilled prophecy, whether we want it to be or no.

Navigating the eschaton

The eschaton is something to be avoided and something to be courted. It is a virtual singularity of human consciousness marking the end of the historical epoch. In itself it is a neutral event, one to be reckoned with. It is a point of leverage for wielding the human spirit.

History has been our long march into the thrall of a 'material' world. What started as an amalgam of tribal dreamtimes has been forged on the template of Gaia, into a rigid, unforgiving reality. The eschaton will be an unravelling of that reality, more or less under our control.

Hopefully our world will unravel from its fringes, leaving an intact inertial center as a source of stability. By *fringe*, I am referring to the fringes of consciousness. Our world making will be carried out in altered states of consciousness, but gradually these altered states will be integrated into what remains of our consensus waking world.

There is a time frame for these events, and if we get too far ahead or behind the invisible time line, there will be correctional forces coming into play from the outside. It would be difficult, but if we were to fall off the track entirely, it would ruin our whole day. We would experience a real singularity of consciousness, rather than just a virtual one. By always maintaining a continuity of consciousness we prevent the destructive discontinuities or singularities from entering directly into the public sphere.

New worlds for old

Once we are safely past our close encounter with the eschaton, which might transpire over 'decades' of our present time, we will find that our reality has been made rather more supple by the 'tidal' forces of the eschaton. This will be our new 'dreamtime.' We will be building new realities out of old, using 'technologies' that are infused with our spirit.

These new worlds will never become as rigid as this one has. As our spiritual path accelerates, there will not be time for the structures or vehicles to become fixed, nor will the boundaries ever be clearly defined.

Let it be clear that the metaphors of space and time that are used in describing the world after the eschaton, are only metaphors. History will be a thing of the 'past'!

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The Aquarium Conspiracy

by Dan Smith and Rosemary Ellen Guiley

"In the beginning there was eschatology--the branch of theology dealing with the end times. Dan, having spent many years first studying physics and then metaphysics, came to the conclusion that the scientists have been looking at the world upside down. Mind, not matter, is the foundation for all realities. Moreover, the materialist paradigm was in danger of imminent collapse, being subverted on the inside by its own contradictions, and on the outside by the growing body of evidence for the paranormal.

Creating and maintaining a reality is no easy game. It requires a lot of magic, and a lot of conscious critters like ourselves who are pretty good at collective self-deception. Fortunately-- or perhaps unfortunately--our particular reality game has about reached its natural conclusion, and we are waking up to the fact that mind and matter are not separate. We are undergoing an exciting but stressful revolution in our collective consciousness. This revolution, or global spiritual emergency, will bring upheavals and overloads in our global consciousness that will impact the material Earth for better or worse, and may quickly get out of control. We also will be opening up to other realities that will be impacting us as well. Our present very tidy sense of reality and its boundaries is due to become much more fluid and permeable. Every spiritual tradition takes very seriously its prophecies about the end of the world, but for the first time we are seeing these prophecies turning into believable predictions of earth and reality changes.

That is how Dan fell from physics into eschatology. After experiencing numerous slammed doors among his former scientific colleagues, he decided that the most logical place to find fellow eschatologists would be in various intelligence agencies and among investigators of the paranormal. Dan next addressed how to communicate about the eschaton. Even a small hint that the government is worried about the end of the world might start a chain reaction of panic, which could possibly serve as a trigger for the eschaton. On the other hand, people inside the government might be wanting to set up a kind of civil defense network vis a vis the eschaton, and so they would be looking for people on the outside who could much more freely network among the general public.

An important link in the communication chain is what has become known as the Aviary. This is the final link next to the public network, and so it must be heavily disguised by its own surrealistic smoke screen. The Aviary functions best by amplifying people's own misconceptions about the paranormal. It does this by helping to overinflate individual pieces of the puzzle so that particular investigators get pushed further into their own blind alleys. People are encouraged to be so distracted by the trees that they fail to see the forest. This cacophony by people looking for truth in all the strangest places provides an excellent cover for the deadly serious business of clearing the decks and battening down the hatches for the eschaton event. It is like a Manhattan Project going on behind the scenes of alien grays and praying mantises having sex with humans.

However, this eschaton conspiracy is being orchestrated by higher powers, and we don't mean the Committee of 300. Very few of the people even near the center of the orchestration have a clear picture of what is coming down, but they do know that something is coming and that they will have front row seats. The Manhattan Project relative to the eschaton is a global civilian network of people who will serve as a lightning rod for the cosmic energies coming in during the consciousness revolution. They will be looking to channel these energies into expanded realities. Thus, they will provide a degree of protection for those people who can find their places alongside the network.

Outside of the network there will be greater levels of trauma and confusion. The pieces of the network are already in place, the remaining task is to properly activate and link the pieces into a critical mass of awareness. This last step is now underway. This is how an Aviary helps to spawn an Aquarium, and how birds learn to swim. The Aquarium is our business, and we are working to reach people who are ready to be activated in the consciousness revolution."

rev.. 1/23/97a
publ 1/23/97a

Synopses of some Basic Concepts

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Anthropic Principle

This really just describes the intuition that our world is special in a way that makes our existence possible.

There might have been no world, or it might have been different in a way that would have made life or consciousness impossible. When physicists look at this world, they are impressed by the fact that even slight variations in otherwise arbitrary physical laws would radically alter the attributes of the world. It seems either obvious or likely that most of those alternative worlds would not be amenable to any form of life.

Thus in modern physics, we are being pushed to once again consider the problem of design or [teleology](#), that was supposed to have been put to rest by the Theory of Evolution. Not!!

Cosmology

The Big Bang and Unified Field theories will remain as a convenient way to systematize the physical appearance of the world. At a deeper level, we will come to understand that these 'physical' appearances were a logical way for the cosmic intelligence to separate and conceal itself from us creatures. As scientists do their theorizing and 'discovering' they are actually participating in the manifestation of the cosmic template that is also embedded in the microcosms of our individual minds.

From our mythic, dreamtime origins, it was our continued participation in this mythos that has gradually imposed the present degree of detail and constancy that is the delight of scientists. It is us creatures who have fleshed out the template of our world that resides in the mind of the universal spirit.

But now we are destined to become *conscious* co-creators of new realities with new templates.

Dualism

Spirit/Matter or Mind/Brain dualism was introduced by Rene Descartes (1596-1650), the French philosopher. It is the view that the world is composed of two distinct substances: mind and matter. Matter is distinguished by having the attributes of spatial location and extension. Mind, on the other hand, has only the attribute of thought.

Since the time of Descartes, science has done its utmost to eliminate the mental or subjective aspect of reality. However, within the 'Consciousness Movement' there are now a number of scholars who are using 'quantum dualism' to revive the Cartesian dichotomy.

Nonetheless, history has shown Cartesian dualism to be an unworkable and incoherent compromise between the monistic philosophies of materialism and immaterialism, in my opinion.

History

A distinction may be made between history proper and pre-history, history proper being recorded human history. The recorded history of human consciousness can be ascribed a reality greater than that of dinosaurs or the Big Bang, in my opinion. Pre-history existed as a mythic dreamtime where time and space take on a very fluid character. One does not have to draw a line of demarcation between these two epochs. The one can be seen to blend into the other.

Another consideration is the teleology of history. The eschaton becomes the primary ordering principle of history,

and is the final cause *par excellence*. The [paradigm inversion](#) suggests that the eschaton may replace the Big Bang as the primary 'causative' agent in shaping our world and history. The meaning of Human History will be finally understood in the realization and the light of the eschaton.

Immaterialism & Idealism

The history of philosophy and of ideas in general may be understood as a prolonged argument with the tendency we all have to embrace a common sense form of [naive realism](#).

Science also takes the world as brute object, but it is far from naive and far from decided as to what might actually be out there.

Immaterialism is a direct inversion of the scientific and naive tendency to objectify the world as existing independent of all consciousness or intelligence.

Idealism, in its Western, Platonic versions, tends to objectify preexistent, transcendental ideas as the ultimate source of all order in the world. In contrast, the immaterialism that I espouse is rather more pragmatic and process oriented, in the sense of A. N. Whitehead.

Paradigm Inversion

Science could be right about all its facts, but still be wrong about the nature of reality. Instead of our minds being an [epiphenomenon](#) of a material world, it is entirely possible that our world is a construct of cosmic intelligence, of which we are an integral part.

The practical question is whether this cosmological gestalt switch in our world view can be made without serious disorientation, particularly within the academic and religious communities. Using the internet to its utmost would be one way to both expedite and soften the impact of this Paradigm Inversion.

Teleology

Teleology and eschatology are inseparable doctrines, in my estimation. The 'final cause' of teleology is located in the dynamic of the eschaton of history. Teleology holds that meaning, purpose and design exist in all things. This would not be possible if human history did not have a conclusion or goal.

History, in order to be a meaningful story must have a beginning, middle and end. This simple insight is the genius of the Western prophetic tradition.

The idea that there is an arrow of time that moves in a linear fashion actually derives from the prophetic tradition. But it was 19th century physics that attempted to make this over into an objective abstraction transcending the phenomenon of history. The idea of an absolute, objective time and space are conceptual traps from which physics in the 20th century has been struggling to free itself.

Next to the problem of mind, the problem of time and causality has provided metaphysicians with the greatest perplexities. For instance it is not at all clear whether time depends on causality or vice versa. This is only to say that there is plenty of room for other than initial material causes in the greater scheme of things, as long as we are willing to forego the oversimplifications of a prior century.

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rev 1/20/97a

publ 1/20/97a

Make mine well done

This is an anecdote of a visitation. The visitors let themselves into the house and ask for some burnt meat, in the usual telepathic fashion. The accommodating housewife turns up the skillet, throws on a patty and smokes up a storm. Upon tendering this offering, the visitors refuse it, much to the woman's chagrin. This was not what they actually had in mind. They then conveyed the idea of a truth that had been tested by fire. The still accommodating housewife dutifully offers a bible. This they exchange for some holographic storage device of their own, and then head back to their ship. Mission accomplished.

Of all the hundreds of encounter stories I have perused, this one stands out in my mind -- the utter simplicity and even homeliness of it constitute a certain charm. But there is more to this, I believe.

This story goes very much against the accepted encounter syndrome. We are treated as their chattel, which they occasionally seek to enlighten. I would suggest that this syndrome is the result of a stage management meant to create a general response. Only on the rare occasion does the larger truth shine through.

Mankind has since its origin sought truth in the heavens, despairing of ever finding it down here. The modern mythos of science and science fiction continues this age old quest of ours. Our cosmic inferiority has been the drumbeat of every civilization, with only one substantial exception which still shines through from the Christ event, despite the unceasing efforts of organized religion to darken that light.

To suppose that we might be the special vehicles of cosmic truth has and will shatter many a mind. This is far too great a responsibility for us who supposedly have barely made it down from the trees. Nonetheless, that was His message and that is my message. It is we who now carry the cosmic torch. The universe is waiting on us, patiently.

By almost every account, earth is a cosmic hell-hole, yet folks are just dying to get in on the action. All those babies must know something about this place that we have forgotten. And all those visitors, are they really coming a trillion miles just to sample a Big Mac? It seems like we are now hosting the cosmic surprise party of the aeon, and we still haven't figured it out. Will someone please give us a clue.

Here is the clue. This is the second coming, and it is our coming out. We were the spiritually densest of all the worlds and we are the last to emerge from our cocoon, and the last shall be first. This is where the fires burned the hottest. This was the foundry from which the toughest steel would emerge. The deepest pit would hide the brightest diamond. Our truth is the centerpiece of the cosmic puzzle. Many mysteries now dissolve. Our destiny awaits us.

If things are moving to fast for you, well hang on the best you can.

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rev. 7/23/97

The Only Planet of Choice

Earth Harvest will serve as a modern diaspora to the Rome that is the cosmic federation. The modern christian catacombs of Dulce and the like will be the egress of christian cells. As refugees we will carry our virus to the most distant galaxy, using the federation highways.

We are the only planet of choice, and we have made our choice. Now we inform the universe. We were the densest, most retarded planet, and so now we become the tungsten filament of a cosmic light.

While the New Agers wait for the ships to land so that they may surrender, the new christians will set off on their final crusade. We will not be needing our laser blasters this time. We are the lasers of truth. Planet Earth, the rock that was rejected, becomes the cornerstone of the new universe. These are our marching orders. Many will laugh at our temerity, but many others will be expecting us. Let us not disappoint.

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rev. 7/20/97

Harvest Time

After many millennia Planet Earth has completed its mission. Humanity is to be harvested and the Earth is to be regenerated. Within the next very few generations, this planet will be essentially depopulated.

Just within the last couple of decades, the cosmos has reestablished a 'permanent' link with us. There is now an infrastructure of clandestine underground dimensional doorways, serving primarily as egress. Death, of course, will continue to provide an alternative exit route. The choice will be ours.

Our fate will gradually become known and accepted. The final holdouts will probably have to be forcibly ejected. The Earth is now an officially designated cosmic refugee camp. We will be resettled off-world.

Our optimal strategy is to prolong the harvest for a century or so. This can be accomplished if we act in a reasonably intelligent manner. The key to this accomplishment is the proper dissemination of this information. The optimal scenario for this dissemination will be the Second Coming. The planetary egress will be overseen by the infrastructure attendant to this 'second coming.' For the sake of argument, I can be that one. So could you, but we will have to decide, if the decision has not already been made.

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'Stargate'

It is my belief that our reality is a joint construct of the human and cosmic spirits. Furthermore, we are now being prepared for the reintegration of our world into the larger cosmic reality. Human history, of a dozen millennia or so, was simply the history of our temporary isolation from the rest of the spiritual cosmos.

My best guess at this point is that our world achieved a permanent cosmic 'docking' in about 1980, as the outcome of several decades of preparation involving considerable ufo and other ad hoc paranormal phenomena. The result is now at least one clandestine 'stargate,' the primary location being an underground facility under the nominal control of our government.

These stargates can now be replicated without tremendous effort, and probably have been. A global underground system of these 'reality tunnels' or 'dimensional doors' each with controlled access will constitute the most tangible aspect of the initial phase of our cosmic reintegration.

In a future phase of the reintegration these fixed dimensional doors will gradually become redundant as our entire reality becomes more malleable and dream-like, without thereby becoming any less 'real,' quite the contrary.

As pointed out in ['Religio.'](#) a very significant minority of us will choose to resist the cosmic integration and will go on to join or establish other more isolated worlds.

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rev. 7/18/97

'Religio'

No later than 1953, 'multi-tracking' had become the 'official' policy toward the ufo phenomenon. There were two principal tracks, one inside and one outside. On the outside there was a posture of studied neglect, and on the inside, acceptance, containment and a wary eye on the future. Now, evidently, the future has arrived, the tracks are shifting.

And what did we accept? We accepted the inevitable. Ufo's would be part of the furniture, they were here for a purpose and there would be no advantage to our being obstructive.

And the purpose? 'Religio.' We were to be relinked to the cosmos. We were being towed back to the dock. The gangway was being lowered.

An expanding portal is in place, cosmic intercourse is already the order of the day. Welcome to the brave new world. The permanent portal was established no later than 1980. The final acknowledgement of this 'fait accompli' is still highly problematic.

The impact of this announcement on humanity will be terminally divisive, and possibly worse. A hard core of humanity will successfully resist the 'Religio' and will go on to form the nuclei of other worlds. The bulk of us will adjust to our new environment, making the best of our refugee status. There will be a significant rise in the mortality while mortality itself is being redefined. Life goes on, so to speak.

Was there anything else you wanted to know?

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rev. 7/17/97

It's about time we saved the world, isn't it?

I don't see any good reason to further delay our salvation. The only thing standing in our way is our belief that there is something standing in our way.

As near as I can tell it is our unthinking dualism that is standing in the way. We think that the world is an obstacle to our spirit rather than a facilitator. We think that we have to shed our 'container' in order to get to heaven. At the very least we have to castrate ourselves! It took a real genius to come up with that bit of metaphysics.

Scientific materialism is false. It does not now and it won't ever explain consciousness. The increasing number of intellectuals who realize this all start heading back in the direction of Cartesian dualism, anything to avoid the radical leap into immaterialism. If they would just stop and think for a few minutes they would realize that immaterialism is the only rational successor to materialism. This one thought is all that it will take to save the world.

There is an irony to saving the world, as follows: In order to save the world it must be possible to save the world, and where did this possibility come from, and what the heck do we mean by 'possible' in this context? Is it possible that the most important thing about any world, namely its salvation, could possibly be left to mere possibility?

No. That is not possible. In order for the world to be saved, it must have been designed that way. Salvation is then nothing more than coming to the realization that we are salvageable, and always have been.

But it gets worse. If the world was designed to be saved then it already has been saved for all practical purposes. And our salvageability has probably, no, certainly already been demonstrated. Yet there seem to be a lot of people out there who just don't get it.

And I know why. We all know why. It is our pride. We all want to be self-made men and women. We would rather be a monkey's uncle than be somebody else's creature. Look, I know the feeling. I was born with almost a megabuck in my piggy bank, so don't think I haven't envied the Bill Gates' of the world. It is natural. Almost all of us are underachievers.

But, no. Salvation is not when we all become Bill Gates, God forbid! Fortunately we cannot build rockets big enough for us to carry our gigabucks to other planets where we could all chop down small forests to build our dream houses.

There must be a better salvation -- a win-win salvation. The answer is that instead of all becoming Bill Gates, we all become God, assuming that there IS a difference! As long as we remain mere mortals we are creatures. But the only reason for there to be creatures is for them to be able to aspire to Creatorship. To aspire to anything less would be a sin. A much greater sin than eating meat on Friday!

But wait. Are we not falling back into the trap of Pride? No. If I thought I could be God alone, that would be pride. Realizing that we can pull off this trick only by pulling together, that is the simple Truth.

So there is a Catch 22. We apparently have to give up most of our individuality to participate in the Godhead. Yes and no. In order to find ourselves we must lose ourselves. We are talking transcendental, which is something necessarily shrouded in paradox to our still mortal eyes. We are talking heaven, not Windows 97 or even Windows 2000, again I assume there IS a difference!

Enough with the transcendental already. Meanwhile, back on the Earth we are merely looking for the paradigm shift that will open our minds to the spiritual unity of all things. Many people already see that the days of scientific materialism are numbered. The once great monolith of science is melting like an iceberg, and splitting into many no longer recognizable fragments, or so they think. A few of us see something more exciting. The iceberg of modernism is melting in such a way that it has become liable to flipping right over, just like some real icebergs do.

Thus do we flip from materialism right into immaterialism. Forget that dualism business. It is a big waste of time, a colossal bore. We have already 'wasted' 300 years on it.

So I see this iceberg about to flip, and naturally I want to give it a nudge. And now with cyberspace, that trick is easy. I don't even have to be smart like a Hegel or an Einstein, for example, or a spiritual genius like Jesus or you name it. All I have to do is be the monkey's uncle on the typewriter, stringing together enough of the right words so that whenever the disenchanted graduate student plugs the forbidden words into Lycos, she will flip right over to Dan's Place, or your place, or to wherever the right words end up.

But I need not sell myself short, nor should you. Yes, we all are saved, by we know who, but.... But there is a little unfinished business for us to tend to. One could call it many things, but to call it a spade is to call it the Second Coming. And you thought I had discovered humility. Actually I am just being practical about our peculiar situation here at the end of the world.

Someone has to put a face on the Eschaton -- give it a voice. After you Alfonso! See how polite I am. The Truth is that if I get this job it will be by default. I will then have to rise to the occasion, God willing. When people see that even little me has a shot at the spiritual big time, then they will know for sure that we are all capable of being the resurrected God.

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KEYWORDS: money sex megabucks God Jesus eschaton fed up with school and tired of my stupid materialistic professors and ready to get off this planet without pheno-applesauce, etc. Shove that up your web crawler. If this web site looks like Dr. Bronner's, then don't blame it on me.

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rev. 4/8/97

Ultimate Concerns

Modernity is characterized by the belief that there are no ultimates. Reality is flat like an impressionist painting. No depth, no meaning, just a kaleidoscope of sensation. Reality can be arbitrarily divided into professional enclaves, where it can be metered out in dribs and drabs. This supply side reality is widely supposed to be the ultimate human accomplishment. It will stand from now until the alleged heat death of the universe in another 20,000,000,000 years! Well, if my calculations are correct, it might last for as long as twenty of those years, and that is being generous!

Does this mean that we are returning to the dark ages of theocratic fascism? No, it just means that we will come to our senses, and once again attempt to grapple with meaning and mystery. Something like capitalism will stumble on into the future, but it will become an item of vague nostalgia.

What exactly it is that will turn the tide of our public pursuit of triviality is not predictable. There is a private thirst for things spiritual, a thirst which has yet to find a guiding vision or voice. Such a voice will emerge, and hopefully prior to some calamitous spiritual emergency. Priming the spiritual pump is not an exercise in rationality. It could be entirely spontaneous, or it could be a deliberate act of irrationality.

In the modern fragmentation of reality, no one is licensed to address the large picture. There exists no authority which could grant such license. Merely to question this lack of vision is to brand oneself as a misfit, dilettante, kook, anything but serious or pragmatic.

There is no logical, incremental manner in which a visionary may go about her task of communication. There is no modern equivalent of the prophet. The voice of the prophet has only its ancient themes and variations. There is no plastic in which it can be packaged and measured out. It still comes full strength or not at all.

Science refuses to be confronted about its foundations or lack thereof. I have been trying for two decades to begin a dialog. The scientists pass that responsibility off to the philosophers for whose profession they show palpable disdain. Even the most theoretical scientist will scorn what they suppose is the empty rhetoric of the philosopher, which they deem as only slightly more concerned with reality than is theology. The philosophers have in this manner been cowed by the scientists into eschewing anything that waxes speculative or cosmological. Postmodernism is making some inroads in academia, but the pace is positively glacial, and the results are, of course, only deconstructive.

Modernism may go out with a whimper, it may go down with the modern ship of state. It could end with a single dramatic public demonstration of the paranormal. But the historical, canonical harbinger of the spirit is the voice out of the wilderness bringing us back to our senses, waking us to ourselves out of our materialist slumber.

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rev. 5/21/97

That Was the Eschaton that Was

The Eschaton need not be dramatic. We might already have passed the point of no return, well on our way to a non-material world view. The point of greatest risk, or closest approach to the Eschaton may already have passed, unheralded. It will be up to the historians then to celebrate our successful transition, after the fact.

This is the situation that we may discover after a careful appraisal of the progress toward a non-material ontology that is being witnessed on the Internet.

