

# **EVOLUTION OF A MIND CONTINUED**

A continued compilation of Works

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# **Throwing Out Baby with the Bath Water**

**- or -**

## **A Cry of the Generations**

April 16, 2000

Back a number of generations bathing was not a daily affair as it tends to be today. Generally it was done about once a week, usually Friday or Saturday night. In many households running water was unavailable or an unaffordable luxury, so it had to be hand carried from a pump. This grueling process made filling the bath tub a slow and laborious chore, and only done once per occasion. When the tub was filled, the head of the household would bathe first, then the next in the family's hierarchy, and so on until at the end came baby's turn. If the family was large, by the time baby was placed in the water it was dark with dirt and filmed with scum, making it easy for baby to disappear unnoticed below the surface. If the attender was not ever-watchful, when the water was emptied, out would go poor baby with the bath water.

These types of problems, along with many to do with the controlling of open fires in the domestic environment for lighting and heating, preventing or retarding food spoilage, laundering/ironing, and dealing with human waste were everyday concerns for our distant ancestors. Yet these strangers persevered through the backbreaking and heartbreaking conditions so that we could be here today.

We are now into our fifth generation of family who have been afforded the luxury of hot and cold running water. Electricity is now used for lighting and to heat or control heating. Refrigeration can be had for both food and ourselves. Automatic clothes washers and dryers are common as well as fabrics that need little-to-no ironing. Inside bathrooms exist even in the lowliest of domiciles. Neither last nor least, there are speedy and powerful conveyances and a host of other conveniences never dreamed of by our ancestors.

Ironically, both because of and despite all the modern marvels, baby is still being thrown out with the bath water, so to speak, for the attenders are not ever watchful. The attenders are the television, the video game and the computer, none of which knows or cares about the proper upbringing of a child. Baby has to make due with whatever human companionship and direction he or she can glean from other members of the family or community, who are themselves busily taking advantage of the marvels.

Love and connection are easily discarded in a household where family members only see each other rarely, and gathering together for any purpose generally causes somebody in the group an inconvenience. After all, there are so many things going on and so little time to do them. Interactions between members tend to be disagreements or collisions of interests or plans, so it evolves that the less time spent together the better. The extended family appears increasingly more attractive, as members of *this* family are one's peers

and sharers of interests and goals, and mutual commitment is voluntary and flexible, not absolute and arbitrarily enforced.

Baby grows up in this environment, where love is equated with products, and connection is equated with *handling* other people to get one's own way. Baby has virtually no pressing problems of basic survival, so survival becomes equated with having things that make life more comfortable or interesting. Owning the latest video game or clothes of the current fashion become equated with survival, as do owning a large-screen TV, surround-sound stereo equipment, CDs, DVDs, a VCR, a computer, a sexy car, an enviable residence, etc.

It's no wonder that baby doesn't care about the travails or joys of his or her great-grandparents, or other generations further back. It's not that baby is intentionally unappreciative. It's that baby has enough to contend with managing living relatives who are forever obstructing baby's path, or are simply redundant to baby's needs or interests.

Baby *is* the future of our civilization and the family institution, yet is deeply immersed in the muddy and scummy bath waters of our commercialized and distracted state of mind. Baby grows up attended by inanimate objects and by humans that are insufficiently focused or devoted, spiritually unaware, and without adequate nonmaterial love. Consequently, baby does not develop an empathetic sense of connection with *any* generation, whether past, present or future.

The question is: When the time comes for the bath water to be thrown out, will baby be flushed away, too? Or will the attenders have resumed their responsibility and replaced what were once murky and treacherous waters with a solid foundation?

# Giving Thanks

Nov. 22, 2000

We celebrate the holiday of Thanksgiving every year with great feasts or frozen dinners, with watching sports on TV or traveling to Grandma's house or the local soup kitchen. We get mixed messages as to who or what we should be thanking, and for what, though we generally believe it's thanking God for our bountiful harvest. Below is a list of things we might wish to remember when giving thanks.