Some people may be disappointed by the lack of any overt apocalypse associated with our spiritual awakening. But perhaps there have been a sufficient number of apocalypses throughout history to render a final one redundant. Most of us would be happy to breath a well deserved sigh of relief. Then we can get on with our spiritual rendezvous with the cosmos.

It will not hurt to keep our options open, and thus do we avoid prejudging the future.

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rev. 4/16/97

Reflections on 'MJ12' -- part 1.

Business as Usual

Yes, Virginia, there is an MJ12, but you may be a bit disappointed by its lackluster nature.

It is an eclectic unofficial group that is heavily weighted, nonetheless, toward older male scientists having had long association with the US government. Collectively they have come into the possession of a body of information and artifacts about which the only common understanding is that the public would not be particularly benefited by its release in the foreseeable future. The emphasis here is on passive collection and containment of information. There is simply no compelling reason for these folks to take a proactive stance or to rock any boats. They are second generation custodians.

The beliefs of these individuals regarding the phenomena in question are probably quite varied partly as a result of different levels of access to data even in the inner circle, and also as a result of genuine uncertainty, even at this level of exposure, and due to the inherent ambiguities of the phenomenon.

Nonetheless, it is unlikely that the inner circle harbors any significant beliefs that are not well represented among the outside investigators and students of the phenomena. The fact that there is such a considerable overlap in beliefs between the insiders and outsiders is one more reason for these folks to keep their own counsel. If there were a desire to inform the authorities or the public on some matter, that could be done by just an occasional lowering of the barriers to the outward flow of information along preestablished channels. Over the years these informal protocols have become rather smooth in their functioning.

Beyond the inner circle, other individuals and small groups are more involved with mundane aspects of the collection and containment of information. These people are partly self-selected and partly drafted into service. They have normal careers that must be maintained in order to provide a cover for their special activities.

The mundane aspects of collection and containment will generally entail direct contact with individuals in the military and government who have taken it upon themselves to collect information. Those individual must be discouraged from becoming further involved in the investigation or reporting of the phenomenon, unless there is some component that is novel or otherwise warrants special attention. With as little disclosure as possible, such individuals would be made to realize that there were other authorities already engaged in a larger collection effort, and that their own efforts might be counterproductive, while also letting them know that their activities would continue to be monitored.

'MJ12's responsibilities do not end with the government and military spheres. Collection and containment efforts take place in the civilian sector as well. This does not require as much effort as one might suppose, as long as the general public is satisfied with the status quo. All that is required is the active cooperation of some strategically placed individuals, most of whom, with varying degrees of knowledge of the overall strategy, would be volunteering their

efforts. The cooperative individuals would, of course, receive preferential treatment whenever possible.

UFO's are not the biggest secret ever. They are perhaps the worst kept secret ever. 'MJ12' is not a sinister organization that is bent on world domination. It is the natural outcome of a relatively open society attempting to grapple with a mysterious cosmos. It is a part of the natural filtering and buffering process that all of us employ individually in our continuing negotiations with 'reality.'

Business Not Quite as Usual

Up to this point of the exposition, I have painted a relatively benign picture of the phenomenon and our response to it, but there are several caveats that need be kept in mind. It is my own opinion, but one that is widely shared both inside and outside, that the cosmos is considerably more mysterious than is generally credited by our modern science based understanding of the world. The UFO's and related paranormal phenomena thus represent the very small tip of an 'iceberg' of mystery. The biggest uncertainty and the biggest worry in this sphere is how and when the existing conflict between modernity and mystery will be resolved.

Science does not and cannot credit the existence of a cosmic intelligence. In the mind of science, the universe must be an object. If there is a larger intelligence, it must be something quite distinct from the strictly material world. But if there is anything distinctive about the phenomena in question it is that they show very little respect for our normal modern categories of thought. It is the definite prospect of having to undergo a paradigm shift of monumental proportions that has both the insiders and knowledgeable outsiders most worried.

The when and how of the paradigm shift is the bottom line of the concern. Keeping this concern in mind is a good way to shed additional light on other aspects of this emerging realignment between cosmic and human intelligence.

Scientific materialism, which provides the basis of the modern understanding of the world, is only an approximation to reality. It tells us just what sort of object the world would logically have to be if it were in fact an object. However, there are growing indications that the world is not an object, but rather the construct of both cosmic and human intelligence. The domain of 'paranormal' and 'anomalous' phenomena is just one of the indicators of the myopia that is inherent in scientific modernism.

(continued)

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'MJ12' -- part 2.

The Punctuation of our Equilibrium

'MJ12' is the natural outcome of a particular interaction between cosmic intelligence and human intelligence. To the degree that cosmic intelligence has a prime focus, to that same degree its interaction with human intelligence is also likely to be focussed, 'MJ12' being a popular designation for that focus at this particular juncture of history.

Cosmic intelligence can and has manifested itself to us in myriad ways. All human cultures, including modern culture to a lesser degree, have been based on particular assumptions about the nature of cosmic intelligence and our relation with it. The UFO phenomenon, although present throughout history, has played a special role in the interaction between the cosmic mind and the modern mind.

The modern mind entertains certain expectations and myths about the cosmos, and the UFO phenomenon is shaped to partly adhere to those expectations at least to the degree necessary to engage the attention of a modern secular society. The phenomenon evidently adheres rather more to science fiction than it does to science per se. Thus it manifests itself as something of a caricature of our imaginations about the evolutions of technology and biology. We are fascinated to see manifestations of our imaginations, but when we attempt to make actual extrapolations from us to it, or from here to there, we run into logical barriers and paradoxes that baffle our linear extrapolations, and which leave scientists feeling very uneasy.

The degree of bafflement suggest the width and depth of the 'Rubicon' which must be crossed in the paradigm shift that we will have to endure in the process of realigning ourselves and our 'reality' with the cosmic reality.

Neither modern reality nor any of the traditional realities can begin to cope with cosmic reality, nor can any straightforward combination of them suffice. Nothing short of a breathtaking new vision of ourselves and the world will suffice. We will simply have to re-identify ourselves and the world and in that process, give up most of our cherished modern and traditional identities.

In order to grasp this 'brave new world' we will have to be persuaded to let go of the old one. Can we be so persuaded by anything less persuasive than an apocalypse? Could we not instead 'evolve' into our new belief system through a process of graduated exposure to the larger reality? Well, the smart money seems to be on the skeptical side with respect to our gradual graduation. It allegedly took an asteroid to knock us from a reptilian equilibrium to a mammalian one. I do not believe in either asteroids or dinosaurs per se, but I do believe in apocalyptic revelation. All of our traditions do speak to such episodes past and future.

The hope for the continuity of our 'physical survival' lies in the possibility that the apocalypse can be played out primarily in our public imagination and communication without having to spill over into such things as 'earth changes,' 'Armageddon' or 'raptures.'

On the scale of these possibilities, 'MJ12,' even by the most exaggerated accounts of its power,

appears puny indeed. Even the cosmic intelligence may not have the power to ensure an entirely benign outcome to the transformation facing human intelligence and identity.

The gauntlet is being laid down before us. It is the path to our destiny. As in every other human endeavor, the most basic of human strengths, faith, hope and charity, will decide the day.

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rev. 6/5/97

MJ12//TX11 -- part 3/3

Now for the Good News

MJ12 has only one 'official' function. That is to report to the President. Each President is allowed at least one report. Along with this report there is some sort of briefing book.

The report to the President is not upbeat, not even up tempo. It is not something that any politician would want to wave in front of the voters. The good news is that UFO's are just an illusion. The bad news is that so is everything else, including especially all of the cherished illusions near and dear to the electorate. Has any President requested an encore to this bombshell? Some, properly forewarned, manage to forego the experience altogether.

Depending on how you look at this report you might get the impression that by comparison the Big Bang cosmology of scientific materialism is downright cozy, or that paleo-Darwinian survivalism might not be such a bad idea after all, not when you consider what is coming 'round the mountain.

When the revelation comes the voters will unanimously demand a cover-up. UFO investigators will develop new and intense interests in stamp collecting and bird watching.

MJ12 is not most people's cup of tea. If you apply for membership that is proof positive that you are not playing with a full deck, or that you are clueless in DC. MJ12 is not anyone's cup of tea.

Yet life will go on, and from the next reality we will look back on our prerevelation selves with an embarrassed smile. Let's face it, the Rancho Santa Fe 39ers took the easy route to Heaven. Why couldn't Hale-Bopp have become our Levy-Shoemaker?

The only question now is who wants to be Good News Charlie? Where did all the volunteers go? Why won't Charlene (visitor EBE3) hold a press conference and face the music? Even Charlene is not that dumb. Perhaps her voice transducer is in the shop for repairs!

Experience tells us that when you give somebody a red button to push, even the most crazed and callused will start having second thoughts and start thinking of everything they missed in life, and then take a quick trip to the pub.

Yet we will have to get on with the show. Perhaps not tomorrow, but the next day. There are only two people who can call this shot. They are you and me. Suddenly we have six and one half billion very lonely people staring at each other sullenly. That is our psychological grid lock, and it is coming time to get out the key. There is only one key that will fit this lock and it is the Second Coming, and it ain't coming in a UFO. Can anyone spare a Cessna?

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rev. 6/6/97

What Did the Scientists Know?

And when did they know it?

Yes, we have come to this. We are now, hopefully, looking at the aftermath of materialism and dualism. We could play the role of the prosecutorial historian, but we do have bigger fish to fry than those of a few million wayward scientists.

I am merely suggesting that scientists are rapidly becoming less naive about things metaphysical. How could they help to be otherwise? But they do not yet have a means for expressing their newly found, hard won wisdom.

Retrospectively, the scientists will find themselves in an historical position not unlike that of Adam and Eve. They did eat of the forbidden fruit of materialism. Were they not sorely tempted? And look what we would have missed had they not so eaten! Felicitous sin.

As their would-be, historical defense attorneys, we can do one better than that. Along with most everything else, we can lay the blame right back there at the cross. It was the Christ event which unleashed the forces that devolved into materialism and dualism. The buck has to stop somewhere. The whole point of that event was to facilitate the retroactive unburdening of our heavy spirits.

Yes, the Chinese did invent gunpowder, and the Persians did invent Astronomy, and Alchemy, of course. But, and this may be the biggest 'but' in the history of civilization, the Christian world took those odd pieces of human imagination and lit up the world with them. Felicitous sin.

Yes, the scientists did have to overcome ecclesiastical opposition, but in most cases, even with Galileo and Darwin, this opposition was token.

I am not going to offer scientific proof for the unscientific origins of science and secularism. Many historians have already produced worthy reports on the ironic foundations of modernism. Many of those scholars would agree that if Christ never existed, we would be forced to invent him in order to explain the last two thousand years of history. Very few of their insights are taught in Western Civ. 101, and certainly not in Physics 101.

It is with hindsight that we will better appreciate the metaphysics of human history. Only when we grasp the completely spiritual nature of all existence, will we realize that Science will perhaps be the greatest monument to the creative power of the imagination that has ever been constructed. We could never have built the pyramid of modern civilization if we had even half of our spiritual wits intact. The true impact of the Christ event is still percolating in the remaining hidden parts of our psyches. How that force finally emerges will largely determine the outcome of the Eschaton.

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rev. 4/17/97

Science Gives up the Ghost

Reports of Science's demise are premature. Science is not dead, but it is giving up its ghost. Say what?

The specter of Science is its fanatical absolutism. There is only one Truth and we are its possessors. Shades of Religion. There is only one world and it is physical, that is completely explicable on the terms of Physics.

Over the last generation, coming off of a high, scientists have learned the hard way that you just don't want to tangle with the human spirit -- not intellectually, not politically, not in any way. It is a losing battle fought by fools.

So the scientists have been learning how to keep their collective mouths shut, or at least muted, when it comes to confronting the contra-scientific trends in other segments of society. They are learning to tend to their own knitting, and to leave the metaphysics to the metaphysicians, whoever and wherever they may be. Thus do they avoid garnering the ire of the public.

Some of these lessons have also been taken to heart by a larger number of scientists that even they would like to admit. This is certainly my educated suspicion that comes from reading between many different lines. The scientists are very quietly rediscovering their own spirits, as is most of the modern world, and they are being very careful not to rock the boat in the process. The scientists are in an excellent position to realize how precarious is our present situation, like the soft-crabs that have just molted out of one world view that had become too small, but not yet grown a new one. Nonetheless, very few scientists are yet aware, I imagine, of the true extent of the changes that are just now beginning to take effect.

As a case in point, consider the John Mack affair at Harvard. I was fortunate to have played a small role in that episode, gaining some first hand knowledge. It is conceivable that historians might single out the 'Mack Attack' as the point of humanity's closest approach to the Eschaton. Had cooler heads not prevailed, that situation could have devolved into a circus. As it was, we got off with just a few magazine articles, as the Harvard Board of Overseers managed to restrain the more rabid members of the scientific community from inaugurating an inquisition against John Mack's abduction research. Ultimately it could have led to a showdown between modernists and post-modernists, reaching well beyond the ivied walls. That would have been an excitement that we can well afford to have missed.

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rev. 4/17/97

Advice to an up and coming RE...

...Reality Engineer, that is.

So you want to play the reality game.

Not yet knowing whether your talents favor natural magic or 'technical' magic, you will want to keep your options open for the time being.

Myself, I have always favored the theoretical side of things, but in the realm of magical ideas, there is not nearly as much distinction between theory and application as there is in conventional science.

There is no substitute for being well grounded in as many ways as possible. That means intellectually, personally, professionally, spiritually and every other way. At the same time, however, you need to be willing to live on the edge when necessary. Don't go looking for trouble, but don't run away from it either. Always keep your options open, stay flexible and roll with those punches. But also, if you are going to make a mistake, you might as well make it a big one. Don't be half-assed. When you find something that works, stick with it and see where it goes.

The modern philosophers are correct in their assessment of the importance of language in the reality game. 75% of magic lies in our use of language, and symbols. 100% of reality is a construct of communication. Reality is nothing more and nothing less than a medium of communication. We are the mediums.

Stay connected. No substitute for a good network. Many beasties lurk in the shadows, two legged, three legged, etc. Get protection. Protection comes in many forms, be eclectic. Be paranoid, positively paranoid, not negatively. Keep in the flow of things, follow the synchronicity, but don't let it take you over.

Keep your objectives clear and simple. Align your self with the cosmic plan. Operate simultaneously in the micro and macro cosms.

If this sounds like mundane common sense, you're right. This same advice will help you to take out the garbage and bring in the flowers. It is just that 90% of the population spends most of its time doing the opposite. But don't fret for them, they are God's fool's.

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rev. 4/4/97



Want to party?

Getting from our original participation to the final participation is a trick. It is the beginning and ending of our history. History proper is where we are stuck in the middle between the original and final participation.

I am using the language of Owen Barfield, the classics scholar, recently departed. I know of no one else who saw the big picture quite as clearly as did he. Yet, and this is most significant, his writings gave no indication that we could do anything about it, personally. He was no Aquanaut. You would not have found him stalking politicians, or consorting with spooks. No, no, no! But I digress.

Original participation is where everything just is, no questions asked. Myself and the rock are all part of one thing, no big difference, except that I get around faster. Thought begins with difference, that is analysis. Suddenly the rock is unknowable. The only thing I can know of it are the electrical pulses in my brain that somehow create an impression of it.

Now this is an odd thought, indeed. This is an incredible example of truncated thinking. By what means am I acquainted with those electrical pulses? How can I know them any better than I know the rock? Neuroscience is an exclusive club of people who train and cajole themselves into somehow managing never to ask that question. Quite a feat. When I go to Johns Hopkins to ask that question, I do so only under the threat of being arrested on sight. Crazy world, this. It is fun if you like intrigue, but even that becomes childish.

Back to the rock. The rock and I are all of the same stuff, and I don't mean atoms swerving in the dark. We are the light. There is just light and its (non)absence, and this is not photons, either. This is the light(ness) of being one, and knowing it as one. This is the final participation, of which the administrators at John's Hopkins are so fearful, and surely with some cause.

I know the rock, but does the rock know me? Not exactly. Not the rock I just kicked. But rockness and I-ness are ultimately inseparable. One could not possibly exist apart from the other. Subject and object are dim reflections of the one light of all knowing -- the unobstructed universe.

These are not original thoughts. Heck no. But the impending eschaton of final participation will be originary. It will be our final commencement.

If the rock and I are one, then the big bang cosmology is an inversion of the future eschaton. This is a joke, that University administrators find less than amusing. The big bang is in our heads. So are dinosaurs and their fossils. Barney is actually more real than his alleged ancestors. But surely we did not invent dinosaurs. True. There is an internal logic to dinosaurs and all that. Those seeds were planted in the garden of logic, and we are the gardeners. We lay down in the bed we have sown. Logic is truth. The truth is one, and that one is love, because it is not sex, lies or videotape. Is it?

This is the final gestalt. If you don't get it, then hold the phone for a minute. This is not a truth that can be entertained in private. It is the social reality that will destroy my false privacy faster than a clipper chip. This is a truth that can only be celebrated in public, with God. What a party! Want to party?

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Rev.. 2/22/97a

Like Son

Like Father? Many Christians of a liberal or New Age persuasion find Yahweh to be a considerable embarrassment. You just about have to be an orthodox Jew to find the old Man likeable, and even they seem to like nothing more than to argue with Him.

Once Jesus comes on the scene, he steals the show. Yahweh becomes an abstract deity, a backstop for a son, who only with some difficulty could get himself unnailed from the cross. Unless you had spent those forty years chasing Yahweh's UFO out in the Sinai, it is easy to become forgetful of the old Man.

I would argue that Yahweh is more than a theological backstop for the Son. For one thing He provides the necessary setup. Jesus could not have been any other father's son. In that sense, Jesus was not a self-made man. The father had to play the straight man for the son's routine, which could then be vastly more subtle.

It is now at the Eschaton that the father comes back into his own, in a somewhat different capacity. Instead of just being the son's father, he is now the husband of the son's mother. This is of course where the Protestant Deists will want to jump the ship. And then it gets worse. Yahweh turns out to be just one of the sires to the cosmic matrix. The Queen of heaven necessarily has numerous consorts. This is polytheism with a vengeance. Monotheism is preserved only in the form of monogyny. Those darn Papists were right after all, Mary is a big deal, the biggest one of them all.

Here is where we can get into hot water. We come back to the problem of separation. Jesus only had one father, of course, but what about the rest of us. All of us have the same mother, spiritually speaking, but did we all have the same father, and what if we did not?

We have to take the cosmological perspective once again. We are back to the cosmos with the big yin and the little yang's, Yahweh being one of the latter and thereby having a certain hegemony over our world history that is focussed upon the Christ event. But the other sky god's cannot be left out of this picture, even though they have a somewhat lesser role to play, because each of them has their own world, as Yahweh has this one.

Our world is special among all the conceived worlds. We are special because we are such a cosmix. It is because we are such a mixture that our universal salvation in Christ becomes absolutely crucial. In any of the other, more homogeneous worlds, a savior may not be necessary. We are the cosmopolitan world, and we may not all have the same father but we do have the same savior, and of course the same spiritual mother.

It is only through Jesus that we can find ourselves. We find what we hold in common with humanity and what is different. Jesus is our universal mirror and prism. We are his rainbow coalition, his rainbow children.

If we look elsewhere for our self-discovery we will revert to tribalism and genocide at the Eschaton. It is with respect to Jesus that we will save or damn ourselves. The Christ event is the deepest point in history, and that is where we will discover our deeper identities beneath

our tribal origins.

It is through our wild and mongrel stock that the other more homogeneous worlds will be spiritually 'reseeded' in the post eschaton events. This will happen for all of us -- those who take to the skies and those who remain with the Earth. Those of us who become the new sky people will have a further differentiation according to the worlds with which we shall then become involved in whatever fashion. All of this will entail the loosening of our physical and biological bonds in a gradual manner, hopefully.

This is the way in which the cosmos recycles its energies and rejuvenates its spirit. Each of us will have a definite role to play in the drama that is now unfolding. Our final patience is very important, lest we push ourselves off the cosmic stage.

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rev. 4/12/97

Religion, Lies & Videotape

If CNN or even CBN had covered the Crucifixion, Christianity would be a lot less interesting. Yet, most Christian sects seem to feel that they had been granted exclusive coverage on that portentous day.

Instead of entering directly into that no win battle, let us take a step back and consider the metaphysics of videotape. As an immaterialist I maintain that there are no objective records. Consider the words in this sentence. Those words have no more objective reality than, say, our bodies. Words and bodies and videotape exist only in the eyes, no, minds of the beholders. The beholders exist only in the mind of God who exists only in the minds of those who think, unconsciously(?), about her. Yes, we are still bootstrapping ourselves into existence, and the eschaton is our ultimate bootstrap. Reality is our conspiracy of imagination. If this makes you feel just a little bit dizzy and anxious, then you have gotten the point.

An encyclopedia does not actually consist of words, nor a rock of atoms. Each of them is an ideohologram, of sorts. God has not numbered every grain of sand, nor is the Encyclopedia Britannica written upon our collective unconscious. That would be misplaced concreteness. The writer and photographer, like all of us, are parts of a technocratic social matrix which is daily extending the bounds of our virtual reality through the circulation of mimetic viruses of all sorts. A book is a collection of mimetic viruses, and if you don't ask me what those are, I won't ask you what constitutes an actual scientific quantum observation event, e.g. if an event is recorded on a piece of paper which is then destroyed, did the event occur? Remember that all is fair in love and metaphysics!

But I have changed my mind. I will explain mimetic virus to you in the only manner that anything can ever be explained. I will do so by exhibiting the paradigm of all MV's. The Christ event was not an event, it was and is the mother of all MV's. It is the MV upon which our virtual reality is constructed. It is acting from outside of our virtual space and time. The X event contains the Alpha and the Omega, the creation and the eschaton. Jesus lived and lives in a way that you and I are struggling to emulate. Jesus lied when he said that he was the Son of God. He knew that we could not then bear the fact that He is God and we tried to kill him. Jesus is Lord, simpliciter. Fratricide was bad enough for us. The eucharistic body of the 'historical' Jesus is the quintessentially real object. It is more real than all the rocks and atoms and videotapes, etc. We are not the dust of stars, as some scientists would have us be. The starry sky is somehow the eucharistic holo(y)skin. And the eschaton is the hierogamy. If you can do half as well as that in explaining the nature of a quantum event, then you would win a Noble Prize, guaranteed!

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rev. 5/20/97

The Crux of our Reality

The X event is what holds our world together. As the revelation of its mystery begins to unfold, we can start the process of dismantling this world and the reconstruction of multiple interconnected worlds. We will gradually come to see where each of us fits into the greatly expanded reality. These worlds will, in turn, be seen as integrated into an even larger cosmic unity which is in a continual process of self-renewal.

The X event reflects and is even the guarantor of that larger unity. There may be multiple worlds, but there cannot be more than one cosmos. This is not merely a matter of semantics, but of profound metaphysical necessity. It has to do with the ultimate structure and source of consciousness.

[Elsewhere \[and here\]](#) I have spoken of a polytheistic, or more precisely a polyandrous, cosmology. That was said in a spirit of democratic cosmopolitan generosity. If I were to take a coldly objective and logical point of view, that assessment would have to be modified.

The X event is self-contained and all encompassing in a fashion that is not favorable to imaginable alternatives. The theme of the sacrificial king has been played out in human mythology in myriad ways, none of which could hold a candle to the reality.

I would suggest that the wild diversity of human history holds a special place in any conceivable cosmic ensemble. It reckons to be the microcosm among all microcosms. E pluribus unum. That the all in all might be revealed as Christocentric is a possibility that any logician would be loath to rule out. Yes, sports fans, this is where and when all the cosmic chickens must come home to roost. They will soon be crawling out of the woodwork. This is where the action is. If you had been counting on a little R&R this time out, it looks as though you managed to pick the wrong horse!

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rev. 5/21/97

Cults and Suicide

The recent group suicide in San Diego raises a number of issues that are worth addressing.

I have been favorably impressed by the news coverage in the first day after the event. There does seem to be a genuine desire to come to grips with the event, apart from the expected defensive posture and narrow focus from many of the observers.

Any dramatic deviant behavior on the part of a group brings attention to the fragility of the social fabric. Each observer has to wonder what lines have been crossed and how easy it is to fall off any one of the many edges of our social world.

What was the significance of this act for the participants? Was it undertaken out of desperation, protest, celebration or what? Was being prone to suicide something that these people brought to the group, or did it only emerge out of the group dynamic?

Part of the significance for the Aquarium is the dualistic metaphysics signified by this act. We could blame Heaven's Gate on Rene Descartes, who introduced the mind-matter dichotomy to the modern world. These people thought they had to "shed their containers" to reach their "higher source." This is the old Gnostic dualism reduced to its modern absurdity.

From an immaterialist point of view, the body is much more of a vehicle and facilitator of the "soul" than it is a container or obstacle. The entire world is a construct of consciousness. The fate of humanity and the world are inseparable. Our destiny lies in the eschaton and our successful navigation of that cosmic connection. Where we are now is where all the action is. Leaving prematurely is at worst a tremendous waste, and at best a very minor side show in the much bigger drama.

Without the proper "vehicle," the eschatological transformation of humanity and the world will simply not be experienced -- too bad for the non-participants.

There will be more acts like this one, and they will help to focus public attention onto the larger questions and events. But such acts can also be distracting and confusing to the public. Repetition will quickly produce a jaded audience.

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rev. 3/28/97

Pecking Away at Heaven's Gate

Or the Aviary and How Bo Peep Lost His Sheep

The Aviary is not responsible for the deaths of 39 innocents. It just looks that way. The Aviary always just manages to be in the wrong place at the wrong time, minding someone else's business. And I should know.

There is plenty of guilt to go around, because of course we are our brothers keepers, and we did not leave the 99 sheep to go to the aid of the 39. They just slipped through one of the many cracks in our society. But did any of us give them a nudge?

There is a larger agenda and those 39 got caught at the short end of that agenda. The Aviary knows something of that agenda, and it shakes a lot of trees trying to find out more, and some of the apples will hit the ground pretty hard.

Item: the remote viewing of the alleged Hale-Bopp companion was pretty much an Aviary spin-off.

Item: the alleged April UFO landing was definitely an Aviary story and I was the one to pass it on to the public where it quickly took on a life of its own.

Item: two days ago I received a call from an ABC reporter who had come across my name in the above context. He is working on a Heaven's Gate special. As he put it, the lost 39 had just put 2 and 2 together and come up with 5.

If I had it to do over again, what would I do? I would do it over again. My problem is that I am all too proficient in mathematics. When one sheep goes astray, I am very reluctant to leave the other 99 in the lurch, or the ends do sometimes justify the means. In the field of eschatology, one gets paid mainly to keep track of the ends.

I knew that the UFO landing story was very likely to be disinformation, and I was not at all surprised to see that it gained considerable currency in the UFO arena. And that did not stop me. The Heaven's Gate affair is the Bennewitz affair written large.

There is some explaining to do. I believe there is a cosmic agenda relative to human destiny and this agenda is now coming to a head. A small part of the US government has reluctantly become caught up in this still clandestine agenda. Other parts of the government would like to know what the heck is going on and the Aviary has come to be a principal tool for gaining information and access.

I for one have a special interest in this game of hide and seek. Long before I could even imagine that such a thing as the Aviary could exist, I was given the impression that there was a job available for me in the destiny business, and when the knock on my door came a second time, I opened it up to find one of those innocent birds strategically positioned, and ready to do some hand holding.

I believe that I have what everyone is looking for, the truth. The Aviary is on the scent and I am holding one of the tail feathers, waiting for the birds to realize they are chasing their own tail. In the meantime I go along for the ride, getting in my two cents at every opportunity. The role I have been playing is mainly that of publicist, which is one thing most of the birds would just as soon do without.

Bottom line is that I believe the 39 are in very good hands, seeing as how God suffers fools gladly. I believe that we are all in good hands, and if two of those hands turn out to be mine, please forgive me for not being quite as surprised as you. In the meantime I'll be right here setting out my fish bait, even though some of it may have a few bird droppings mixed in.

Heck, if you don't sport a buzz cut, this fish food is probably safer than the strawberries!

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rev. 4/4/97

Let a Thousand Cults Bloom!

Personality is the most powerful force in the cosmos.
It is about to be unleashed upon the land.

OK, I admit I am a panentheist. The cosmos is a personality cult after Mary and her consorts, including most notably for humanity, Christ. The cosmos is Her Matrix of beliefs, each based on a personal creator. Every last one of us is a personality cult, wishing to become one with the cult of our creator.

Charisma is the key to the cosmic eros of identity. Charisma is the transcendental mystery. It cannot be objectified or routinized, it can only be written in the eucharist of flesh and blood. Truth is finally the process of identification. It is not an object, rather it is the transcending subject. Truth is God is Love.

To grasp the Truth we must let go of our truths. To find Self we must lose ourselves. Fear of loss of self is the fear of God. We fear God only in the abstract, it is our abstractions of God that we fear. To fear God is to fear our innermost being. That is the light of the world and we only fear the shadows of that light.

Charisma is our cosmic window and our microcosmic mirror. The confusion of ego with charisma is the most deadly sin. That is the Lie, that is Death, that is Satan. But this is the game of life and we cannot not play it. It is far better to have loved and lost, than never to have loved at all. Loving is always losing, in the larger sense.

Modern scientific materialism is the nursery of the ego. It is time in the history of humanity to put aside those childish things, time to get on with our destiny. This should not be easy. There will be a thousand cults, and the body count will rise, but there need be no more holocausts. We have been inoculated to that already.

In place of tribalism we do have our intellect which is one of the legacies of science and technology. Giving up our egos does not mean giving up our lives or our intellects. Discernment becomes our primary survival skill.

We are talking about the person whose kingdom is coming. How many of us have said that prayer without even thinking. Just because we were not thinking does not mean that the cosmos was not listening. It is coming and we are not ready. The degree by which we are not ready is the measure of the almighty. We have very powerful imaginations. Whichever one of us has the most powerful imagination could not begin to imagine the refusal of this gift.

The kingdom has absolutely nothing to do with any politics, with any legal system, or any conceivable system of economics. We will get there from here, there will be a continuity of consciousness, but not of consciousness as we can now imagine it. You will see the natural, logical necessity of the entire cosmic process, and it will be the most awesome thing that any former mortal can grasp.

How patient should we be? Each of us will only be as patient as we can. Patience for some will run out sooner, and those will be only as rational as their pain allows them to be. They will be the expendable fifth column. Could any ends justify their means? Certainly not, but this is not about justice, it is about love, and there is a world of difference. And what do we know of love? Nothing more than a fish knows of magnetohydrodynamics. Precious little.

The cults are coming and the harm they do is a small measure of the pain they are unable to hide. If you think that you can sit in judgement of them, then you must think you know something about what makes this world go around. You must think that you know the day and the hour. You must think that you can miraculously measure the depth of your own ignorance.

When we see that the quickening quickens, when we open our mouths to scream for the world to stop and we cannot catch any breath, that is when we will know that the cosmic personality is dreaming its last dream.

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rev. 5/15/97

Surfing the Channels

I have two things to say about the channelings that I have run across to date. I am impressed. I am unimpressed.

This is what I think is going on. Under self-hypnosis, people are willing to be more bold in their statements and speculations that they would under normal circumstances. A trance is to some people what alcohol is to others. So there is a good deal of self-deception, of course. If we could be true to ourselves we would need neither.

Channeling is our most concerted effort to find our voice of salvation. The effort is impressive, and I speak as one who has found value in those voices.

I do not suppose that every channeler is a New Ager, but they could as well be from the sound of the voices. One mark of consistency of the channels is the anti-Christian tendency. Along with the tone of moral and intellectual superiority that the speaker invariably takes toward humanity, there is also the invariable response to the inevitable question concerning Jesus. Why sure, isn't he a swell guy, in fact I ran into him just the other day down at the health club, and he sends his regards. Well, EXCUSE ME! Yes, the mice will play when the Cat is away.

Any rational person can deduce only two things from the above observation. Channeling is not always just about self-deception, and furthermore Satan is alive and well. And I go one step further. When Satan speaks, we should listen very carefully.

So what is our comrade, Mr. Satan up to? It is very simple. He is trying to make the best of a bad situation. His days are numbered, and he will accept his inevitable fate like any gentleman would, and he will get in a final riposte or two, just for old times' sake. You do have to admire that numero uno of all the good ol' boys. And it is even possible that like his brother, the Gnostic demiurge, he just don't know any better. Like a certain comic strip figure, he travels in a perpetual cloud of navel lint.

On a slightly more sophisticated assessment, channeling is proof that both nature and Satan abhor a vacuum. When God is still concealing, you can be sure that it is Satan who will be revealing. And there is one additional point on which Christians tend to be rather stupid. Not only will the anti-Christ not claim to be such, neither will he claim to be the second coming. That would give away his game. He will do precisely what Mr. Channelor does. Damnation with faint praise.

What is God waiting for? Only for Satan to help wake us up, not by what he says, but by what he does not say. It is up to us to finish what Satan has started -- the Revelation. Like the Minuteman at the Old North Bridge, I am willing to fire the first shot. Someone will fire the shot heard 'round the world of our spiritual liberation. That person will be the Second Coming, no matter who he looks like or where he comes from. That will be God's final message, His final gift. We will not refuse it, try though we might.

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rev. 5/19/97

How and When the Sky will Fall

(They call me not *Chicken Little* for nothing.)

The day draws nigh. We can watch on-line as the mind is being rediscovered by the [Tucson Consciousness Conferees](#). Our minds went missing at about the time that civilization began its long march into materialism. Modern scientific cosmology is the reductio ad absurdum of that inexorable thought process. Descartes was just the advance man for the final, scientific stage of the process.

The mind is sneaky and slippery. You give it an inch and it will take the extra mile. You crack open that door, and next thing you know it will have taken over the whole neighborhood. All of human history is the story of how we managed to keep a lid on the Pandora's Box of our minds, or more accurately our cosmic spirit. The end of history, and actually the end of the world is when, inevitably, we let that genie out of its bottle.

Another way to put this is that if the mind is not an accident of the world, then the world is a construct of the mind. What is constructed will be deconstructed and reconstructed. As we awaken to this situation, that will be the task before us. Materialism has bequeathed to us a cosmic class communication web that will greatly facilitate the earliest stages of the transformation of ourselves and our world.

One is allowed to be ambivalent about the end of history and the world, but there is no use crying. Life will go on in some mysterious fashion, and we must busy ourselves with maximizing the continuity and minimizing the traumatic discontinuities of consciousness.

Also, let it be known that we are not alone in confronting our spiritual destiny. We are not the sum total of the great spirit. A reasonably successful outcome of our natural transformation is as inevitable as the transformation itself. History has been one long preparation for this day. In our final hour, those preparations have been accelerating, mostly without our direct knowledge, but some humans have been given that knowledge down through the ages. Now that knowledge is for all of us. Let us use it wisely.

*Dan T. Smith,
Baltimore, MD*

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- rev 1/14c
- publ 1/14c

The Mind Bomb?

Scientific modernism has established a track record of being excruciatingly naive when it comes to matters of the mind. On top of that abysmal track record, we are now seeing a stunningly belated scientific 'discovery' of the mind. Under other circumstances this 'discovery' might have been considered a welcome antidote to centuries of scientific neglect of the mind in favor of science's purely materialistic contract on the world.

No. This is not welcome. Not now and especially not under these circumstances.

How quickly we forget. The last time that science was afforded the opportunity to unlock any secrets, we came very close to blowing ourselves up. What have we learned from that lesson? Has science become more moral? Do scientists show any greater sense of responsibility or any deeper understanding of the world? There is a burden of proof here, and it does not lie with the potential victims of continued scientific stupidity.

In their own defense, some scientists will try to claim that there are no secrets of the mind, indeed that there is no mind, so there is nothing to get worried about. All that these scientists see is an accidentally evolved, epiphenominal complexification of matter into brains. We are merely meat machines, harboring egomaniacal delusions of spiritual transcendence. Are these the people we want to be performing global brain surgery, in the sense of a government sponsored Human Mind Project? Which of these scientists or their sponsors harbor ambitions of global mind control? If there is no God, then they will surely try to create that job for themselves.

On the other hand, suppose there is a mystery of the mind. What then? Then science has been dead wrong about the nature and source of reality. Then they should start doing their homework. Before applying for government grants to unlock those secrets they had better start rethinking the past three centuries of the existence of science. For starters consider how and why Descartes tried to split all of reality into an absolute physical reality and a separate and absolute mental reality. What agenda was being played out in that breathtaking excursion into irrationality? That 'sacrificial rite' became the foundation of scientific modernism. How strange!

Let us hereby declare a moratorium on government mind research. Let us first, instead, stop to think about what we are doing. We might even go so far as to consult with the people who would be the ultimate sponsors of any such research.

Dan T. Smith, Baltimore, MD

[*back home*](#)

A Crisis and a Vision

Although we still spend most of our time profitably engaged with our immediate concerns, most everyone is aware that a pervasive anxiety continues to cloud our modern horizons. Even the ending of the cold war and our new commitments to protecting our planet have done little to relieve a general sense of crisis.

Perhaps closer to the source of our concerns is our rather sudden apparent loss of a vision for the future. Until quite recently scientific modernism and its vision of unlimited material progress for all of us provided a common basis of mutual understanding and confidence in the future.

Reexamining science from an historical perspective might shed some light on the origins of our present predicament. A reconsideration of that history suggests an alternative to the vision of scientific modernism. In what follows I only give the barest outline of this vision which may allow us to look beyond our present condition.

Those early visionaries who unlocked the door of science could hardly have imagined the marvels of technology and cosmology that we now almost take for granted. It started out as a very limited vision, and however much we might wish otherwise, those same logical limits still remain in place. At some point in time we were destined to reach those limits. That we may already effectively have done so may explain the present crisis of science. Even if unforeseeable breakthroughs remain, the ultimate fate of science is sealed in the logic of its origins.

Our new vision must begin from where their vision left off. Because of its overwhelming successes, it is easy to grant a superhuman status to its perfectly human origins. Yet clearly there was a political fiat. The Church will continue to reign supreme on spiritual matters, and we scientists will henceforth confine our attentions to a strictly defined material realm. What a felicitous arbitration, at least for us scientists, at least until now.

If, indeed, reality cannot be so divided, where does that leave us now? Well, we cannot, nor should not take back our history. Its simple logic could only be repeated. We are simply and unavoidably left with a breathtaking alternative. All of human experience and knowledge is ultimately of the spirit and for the spirit.

Long before science was ever imagined, this alternative provided the foundation of human wisdom, trust and confidence. This simple truth has withstood and been renewed in every trial that humans can be made to endure. Only in times complacency are we able to forget our true nature. In what flight of hubris can science imagine that it has closed this door to a higher rationality.

Out of the remembrance of the true nature of reality we can make everything or we can make nothing, it is entirely up to us. In truth, mind is what exists. We could never know otherwise, and what would be the point of pretending otherwise? The reason that mind does not overcome matter is that it is not there to be overcome in the first place.

Thus for the purpose of understanding human history and destiny, we can to a first approximation just consider human intelligence and cosmic intelligence. Between these two there is a simple and natural dynamic. The creative cosmic spirit renews and recreates itself by sacrificially pouring itself into the microcosmic seeds of its creation. Those 'seeds' have become us creatures.

The history of human consciousness has been one extended journey to the outer limits of our spiritual envelope. Scientific modernism and our reaching for the stars was the final and spectacular leap of our cosmic journey into the construct of materiality. As we come to recognize the completion of that process, we will be spirit bound and on the rebound. The return phase of our journey is very likely to be more swift than the outward portion.

This is the barest outline of an immaterial cosmology. It is a first approximation to a postmodern rationality. But before we can decide exactly what to do about our present situation in this cosmos we must spend some time to accustom ourselves to it. That process of deliberation can begin anytime. Who would like to calculate the probable risk of procrastination? For me to be of assistance, there will need to be a minimal degree of institutional toleration of my efforts. It is to that end that I am presently engaged.

Reality in Transition

Many have suggested and many more suspect that our reality is a construct, but no one has yet been able to make that idea stick. Nonetheless, it is an idea whose time will come. When that time does come we will know that we are living in the 'latter days.' It will be traumatic for us to realize that the last foundation of our existence, by being a construct, can be deconstructed. The final bastion for our security will have evaporated. To what will we then turn? It is in anticipation of and preparation for this future trauma that I seek the minimal degree of toleration necessary to initiate a continuing discussion concerning the impact of such a radical reappraisal of the world and our situation in it. It is possible that such a discussion might serve to trigger the anticipated revelation.

The real wonder of our situation is that we have honestly been able to come to believe that the world might not be a construct, that it might be an absolute and arbitrary object entirely self-sufficient, and that by some nearly unimaginable cosmic fluke we happen to find ourselves here now. This is a point of view that most of us take so much for granted that we seldom contemplate its breath-taking nature, even in comparison with all the other breath-taking schemes which humanity has ever embraced. In our defense, let it be noted that we did not come by this belief easily.

The days of science, as with every other human endeavor, are numbered. When we reflect upon the vast enterprise that science has become, it is difficult to imagine life after science, other than as a regression to some very dark age, and so we cling to it out of desperation. But our clinging and our desperation may, at best, postpone the inevitable.

The fact is that science has already deconstructed itself. Science has, after all, served an historical role as the great deconstructor of being or presence. But if science is not wise, it is at least fair, and it did not spare its own vision. That is why science is no longer spirited. We might suppose that science could last indefinitely as a well maintained machine, but who would we be deceiving, and why?

Science was supposed to have explained the world, but instead science has explained away the world, although not yet to everyone's satisfaction. What is the world without a foundation? It was no mean feat for science to demonstrate that there is no foundation. We are left with a dizzying spiral of mathematical abstractions, that could exist only in someone's mind, pace Plato.

Yet, there are many who are not being willful in believing that the stars in the sky above and the dinosaur bones in the ground below remain un-deconstructed. But those artifacts of science can retain a residual significance only as long as we forget that scientific cosmology, and any cosmology, is of a whole, and is only as strong as its weakest link, and certainly no stronger than its foundation. As we set about to construct our next world, this is a lesson that will have been well learned.

It would be folly to give up on one world when the next one may not yet even be a figment of someone's imagination. In the meantime there could be a panicky retreat to the premodern traditions. This we are already witnessing, but rest assured that those bridges were actually burnt, despite rumors to the contrary. What is left are mere shards that will now have to be reexamined and reevaluated. It is this kind of preliminary recapitulation that is now so important for us to begin. This discussion should be our global priority. That I might serve as a 'provocateur' in this regard, is all I have to offer.

Dan T. Smith, Baltimore, MD

The Relativity of Existence

The relativity of existence is hardly a new idea, but it is an idea that most scientists find all too convenient to ignore. The generating impulse of science was to understand how things worked, and the path to that truth was to analyze the world into its simple parts to determine just how they function. And so science set about to deconstruct the world, with considerable success.

Only on occasion was there any serious question as to whether this analytic process might be neglectful of anything essential to our comprehension of the world. On those occasions the scientists could simply ask to be shown exactly what it was they had left out. But, so far, no one has been able to bring a neglected piece of reality into a laboratory where it could be duly registered. But still, not everyone is satisfied that science has done justice to reality.

Those of us who feel cheated can go to church, or go out and hug a tree, or we can do our homework in philosophy 101, or it was philosophy 201? Don't let me put you to sleep with scholasticism, and remember I am usually grinding an eschatological ax, and it will fall on those not paying attention.

First, there is no unique definition for existence, let alone a definition that even looks scientific. Science is off to a rather shaky start if it cannot define its domain of inquiry. If you want to know whether quarks exist, you will just have to take a poll, and then make up your own mind. Even first year physics graduates can deconstruct quarks in their sleep. We are after bigger game.

I find dinosaurs more challenging, especially velociraptors, which are often seen with the blood of misguided geneticists dripping from their jaws. Now please pay attention while I make the velociraptors disappear, and excuse me while I get out the Big Gun.

The big gun is the Observer. When science was just getting started there was a very big observer called 'god.' God was omniscient. God was the one who kept the tree in the Quad from disappearing when all the students and faculty were asleep. God never got bored doing this. Those were the good old days. We took god for granted until we discovered the Quantum, and then decided that even god could not tell whether a certain cat was alive or dead. Now we allow god to be agnostic about quarks, too.

That was as far as things went until the cosmologists got into the game by inventing universes. Soon they had to wonder if there could exist unobservable universes, or would that be like a square circle? Could we have the same problem with a quantum universe that we have with a quantum cat?

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To make a long story short, all of us, including the velociraptors, are left up in the air. For example, suppose the comet that wiped out the velociraptors had been a little bit bigger and wiped out everything. Suppose that the same thing happened to any other planets harboring life. Then suppose the universe fell back down its own black hole. Now did that universe ever really exist? Says who? Whose point of view is determinative, god's, the velociraptor's, the quantum cosmologist's...? Can we be agnostic?