-thanks for the good graces of God during good times, and that things are not worse during bad times

-thanks to our ancestors, many of whom braved great sacrifice, hardship and danger to bring our families from the mother country or fatherland to these shores, and in some cases across this continent

-thanks to the American native population for the sacrifice of their sovereignty and ways of life so the great experiment of Democracy could succeed, and the world could one day know freedom from the traditional, oppressive and unstable rule of the many by the few

-thanks to our founding fathers, who built a bright light in the darkness of tyranny, delivered our country from the womb of this enlightenment, and instilled in it the recognition and appreciation of our founding God, so that this light may never go out

-thanks to our country's belief that it has a mission to bring the world to democracy

-thanks to our country's ability and willingness to expose wrong, outside and within itself and its government, and for the ability and willingness to correct such wrongs

-thanks to our country's ability to heal, and not lose faith

-thanks to our country's ability to recognize the value of differences in its people and their many traits and cultures

-thanks to the other countries of the world for giving up many of their best to the enhancement of our country's strengths

## Giving Thanks

-thanks to the countless numbers who have poured their hearts, souls and lives into making our country what it is today, and will be tomorrow

-thanks for the old and the young, for they are the links to the past and the future

-thanks to those in the middle years, for they are the link between the past and the future

-thanks to the men and women in uniform, who are the life blood of our country's continued sovereignty in a world that, despite all that has come before, still has a taste for returning to the tyrannical days of old

-most of all, thanks for the ability to appreciate what is laid out before us in great bounty, and for the interest and willingness to give thanks.



# Natural Interfaces Between Life Entities and The Origin and Consequences of Judgment

February 1, 2004

Life Force gives the appearance of being all-knowing. Yet most of what it knows is from what has been fed into it through absorption from the thought production of life units and countless interactions between life units and with their surrounding universes. Though the life units are integrally part of Life Force, they pretend separation as a means to create a field of individual action. It is this individual action, and resulting interactions with fellow life units, that have warranted the establishment of a judgment factor to correct: teach, admonish, enforce, inhibit, buffer, damper, reward, and punish.

This essay is based on the premise that the barrier between life entities, or units, is completely artificial, requiring constant attention and occasional maintenance. Consequently, over the millions of millennia that have transpired since the first cognizant interaction occurred between two or more “separate” life units, the large collection of thoughts produced as a result of these interactions has evolved a set of interface agreements to guide, rule, judge, and rectify interactions.

We all come from and continue to be a part of the Life Force, or simply Life, and it is Life that houses the omniscient patch-panel or connecting board for all interactions. Life Force is the adjudicator of these interactions through judging the sensitive balance of fair-to-unfair play as weighted against the value and pertinence of any surrounding mitigations.

The patch-panel or connecting board came into existence out of a necessity to regulate interactions due to the destruction, trespass, enforced loss of that freedom originally sought when deciding to establish separation, loss of things considered material to one’s existence or happiness, and primarily, conflicts of will and directional vectors between and among life units.

The media for and through which judgments occur is “thought,” whose energy, intention, direction, and packeted significance is the only common byproduct of all life units.<sup>1</sup> Each thought, from the moment when first used, is monitored by the Life Force’s regulatory machinery. A thought’s disparate facets, especially intention, are individually weighted against the balance of fair-to-unfair play and the value and pertinence of surrounding mitigations. At least four things ultimately happen: 1) the fact of the thought’s use

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<sup>1</sup> See *More on the Process of Thinking Thoughts* later in this essay for a more in-depth discussion of thought.

becomes permanently affixed to its user's eternity; 2) a judgment is rendered that is also permanently affixed to the thought's usage in its user's eternity; 3) a course of action or inaction toward the user is tacitly begun based on the judgment and is permanently affixed to the thought-user's eternity; and 4) because of an innate sense of fairness the thought user automatically agrees with the judgment and designated action or inaction (e.g. sentence). This process happens in a flash or over any length of time. The phenomena resulting from judgments and sentences have gone by different names, including kismet and karma.