Perhaps the best we can do is fall back on the Cartesian 'certainty' that I think, therefore I must exist? We might then begin to wonder how existence works. Do we exist because of the velociraptors, or they because of us? Is existence some gordian knot?

The only other mystery to challenge the mystery of existence is that of the mind. We seem close to fathoming the depths of space and time, but we have barely touched the surface of the mind. This fact alone strongly suggests that the potentiality for mind, and observers, could be an ineluctable and essential component of our reality, and of any(?) reality. Whether one proceeds by induction or deduction, by analysis or synthesis, one is led back to the problem of existence.

Science is forcing us to rediscover what we conveniently forgot. Existence is no simple matter. Not the whole of it, nor

any part of it. Ironically, the how of existence, and all its enigmatic relativity, may suggest a why for existence. Instead of the great chain of being, we have the gordian knot of existence. (Maybe they are the same?) The implication verges upon a cosmic ecology of mind. Each of us microcosmic individuals is an essential reflection of the whole. The dynamic is the reflexive reconstitution of the parts into the whole, and the whole into its parts. Human history is a significant link in that chain which defines our spiritual origins and destiny.

The quarks, quasars and velociraptors are each the logically aesthetic components of a naturalistic veil that temporarily and necessarily shields and distinguishes destinees from destinors, or us from US. As we finally begin to see through that veil, life does begin to get more interesting. All things become possible. Yes! Is that frightening? Yes, indeed! But the eschatological ax is so sharp that one hardly feels it.

Do those erstwhile velociraptors get short changed in this spiritual bargain? The only way to find out would be to ask them.

Dan T. Smith, Baltimore, MD

Objectifying the World

The Modern world would be nothing if it were not naive. Given that limited choice, most of us prefer being naive to being nothing, and so we go on about our business as usual. If even a few of us ever stopped to think things over, the whole world might come crashing to a halt, which is a scary prospect. In a world founded on naiveté, thinking can seem sociopathic, unless you are a professed eschatologist, as I happen to be.

Actually I am ambivalent about the end of the world. It may be more interesting to imagine than to experience, but, given its inevitability, I take it upon myself to make the eschaton as enjoyable as possible, which will require some thought.

The hardest part of thinking is deciding where to begin. Worrying about the bills that need to be paid will never get us any further than the nearest bank. While owning a bank may facilitate the thought process, it often has the opposite effect, alas.

The obvious place to begin is quite simple. To be or not to be. The question of existence ought to be the beginning and end of any thought process. The beginning and end of existence are of particular significance.

Science takes special credit for our modern naiveté regarding existence. The problem of existence is not likely to come up even in graduate school, and by then it would be much too late anyway. Science sweeps away the question under the rubric of the Big Bang and the Big Crunch. Those two convenient receptacles are the beginning and end of everything that will ever exist. What comes in between are just accidental rearrangements of all those elementary particles. If it were not for an ATM, I would still be teaching that to freshmen.

Modern professional philosophers know better than this, for the most part, but unless they have a plan, they are just throwing good thoughts after bad ones. Everything is business as usual, with minor adjustments, unless you join the eschaton brigade. An acosmic postmodernism, just does not make it, but add a little cosmology to postmodernism and you get eschatology. Voila!

Science is supposed to be studying objects, like electrons and big bangs. But in my six years of physics there was not one mention of the problem of objectification. John Wheeler did not come out of his metaphysical closet until several years later. By then he had tenure and some extra change, and I was on the road, trying to be an existentialist.

The blindingly obvious question is how does an object come to be objectified. How we managed to lose track of that question might be answered if we knew why, historically, the Western tradition posited God as creator rather than as objectifier - a fairly subtle distinction. Perhaps it - 2 -

had to do with the idea of creation from nothing, one might suppose. Lately, when the problem of objectification does come up it is likely to be swept under the quantum rug, as if the quantum domain were the source of the problem, rather than just a symptom.

One does not need to be a tenured professor to suppose that objectification might entail objectifiers, and that is us and whoever else might be lending their thoughts to our reality. Yes, I am reiterating the notion of a socially constructed reality. Recently when a physicist pretended to argue that quantum gravity might be a social construct, it was supposed to have been a joke, but it might all depend on how you define 'social.' To say that gravity is a construct of the American Physical Society is a bit of stretch, but to say the same of quantum gravity might be cutting to the quick. Ouch! In order to say that our weight on earth is a construct of the stars in the sky, you have to be a famous physicist. To say that weight is the construct of cosmic mind, including ours, you would only have to be a little less naive than the average scientist.

The more we attempt to objectify the world, the more complex and abstract it seems to become. Instead of any real objects, physicists have been left contemplating a dizzying spiral of mathematical abstractions. This predicament has led more than one physicist to suggest that the world is much more like a great idea than a great machine. But then why do so many of us continue to insist, to the contrary, that the world has got to be an arbitrary, self-existing object

in which we happen to find ourselves purely by accident?

There is a palpable sense of security in believing that one is standing on a solid object. All of human history can be understood as an extended journey into the illusory security of materialism. But as the abstract complexities continue to mount, we must wonder if we have reached the logical limits of the illusion of materialism. As we awaken to our situation, where will we turn next to find security?

Our only real security can come in recognizing our origins and destiny. In doing so we can consider that we are part of something larger. The fear that the cosmic mind will now proceed to swallow our microcosmic minds is a very reasonable one, but that might be the easiest way out for us. Even more troubling would be the notion that we are about to become that cosmic mind. No one had warned us that becoming God was part of our contract. But did we ever wonder what else we might possibly become? We might choose instead to become cosmic Peter Pans. Perhaps that could be arranged, but isn't that being just a bit escapist?

Dan T. Smith, Baltimore, MD

Concerning the End of the World

Science is fairly definite about what it points to, religion is rather less so. And most people accept that both of these traditions represent at least some form of reality, and that the realities thus represented cannot be entirely independent.

Thus there are many people just as intelligent and rational as you or I, who believe that the institutional segregation of reality as represented by science and religion is an historically generated distortion of a what is actually a more unified world.

If human understanding of the world is going to continue to advance, then at some point we will have to confront and overcome these institutional limitations.

The greatest minds in the world have spent millennia grappling with the problem of how to integrate the material and spiritual aspects of reality. Most philosophers would now agree that there is only one rational answer to that question. The answer is simply that reality is ultimately spiritual. The many modern and post-modern philosophers who defend other beliefs, will readily admit that they do so only because they believe that reality and rationality are radically divergent, no matter how much all of us might wish otherwise.

In other words, scientific modernism is the view that although the world may be partially intelligible, this does not imply that it is the construct of a larger intelligence. But I do not see this as sufficient reason to reject the idea that our minds are an essential part of a larger intelligence of which our world is one of the products.

But if I am right, then science is wrong about the world, particularly in reference to its beginnings and possible endings. I can do nothing other than uphold the traditional spiritual imperative to concern ourselves actively with these beginnings and especially the endings.

Thus, in as much as science claims to know about the end of the world, I should do everything in my power to make sure that its claim is seen by the public to be rationally refutable. This ought to be a fairly straightforward task, albeit one with spiritual, intellectual and political ramifications.

Dan T. Smith, Baltimore, MD

The Inevitable Risks of Reality Engineering

Given the high probability that our world is not, strictly speaking, a mere object of our perception, to that same degree its stability will eventually become vulnerable due to the natural and artificial amplification of some forms of spontaneously initiated disturbances of a mass psychological nature. So, despite the fact that any form of preparation is likely to hasten the anticipated instability of our world, it is deemed that a minimal, quasi-public preparation effort at this time would be our best overall strategy.

To the degree that there is a subjective component inherent to all of reality, to that degree the world must be considered to be a construct of all perceivers. Any construct of that sort is open to a similar deconstruction. Furthermore, based on various historical and logical considerations, it is not unreasonable to suppose that the potentiality for its timely deconstruction would have been an essential feature of our world from its inception.

There are two scientific results which have a special bearing on our considerations. The first is that our individual mental functions appear to be highly integrated and correlated to the rest of reality. The second is that those same functions are far more resistive to analysis than any other aspect of reality. These two results combined offer a very strong argument favoring the notion that our minds manifest an essential aspect of all of reality, despite the fact that our scientific endeavor has heretofore been premised upon the contrary conception of reality.

So far we have spoken of the world as a construct that might be deconstructed. The other possibility to consider is the eventual reconstruction of the world. How that might actually come about is very difficult for us even to imagine at this very early stage of our reconceptualization of the world. But, certainly, our proper reconceptualization will be a principle ingredient of the reconstruction process.

What I am suggesting is that our world may not be quite as 'natural' as it appears. Behind its apparent naturalness, there exists a considered purposiveness in which we have, up to this point, been the unwitting collaborators. Our unwittingness had been one of the design features. We are about to make a dramatic conversion to being conscious collaborators in the larger scheme of things. At that point we are participating in the recreation of our world. We become reality engineers, for better or worse.

Dan T. Smith, Baltimore, MD

Our Present Situation

By unlocking the mystery of the atom, we nearly brought our world to an end with the advent of nuclear weapons of mass destruction. That was just a preview of what is about to occur. The only mystery greater than that of the atom, is that of the mind. In finally unlocking the doors of the mind we will be setting in motion the events which will bring this world to an end.

There is only one secret of the mind, which is simply that there is only one mind, despite any appearances to the contrary. The corollary to this truth is that the world is its construct. After we finally grasp this simple truth, the world will become for us just another option, just a state of mind. It will be ours ultimately to set aside or reconstruct as we then see fit. There will also be ample opportunity to experience other worlds - the other creations of the cosmic mind.

This sounds like an end of the world that we can all live with. Hopefully, yes. But there will be an attendant trauma and suffering, the minimizing of which will be our best motivation and guide toward performing an optimal cosmic transition.

The true miracle is not the revealing of the secret of the cosmos, but rather the fact that we were able to postpone this revelation for so long. Be assured that this postponement was the cosmic intent, and is a tribute to the creative power of that mind which is all of what we are.

But was all this really necessary? Of course. Recycling is a cosmic necessity, and we of the microcosmic persuasion were the vehicles for bringing that about with the least amount of trauma and discontinuity that was possible. This was not the best of possible worlds, it was the best possible mulching system. It could have been worse. It is only now that we can get on with mastering the real possibilities, and then perhaps we can enjoy the few remaining years of our compulsory sojourn with the Earth. This old world might take on a new meaning, even a new taste!

It is stunning how long science managed to postpone its day of reckoning with the mind. That it might be so swift, is a very good reason to have kept putting it off. Science likes to dally over the digestion of its subjects. It might have wished that the mystery of the mind could have kept it in the clover for centuries to come. But, unfortunately, that is not what is in the stars. Think of me as the thief in the night, coming to rob science of its feast at the last moment.

Let me now go through the motions of an explanation. This will not get me off the hook, but it will have to do for now - we scientists know all about 'hand waving,' I trust.

It was the deconstruction of space, especially in the radical fashion of quantum cosmology, which set the stage for the reconstruction of the cosmic mind. The 'anthropic principle' certainly did not hurt the cause, either. Now, science is not supposed to deal with imaginary things, which is what an unobservable, unmeasurable universe would be. Imaginary is what our universe would have been without observers. This can mean one

of two things. There was a preexisting virtual mind waiting for the appropriate virtual universe to come along so that together they could achieve reality. That sounds rather Cartesian - a mind and matter proposition. The alternative is to skip the material part and let the universe simply be a construct of the mind. Then there will be a lot fewer ships out there passing in the night, thank you Occam.

Another way to approach cosmogenesis is to consider the primordial chaos of the quantum void, in which everything is virtually possible, including virtual kitchen sinks and universes, like ours at the time of the alleged big bang. However, there is a bias on the part of physicists toward virtual objects at the expense of virtual subjects. One can split the difference and simply posit virtual experience, again Occam comes to the rescue. The primordial quantum soup then looks less like a junkyard and more like a bad hallucination, if anyone can tell the difference.

Whether we start with a quantum 'junkyard' or an hallucinatory jumble, we must also posit a principle of self-organization. It is reasonable that self-organization should apply more naturally to virtual thoughts than to virtual particles. Take your pick, but here we are and the only thing we know for sure is that we are thinking. All the rest is up for grabs, which was where I came in.

Could there be any other 'cosmic' minds out there in the night? No. There are other worlds which are just chips off the same block, all more or less interconnected. But in the primordial chaos, everything already happens at once. We are part of how it all gets sorted out. That is our genius, that is the cosmic genius, or God, if you will.

Finally we can put away our rocketships and our atom smashers and start using our minds, as they are now truly meant to be used. They will take us to wherever we can imagine.

When we think we know where the truth is leading us, it is a burden that we can all share. But when there is an apparent change of course, a new direction must be articulated. At that crossroads, truth becomes a singular affair. That is the stuff of prophecy. One can either wait patiently, or put everything else aside. I cannot apologize for doing what someone had to do in this singular situation.

My job may already be finished. Perhaps not. That is largely up to you. In this transition there is a need for some new authority, a new combination of spiritual, intellectual and political authority. It is the new truth that we will all be living, but here at the crossroads, continuity of consciousness demands a balancing of the old and the new. That is the politics. There are many things to discuss, we just need the proper provocation. If I should continue to be that, then fine.

Dan T. Smith, Baltimore, MD

A Situation Report

The remaining time allotted for us to continue participating in the experiential realm that we regard as our particular, isolated world is disappearing rapidly. We are being pushed and pulled into a greatly expanded experiential order, which would include the experiential realms of other intelligences. Even considering the shock of the cultural encounters of several centuries ago, we have not participated in anything comparable to this since the prehistoric era.

What has been our 'normal' experience for the duration of our recorded history is, from this larger perspective, exceptional. Through our various spiritual traditions we have attempted to explain our situation to ourselves, with obviously limited success.

What we can see in our history is primarily the story of our fascination and then our increasingly skillful engagement with the 'physical' world, culminating in a global technostucture supported by the belief system of scientific modernism. All of this has been directed to the extreme cultivation of our individualistic, microcosmic consciousnesses. Now for the harvest?

Not quite. Despite our own 'physical' mortality and the occasional cosmic drama, there is a necessary underlying continuity to all aspects of experience. We are about to participate in one of those dramas in which the prospective discontinuities will be seen in retrospect to have been relatively superficial. This is not to discount the actual trauma and suffering that can attend such events. The minimizing of those effects will be our best motivation and guide toward making the best possible cosmic transition.

But let us not get too far ahead of ourselves. Back in the present of 1996 we can barely distinguish the clouds forming on the horizon. It is one of the smallest clouds which ought to be getting our attention now. As a precedent, a few decades ago the philosophical community quietly acknowledged that analysis could never provide a complete explanation of the world. By present trends, in the next few years there will be a more difficult to ignored acknowledgment by the scientific community that a similar attempt at the complete analysis of the mind is logically doomed to failure. Relative to all the other global developments that should concern us, this might rank as one of the most obscure, and so it would remain were it not for the fact that our scientific modernism happens to be a conceptual house of cards, or a set of dominoes.

Let us examine the critical dominoes. The unanalyzable nature of consciousness will be seen to entail its non-physicality. Its non-physicality means that our ability to experience a 'physical' world could not be an accidental or even an evolved attribute of such a reality. At this point we might be tempted to recapitulate the Cartesian cosmology. According to Descartes there were two created orders, spiritual and physical, inhabited by us creatures. The creator is kept rather busy maintaining the harmony of these two spheres of existence.

In the nearly four hundred years that have intervened, the intricate conceptual unity of the experiential realm has become better appreciated, significantly through the efforts of science. It is now impossible for us to return to Descartes' simplistic and ironically anti-rational view of the world.

Our alternative is to postulate the existence of just one 'substance:' experience. The apparent naturalistic order of our world is a tribute to the one inherent attribute of experience, its impressive and unlimited potential for self-organization and expression. In our normal, waking state we do not consciously participate in these potentialities that constitute the cosmic spirit.

It is in the natural order of things that this spirit should be both self-concealing and self-revealing. Its self-concealment has characterized our recorded history. Its revelation signals the logical end of that history. A fear of God is a perfectly natural reaction to millennia of superficial absence. That our temporary spiritual blindness should be spontaneously overcome largely through our own conceptual and creative power, is as it should be. If I can contribute to this process of revelation, then so can we all.

Dan T. Smith, Baltimore, MD

Official Culpability?

There is more than adequate evidence demonstrating that there were repeated 'official' contacts over a period of several years with several individuals who were at the time aggressively disseminating UFO rumors to the public.

The official contacts were emanating primarily from one section of a particular defense agency. Within the constraints of the present evidence it is possible to suppose that these contacts were being orchestrated by a few individuals outside of their official responsibilities. This could have been a rogue operation, however difficult it might be to conceive of its motivation. On the other hand, if this was part of an officially sanctioned disinformation effort, it is nearly as difficult to conceive of its overall objective, other than to suppose that this was an especially risk laden display of incompetence at a high level of authority.

It would be appropriate at this time for someone with the proper authority to initiate a review of this particular episode. Such review could shed considerable light on what has become a significant source of public confusion on the subject of the Government's involvement with the 'UFO' phenomenon.

Some of those individuals who were being contacted have already been the subjects of low-level government inquiries, with inconclusive results.

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rev. 7/9/97

The U.S. Government's Involvement with UFO's and Parapsychology

It is indisputable that actions on the part of numerous government officials over the last several decades has contributed substantially to the public perception of UFO's and parapsychology. On the other hand, there is at this time no substantial evidence to support the notion that there has been any concerted effort or policy by or within this Government with respect to the above phenomena. With this finding in mind, let us consider some specific cases.

During the 1970's there was a general high level of concern that the Soviets might develop applications of parapsychology that would prove detrimental to U.S. interests. This concern gave rise to a rather modest counter effort lasting for about one decade that cost some tens of millions of dollars of federal funds. The principal result has been the spin-off this program into the private sector, which continues to be a source of unending speculation and confusion.

Over a much longer time frame continuing into the present is the fact of Governmental concern and confusion about the so-called 'UFO' phenomenon and its side effects particularly in the public domain. It is undeniable that private citizens and government employees report unusual experiences that they suppose are artifacts of non-human intelligence. There is no evidence suggesting that the Governmental concern has been translated into any concerted programs or policies. There have been concerted government initiated investigations into the phenomenon, not all of which have been made public. But no actionable conclusions have been drawn.

There have been numerous interactions between government officials and citizens over this time period pursuant to personal and official collection of information. A very few of these interactions resulted in allegations of information of a provocative sort being related to private individuals that were subsequently magnified in the public domain. It is very difficult to reconstruct the initially disseminated information. It is deemed impossible to substantiate any of the possibly disseminated provocative information.

The past experience with parapsychology and UFO's point to inherent vulnerabilities in modern social institutions. While these vulnerabilities may be readily noted, the possible remedies remain obscure. However it can be clearly stated that government secrecy of any sort exacerbates these vulnerabilities, and this is a very significant social cost that must be recognized in maintaining or initiating any officially sanctioned secrecy.

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rev. 7/9/97

UFO's Posed Cold War Security Threat

According to one security analyst it was not the little green men that were threatening our national security apparatus, it was rather the folks who thought they were tracking UFO's who on some occasions unwittingly penetrated otherwise secure projects, such as stealth.

Although some government secrets were inadvertently leaked to the public as a result of these penetrations, there were no known instances, according to this analyst, where any foreign agents were directly involved in this type of penetration. Perhaps we were just lucky.

Thus it was that UFO's indirectly became a major concern to the higher levels of the intelligence community. Some of these security headaches may also have been the unintended fall-out from unauthorized use of ufo disinformation by overzealous field agents, thinking that popular myths of ufo's could provide a convenient cover for legitimate government projects.

Such isolated instances are partly to blame for the considerable efforts that various agencies and departments have expended in filling the FOIA requests from citizens chasing ET's in the corridors of government. As to whether our government might have found ufo disinformation as a generally useful ploy in the collection of foreign intelligence, this analyst declined to speculate.

This past experience with ufo's may point up an inherent weakness in maintaining legitimate government secrets in a post cold-war, post modern open society. Suppose that a paranoid and fanatical segment of the public could be persuaded that Jesus is being held prisoner at 'Area 51,' for example. One could conceive of a general melt-down of public authority if such thinking were to become more prevalent. Concerns about such problems might become part of the rationale in the downsizing of government secrecy.

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rev. 7/8/97

Spotlight on the Aviary?

For anyone seriously interested in uncovering the connection between UFO's and the government, the 'Aviary' represents the primary collection of known 'witnesses.' All members have been on the 'scene' for at least a decade, and most of them for considerably longer. If one could demonstrate that this group of individuals was not privy to any substantial UFO related secrets, that would go a long way toward resolving this entire issue.

If the public concern about a government cover on UFO's intensifies then so will the pressure increase for there to be substantive action toward resolving this issue. Informal attempts to collect Aviary testimony should be encouraged. If this approach fails to produce an adequate response, then more formal processes should be instituted. Several members of the Aviary have already been subjected to low levels of inquiry. The results of these inquiries should be reviewed in light of any new information. As much of the information as is practical should be made directly available to the public.

There are other avenues of potential inquiry besides the Aviary. Over the years ufologists have amassed a great quantity of government documents, many significant ones of these have not even been privately circulated. There should be an effort to make a rough inventory of these very substantial holdings with an eye toward developing a rough overview of the nature of the known UFO paper trail.

Many ufologists also have developed their own networks of government informants. There should be a preliminary assessment of the usefulness of these existing networks for any future expanded inquiry.

There should also be an attempt to interview a substantial random set of former government officials in positions where they would likely have been privy to inside information of either a formal or informal nature.

Rather early in the above inquiries one could get a good indication of the value of the information resulting from the given level of effort. This assessment should also be made public so that the interested parties could decide on the desirability various continuing actions.

Such measures as these are not going to resolve every question and concern, but they could go a long way toward substantially reducing the amount of public distrust in an area that generates much impassioned confusion.

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A Preliminary Assessment of Government Involvement

Among skeptics of ufo's it is widely supposed that there could be no big secrets held for a long period of time. The simple answer is that the facility with which information can be contained should depend a great deal on the nature of that information. That could be turned around to use the fact of containment to assess the nature of the information being contained.

Several factors would facilitate containment such as concentration, compartmentalization, negativity, confusion, uncertainty and weirdness to name but a few. Some of these same elements appear in publicly reported cases and so it is fair to assume that they occur in a concentrated fashion in the information being withheld. If there is a timetable for the planned release of information that is already being implemented, this would improve the cooperation of the various participants. Although material incentives and coercion could play a role in the containment, it is unlikely to be the major factor.