Similar judgment packages link together across time and discharge their sentences separately or in unison according to instilled timetables or activating external stimuli. The only way to remove a judgment's sentence from activating is to make appropriate realizations relevant to the subject matter of the thought(s) and judgment(s). This may require increased awareness of existing judgments and relevant prescribed actions, especially the basic reason "why," i.e., what caused the judgment and sentence in any particular instance. Though a sentence resulting from a judgment can be temporarily or permanently turned off, the original judgment and sentence cannot be totally removed due to the residual nature of memory. Thus, one or more turned off sentences can be turned back on by rekindling the original judgment through a thought/action that results in a new, similar judgment and sentence.

All judgments exist with their causal thoughts, usually well within the realm of consciousness. When one wars in one's mind over thoughts, desires, intentions, etc., it is with these judgments that one is warring. Such times provide one with an opportunity to inspect the warring facets and perhaps resolve one or more judgments/sentences.

### ***More on the Process of Thinking Thoughts***

Although the energy of thought is a byproduct of life units, the sudden creation of "a thought" which has a specific, measurable significance, is rare. In reality, the creation of "a thought" is a huge undertaking. Instead, life units generally tie into and use existing thoughts, which are available to all who can tune into them. It is this ability to tune into a wide variety of thoughts that measures a life unit's intelligence rather than the ability to create the thoughts themselves.

A life unit's thought procurement process is similar to shopping, where one searches (emits energy with intention) to attract the correct products (thought significances) for one's needs. Energy, intention, and direction get added to a found and chosen significance by a life unit to create what could be called "a thought package." Though both types of situations are valid, a life unit is more likely to be judged for the construction and use of a thought package than for the creation and use of a virgin thought, if only due to the rarity of the latter's occurrence.

Whenever a new thought is created, its energy and significance eventually attach to any existing collection of similar thoughts, making the overall concept stronger and therefore

easier to locate by life units. It is the same gravitational attraction of similarities that works to combine significances as is used to locate them by life units. Although this tendency of significances to clump together makes them easier to locate, it also sometimes calls for filtering and sifting through a considerable number of thought composites to find an exact fit.

Thought significances that are used frequently gain in strength as the energy emitted to solicit them beefs them up. A thought, thought package, or system of thought packages can become powerful enough even to consume the “thought” processes of life units. Conversely, seldom-used thought significances may fade, requiring a keener perception to locate them, and may even disappear.

# The Philosophers' Realm

November 1981

There is a corridor, an aspect of the dimension of intellect, through which fertile concepts pass. It could be called the Realm of the Philosopher. This corridor is the composite of all that has come before and is the reference used to interpret that which comes after.

Like a lending library, the corridor provides volumes of compiled, and pamphlets of analyzed, thought. Its keeper is the philosopher, whose role in creation is to expose, clarify and classify new concepts, to rediscover and reevaluate old ones, and to make logical connections and differentiations.

This corridor houses Plato's "reality." It's a magical place, pregnant with significance and purpose, the arteries of which circulate throughout what we call Life. Though some tributaries are in varying degrees sclerotic, artists, writers and technicians borrow constantly from the healthier ones. Some borrowers tap objectively, some subjectively, while many introduce into the network products of their own creative essence.

The philosopher prowls the realm. He or she becomes familiar with its material. Through the resulting observations and interpretations, thought evolves. And the process brings meaning and direction to today's existence, while giving birth to tomorrow's.

# Captaincy of the Godship

January 24, 2004

A Theory:

Life Force is all that really exists that is not produced by something else. Or, if it is produced by something else, that something else is most likely unknown even by the Life Force itself.

Life Force simply exists, without volition. It consists of ultimate potentiality and is the font from which all Life Units obtain their existence, sustenance and potentiality.