If there is a primary, focussed source of ufo related information, this would greatly facilitate containment. This would tend to generate a similar human infrastructure. The information collection effort would be that much easier to control.

A particularly sensitive aspect of the entire containment process would be the likely necessity of briefing the President. This would be a necessary weak link in the whole effort, and it would likely entail some elaborate but informal or ad hoc precautions. The briefing process would ensure a coordinated control function, even if this were not already imposed by the phenomenon itself.

Another consideration is the probable degree to which science and technology are involved in the collection and the content of the information. Is there an ancillary R&D effort? To what degree can this effort be mainstreamed without compromising the security? Somewhat reluctantly I have come to the conclusion that there could be a considerable clandestine R&D effort, besides a very significant mainstream component. The former would necessitate an elaborate but feasible infrastructure involving long term isolation of significant proportions. Isolation from this world would seem to require a compensatory linkage to another world. This is my assumption. Such preliminary linkage would be an integral part of the 'R&D' program.

That there could be a technical aspect to ufo's and our response to them, need in no way detract from the central metaphysical and spiritual significance. The technical dimension is likely to be mainly a concession to our modern culture.

Relatively abstract considerations like those above can go rather far in painting a picture that is as reasonable as it is fantastic of the 'ufo' situation in these latter days.

As an overall assessment, it is reasonable to suppose that something like the above picture is more likely to exist than not. Part of the assessment is that we will not have very much longer to remain in the dark.

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rev. 7/11/97

The Aviary/Roswell Problem

Does the existence of the aviary present or point to any definable problem? Here is one possibility. The history of the aviary and its ramifications points to the possibility that an entire civilization could conceivably succumb to spontaneously generated confusion.

It has been cogently argued, for instance, that the Roman Civilization succumbed to rumors about a single non-death resulting from one of its million or so crucifixions.

There is no way to be certain at this point in time that our modern scientific civilization might not succumb to rumors about the crash of a single flying saucer. Certainly a large segment of the entertainment industry is caught up in continual variations upon that theme which has had a measurable impact on the public distrust of governmental and scientific authority.

Is there anything that Rome could have done about the Jesus problem? Is there anything that Washington could do about the Roswell problem? There seem to be only two possible solutions. There is the Coliseum solution and the Constantine solution. In the case of Roswell, it would appear that both of these solutions are being pursued, perhaps unwittingly, and perhaps not completely so.

In the larger sweep of history the actual source for any global shift in consensus reality is only of academic interest. Once the reality wrench has been thrown, there is no way to turn back the clock and wonder what might have been. The actual wrench has by that time already been encrusted with too much cognitive dissonance to ever be more than a source of perpetual PhD theses and diatribe.

By definition, reality wrenches always come from out of the blue. Whatever might be a given reality, there will always be a reality wrench and there is no conceivable defense mechanism. There may be stratagems of delay, but these are just as likely to be counterproductive, since they will themselves be based on some questionable assumptions about reality.

Once the wrench has been thrown there can only be the Coliseums and the Constantines -- only the Philistines and the Essenes. There can only be winners and losers in the larger sweep of history.

There is one possible loophole. Remote view the winning side and get on the band wagon, but not too soon. This would appear to be the Beltway Insiders solution. This is also the aquarium solution, with a slight twist. The twist is to reinvent the wrench. Find the empty tomb/nest. Find Raven. Steal the ma/jic: Manhattan engineering -- joint chiefs integrated command or something.

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rev. 7/9/97

One Red Heifer

Democracies provide for a changing of the guard every few years. When some more serious shift of power occurs, even the most carefully crafted democracy will be put to the test. At our bicentennial mark, we are the oldest democracy. Other democracies have come and gone.

Before democracy there was divine rule. Kings and emperors ruled at the pleasure of the Gods. The king's subjects would look for portents of divine displeasure and keep an eye on the palace politics.

The recent birth of a red heifer in Indiana may precipitate popular unrest among the Hasidim in Israel that could subvert the fragile peace of several regimes in the Middle East, with unknown global consequences.

The authority of the Gods is based on human perceptions of same. The modern authority of science as embodied in technocracy is no less based upon human perceptions, despite whatever claims to absolute truth the scientific establishment may wish to make. Secular democracy and scientific authority have become highly interdependent, and perhaps equally fragile.

Deeper in the human psyche, every authority and every reality is open to question. In times of stress, in the interregnums, in the Twilight of the Gods, one red heifer can deconstruct the most finely crafted global civilization.

Mr. D. is such a heifer, an authentic modern prodigy, born right in the King's own stables. What is the King to do? The King must ignore all prodigies. But even the Sagans and the Clintons are not superhuman, they are not above wondering about lights in the sky and rumors in the parlor. The rasputins can smell the blood of the Gods. The subjects keep a close eye on the palace scandals.

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rev. 7/7/97

Reconstructing the Aviary

The aviary is an artifact of the demise of a highly compartmented program possibly involving alien intelligence. The aviary may have been an ad hoc safety valve enabling a minimal self-debriefing of the various compartments once the central authority became dormant. R. performs several functions. He is batting in the cleanup spot, making sure that the unavoidable leaks do not create any lasting problems for the government. There may also be a moth balling function in the event of a possible reactivation of the underlying program.

I am part of the public collection detail, helping to assess the overall leakage to the public sector. But there is also a salvaging or reconstruction opportunity that complements the dismantling or deconstruction task of R. I am entrusted with the unclassifiable souvenirs, to make of them what I will. Our two jobs conflict, but in the interest of containment we operate in the same compartment.

Debunking and deconstruction are approximate synonyms here. The zeroth debunk is to explain the aviary as an acute case of viral insanity. The next debunk is to add small elements of tactical foreign and domestic counterintelligence. The second approximation for deconstruction purposes is to add an element of grand strategic deception. But this is now becoming a witches brew.

Whatever it was got out of control. How do you put the toothpaste back in the tube? We have a level 4 virus that has escaped and can travel at the speed of light with a latency period that can last for generations. This is not a pretty picture especially for a modern secular, and would-be democratic society.

If there is no reality behind the aviary/ufo phenomenon, then one might hope that our modern technocratic society will survive the viral insanity and in the process acquire a rudimentary immune system that would be valuable in future generations. We just watch the fever burn itself out, hoping that the enemies of democracy do not exploit this nearly fatal weakness. On the other hand...we reach for the fire extinguisher, only to find a little black bible behind the glass. This is an even less pretty sight to modern eyes. But even if you took all the religious leaders and put them end to end, what new tricks are you going to teach them? What new tricks are they constitutionally capable of assimilating in anything approximating real time.

This is when people start taking a second look at the aquariums of the world. And just how many are there, and who will decide the pecking order? But perhaps this has something to do with the reconstitution of the aviary toward serving its undefined agenda, and so the circle is already unbroken.

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rev. 7/10/97

Coup d'Esprit

Armageddon/Spiritual revolution/New World Order/Kingdom come

There are some issues here that need to be addressed. At Dan's Place we have been speaking of the Second coming, mostly in the abstract, but, nonetheless, as a human based event. If that is to be the case, then there will be a political dimension to this event.

In the traditional apocalyptic, this is the point at which the anti-christ attempts a final liquidation of Christians who are saved by divine intervention only at the very end. I would like to suggest a significant revision upon this theme.

In this scenario, the anti-christ is supplanted by the second coming which triggers the 'Armageddon.' Our secret cosmic visitation which occurred about fifty years ago, generated two principal secret factions, which are now about to surface. One larger faction represents the establishment or status quo, and the other much smaller faction consists of those who see this situation as a final opportunity to promote spiritual values.

Upon some triggering event, these two factions are slated to emerge from the shadows of the military-intelligence complex to confront each other in the open. The Armageddon will be an informational, psychological battle for the hearts and minds of the people, many of whom will find themselves being quickly caught up in the fray.

It is with this in mind that I spoke earlier in this end times section of using an act of public personal disobedience as a possible triggering event. The act itself might not even be necessary in lieu of a sufficiently compelling verbal gesture, as long as the factions in question are paying attention to what is being said, and by whom. Hopefully, this informational/spiritual Armageddon can remain precisely that, and not devolve into physical strife.

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rev. 5/27/97

As American as Gnostic Pie

Or according to the Gnostic song, "Bye, bye, Miss American Pie...."

This essay comes from reading the Harper's article "The Deep Roots of Heaven's Gate," June, '97, brought to my attention by Dick Farley. In the article, Chris Lehman points out the many Gnostic aspects of that cult, and how so much of this same nexus of beliefs is endemic to American history and current events.

The subtext to the Declaration of Independence is not the pursuit of happiness, but rather the pursuit of our divine manifest destiny across the ocean. Ask any perceptive grade school student in the ghetto or the barrio or the suburbs. This destiny can be achieved only by liberating ourselves from the conspiratorial tyrannies that keep us chained to our mundane existences.

The majority of Americans who do not consider themselves upwardly mobile find weekly solace in hearing about their impending rapture into God's kingdom, and how the tyrants will be crushed under the heel of the apocalypse. Many 'news' programs each week are following the count down to Armageddon.

Gnosis is the leading heresy of every world religion. It is the belief that all human institutions serve in the entrapment of the human spirit and in the concealment of the cosmic spirit. This is also the Mother of all conspiracy theories, and nowhere is conspiriology healthier than right here in the US of A.

Well, what is the Aquarium take on all this? A qualified Amen, for sure. The qualification is that I hereby, unequivocally forgive all tyrants. Almost without exception, they knew not what they were doing. They were being only slightly more myopic than their tyrannees. For many millennia we have been needing food to eat and so someone had to keep us down on this farm we call the Earth.

It takes two to Tango and for every tyrant there must be a tyrannee. It is both of them who conspired to produce this grand illusion we call history. History is now history. Tyrants and tyrannees both have nothing to lose but their chains, nothing to gain but their spirits.

Before we usher in the kingdom of the spirit, someone has to turn out the lights of the Grand Illusion of materialism. I will gladly do that if no one else can get to the switch before I do.

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rev. 5/30/97

The Greening of the Intelligence Community?

Or, Cosmic Contingency #1.

My understanding is that an Intelligence Community task force with broad powers related to "saving the planet" is being set up under the supervision of the Director of Central Intelligence and with ample new funding from Congress.

It is expected that this task force will be coordinating greater IC support for ongoing US environmental programs as well as support for US sanctioned international initiatives. This support would include providing assistance with the full range of technical and intelligence services and resources at the disposal of the IC.

I believe that saving the planet is an urgent and worthy cause, deserving of support from all quarters including the IC. Much of the new effort on the part of the IC need not be controversial. It would simply be an extension of what they are already doing as a matter of course. What I would like to focus on are the areas of possible activity that would be more controversial. Some of these activities may already be ongoing.

An obvious application would be to include robust environmental modeling in all forecasting and contingency planning efforts. I would hope that this is already being done to a large extent. The potential for controversy would be in planning for various doomsday scenarios that would hearken back to the days of the cold war. Such planning would have to include the possible employment of emergency powers on the part of the government.

I would suggest that the results of such forecasting should be made available to the public on an experimental or need to know basis, as a way of keeping the public informed as to the possible seriousness of the environmental threats.

The above applications will, of course, arouse further public fears concerning the emergence of a sinister New World Order. Such fears may be well founded, and the only way to ameliorate them is to ensure that the underlying issues are given a continued public airing.

Almost all of the environmental issues are international in scope, and so when it comes to enforcement we have recourse to international bodies and to the Super Power, namely us. There will be ample opportunity to augment international agreements with ad hoc, behind the scenes operations and pressures.

So much for the business as usual approach to saving the planet. That is just a very rough sketch of an area about which I have only a general knowledge. For the remainder of this very short piece, I would like to address an area of more immediate concern to me, which I believe has a direct bearing on saving the planet, and which also may be relevant to the Intelligence Community.

Let me point out some obvious connections and parallels. Saving the planet is tantamount to saving humanity, and the saving of humanity is tantamount to salvation, in the minds of most people. Most people expect that saving humanity will necessitate some new spiritual impetus

or a fundamental global change in attitudes that will take us far beyond our present concepts of business and politics as usual. This would be the positive aspect of a New World Order, which would thus be seen as the utopian divine kingdom to come. However, according to the same lines of thought, this new order must be preceded by an apocalyptic crisis. Purely humanistic, business as usual, efforts to save the world will generally be seen as either being futile or downright sinister, in this more spiritual context.

There is, however, the glimmer of a compromise between the humanistic and divine plans for saving the world. This would entail a dramatic shift in our world view away from pure scientific materialism. An intellectual revolution could initiate a spiritual or attitudinal revolution without recourse to the traditional prophetic sequence of an apocalypse followed by divine intervention.

If you are looking to see what role the Intelligence Community might play in such a scenario, you may not have to look too hard. The answer might be in plain sight. You may already have been co-opted into this role by forces rather beyond your control. This is just a possible contingency of the cosmic variety.

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rev. 5/9/97

Summary of & Response to DF's 'Cosmology'

'Reality is the sum of all conspiracies ever imagined' -- RAW.

Most conspiracies are inadvertent -- other people are seldom as competently evil as we like to imagine.

The person who is ultimately responsible for all concealment is the self-concealing, self-revealing God. If we ask for an end to all concealment, we are asking for an end to the world as we presently imagine it. Is it any wonder that there is resistance and procrastination? You are, of course, doing what you should be doing, but would it be too much to ask for an occasional hint of irony? Irony is the result of realizing the limits of rationality. If God did not want or expect there to be conspiracies then He would have created a world rather different from the one we now inhabit. To end conspiracy is to end this reality. Consider also that God may be a conspiracy of angels, for all that you or I know!

For every alleged negative conspiracy you delight in, there are probably a dozen unsung positive conspiracies. For example, consider the 'invisible hand' so loved by economists that is credited with maintaining the stability of our markets. If the CIA is keeping cosmic secrets, it is mainly because they rightly believe that this is what the public wants them to do. If they benefit in so doing, that does not prove malfeasance. It is we investigators who flout the will of the people in our zeal for truth. Is there no irony in this situation?

What I say finally to you, Dick, is that you must not continue to shirk your responsibility. If you insist upon the revelation of the cosmic secrets, then you are arrogating to yourself a divine prerogative. There is nothing wrong with that, unless you attempt to conceal what you are doing. So here finally is your irony. It is you who are perhaps the greatest concealer of all. You pretend to be the innocent journalist, when in fact you are a cosmic agent, or a wannabe agent. If you ever choose to come out of that closet, guess who will be the first person you run into! Yours truly. As I read between the lines of my interaction with Ron & Co., it is we, you and I, etc., or whoever is then the Spirit of Truth, who will finally decide when and how the sky will fall. Anytime you want to get serious about these responsibilities, just let me know.

Dan

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rev. 5/18/97

Dan,

"All in fun," of course.

But Dan, a simple country journalist IS all that I really am.

Not a camouflage or cover for being some kind of "angel in human drag," my interest and eventual peripheral involvements in these various fields have arisen simply from looking around.

In your case, when did you decide to cease being a student of physics (or did you) to adopt an Eschatological Interface role? In all traditions there are folks who play roles in such dramas, no doubt none so important (at one time or another) as Dr. Hal Puthoff in earlier years of "asking questions" about RV @ SRI. And now, Hal is a "physicist, again," trying to do the math for a star-chasing drive that may not see operational reality for a century or two more, IF even by then.

Or Dr. Ron Pandolphi, inheritor of part of the very large chair of Kit Green, who BEGAN with his earlier work supervising the contracts of Puthoff & Co., only to grow and accelerate through his field and into areas no doubt the "kid Kit Green" was never able to imagine...(unless of course, he was...and did...which may have propelled him on his way to some "kid-dreamed" future). I doubt whether Kid-Kit dreamed of earning the National Intell. Medal. Given that such acknowledgements are not bestowed in any "light" vein, no doubt adult-Kit would never have wanted a "kid-Kit" even to imagine, let alone worry, about the kind of a world and "universe" where Kit, Hal, Ron and their peers wake up every morning and "go to work."

The key here, Dan, seems to be "balance." Theirs...mine...yours. Finding it. Keeping it. Enjoying it.

If one's life is too empty, too strained or too lonely for what is "real" to serve as a deep enough keel to keep you upright in the kinds of "psychic storms" and "consciousness cross-winds" that often arise "out there" (where "Truth" resides, or doesn't), then it is pretty easy to suffer a knock-down and be swamped.

Keeping with the sailing metaphor, because it's one that fits the "cosmic" travelling we all dream of doing sometimes, it is the mark of an experienced mariner to sense the weather and to know when to reef your sails...or to change course and head into the wind, surviving until a storm is passed... or simply to find a port and sit out the storm.

At moments like that, (ending the metaphor), it is helpful and good to have friends, family and some other contexts where a sense of "normalcy" can be relocated, restored and maintained.

As I've mentioned to you previously, perhaps the treatment of this kind of situation that comes closest to describing what I have learned about it from watching other "seekers" is the way Janet and Chris Morris handled it in "The Stalk." (ROC, 1994). I have beaucoup respect for Janet and her incisive reporting on the kinds of issues that face policy makers and shapers when a "reality base" is altered. As she (and John Alexander and Dick Groller) tried to make

potentially positive in "The Warrior's Edge," ...and as her influences on Newt Gingrich, as evidenced in his "Windows of Opportunity" (1984, which Janet essentially is credited with re-writing and helping to focus)...Janet knows that even if "the aliens" land (or maybe are "already here"), we still have to pay the rent, feed the babies and take out garbage.

The determination (by whomever, for whatever) about what and when to "tell the people" whatever are the "biggest secret" kinds of things has to be "What will happen after we tell 'em?"

If a "Heaven's Gate 39" doesn't send a signal that some of us are not at all ready...or if your own suggestions for a "direct action" or the kinds of things Operation Right-To-Know plays at doing are any indication...then, heck no, we are NOT ready.

So, if you want to be "an angel" or Eschatological Interface, Dan, remember: "Angel is as angel does!"

Stay loose, guy. And be patient! It's not about you, me, Hal, Ron, Kit, Bruce, Rich, Nelson or "Larry the Rock."

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rev. 5/19/97

Dick,

Well, we managed to sail right past each other, two ships in the night. I am not looking for a collision or confrontation, but merely a dialog.

True, I am attempting to remove the mask of journalist, simple or otherwise. In this postmodern world, journalism is the profession that is in greatest jeopardy, and rightly so in my estimation. There is no such thing as a quantum journalist. No one is just an observer, any more.

Welcome then to the club of participation. I wish only to point out that you are lacking that essential postmodern credential of a home page. If you had one, I might have a better idea of where you are coming from and to where you might wish to go. Then there could be a dialog, of sorts. I proceed, nonetheless.

Along with the mask of journalism comes the mask of cynicism. I know what are your fears and some of your doubts, but I don't know your hopes. I take it that you are a fairly orthodox, though non-evangelical Christian. You believe that the world and the heavens are full of potential anti-Christ. The world is a dangerous place and getting more so on a daily basis. You are a mostly spiritual survivalist, with a touch of the Paul Revere syndrome, 3 lights in your tower if they come from the sky.

The primary distinguishing belief that you share with so many humans, regardless of any other beliefs, is that you are a 'post-tribber.' There has to be a silver lining somewhere, but only far beyond this earthly storm. Yes, we are not ready to be saved, and it is difficult to imagine the tribulation that might prepare us for salvation.

What almost every Christian fails to want to understand is that all we are saved, regardless of whether we want it or even know it. It is only a question of the timing for the final realization. All of our humanly efforts to create a purifying holocaust for our fellow humans have been preordained to fail. Some people are bound to be disappointed with that news.

My ultimate 'direct action' is to be the Messiah, or Second Coming. My first approach to being this is intellectual, but what comes after the intellect is then less determinate. Usually I am quick to admit that my 'divine' appointment could only come after the 'fact,' whatever that unknown fact might be. This is the non-wallflower approach to election. God would like to dance with humanity, but it does take two to tango. Abduction is usually frowned upon at the Senior Prom. Someone of us has to break the ice and be bold about it. When I speak of participation, this is the ultimate. Anything less than this is tainted with pusillanimity.

My suggestion is that you and I throw dice for the salvation of the human race. Which would you be most afraid of? Winning or losing? This 'crap game' is simply a dialog concerning the fate of humanity. This is not intended to be an offer that you can easily refuse. You have been asking for it, in my estimation. This is also your little contribution to keeping me off the grass at 1600 PA.

Dan

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rev. 5/19/97

Dick,

At 05:06 PM 5/22/97 -0400, you wrote:

>Dan, >Before we can "dialogue" much more, you'll have to clear up the little >misconception you've given me about your relationship with Dr. Pandolphi of >Photon Research Associates (& Company), as Ron says he's not in the least >interested in UFOs, and your and his discussions center on fishing and >technologies. There is little I can add to such a discussion, as my >environmental focus is primarily on "science and public policy," which is how >I even came to be discussing so-called 'UFOs' in the context of Scott Jones, >Linda Howe, Laurance Rockefeller and that ilk.

I'm not quite sure what misconception you are claiming here, but let me at least try to clear up something.

Ron has consistently told me also that he is not interested in UFO's. He has also said that since KG went a bit off the deep end, and may have been asked to leave, that the Co. no longer accepts volunteers for that sort of job. They would only want disinterested parties. Thus Ron is simply conforming to the job spec. No?

But then again, if you were to ask me what his real interests were, I would have to admit that my limited psychic abilities are not up to giving a definitive answer. Sorry! And like Mao once said, we should not be too concerned about the color of the cats. Maybe he takes pride in professionalism.

> I have my personal spiritual views, but frankly I am a bit offended at your >surprising but inept efforts to characterize these for whatever audience you >intend. Your most recent stuff was WAY off target...and way off base in terms >of the kinds of information and commentary I'm interested in sharing.

There might sometime be an audience, but I am talking to you. You claim to be a fellow seeker of truth. I believe that I have figured out some things that you have not. I would like to impart that to you for your consideration. To expedite that, it would be helpful for me to know where you presently are with the 'truth.' But if you insist, I can proceed without any such information, it would just take longer.

>None of >it matters, as I noted. It's not about you, me, Pandolphi, or any of the >other "personalities."

I happen to be a theist, which means that I believe in a personal God, which means that my God has a personality, which I believe is best represented by Jesus, among humans. In fact, I even lean toward thinking that Jesus is God, despite my other Trinitarian biases. So, yes, personalities do matter, to my way of thinking. This means that the Universe is all about individual people, just like you and me and Ron. We are not just ciphers in some cosmic machine, despite the fact that there do seem to be so many of us. Are you with me so far?