Propositions:

1. What if there being only one volitional God, and no gods, is conditional rather than a permanent state as declared by certain religious dogma. What if there are conceptual channels through which Life Units, with or without corporeal form, are able to tap into specific portions of Life Force potentiality, utilizing said potentialities for their own purposes. These channels, though tap-able at any time by Life Units by virtue of their own, Life Force composition, could easily be given names that personify each disparate potentiality category. These names, whether used to represent gods or saints, could be employed to invoke the specific potentialities for help and guidance that are tied to them. Praying to a single God for specific results would still work, because the prayer is regarding explicit potentialities so would connect up with the appropriate channel by virtue of its embedded concepts.<sup>2</sup>
2. What if there are Life Units, with or without corporeal form, which are volitional and are able to tap into inordinate portions of Life Force potentialities, allowing them to utilize those potentialities for their own purposes and possibly affecting other Life Units outside the normal realm of interaction. Depending on the scope of their tapping ability, they could become like gods. For the real definition of a god is a being with potential and volition significantly above the norm for Life Units. This opens the door to the possibility that, if any of such Life Units could tap all or nearly all of Life Force potentiality, it could become like what we think of as God. For the real definition of God is a Being with untold, if not infinite, potential and volition.

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<sup>2</sup> Embedded concepts always include the overall intention projected by the Life Unit. The intention is the most important part of an invocation and should be monitored closely to achieve the desired results.

3. What if there have been a number of gods and Gods, their numbers fluctuating over time. These positions, or [Gg]odships, would have been captained by a series of anonymous Life Units, perhaps with mixtures of good and bad intentions. Such a collection, mixed in with the goings-on of normal Life Units, could account for much of history and its tides as we know them, and for occasional incongruity and hints of evolution we detect in that Being we call God.

# God's Role for Satan and for Mankind or Why God Placed the Tree of the Knowledge of Good and Evil in the Garden of Eden<sup>3</sup>

November 27, 2001

It is lonely being on the outside of all the major religions, but the vantage is a panoramic and somewhat dispassionate view of them and overall existence that typical adherents aren't allowed, or find difficult to justify without breaking faith with the religion they have sworn their soul to preserve.

My views on religion in general and Christianity in particular have evolved and devolved hither, thither and yon for all of my adult life. As a child and teener there was never a need to concern myself with any of the issues regarding other religions except to believe that they were wrong and mine was right. I was taught the "correct" way to think about religion, in no uncertain terms. When my teener years ended, so did my obsession with consuming what others insisted I swallow. Since the day I first decided to follow that course, the world has offered one uncensored adventure after another. Some were good, some bad, but all required I make choices.

Recently I have postulated that the three main aspects of Mankind's existence are: **Inspiration** (to sustain the soul or spiritual part of the person), **Survival** (to sustain the body or animal part of the person), and **Temptation** (to sustain conflict and thus enhance the mission God has set forth for Mankind).

Something motivated God to place the Tree of the Knowledge of Good and Evil in the Garden of Eden when He simply could have left it out (censored it) and never allowed Mankind to be tempted. But the Tree was there, Mankind was tempted, supposedly at the beck of Satan, and from that point onward the game was afoot.

Contrary to popular opinion, I do not believe that God is All Knowing. If He were, the existence of Mankind as a sentient species, set apart from other animals by his ability to reason, would defy explanation. I believe that we are the extensions of God, feelers, if you will, through which He studies material existence and the interactions of souls/spirits. The old and new testaments are rife with examples of God's resulting

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<sup>3</sup> This adds to and refines some concepts set forth in my philosophical work [An Alternate View of Things](#). In that publication, "Satan" and "Unknowable" could be said to equate.

growth and change over time. The God of the New Testament is noticeably different—softer, more loving and more analytical—than that of the Old Testament, who trumpeted forth arbitrary edicts and espoused vengeance and wrath.

The main forces at work within this game are: God-ness and Satan-ness; both of which have free reign to affect Mankind: God-ness primarily through **Inspiration**, Satan-ness primarily through **Temptation**, and both primarily through the medium of “choices.” [My definition of Satan-ness is “counter effects to anything coming from influences of God-ness”; and God-ness is “the loftiest of effects that emphasize spirituality over materiality.”] Religion is the aboriginal playground or battlefield sponsoring the consequent melee, though religion *per se* does not hold a monopoly on the interplay of these two forces on Mankind. The results and/or lessons learned from the process then feed what we call God's Omnipotence, to further His, and inferentially Mankind's, perfection.