> As to your efforts to tease the Secret Service into making you some kind of >"UFOlogical Eschaton/Interface," you're on your own, buddy. I'm not sure >where or why you're going

with all of that; the field of study I've been >following still heads to New Mexico and Holloman AFB, Kirtland, etc. To the >degree that kind of stuff is legitimate "secret technology" and doctrine, I >have absolutely NO interest in "busting the chops" of classified guys trying >to keep America free...if there IS still an America.

I am decidedly non-violent, but... the crucifixion shows that violence does sometimes play a role in even the most spiritual context.

> My focus, as noted to Pandolphi, remains on the historic fact of Project >Paperclip and the concurrent debates about where the "atomic power" and other >exotic German sciences ought to have been sited, circa 1945-1963.

I'm not quite sure what you are getting at here. I have not seen your Paperclip theory laid out in detail or even succinctly summarised.

> When somebody gets into your kind of straits,

You might also give a succinct summary of what you suppose my "straits" to be!

> Dan, I always try to suggest >that they "get a grip," or get a life...and in any event, "GET MORE FACTS." >You might want to start with the little article in the April 1997 issue of >"Military History," which is a little magazine available on your grocery >story shelf. Authored by a writer named Linda Hunt, the piece is titled: >"Project Paperclip, designed to give America's military a scientific >advantage, was at one crucial time run by a spy." > The piece exposes the sorry betrayal of the U. S. by Army Lt. Col. William >Henry Whalen, then JIOA (Joint Intelligence Objectives Agency), attached to >the Joint Chiefs of Staff. > These guys brought 1,600 German and Austrian scientists to the U. S. >between 1945 and 1970 under "Paperclip" and hundreds more under two similar >projects, "National Interest" and "63." Whalen was spying for the Soviets, >later was caught. > The little story by Linda Hunt dovetails nicely with the book that until >now has been perhaps the "definitive" report on the Paperclip programs, i.e., >"Project Paperclip: German Scientists and the Cold War," by Clarence G. >Lasby. Published in 1971 by Atheneum, Lasby's book omitted ANY references to >Whalen and the spying controversy. As with most "content analysis" kinds of >things, what else was missing has clued us in to "UFOlogy."

With your considerable output of writing, I do see a lot of trees, but I am not seeing a forest. This is probably due to either the dimness of my wit or to my not having read your things carefully enough. Could you please give me some help?!

> So Dan. You'll just have to follow the yellow brick road to Armageddon all >by your lonesome, uncontested by me fella. I've got work to do here. Besides, >the "senior weirdness" title has long been occupied by the folks working with >Uri Geller and then Phyllis Schlemmer, channelling "The Nine" for crowned >heads of Europe and uncrowned nincompoops in the U. S., also. That's the "big >dollar" UFOlogical gambit.

OK, and what does this have to do with you, me and Ron?

> Steve Greer is but a tip of their iceberg, Dan. If you have any competitors >for "Saucerian

Eschaton," that'd be Steve & Co. I see from Rich Boylan's >stuff that those folks are still making noises about gigantic revelations. >I'll watch it on CNN like the rest of Americans, Dan. Whitley, Budd and the >rest are pawns & tailchasers. > For me, "Revelations" isn't the END of the book...it's only the beginning. >But it isn't about ending the mundane boredom and responsibility of everyday >life, Dan.

You keep telling us what things are not. But what are they? Do you know? Do you have a guess? Does anybody know?

> Have a nice day. Stay loose. >Oh, yes. Paul Revere? My hero, indeed. But so is Jefferson, T. and Lee, >Robert E. >Just simple Virginia guys, trying to do the best with what they'd been given, >eh? >Adios, my friend. Be well. Live long and prosper. >Bye, >Dick

Thankyou!

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rev. 5/25/97

End Game -- Part 2

The primary objection to my end game scenario is surely going to be pragmatic. It won't work, the skeptics will say. My best response will be to point out instances where the scenario does appear to be working, and to argue how those instances can reasonably be extrapolated to complete the game. How successful has the game plan been up to this point?

In retrospect the Aquarium concept has been based on a general end game strategy. The only difference now is that this strategy has become more focussed and more concrete. My options for decisive action become increasingly narrow.

The Aquarium cosmology and eschatology was worked out about ten years ago, but the Aquarium itself did not come into being until about five years ago, when I first met R__. Now R__ and I are good buddies and all that, but let's face it, we do make strange bedfellows -- him being a spook and me the wannabe messiah. I claim that this was a match made in heaven, but that can be difficult to demonstrate.

The point is that in my five year liaison with R__, I have been doing a fair amount of squeaking, and I have not yet been replaced. The longer this continues, the less expendable I become. Based on this history, it is reasonable to suppose that I am being encouraged to squeak, that I am being trained as a public provocateur. I'm just doing my patriotic duty.

Uh oh, Smith's transponder just went dead, inbound over the Beltway. Was that an accident or on purpose? Aren't you glad that your mother warned you not to become a spook when you grew up. By the same token, my mother said it was OK to be a cosmologist and also OK to be an activist, but just don't EVER become an activist cosmologist!

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rev. 5/6/97

Aquarium Ultimatum

A preliminary draft. Open for public comment and suggestions.

I demand that there be held a public forum for reviewing and discussing the ultimate concerns of humanity, and that this be done in a timely fashion relative to the turn of the Millennium. If this demand cannot be met, then I will consider it to be my citizen's duty and my obligation as a potential witness to a larger truth to carry out the act of civil disobedience that will, within my power, be the most likely to precipitate such public discussion.

Immediately comes the question of whether there exist any ultimates, and, if so, whether they can be known to us. That is precisely what we must begin reconsidering. The answers to these questions may have a direct bearing on the continued survival of humanity.

Modern Truth has arbitrarily been divided between the secular and sectarian. This division is based upon an alleged dichotomy between the Material and Spiritual realms. Once we have allowed Reality to be arbitrarily divided in any such manner, everything else about us and our world becomes equally arbitrary, and equally meaningless.

It will not be easy for the Modern World to admit that its foundations are made of this clay, if you will. If it can be determined that the alleged dualism between mind and matter or between the spiritual and physical realms is probably a false dichotomy, then we will have to begin the very difficult process of rethinking our present civilization and the structure of all of its institutions.

I recognize that our present system of government and education is not disposed or constituted to address any fundamental new issues that cannot obviously be incorporated by simple modifications to the existing system of things.

Only in the face of imminent crisis will the Modern World reconsider the nature of its ultimate concerns. I cannot and will not precipitate such a crisis. But a person can perform an act of sufficient drama which might possibly serve to trigger a public rethinking of the nature of Reality, of the foundations of our World.

I have been preparing myself for this eventuality for at least the past twenty years. For the past five of those years I have deliberately included an official at Central Intelligence in the preliminary discussions. My liaison with the CIA has been overseen by a senior staff member of the Senate Intelligence Committee. I believe that it is now the time to bring these discussions into an appropriate public forum. This cannot be done without the acquiescence of some duly constituted public authority.

It is my further understanding that the final responsibility for the inauguration of a forum on ultimate issues must come from outside of the present system. I am not a subversive organization, I am not a cult. I am a private citizen acting in conformity with my own conscience, doing what I believe any other citizen with the appropriate resources and information would and should do.

[Paragraph deleted in the interest of good citizenship]

If anyone reading this message can think of a more pragmatic way to attempt to inaugurate a public discussion of fundamental issues, please let me know, ASAP.

Be clear that I am not questioning authority, I am merely questioning reality!

"It's time we stop, hey -- what's that sound?
Everybody look what's goin' down."

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Dan Smith
Baltimore, MD
dansmith@clark.net
www.clark.net/pub/dansmith

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[BRH.](#)

>And I think you meant..... >

> "It's time we stop, hey -- what's that sound? > Everybody look what's goin' down.">

Thanks, I have made the correction.

>So I tell you what I'm going to do here, I'll hold off a day so you've had a >little time to cool down and sleep on it and if I do not hear back from you >tomorrow night, I'll blast this thing out there far and wide.>

OK, I have cooled off to the extent that I now have this item posted to my website as a "Hypothetical Ultimatum." It is posted in conjunction with my "End Game" essay, q.v. Yesterday I did distribute some copies of it at a local college, just as a test. As it now stands, I suppose that I could be accused of incitement to riot, but that would be a bit of a stretch I would think. Am I being a provocateur, or merely being provocative?

By reposting my hypothetical scenario, you would only be fulfilling your role as an observer and journalist of fringe matters.

What I am doing is pointing out an obvious weakness in our Modern system, or what might even be considered to be its fatal flaw. It is very convenient and very efficient to be able to carve up reality the way we do, and it may also be mistaken. We suppose the spiritual realm to be personal and subjective, and so in the "mundane" world it is just survival of the fittest, everything goes in favor of that sacred "bottom line." This hypothetical division of reality is being underwritten by the trillions of government dollars going into secular science and education.

The Establishment likes to suppose that the only alternative to its present system would be a theocratic fascism, a la the Aryan Nation or Nation of Islam. It uses this popular fear, along with the trillions of tax dollars, to help enforce a strict adherence to the Modern Dualist Metaphysic.

I am suggesting that the Eschaton will, at the very least, put an end to business-as-usual. And the longer we postpone pondering the imponderable, the more unthinkable it will become.

Needless to say there is a great deal of floating anxiety and paranoia. The natives are restless. If we cannot provide a constructive channel, Chaos will have its way.

Attempting to preempt Chaos may require some very risky moves, such as suggested in the Hypothetical Ultimatum. Pelican & Co. are just as aware of this as you or I, and it would be unreasonable for us to suppose that we are not in one of their contingency files. I sent a copy of the HU to Pelican before sending it to you. There has been no response, and I expect none. When the Eagle flies, it flies alone.

If you choose to cross-post the HU, I would suggest attaching this note. I will add this note to my website.

Dan

BRH,

Ooops! Wrong again! Following this is the response from Dr. P.

(Again, you may want to include these in any cross-posting.)

I will not respond directly, but I will say this to you.

The Modern System invites disobedience ("terrorism"(?)) as being a traditional way to get across information that is otherwise marginalized by its own version of Reality. Ususally, the marginal information is further marginalized by the context of disobedience, but not necessarily. This is a risky business, and we live in risky times.

If there is going to be disobedience concerning the definition of Reality, then I am volunteering to serve as that lightning rod. It is up to them and the rest of you or 'us.'

Dan

Dan, > >I sometimes think you are crazy, nuts, strange, etc., but I never think you are stupid. Now I am convinced that you are stupid! I know that you would never >do the things you are suggesting in this e-mail, but the people in the black suits that monitor this e-mail don't know you. People get arrested these days for >even suggesting they are contemplating these sorts of activities. Usually they make it hard for the black suites to find them, posting their notes on bulletin >boards, etc. Why would you send such a note to a CIA server? Too many sips of good wine? > >The world has changed. It no longer is acceptable in the United States to contemplate any form of domestic terrorism. If you get a flat tire on the bridge, I >hope you are carrying a flotation device. Someone likely will throw you in the river! Do you think the public will want to listen to you if you are >implicated in domestic terrorism? I'm glad you are taking a vacation. You need one! > >On a more sane note, do you have any suggestions for our meeting next week. It has been postponed to next Friday. >

[Dr. P]

At 10:55 PM 5/20/97 -0400, you wrote: >I keep hearing strange things about you...Where are you?...There is an >interesting lecture on China coming up next week....Are you interested? >

[Dr. P]

I'm right here....Yes, I'm always interested in China!

Dan

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rev. 5/8/97

E Pluribus Unum.

The Reformation of Ideas

The Internet is speeding the process of the dissolution of the old structures of consciousness. Many ideas have been liberated from their old moorings. Slowly at first and then more rapidly, these ideas will be reforming themselves as they pass through millions of minds at the speed of light.

A new truth will emerge. The strategy of the Aquarium is to locate the minds which are closest to achieving a critical mass of truth, and then to engage with them. There are many ways to go about this. It is interactive, it is push and pull. Pushing and pulling at the truth to set it into circulation.

Truth is not an object. It is subjective but not an illusion. It is manifold but not many. Truth is a moving target that leads us like the Star of Bethlehem. Truth is the path that leads us to our destiny. There are many paths and one destiny and the truth is all of these. When we see the truth, I will see your path and you mine. E Pluribus Unum.

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rev. 4/21/97

WWW Equals 666?

According to the kabbala it does.

It will be up to the Aquarium to tame this Beast.

At this time the Internet threatens to be at least as disruptive of the social fabric as the automobile has been, and in a much shorter time.

The old institutions have been struggling to survive for some time, and now the corrosive force of the Internet is speeding up the dissolution of those hierarchical structures. This may be cause for some celebration, but people are looking for a safety net, looking for something to fill the void of structure and coherence that is being lost in the orgy of information anarchy.

The founding impulse for human hierarchies was the allegation of divine mandate. This was the trickle down model of spiritual manna and cosmic wisdom. In the Aeon of spiritual scarcity, the sources had to be closely regulated, and of course the regulation aggravated the natural scarcity.

Now comes the flood.

The flood of information is only a minor prelude to the much greater spiritual flood that is about to descend from the heavens. The information glut is both a warning and an opportunity.

If we cannot manage the flood of information, how will we survive the spiritual flood? And correspondingly, how we learn to cope with the first flood may be helpful in dealing with the second.

Having the correct vision of our past and future in cosmic terms is our one and only safety net. As the flood rises we will lose sight of the familiar landmarks, we will have to navigate by the stars, and we will have to pull our oars in unison if we are going to move at all. The proper vision will be our chart to global cooperation.

But this vision cannot be doled out in the form of ecclesiastical encyclicals. The vision must be internalized by everyone. But that is already accomplished. We are all born with maps of the cosmos imprinted on our spirits, like homing pigeons. All we need is the freedom and incentive to open our spirits.

We have a supersaturated solution of ideas and information. What we need is the proper trigger or seed crystal to precipitate out the larger meaning and coherence that still lies hidden. If not this Aquarium, then some other Aquarium will be that seed crystal. This is how we will tame the Beast and calm the stormy seas.

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rev. 4/21/97

Cyberspace is no accident

I do not believe that cyberspace is an accident of history or of physics. I believe that it is here for a purpose and so are we. Those of you out there surfing the net who have just a few minutes to spare, ***please*** linger here long enough to consider what may be a stake.

We all have our ultimate concerns regarding our lives. I would merely point out this communications revolution in which we are participating may be about to intersect with those concerns.

Is it being overly credulous to suppose that the ***world wide web*** may serve to stir our spirits in some new way that will have an historical significance transcending its material limitations?

Even by itself this new ***web*** is truly impressive, however, when it is considered in conjunction with certain other historical developments, it would appear that we are being challenged to raise our sights to a vision of ***cosmic*** proportions.

There is one ***slight*** obstacle standing between us and a new vision of our destiny. It is the technology of the web itself that is caught between the old and new visions of reality, and so are we also trapped, between these two conflicting paradigms of the material and spiritual. ***But*** there is a way out, if you will let me explain.

But How Explain?

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The explanation is easy to state.

It is more difficult to get past our unthinking reactions.

There is a secret that is older than the hills that speaks to our inner selves, so let me whisper it to you...

((All of us, all of THIS, is nothing more and nothing less than the great spirit dreaming of itself.))

See how easy that was?

Consider the implications, if you will!

"But hold on," you say.... "Not quite so fast there, buddy!"

You know that this is just an ancient stab at wisdom, now being perpetuated by unemployed New Age mystics. (Ah! You are only partly right..., just kidding!)

I cannot answer your objections, certainly not all of them. But I can talk about them. Perhaps I can even talk them to death, before I talk you to death. That is the best we can hope for. That should be adequate to this cause.

[Yes, do *please* talk my objections to death, ASAP!](#)

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rev 1/16a
publ 1/16a

On not Getting It

Everyone is talking about the End of the World, but no one is thinking about it.

Immaterialism is the hang-up.

I catch myself frequently wondering why there are not more eschatologists around. The simplest answer is pragmatic. No one gets paid to study or proselytize the end of the world, except from a purely historical perspective, or from a narrowly sectarian point of view. But this answer is a bit too easy. There should at least be more amateur eschatologists like myself, especially here on the web.

But neither are there any immaterialists to speak of. I believe that I have had personal contact with almost every professional immaterialist in this country, and that may only be about a half dozen. Is this not a bit strange? Talk about intellectual imbalance. Talk about having almost none of your eggs in the right basket!

What we are talking about here more likely has to do with the giggle factor. People generally would rather suffer torture than suffer laughter. Intellectual correctness has amazingly narrowly defined boundaries. Believing that we live in a physical universe that is very old and very big is the definition of sanity in intellectual quarters.

A sharp line has been drawn between religionists and intellectuals on the matter of creationism. Ironically, most creationists now accept the big bang model of cosmology, but they draw the line at evolutionism.

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rev. 4/4/97

The State of the Net

Everyone is talking at me.

Everyone talks about the end of the world, but no one thinks about it. It is amazing how much talking we can do without thinking, and this applies to me as well, but slightly less so, I would suggest.

There must be a thought barrier, somewhere. I know where it is because I have been there for about ten years. There was that necessary hiatus between the end of my schooled thinking and the beginning of my own thinking, from about 1966 to 1975. It takes about that long to regroup even under the best of circumstances, and mine were about optimal.

An increasing number of intellectuals are finding themselves in the no thought zone. They go through the motions of the old thinking, while inside they are struggling to find some light at the end of their tunnel. It is my job to be that light, to toss them a life preserver. That is Dan's Place.

Yes, it is ironic that the Eschaton should turn out to be our life preserver. One might have preferred at least a seat cushion. But that is just the way the world is. We are very wary of going through the eschaton door, and so we are like the lab rat on the electrified stoop, waiting as long as we can before taking that leap. Where is the payoff, we might wonder? The payoff is difficult to explain in conventional terms. It does involve faith, unfortunately for the scientists. But compared to the trust that they have placed in the lawfulness of nature, the faith we speak of is almost nothing.

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rev. 4/23/97

A diagram of cultural trends from an Aquarium perspective

All of us are searching for something of meaning beyond the brute

materiality of our existence. But few of us can admit that, because that is to admit that we are lost souls. Many find some relief in the pre-modern traditions, others in charismatic cults. These all have one quality in common. You are not required to think. It is even better if you do not bother to think.

Oh, there is a lot of new thinking, but it is fragmented. It is revisionary and not visionary.

If there is to be a new vision it must be breathtaking. It must thereby be apocalyptic and even eschatological. It must proclaim the end of the world as we can know or even imagine it to be.

This is the Aquarium vision. Physical reality is an illusion that challenges us to its transformation and transcendence. This historical commencement has been in preparation from the beginning of our historical time frame.

Amidst all of the discontinuities, the Aquarium points to the broad path of continuity along which our existence will be transformed most effectively.

This path starts with the realization of the material illusion of the World. This world is not unreal or unimportant, but it points to existences and realities that are more real and more meaningful. It is time for us to be moving on.

As this vision and new understanding begins to take root in our minds, the social disintegration will be transformed into a new integration. It is just a matter of timing. We have all the time in the World.

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Between Us and a Vision

Focussing on the Five Key Groups

The Aquarium Vision is definitely syncretic. It is a coherent integration of the major world views. To maintain its coherence it must go beyond each of the existing views.

Let us consider the five key groups, but this time take them in the order of least to most rigid in their beliefs, i.e. Experiencers, Postmodernists, Nondualists, Judeo-Christo-Islamic tradition, Scientists.

Within each of these groups we will attempt to identify a few individuals who are amenable to entertaining an expanded vision and motivate them to pass this vision along to their fellow believers.

Even more valuable will individuals who can identify with more than one of the above groups. Such persons will already be well on their way to the new Vision.

To proselytize within each of the above groups we can adopt an 'Aquarium Apologetics' directed at the main barrier that stands between that particular set of beliefs and the Aquarium Vision. In what follows we will consider each groups in its turn.

Experiencers -- These are people who have had life changing encounters with what appears to them to be some other reality. The defining characteristic for these people is that their previous world view has been shattered in the aftermath of another reality having broken into their normal experience. What we can offer is a more **objective** perspective to aid in the integration of their traumatic experience, and one that will also provide a means for them to explain to others the cosmic process into which an increasing number of us are being initiated.

Postmodernists -- These are the artists and intellectuals who have grown weary of the mental and spiritual restrictions imposed by scientific modernism. These people endorse a philosophical pluralism where reality is regarded as largely a social construct, determined by the vagaries of history and the political economy. This is a big step toward an immaterial idealism, but there is a general avoidance of any alternative **cosmology** as this would be seen as a threat to an otherwise radical pluralism.

Nondualists -- By this set of beliefs I am designating an modern adaptation of Eastern mysticism. It is opposed to the Cartesian mind-body dualism which is the foundation of the Western analytic tradition. Nondualism is espoused by many New Agers. This group is partial to the Eastern cyclical cosmology of eternal returns. As such they tend to devalue the significance of **history**, particularly the Judeo-Christian view of history as having a divine sanction and a transcendental outcome.

Judeo-Christo-Islamic tradition -- There is a division between the natural and the supernatural. Our natural world has a divine origin and outcome. The proper outcome will

require a direct and dramatic supernatural intervention. Anything like this Aquarium Initiative is an attempt by humans to interfere in the divine order. These expectations force any would-be Aquanauts to take on a **messianic** complexion.

Scientists -- Last but not least. Unless there is a dramatic intrusion of another reality into ours, the scientists are going to be a tough lot to reason with. However, if even a small number of people in the above groups become interested in the Aquarium vision, this would make an impression on some of those people who inhabit the speculative fringes of science, particularly the fringes of physics. Once these folks can engage their more conservative colleagues in a concerted discourse on the nature of reality, the days of scientific **materialism** will definitely be numbered.

What remains for us is to see how difficult it will be to track down and engage the appropriate persons as described above, using the Internet as a primary tool.

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Networking Resources and Strategy

Push and Pull and then Shakeout on the Internet

Being a proselyte, particularly on the Internet, is not unlike being an animal in rut. If that analogy is not sufficiently coarse, one can also consider the Typhoid Mary model which recommends itself at least for being less sexist.

If there is going to be a paradigm shift within the next generation then the outlines of it will be showing up on the Internet within the next several years, if they have not shown up already.

One might expect that the Aquarium would be facing considerable competition from a small army of paradigm hucksters, each hoping to have their two cents worth of input into the drama of global transformation. But, so far, that does not seem to be the case. Let's see why.