\* \* \* \* \*

## **Humans vs. Humans**

January 2, 2002

Human Beings are often good *for* each other, but on the whole, they are not good *to* each other.



## **On Being Both Good and Bad**

January 4, 2003

People are neither all good nor all bad.<sup>4</sup> We are each comprised of equal potential for both. Their usage, or lack thereof, is determined by our judgment and whatever wisdom or common sense we can summon.

Life presents us with justification for utilizing one more than the other. It also presents us with sudden realizations that tilt us toward a certain bias. Yet in the scheme of existence, justifications and realizations do not relieve, nor even mitigate, our responsibility for how we apply goodness and badness. Therefore, we must be circumspect when making decisions, that they don't shirk or abuse our husbandry of these volatile resources.

\* \* \* \* \*

## **Fragility of Civilization**

January 14, 2002

Civilization is a fragile thing. It is built on a spun glass web hung from silken threads of agreement. It is not maintained under duress but based on good intentions and mutual benefit. Its elevation above the vesper of baseness is regulated by degrees of enlightenment—intellectual, moral and ethical—and technology.

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<sup>4</sup> This writing sets aside the murky, philosophical questions as to what are “goodness” and “badness,” and is based on their meaning to the average person.

## **Cost of Living**

October 9, 1999

When we enter this world, we are the guardians of the only store of innocence we will ever own. Innocence, of course, does not mean ignorance. Instead, it is purity of heart. Innocence is that precious commodity we spend throughout our lifetime to purchase experience. When it is gone, we are said to be jaded; bankrupt.

The trick is to mete out our innocence cautiously, even more so than if it was money. For, unlike money, innocence can never be replenished. It can only be replaced by something else.

Knowledge is the most prominent purchase made by innocence, a truth which echoes of Original Sin, something that is said to have occurred long ago. The loftier the knowledge, however, the lesser the amount of dissipation. On the other hand, the baser the knowledge, such as carnal, the greater the expense.

Innocence can be lost at any age. So it can be said that someone who reaches an advanced age while retaining much of their innocence has spent their life wisely.

\* \* \* \* \*

## **Re Response to Cost of Living #1**

March 19, 2000

Christopher-

Thanks for your response. I have received a few, and I'm glad.

Like you, I am far from without sin, depending on what religion is consulted. However, I probably still have a healthy portion of "innocence." I'm not preaching righteousness by a long shot. The entire emphasis of the "essay" was the preservation of purity of heart (the definition I gave for innocence). In my universe, one can have all the knowledge and experience in the world and still have purity of heart. The purity of heart begins disappearing with the beginning of doing evil deeds against others. Some courses of study or philosophy encourage this trend. Sometimes bad experiences make this trend seem like the appropriate answer to life. But the center post always comes back to purity of heart. What were the motives? What were the results? (of one's actions)

Anyway, I'm glad I got a response from you. I've always enjoyed our conversations!

## **Re Response to Cost of Living #2**

March 20, 2000

Jeff-

You've got the idea I was trying to convey.

As to "Original Sin," I must say that I believe it to be a pure fabrication on the part of at least one religion (which shall remain nameless) to force people into converting. I dismiss it entirely. If I were to give it credence, I would say that the sin was in gaining the knowledge of good and evil, not the act of defying God's decree. After all, Mankind would have been COMPLETELY innocent at that time, and such a transgression, in itself, should have been forgivable. Whereas the gaining of knowledge would be passed on through the generations, as it is said the Original Sin is passed. So my use of the "echoes of Original Sin" means the gaining of knowledge and thus exposing one to uncontrolled (by God) knowledge and experiences.

Throughout history Man has been in a contest with God as to who will control whom. Religion itself is the most ingenious way of controlling God, because through organized religion is the INTERPRETING of God, and what better way is there to control His/Her influences.