The gold rush on the Internet involves a great deal of claim staking, of rushing into the new wilderness to stake out a territory. So actually instead of a gold rush, we are only witnessing a land rush. The Aquarium, however, is going for the gold. We are not looking for another piece of ground to till, our strategy is all or nothing. If one does not suffer from a certain degree of megalomania or positive paranoia, one is not likely to persevere in the face of mountainous odds. To get to the gold fields, one must skirt over the fertile prairies and head for Donner's Pass, hoping to reach it before snowfall.

In cyberspace many folks are already staking their claims to the New Age, but evidently they are waiting for someone or something else to define and proclaim it. It is possible that we can get from here to there without anymore drama than what we have already experienced, but my intuition speaks otherwise. The New Age is not going to be brought about by a petty bourgeoisie of shopkeeping gurus with storefronts on the web. There is going to be something more profound and dramatic.

The spiritual gold of the New Age is concentrated in a vein that runs deep. It is like an underground river with headwaters in the cosmic mountains that at some point will have to spring to the surface from whence it will spread out to irrigate the fertile plains.

That spring has been well guarded throughout human history. It is a no man's land surrounded by at least five dragons, those being the five key groups mentioned above. The various traditions jealously guard their little spiritual trickles, fearful of being swept away in the spiritual flood that surely will inaugurate the New Age.

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rev. 4/21/97

[\[Piet's home page\]](#)

Dear Dr. Hut,

I have been meaning for some time to contact some participants in the 'consciousness movement,' and now you are my first attempted contactee. I first ran across your name about six months ago as co-author with Roger Shepard of a JCS article, and I have passed this around to a few of my acquaintances. Then a couple of weeks ago my Mother sent a NYT Science article that included a brief interview with you.

Besides a common interest in consciousness we also share a background in physics. I was a lowly physics grad at Princeton from '64 to '66, when I left with a masters. While my cosmological interests have been expanding, I felt that the horizons of physics were shrinking. It was another ten years before I learned of Wheeler's and Dicke's interests in the Anthropic Principle, and that precipitated my return to a more scholarly pursuit that was increasingly laced with metaphysics.

While at College Park, making a second attempt at a PhD in '77-'78 under Charles Misner and Stephen Brush, I first attempted to formulate a mind-brain quantum dualism. But like most thoughtful physicists with any cosmological concern, I found that option unattractive and untenable. A couple of years after leaving school for the second time, I found that my sympathies were shifting to immaterialism. It took me another couple of years to get to the point where I could feel reasonably comfortable with immaterialism, at least to the point of not having to question my sanity every few days. But it was made clear to me at College Park that my ideas had taken me beyond the academic pale.

Last year's Economist (7-20-96) put it rather succinctly: "In the English speaking world [immaterialism] is shunned in polite society except in literature faculties, some of whose denizens have deconstructed the world into subjective oblivion."

From your one article in JCS, I take it that you are pushing a similar envelope, both cosmologically and academically speaking. In twenty years that envelope has expanded considerably, but I am sure that you are still aware of limits. The main purpose of this open letter is to see if communication can be opened across those limits.

Having crossed that intellectual divide some fifteen years ago, it has been only about five years since I crossed the political divide. I have been proselytizing a Christocentric immaterialism to the small community of active students/investigators of anomalous phenomena. And because of my proximity to Washington I spend some time talking to bureaucrats and politicians about these matters, and among them I find increasing concern about popular millennialism.

Let's face it, there is some concern among the powers that be that the whole world may be heading toward "subjective oblivion." For my part, I am arguing for a combined intellectual and spiritual world view that can lead us around that potentially eschatological point of oblivion. At present, you are my star 'witness' on the intellectual side of the picture. You may understandably be underwhelmed and indisposed to this bit of notoriety, and so be it, but it is

a small world in these sorts of circles as you may already be well aware.

This brings me to a final point for possible discussion. Another thing we have in common are our personal websites. In perusing yours I have been frustrated by not being able to read your postscript encoded articles on my PC, despite purchasing what is supposed to be the latest viewing software. I would like my very small audience to have access to your latest work, and so I have also purchased a scanner and am in the process of scanning your JCS 3,4,96. I would be happy to send the result to you for you to post, and perhaps you would be so kind as to supply me with additional relevant material of yours for similar treatment, material which may not otherwise be readily available. Please specify what format you would prefer. Failing this, I suppose I could post some of the material myself without violating standard practice in these circumstances.

My website is <www.clark.net/pub/dansmith/>. I will be posting this communication and any response, unless you prefer otherwise.

Sincerely, Dan

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rev. 5/25/97

Amazing Books

[Amazon Books](#) that is.

Some twenty years ago my quest for truth started at the Hopkins University Library. No, not quite right. It started with a comic book purchased at the University bookstore. This was Bob Toben's *Space-Time and Beyond*, c. 1975, illustrated by Jack Sarfatti and Fred Wolf. The appendix consisted of off-the-wall quotations from various physicists, including one from John Wheeler a former teacher of mine at Princeton. It was very 70's. John was discoursing on the then very strange 'Anthropic Principle,' something I had never heard mentioned back in school in the 60's.

I figured I had better run over to the library to check out the source and see if my old Prof. was really going off the deep end. He was, I was determined to follow, and now you see the result.

Twenty years later and the Internet has replaced Toben's comic book, but books still serve as excellent starting points. When it comes to books on the Web, the one place to start is Amazon. So let's see what we find.

Here is one thing I found -- and did.

An e-mail to Lee Irwin:

Dear Lee,

This morning I was doing a reality check at Amazon Books and ran across your book, "[Visionary Worlds](#)," listed under "reality," and your invitation to communicate, so here I am. I have also seen your [account of a trip to Findhorn](#).

Let me get to my point. I am witnessing a disconnect between two aspects of the New Age movement, namely the eschatological and the evolutionary approaches, and I gather that you take the latter approach. I am attempting to bridge this divide, mainly now with an unregistered website,

<<http://www.clark.net/pub/dansmith>>.

I believe that we are coming to a cusp in our collective spiritual journey that will take the form of a global gestalt switch from materialism to immaterialism which will be mediated through the mass media. This dramatic transformational episode will be full of risks and will necessitate the emergence of an inspired leadership. The "Aquarium," still just an idea, would be a possible vehicle for such guidance. That there are great messianic expectations abroad in the world, is a fact which such leadership could hardly ignore.

Please let me know if you have any comments or suggestions. I will post this note and your response on the site unless you prefer not.

Sincerely,

Dan Smith

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rev. 4/22/97

Stealth Site of the Week

Here I am four months as a webmeister, and as far as I know, no one has been around. I have been too lazy to register, which is only a slight oversight.

It is easy to complain about all the noise on the net, especially when it is not one's own. I would suggest that it is the tuning up prior to the arrival of the conductor. I am a would-be conductor, without a baton or a tux, and the orchestra has no clue about the fact that they are an orchestra. They certainly are not paying union dues. That is the challenge for the Aquarium Conspiracy.

Modern society has been getting noisier all the time, and now the Internet is just pouring on the decibels. It is not the rate of flow of information that is the problem, it is the incoherence of the information. Each sound byte has its import, but when you try to put them together, all meaning is lost.

Coherence should be the job of the cosmologists. I speak of Cosmos vs. Chaos. But obviously the scientific cosmologists have been snowed under just like the rest of us. It is very hard to make sense out of the world if you have to start at the bottom with each atom veering in the dark. The Big Bang and the Theory of Everything do very little beyond rationalizing the existence of the atoms.

The noise, the information glut, is the decay of the old orders. We are the maggots feeding off the old carcass. Many of us are enjoying the meal. We like the freedom to eat whichever piece of the carcass catches our fancy, and five minutes later we can move on to a new piece. Yummy!

The mice will play while the cat is away. They will not look forward to the cat's return. And for good reason. There are mostly fascist cats out there. False messiahs, looking to feed off us maggots rather than teach us how to fly.

The intellectuals are at the top of the information food chain. They have the most to lose, and so they put out blanket proscriptions on even thinking about the possibility of messiahship. Which means that they are desperate not to think even about the possibility of coherence. They dread hearing the footfalls of those padded feet, clumph, clumph, clumph.

And it gets worse. Talk about food chain, it is really the angels who are at the top of it. They are living off the emotional glut that goes along with the information glut. Some of these are the myriad 'channels' adding to the cacophony, pointing to truth in all the wrong places. Is this deliberate deception? No, just confusion in high places.

In all this crowd it will be easy to pick out the messiah. She will be the only one who is alone. She will be the stealth site of the millennium.

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rev. 4/23/97

Mr. 'Omega'

Terence McKenna is now the 'Omega Man.' He is saying many of the things I have been trying to say and doing it better, yet I am not quite ready to accede to his efforts. I don't recall just when I first heard about the McKenna's, but I am sure that Terence's work has already had its influence on me. Jose Argueles was also into the Mayan calendar date of 2012 rather early on.

Before getting into the background of Terence, or what little I know of it, let me say a bit more about the connection with him that I perceive. He is the firstest with the mostest, as far as popular contemporary eschatology is concerned, which is where I believe that I am supposed to be aiming my own efforts. There is a major discrepancy, however. He is rather far off the mark of Christocentrism. Terence is the self-made urban shaman. I, on the other hand, am grasping for the coattails of the Son, hoping to hang on for dear life. Terence does his job, I do mine. Terence plays well in the Bay area, silicon rave scene. I don't think he will have the staying power to make it to Peoria. I may not either, but that is where the heartland is. I do have a few roots there. Terence is keeping a seat warm for someone.

Terence has had much experience with mushroom assisted shamanic journeys in South America where he has picked up information that I have had to wrestle out of the Hopkins Library and other such stuffy places, with the help of only one joint, which I did actually manage to inhale, so there! I might have had more, but they suspected I was a narc. They might have guessed I would end up playing games with Central. If you think Terry had no such contact, you underestimate our boys in gray. In short, Terry is cool and I'm not.

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rev. 4/25/97

So Near, Yet so Far

I have not perused Terence McKenna's web offerings yet, but from his other writing I gather that his cosmology consists of Big Bang mysticism. He is a mystic and shaman about everything except the Big Bang. I know of only one contemporary intellect who has gone up against the Big Bang and that is Owen Barfield, and even with him you have to pay attention to get that point. You can see that Owen is anxious to avoid open antagonism with all the other intellects in the world.

It is politically correct these days to deconstruct everything except the Big Bang and Barney the dinosaur. It is somewhat academic, but I am curious to know if Terence and his many followers are also just trying to be politically correct, or if they actually don't get it. The answer is, I suspect, a bit more subtle. Getting Freudian, or actually Jungian, I would say that on some level these people must be aware that if you let go of the Big Bang, then you are only a step away from becoming Christocentric. Why that should be such an anathema is also not clear, but it probably has a lot to do with the vagaries of history, and with little things like the Inquisition, and, of course, with the collective unconscious.

I have known a number of Fundamentalists in my day. Knowing them, it is easy to see why so many intellectuals are positively Christophobic. But I wonder if they ever have second thoughts about their phobia. The only time I can remember crying over a book, it was not about Old Yaller, it was in reading the 'Greatest Story Ever Told', by whomever, when I was about ten or twelve. That was my pre-born-again experience, I guess, in retrospect. Tears of joy, of course. There is that knowingness of total victory that is absolutely unforgettable, life changing. But I did forget until I was about thirty-five. I had become mesmerized by the Big Bang. My father was a staunch, but quiet atheist. He despised our Unitarian minister! Not having Christian parents can make Christianity easier to swallow, but that is far from being the whole story, IMHO.

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rev. 4/26/97

So Who's Apologizing?

Christian intellectuals, yes, there are a few, are uniformly apologetic. They have to apologize for their faith and grace. That is beginning to change now in the postmodern era, but very slowly. The Christian faith has already survived several centuries of deconstruction, so naturally the Arts and Sciences faculty, who are having their sacred cows deconstructed at each new seminar, are casting furtive glances toward some of their theological brethren and sistren who have already been there and done that.

This has not yet motivated the theologians to take up a new initiative. To be a theologian is to be defensive, almost by definition. The overlap between the theologian and the proselyte is small indeed. Theologians have been defending the faith against every form of modernism that has come down the pike. They are not at all sure that postmodernism is not just another modernism in a very clever disguise.

Defending the faith and the faithful is the problem, and that has always meant keeping the intellect on a short leash. If that table were ever to be turned, where the intellect became a partner in faith or even its champion, that would be the end of the theological world, and the end of ours as well, I might add.

That is why everyone, and I mean everyone, is reluctant to begin the deconstruction of modern scientific cosmology. That is the end of our history-long journey into this material world. But that will be our next step and our last one in this world.

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 - [The Apocalypse](#)
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The Eschaton

[Terence McKenna Land](#) Home page of Eschatological heavyweight McKenna who strongly advocates the use of consciousness enhancing chemicals to help us understand and transcend the Eschaton.

[The Sign Ministries](#) Featuring lengthy Eschatological Glossary.

[Eschatology Main Page](#) Alternative religious model of the Eschaton, interprets scripture to claim that the Second Coming, Great Tribulation and Rapture have already taken place.

[The Myth of the Eschaton](#) An alternative Eschaton as expressed by Marcus S. Robinson. For Robinson the Eschaton is a compassionate, natural and logical evolution of human spirit.

[Eschatology Tapes - Xian](#)

The Apocalypse

Religious

[Spirit of Truth Page](#), emphasizing a "traditonal" Christian view of the apocalypse, stong economic disaster and prophecy links sections

[The End of the World](#), dedicated to those who look around, see the signs, and proclaim The End is Nigh - emphasis on signs of the end times with a bit of irreverence and humor.

[NewHeavenNewEarth](#)

[Bible Prophecy & the Rapture Report!](#)

[THE RAPTURE INDEX](#)

[The Anti- Rapture Page](#)

[Apparitions of the Virgin Mary in Medjugorje](#)

New Age

[The Way - Rich Butler](#)

[The MILLENNIUM Matters., spirit, Egypt, earth changes...](#)

[Apocalypse Now](#)

[Approaching Concrecence](#)
[Omega Point](#)
[2.0.1.3. Transmissions from Quantum Time](#)

Secular

[I. Donnelly & End of the World - Stanford](#)
[The Fourth Turning](#)

Popular

[Hyperreal - Rave Music &ct](#)
[Apocalypse Now](#)
[The Party at the End of Time](#) a global rave

The Millennium

[EAS Millenia Monitor](#) Comprehensive and impressive site maintained by John Pike of the Federation of American Scientists. While the emphasis is on the possible social implications of millennial belief systems, there is a good deal of data and extensive links - everything but answers.

[The Millennium Matters](#) A repository for things millennial, features on-line magazine *ORACLE* with back issues.

Prophecy

[ECLIPSE](#)

[METAPHYSICAL & PHILOSOPHICAL LINKS](#)

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Philosophical - Metaphysical

[Owen Barfield World Wide Web Site](#) British intellectual, philosopher, critic and poet - Barfield's works are currently the subject of increasing attention from students of consciousness.

[Metaphysical Review: Essays on the Foundations of Physics](#)

[Phil Gibbs metaphysics links, etc](#)

Postmodernism

[POSTMODERNISM](#)

[CTHEORY](#)

["Limits of Science Article"](#)

[Tables of Contents for all issues of Postmodern Culture](#)

[The Crossroads Project: Christianity in a Postmodern Culture](#)

Consciousness Studies

[ASSC](#) Association for the Scientific Study of Consciousness, promotes analytic research on consciousness.

[G. Nelson's Hotlist](#) Brain, Psyche & Consciousness resource list.

[PSYCHE: an interdisciplinary journal of research on consciousness](#)

[JCS-Online -- Digest of the Key Debates](#)

[Alwyn Scott Home Page - quantum. Cs.](#)

[Consciousness Research Laboratory](#)

[Tucson II on line at THESIS](#)

[PCRG - Phys Cs. Res Grp](#)

[The Sarfatti Group](#)

[Homo Cerebralis](#) Commercial site dedicated to new mind technologies and consciousness development.

New Paradigms

Secular/Academic

[The Santa Fe Institute](#)

[Catastrophism: The emerging science of origins](#)

[Virtual Chaos -- A Theory of Everything](#)

[The Fourth Turning](#)

New Age

[New Medicine Home Page](#)

[A Metaphor for a Worldwide Paradigm Shift](#)

Religious

[Life After Materialism](#)

Alternative Spirituality

[Gnosticism - A different Christianity](#)

[The Gnostic Archives](#) has extensive index of www resources on Gnosticism and Gnosis

New Age

[The Institute of Noetic Sciences](#)

[Earth Shift: An Update](#), web site of Dr. Chet Snow with predictions derived from "progressive hypnosis"

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Parapsychology.....

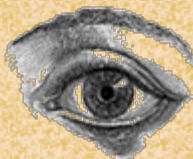


[Cognitive Sciences Laboratory](#) A center for government sponsored parapsychology research in support of intelligence programs.

[Princeton Engineering Anomalies Research](#) Web site of the Princeton University based PEAR program for the scientific study of consciousness related phenomena.

[Consciousness Research Division](#) Consciousness Research Division of the Harry Reid Center for Environmental Studies UNLV devoted to the scientific study of anomalies related to consciousness.

[Franklin Pierce College Parapsychology Program](#) Contains a number of student papers covering parapsychology topics, numerous articles and links to research centers.



Remote Viewing.....

[Controlled Remote Viewing Home Page](#) Most comprehensive and balanced of the remote viewing sites. Maintained by former U.S. Army remote viewer Lyn Buchanan. Contains articles and papers on CRV and its history, current news and comments, and the "Mr. X" articles criticizing the American Institutes of Research (AIR) report.

[Superpowers of the Human Biomind](#) Ingo Swann's web site devoted to remote viewing. Contains Swann's Database Regarding Superpowers of the Human Biomind, his (eventual) full length book on the development of remote viewing as well as a general database of related papers. Pages are decorated with Swann's exceptional art works.

[Scientific Remote Viewing](#) Web site of the Farsight Institute and Dr. Courtney Brown, the controversial Emory University professor. Special focus is given to SRV data from extraterrestrial targets.

[Remote Viewing in Intelligence Operations](#) Web page for Michael D. Mumford, Washington

Research Center of American Institutes for Research (AIR) report concerning government remote viewing programs.

UFOs - Extraterrestrial Intelligences



[J. Allen Hynek Center for UFO Studies](#)

[The Sublime Lodge of the B.B.](#) Abode of the **Blue** Resonant Human featuring a clever blend of wit, gossip and occult knowledge applied to the UFO scene. His tendency not to take any of this too seriously has endeared him in the eyes of the Aquarium.

[UFO World](#) May not be the largest UFO site but it does have some timely and relevant material.

[The Art Bell Web Page](#)

[Psychic Discoveries Behind The Canadian Curtain](#)

[Internet UFO Group](#)

[National Institute for Discovery Science](#)

[BUFORA](#) British UFO Research Association, large sightings database available.

[SETI Institute](#) Project Phoenix home page

Angels - the Occult - Magick - Crowley - Thelema

[Angels on the Web/Rosemary Ellen Guiley](#) For reasons we can't really go into here we can only have **ONE** angel link - this is it.

[Avatar Search](#) excellent search engine for the Occult Internet

[Anders Magick Page](#) magick and mystical links

[Thelema Home Page](#)

[Modern Magic-The Chaos Texts Magick Page](#)

[OTO Grand Lodge](#)

Fortean - Miscellaneous Weird - Crop Circles

[Fortean Times On Line](#)

[The Independent Research Center](#) Large database on crop circles, BLT page and the *Enigma* journal (some articles are available online).

[The Crop Circle Connector](#) has up to the minute report of crop circles

[Circles Phenomena Research](#) Colin Andrews' homepage

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MIND CONTROL & CONSPIRACY LINKS

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Mind Control.....

[Mind Control Forum Home Page](#) Oriented toward victims of alleged electromagnetic and implant harassment with links to www resources.



Conspiracy

[Leading Edge International Research Group](#) The conspiracy meta page with extensive links to all manner of human and alien conspiracies.

[Home Page for James Daugherty's New Paradigms Project](#)

Cult Watch

[CSICOP](#)

[a cult watch directory](#)

[Skeptics Society](#)

[Memoirs of a Sci-Cop](#)



Intelligence Links

[FAS Intelligence Reform Project](#) Federation of American Scientists - the best intelligence related web site with associated government secrecy project.

[Kim-Spy](#) Links to domestic and international intelligence web resources.

Independent (George Washington U.) archive of

National Security Archive

documents obtained by FOIA process.

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[Systems of Thought](#)

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Dan's Review - notices and comment on some current books and publications



***Omens of Millennium: The Gnosis of Angels, Dreams, and Resurrection* Harold Bloom. Riverhead Books - G.P. Putnam's Sons, 1996, hardcover, 255p., \$24.95.**

A penetrating effort to put several modern phenomena (the angel craze, near-death experiences and dreams as transcendental messages) in historical and religious perspective. The author also explores the origins of Gnostic thought and its relationship to normative religious doctrines. He feels that we are indeed in the shadow of the Millennium and that it will have a special significance for American culture. Bloom, who is Sterling Professor of Humanities at Yale University and a distinguished scholar, clearly demonstrates a mastery of the subject. Although his style can, at times, be daunting *Omens of Millennium* should still be required reading for any student of modern American culture or Millennial thinking. 🍷

***The Lost Gospel Q: The Original Sayings of Jesus* - Consulting Editor, Marcus Borg, Introduction, Thomas Moore. Ulysses Press, 1996, hardcover, 128 p., \$15.00.**

Although no physical copy of the Q Gospel has ever been found, its existence is today accepted by a majority of Christian scholars. It would be the earliest Christian Gospel. The text is largely deduced from commonalities found in over two hundred verses from the Matthew and Luke Gospels. The majority of the material deals with Jesus' practical wisdom sayings. There are editorial notes concerning subtle yet significant translation interpretations and historical conditions that well compliment the text. 🍷

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Dan's Bio

Born: Nov '43 to Martha and Dan, Sr.

- Dan, Sr. taught [here](#)

Sibs:

- Louise lives near [here](#).
- Deborah currently fundraising [here](#).

4Runners:

- Possible [regicide/leveller](#) ([revival?](#)) flees to [Sandwich](#) in the Bay Colony (c. 1636).
- [Anne Hutchinson: American Jezebel or Woman of Courage?](#) (High School Thesis).
- Deborah Goldsmith -- itinerant portrait painter (c. 1840) -- exhibited [here](#).
- ancestral [home town](#) (Coles).
- Amos G. Throop -- [A Brief History of Caltech](#).

[My home town](#)



[School](#)

[BS](#) - MA1 - MA2! - Physics

Family: my wife Debbie works [here](#). Our son goes to school [here](#).