By the way, I'm not trying to "sell" my point of view. I only offer it as a counter-point.

# High and Low Orders

December 5, 2001

"Low order" is defined as "of the physical manifestations that may or may not be animated by life."

"High order" is defined as "of the Life Force realm."

"Enlightenment" is defined as "knowledge of the high order aspects of existence, especially of priorities when interfacing with manifestations of the lower order."

"Wisdom" is defined as "correctness in assessing the means, including priorities, proportions, appropriateness, degrees, amplitude, and necessity, tempered by purity of intention and understanding of important aspects, woven together with the accurate prediction of the ends."

Enlightenment does not create wisdom but can enhance existing wisdom. Ideally, the two should be honed against each other to access deeper Enlightenment with more perfect wisdom.

The power of Enlightenment fully accessed could equate to a nuclear explosion in the lower order of things.

Exercising wisdom when accessing Enlightenment allows control of its power as lead rods control nuclear fission in a reactor.

Enlightenment exists in every life unit or soul. It is feared generally and lies dormant mostly.

A life unit or soul accesses its Enlightenment to the degree that it feels comfortable so doing.

Clouds are a low order, physical metaphor of Destiny.

Destiny manifests itself as a single force, or Theme, that is either a composite of destinies assigned to life units or souls by a Theme, or, though less likely, through independent evolution.

Destiny equates to high order intention(s) carried out over an extended period, verging on timeless.

## High and Low Orders

There are many low order beliefs, faiths, icons, symbols, doctrines, dogmas and other religious manifestations that distract from the high order of things. These are mostly diversions to take the place of Enlightenment. Most of these contain tiny flecks of Enlightenment, just enough to lead life units or souls astray. Such wisdom to be found is tainted and the fruits generally poor.

Gambling is the purchase of a low order manifestation of Hope that is tied into full-blown Greed.

Today, the only phenomenon that rivals the entrance of new knowledge and technology is the departure of old knowledge and technology.

July 13, 2001

I have pondered the question of “Destiny” for much of my life, wondering first “IF” it exists, or is it just a myth invented to explain the unexplainable and justify a myriad of coincidences? After many years of observation I’ve decided it DOES exist. Now I ponder its basis and character.

The following simile is the crystallization of my current thoughts on the subject. I believe that to fully understand Destiny is to understand a purpose and intent of our Universe, and perhaps even divine a motivator of God.

## **Clouds of Destiny**

As the gathering of moisture and other particles seeds clouds, so the gathering of thought and other significance seeds Destiny.

As clouds boil forward into the offing, propelled by pressures of atmospheric expansion and other forces of nature, and directed by the preponderance of vectors, so Destiny boils forward from the past and present into the future, pushed and directed by thought accumulation and trends, whose respective strengths are amplified or weakened by levels of emotion, conviction, focus and bent.

As numerous cloud phenomena are activated and assisted by not readily perceivable events such as the rotation of the Earth, so Destiny receives ongoing and sometimes overriding stimulation from points outside the realm of obvious, tangible existence; points rooted deeply in the fabric of the pre-material realm.

As electricity particles collect in clouds and occasionally discharge against different potentials, so hate particles collect within Destiny and intermittently blast against points of difference.

As rain, hail, and other manifestations emanate from clouds to the benefit or detriment of life, land or sea in their path, so Destiny targets and showers its effects: nurturing, devastating, empowering, uprooting.

Like clouds, Destiny claims both good and evil. At times, like clouds, it covers all and is evident. Other times, like the absence of visible clouds but the presence of their elements, Destiny is transparent to the casual observer while ever sustaining its spell.

## **Non-Copasetic**

December 21, 2000

A Soul/spirit is descended from, and part of, Life Force, and holds records of its entire existence; mental machinery is mostly determined by genetic attributes and contains records of genetic memory and imprints/impacts from life.

A mind is stimulated by, and is a processor of inputs from the Soul/spirit, mental machinery, and the outside world. These inputs and any resultant outputs are filtered through and may be affected by latent decisions, opinions, perspectives and attitudes.

A person has the best chance for happiness and productivity when the Soul/spirit and mind are well balanced, one with the other, as to potentiality and ability. A great Soul/spirit having to deal with inadequate mental machinery will lead a life of frustration and negative behavior. A mediocre Soul/spirit dealing with massive mental machinery will be controlled, even absorbed by that machinery.

\* \* \* \* \*

## **Triple Entendre**

1983, revised December 19, 2002

One who wishes to be looked up to must first be in a position to look down on.

[One must be in a position of altitude, real or imagined, in order to look down on others; usually one starts down and then works up to an altitude from which to look down on others; some philosophies deride the overt desires “to be looked up to by” and “to look down on” others.]

\* \* \* \* \*

## **Evolution of Thought**

January 20, 2002

It is easy to confuse data, knowledge, understanding and wisdom; one with another. To recognize the differences requires judgment based on proportion assisted by data, knowledge, understanding and wisdom.

Wanting to recognize the difference at all reflects enlightenment that it makes a difference.

Ultimately, the ability to be enlightened, itself, is what separates us from God’s other species.

## **Harvest**

July 2004

Souls are amorphous and amoral entities whose entire existence entails testing and experiencing all, regardless of extremes. The goal of religion and philosophy is to manufacture restraints and channels that control, harness and harvest souls.

\* \* \* \* \*

## **The Road of Life**

December 27, 2001

The Road of Life consists of many different features. Sometimes the Road is smooth; sometimes it is bumpy. Sometimes there are potholes of various sizes and depths, or pebbles, boulders, or other obstructions hindering travel. We travel the Road of Life from conception until death. Perhaps we tend to note the ragged and obstructed surfaces more than those of a smooth nature. Yet we learn something from them all because they require us to make choices through the exercise of judgment.

Types of features encountered down the Road of Life color our outlook on existence. Too many painful encounters with obstructions, or travelers of other Roads intersecting our own, may corrupt our higher nature. Too many smooth areas may dim our mind or judgment. We may bridge massive potholes or other obstructions to get past, and later remember the bridge rather than the obstruction that necessitated it. Features frequently encountered remain nearer in memory than those occurring infrequently, making one more sensitive to their presence. Too much of the same feature irritates and reduces the interest in persevering down the Road.

\* \* \* \* \*

## **Genealogist is Recycler**

1995

A genealogist is a recycler of family history, making who and what was and is available to who are and will be.



# The MindBlind Syndrome

January 9, 2002

## ***Check the following to see if you show symptoms of the MindBlind Syndrome:***

1. You've met someone for the first time and taken an immediate dislike to them.
2. You've known someone for years, and disliked them during most or all of that time, only to discover one day that you don't know *why* you don't like them.
3. You have a *completely* negative mindset about any race, creed or religion.
4. You tend to judge people by their physical appearance, including things such as clothing, facial and body features (physical perfection or deformities), etc.
5. You have instantly liked someone because you considered them beautiful or handsome (related to #4).
6. You have instantly disliked someone because you considered them unsightly (related to #4).
7. You tend to judge people by their social stature, including positive or negative reactions to things such as education, cliques and clubs to which they belong, car they drive, income and other wealth/property, who they know, etc.
8. You judge people by the company they keep (related to #7).

## ***Check the following to see if you have been the victim of the MindBlind Syndrome:***

1. Someone has met you for the first time and taken an immediate dislike to you.
2. Someone has known you for years, and disliked you during most or all of that time, but you cannot figure out *why* they don't like you.
3. Someone has a *completely* negative mindset about your race, creed or religion.
4. You have been judged by people for your physical appearance, including things such as clothing, facial and body features (physical perfection or deformities), etc.
5. You have been judged by people for your social stature, including positive or negative reactions to things such as education, cliques and clubs to which you belong, car you drive, income and other wealth/property, who you know, etc.
6. You have been judged by the company you keep.