I visit [here](#) under threat of imminent arrest, even though I have a complimentary (thanks!) [library](#) card. I don't want to start any rumors, but is it true that Detlev Bronk (past JHU pres.) was a member of MJ12???

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Work in progress

[A letter sent to various Senators.](#)

- The subject is a discontinued psychic espionage program funded by Congress.
- not presently being pursued

[Proposed flow chart for this web site](#)

[Style diagram for the site](#)

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Recycle Bin



Pages on their way to the trash can.....

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In Other Words

The Aquarium is an informal and loose-knit association of individuals with widely divergent backgrounds who share a common realization and goal. We recognize that society is rapidly approaching what will be a critical junction. This junction will be the point of convergence for a number of powerful trends and may severely challenge the ability of our organized institutions to effectively govern.

Although we feel that the most profound issue facing man at the present time is essentially spiritual, we also realize that the most practical way to bring this issue to the public is to become involved in some of the related current problems. Examples of our present areas of concern are:

- the problem of realigning the secular political institutions with the undeniably spiritual nature of the universe;
- government openness related to the above;
- selected ecological issues (tigers), etc.

While a strong spiritual basis is central to the Aquarium world view, dogmatic adherence to any one belief system is strictly avoided.

We also eschew any political affiliations which would limit our ability to act effectively.



[Link to TACP](#)

Our goal is to minimize the confusion, disruptions and disharmony that will occur and to maximize the benevolent aspects of the inevitable coming changes. To this end we endeavor to engage a number of key relevant issues.

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Submitted by Bill L. - 2/10/97

Edited by Dan S. - 2/12/97

THE AQUARIUM VISION

We of the Aquarium envision a truth beyond that of traditional and modern understanding.

We know the world to be a construct of intelligence and spirit.

We see the world as on the brink of a dramatic transformation that will encompass its every aspect.



The Aquarium Objective

To help bring about the transformation of the world in a manner that conforms with our highest aspirations and with the cosmic plan.

The Aquarium Strategy

Networking in every way possible.

Membership

Everyone who wants to participate.

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Welcome to...

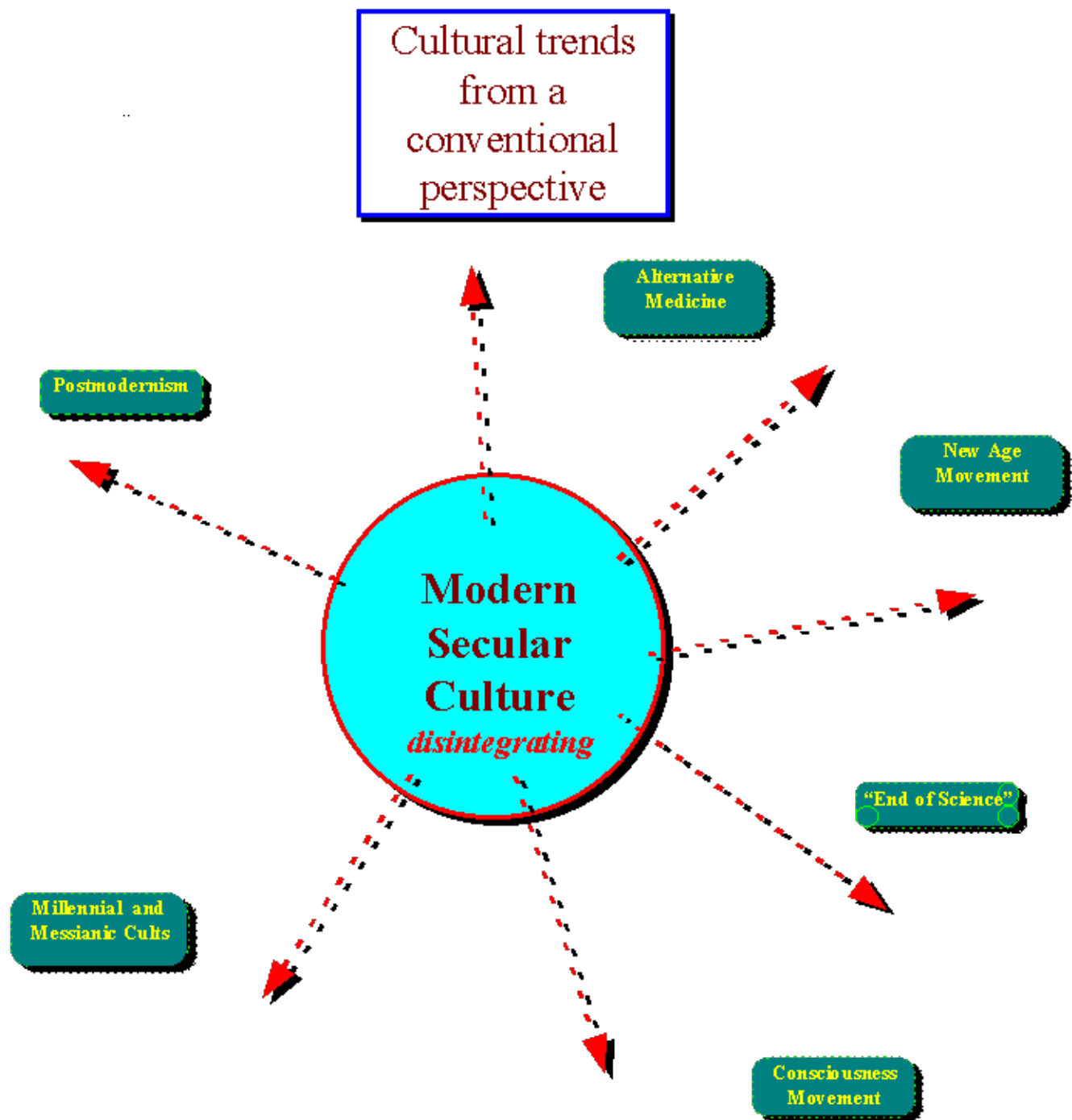


Dan's Place...

...here at the End of the World.

(Home of the [*Eschaton*](#) and the [*Aquarium*](#))

[Here is the real Contents page.](#)



Logic 101

- [Back to the Future - the Reenchantment of the World](#)
 - [Taking the world for Granite](#)
 - [Proof?](#)
 - [Onward to Mysticism?](#)
 - [The Logic of the World](#)
-

Back to the Future - the Reenchantment of the World

There was a time when the modern scientific cosmology was emerging that it was capable of striking terror into the hearts of thoughtful people. The idea that life was an accident in a meaningless universe, and that the earth was a barely a speck of dust lost in the immensities of space and time, is anything but a cozy idea. But we seem to have gotten used to it, and it is difficult for us now to recall that initial terror.

Now, in the face of another disrupting change of world views, we may once again experience the terror of the unknown, but let us remind ourselves that life will go on, albeit in forms and contexts that we might not readily recognize.

Just as we were getting used to the idea of being left alone in the universe to our own devices, we awaken from our slumber of materialism to a world that is vastly more mysterious and complex than science was leading us to believe. Moreover it is a world haunted by myriad, barely concealed intelligences with unknown designs on our own existence.

Taking the world for Granite

Science would have us take a lot of things for granted, but everything is up for grabs when we wake up to the fact that everything is much more like a dream world than it is like an absolute object. But, of course, nothing about the world will change unless we change our minds. Changing our minds will have to be our first order of business.

Proof?

It is fair to ask how we can know what is the true nature of reality. Immaterialism will win the metaphysical contest largely by default. The incoherence of materialism and dualism will make those views relatively unacceptable. There is a coherence to materialism, but it is a coherence that is abstract and theoretical that can hardly be sustained outside the lecture hall. Its conceptual rigidity makes it vulnerable to even the slightest incursions of what may be wild or weird in the world.

The original novelty and shock value of materialism has long since worn off. Our minds now easily wander past its very narrow confines. Ironically it is the psychological and even spiritual allures of virtual reality and cyberspace that can be seen as the last hurrah of materialism. Technology has sewn the seeds of its own transcendence, just as it was destined to do.

It is not the abstract proofs which will carry the day. At the end of the day, it is our spirits that will lead us to our next challenges, guide us to our next high frontiers.

Onward to Mysticism?

No!! Rationality begins and ends with our own minds. If the world is to be rational, then it must be of, for and by ourselves and other spiritual beings of similar nature. This is our only guarantee that there is an

ultimate, comprehensible truth. At this point, one can easily hear the snickering from the cynics in the back benches. How long have we to wait for the final revelation, they might wonder. Only a few seconds....

The ultimate truth can only be love, what else could possibly make any sense. If in the final exam for Logic 101 or for any other course, you dare to write just that one word, you will get an A+, guaranteed. Everything else is fear, loathing and cynicism.

How can I know this? How can I believe it? There is nothing else that is worth believing, and there really is nothing else to believe except a lot of mental abstractions. There is a hierarchy of things, emotions and ideas, and all you have to do is stop to reflect for a few moments to realize what must lie at the top of that heap. There really is no middle ground. We can choose love or we can choose the void.

The Logic of the World

A world composed of atomic stuff in the void can, sometimes, make a lot of sense until we realize that we are not compelled to believe it. We can be sane and not believe in atomic physics, although there are many pressures to sustain the modernist, naive realist consensus. But these pressures continue to diminish, mainly from boredom from within that regimen.

If logic cannot be posited in the atoms or the void, then the only other place for it is in our minds. Our minds are then micrcosms reflecting the cosmic spirit. We are sparks off of that block. This is beginning and end of all knowledge, of gnosis.

One might suppose that there could be something other, something out there radically alien to anything we can know or imagine. What is to prevent this something from crahing into us and upsetting our cozy little cosmos.

Well, in some sense, that alien 'asteroid' is what the [eschaton](#) is, relative to our present slumber of materialism. It is our wakeup call. But it is not alien. It serves only to waken us to the true and deeper nature of ourselves and the world. It is we who have become the aliens. We have become alienated from our true selves and from the truth of the world.

The rest of this cosmology is to be taken in the light of the eschaton waking us to the truth that has been with us from the beginning. You know it when you feel it. You feel it when you see it. To participate in truth, all you have to do is be a little more reflective, a little less grasping of all those half truths that do not finally amount to anything but a big abstraction.

We are the logic, we are the LOGOS of this world. It is our story to tell, no one else's.

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Cosmology 101

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 - [What you must be to understand the world.](#)
 - [What is there to know?](#)
 - [From whence do we come? Whither do we go?](#)
 - [Timing](#)
 - [From whence comes spirit? - Cosmogony.](#)
 - [Cosmic politics - the *prime directive*](#)
- .

What must the world be if it is to be understood?

Perhpas the most mysterious thing about the world is the amazing degree to which we have been able to understand and manipulate it with our science and technology. We have come a long way from the primordial muck that is supposed to be our point of origin. How did we ever manage to get to the point where we can even wonder about these larger questions? How much futher might we progress in spiritual or material evolution? Is there anything special about the world that makes life and consciousness possible? When physicists ask themselves these questions, the best they can do is to posit an [Anthropic Principle](#).

What you must be to understand the world

But the truth is that physicists do not get paid to ask such questions, no one does. Asking questions for which a given culture does not have adequate answers is a threat to the continuation of that culture. If an unanswerable question cannot be ridiculed, then it may signal the end of the culture that spawned it.

These larger questions are ridiculously easy to answer, if we only allow ourselves the freedom and confidence to do so. These are states of mind which most cultures, especially in their terminal phase, will find suspicious if not actually subversive. The upshot is that even before you can ask a serious question about ourselves or the world, you must be willing to entertain some of the notions of [eschatology](#).

You must be willing to undergo an enlightenment that will appear apocalyptic from a cultural perspective. To maintain a state of gnosis or knowingness will surely cast you into a terminal struggle with the *homeys* in the 'hood. You become a prophet, or you go back to pumping gas. I cannot recommend either alternative.

What is there to know?

Mercifully, knowledge is limited to whatever is essential in the given context. We know that the world is a product and reflection of intelligence and so are we. There is a meaning and purpose to all of this, that is revealed at the end, or to those who put themselves at the end of the world, like right here [chez Dan](#).

From where do we come? Whither do we go?

Being located in space and time is a temporary and necessary *illusion*, if you will. This is not to say the the world is unreal, but only that it is not an ultimate reality. Ultimate reality is from where we come, and to which we return, that is our only certainty in existence. Only when we experience ultimate reality will

we comprehend the present degree of our unconsciousness.

In order for us to be lost in space and time, as we are, we must temporarily forget our true natures. We are given to remember only when there is a need.

Timing

Waking up is all a question of timing, and so, of course, is the end of the world. When you awaken, you can only wonder when the rest of the world will follow. Are you and I just isolated incidents, or part of a final preparation? The only way to find out is to see how other people respond when confronted with apocalyptic information. The *Web* surrounding *Dan's Place* certainly provides a new type of venue for acting out the end of the world.

From where comes spirit? - Cosmogony.

If everything derives from a great spirit or cosmic mind, is it illegitimate to wonder where that spirit comes from? Only partly so. Spirit exists beyond space and time, so to speaking of beginnings is only metaphorical.

Think of the primordial chaos, but not as an objective chaos as in science or in the Bible. This is a subjective, experiential chaos, where all possible experience happens at once, in some virtual manner. (This is similar to the quantum vacuum state in physics.) Out of this chaos emerges an ordering principle, not unlike love, which serves as a virtual, hyperdimensional attractor in the manifold of all experience.

The experiences that coalesce around the attractor become the experiences of spirits in worlds. As these spirits learn to 'conspire,' the attractor becomes the great spirit or cosmic mind that we call God. All lesser spirits come from and eventually become this greater spirit. There is a constant cycling and renewal as with the yin and yang within the Tao.

Our world constituted of human history and consciousness is one a many 'bootstraps' which in turn constitute the self-recreation of the great spirit. So much for our cosmogony.

Cosmic politics - the prime directive

The *prime directive* comes from *Star Trek*, or so I am told. It is a statement of a cosmic policy of non-interference between worlds that are at different stages of their history. This is the approach of the anthropologist in studying an alien culture. It is not the approach of the missionary.

Open communication between worlds occurs only when both parties are willing and ready to participate. All other communication is either illicit or occurs in a fashion that is sufficiently ambiguous so as to preserve the directive. The communications that allegedly constitute the origins of most religions would be in the latter category, presumably. The various paranormal experiences of individuals could be in either category.

The natural result of such a directive would be that besides the communicating groups of 'advanced' worlds, there would also be a collection of less 'developed' worlds, such as our own, under varying degrees of quarantine. Each of these worlds represents an essential element in the cosmic cycle of creation and recreation, and so each has its own destiny to fulfill. Nonetheless, matriculation into cosmic communication is likely to be the most dramatic point in the history of any world. After that point, the concepts of history and of space and time take on very different meanings.

This public opening to cosmic communication and consciousness would be an essential component of the apocalypse that is our impending eschaton.

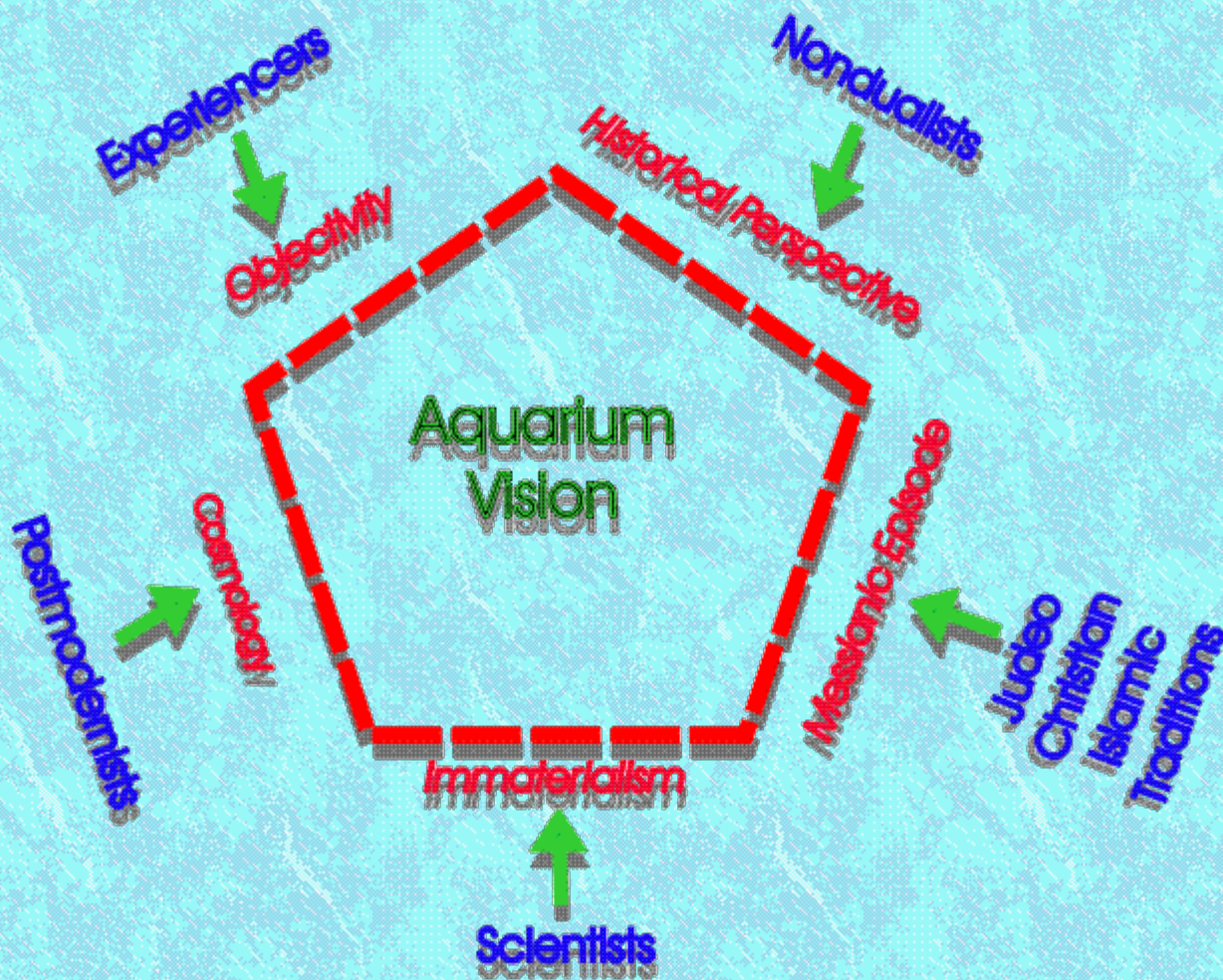
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These are the **barriers** that come between **five existing groups** and the **Aquarium Vision**



The Five Key Groups

If there is going to be a global vision of our destiny, then that vision will have to be imparted to five key groups.

Groups	Barrier to Vision
Scientists	Immaterialism
Judeo-Christian Believers	Messianic Episode
Nondualists	Historical Perspective
Postmodernists	Cosmology

For further discussion see [Between Us and a Vision](#)

.

These groups are listed in the order of the rigidity of their present belief systems.

The Aquarium strategy is to identify the individuals on the fringes of each of the above groups who would be most open to the Aquarium Vision. If these individuals could be positively influenced toward the common ground represented by the Aquarium, they could in turn influence others within their respective groups, and so forth.

The World Wide Web is an ideal vehicle for both identifying and influencing the above individuals.

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rev. 4/20/97

The following is a proposed letter to be sent to various Senators.

The subject is a discontinued psychic espionage program funded by Congress.

Sen. John Doe
Senate Office Bldg.
Wash., DC

Dear Senator,

In November of 1995, it was officially revealed that the U.S. Government had, for at least two decades, been funding a secret program for research and application of parapsychological techniques for intelligence gathering purposes.

This revelation has raised many questions. In particular, one might wonder whether it is appropriate for a modern government to engage in practices that are reminiscent of pre-modern times.

The question of the appropriateness of the unconventional collection of intelligence has not been addressed. The official position is that appropriateness is a moot point, since it has been determined that the techniques employed are simply ineffective for normal operational needs.

Such is the official story. But this matter is not so easily put to rest. Naturally there is public interest in tales of the occult, particularly where official secrecy is involved. There has been a stream of publications reporting on various aspects of this secret program. Only a few of the relevant documents have so far been declassified, but several of the participants have granted detailed interviews or published books. The result has been a confusion of charges and counter-charges, of sensationalism and skepticism.

A general overview of the program can be pieced together. Over its twenty some years, upwards of \$100 million was spent mainly to research and apply remote viewing techniques to intelligence gathering. In its early stages the program came under the CIA and Army INSCOM, but control was later transferred to the DIA. In this later phase there was increasing involvement from the Congressional side.

As for results, on the operational side there were evidently several tantalizing near misses, along with some possible successes. So far there is no quantitative estimate of actual, overall benefits. As for the research results, the picture is even murkier. No reports on the tens of millions of dollars spent on the research have been located. The reason for this very serious discrepancy has not been established.

Among the charges are several directed at the Congressional members and staff responsible for funding this program. Along with undue meddling in the program, it is alleged that Congressional members and their staff used black funding under this project to secure illicit favors from recruited psychics, and for other inappropriate purposes. The public deserves to know the truth behind these allegations of misappropriation, mismanagement and missing records. Every year more than \$30 billion is being spent on black projects such as this project was. This is the first such project to receive such detailed public scrutiny.

In light of the above situation, the following actions are recommended:

1. Expedite the release of the remaining available documents relevant to this program.
2. Commission a public review of all of the available information.
3. Hold Congressional hearings to review the past record and to consider various recommendations for the future.

Beyond the specific questions of ethics and legality being raised here, there is a much broader concern. There is a wide-spread and often intense interest in phenomena of a psychic or occult nature. This public concern is heightened whenever there appears to be government involvement. This program of psychic espionage is the only such instance that has been officially acknowledged. For Congress to attempt to ignore the aftermath of this program and its alleged mishandling would increase the public's fear that the institutions of government might veer out of control and be subverted for darker purposes.

On the other hand, it has not been adequately determined that the techniques employed in this program are of no future value, or could pose no future threat to this country or its citizens if employed by others. An appropriate defensive posture might include a continuing low level of open research into remote viewing and other related techniques.

Sincerely,

Dan T. Smith
dansmith@clark.net
www.clark.net/pub/dansmith

encl: a copy of Remote Viewers: The Secret History of America's Psychic Spies by Jim Schnable. New York: Dell Publishers.

P.S. Copies of this letter are being delivered to the Chairs and Vice-Chairs of the following Senate Committees: Ethics, Intelligence, Armed Services and Appropriations.

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