You may have noticed that none of the above questions relates to a person's abilities or spiritual qualities. They only have to do with things surrounding the person. I call this the MindBlind Syndrome, or MindBlindness. MindBlindness is the condition in which a person views other people through a filter that automatically creates judgments, opinions and labels for them, then ignores factors that are in conflict with these judgments, opinions and labels. It is a lazy way to classify people, eliminating the need to actually *see* or *think*. It is pernicious and probably at the root of most failed marriages/relationships, paranoia, and anti-social behavior.

MindBlindness is aided and abetted by our upbringing and environment, and by every form of media, especially books, magazines, TV shows, and movies. For example,

Disney™ has a tendency to standardize good as beauty and evil as ugly *physically*. When a person *chooses* to follow a set of standards as a non-thinking way to deal with otherwise complex issues involving people, they bypass the fact that people are spiritual beings, each a distinctive and ancient soul deserving individualized consideration. As in any self-fulfilling prophecy, people who are mistreated long enough because of the MindBlindness of others will tend to act out the patterns assigned to them by those others, through the dynamics associated with interpersonal relations. This phenomenon then reinforces MindBlindness and falsely creates the appearance of the standards being axiomatic.

## The Subject was Chains

September 25, 1999

I remained in San Francisco after release from active duty in the Navy, which occurred in September 1972, until my father persuaded me to live in Michigan, the move occurring in May 1973. It was good that I made the move, because it soon became clear that my worldly exposure and variant ideas excluded me from fitting in with family and former friends. The term "good" was used above because this "moving home" experience inoculated me against ever again being tempted to make the same mistake, after moving to Los Angeles in August 1975.

I was permanently out of sync with midwestern kith and kin, whereas back in California I blended in perfectly and felt at home. Since returning to California, though I've not grown wealthy in other respects, there are great riches in having the freedom to evolve nearly unobstructed by provincial and other nonessential limitations. My motto has become "A mind is a terrible thing to chain."

However, I've discovered, both to my amazement and chagrin, that chains are lurking everywhere, even in Southern California, and one must be clever to avoid them. They hang in great numbers from churches, synagogues, mosques, temples, lodges, and schools, and from all over the workplace. Additionally, many people are bedecked with loose chains to be attached to other people with whom they come in contact. The greatest numbers of chains are entangled about families, between parents and children and relatives and friends, sometimes to the point of choking off oxygen. Some of these chains are pulled so tight that one or more of those connected feel a great need to break loose, often succeeding only to find themselves enmeshed again elsewhere. We run, yet from *what* we know not.

So, what is my answer to chains? Universally, I say loosen them much as possible. Let people breath. Don't feel compelled to yank a chain or break it and send someone hurtling off just because they don't have your faith or belief structure, all of your philosophies and opinions, and all your countless etceteras. Bask in the adventures and colors of differences. Encourage minds to unravel concepts from their environment and reconstruct according to their own, personal lights. Don't make little junior or Miss become like Papa or Grandma just because that is the standard by whom everyone is measured. That's all I ask. Not so much.

As mankind fills the earth and people become increasingly crowded together, loosening or removing chains is the only way we can ever escape mass insanity. This process needs to be done on an individual basis as well as institutionally. But it will require an inspired and valiant effort, as aspirants will be flying in the face of eons of chain forging, and it will threaten the livelihoods of those who live, or receive their power, off the process of capturing, chaining, or maintaining chains. Good luck!

## **A Word To Those Who Would Be Prophets**

July 6, 1983

The average person has a not-immediately-perceivable import in the higher activities of Creation. So a preeminent justification of existence for someone is to be chosen for a mission by "God," to convey messages to Mankind or ones people and to instruct and help them correct their flawed ways and show loftier ones.

Because "God" is generally considered the ultimate and unapproachable intellect/force, His significance in the lives of men and women is correspondingly high. Thus, His prophet can tote a powerful political and economic, besides spiritual, impact on those affected. To some this secular power makes "being chosen" seem all the more desirable, even leading to the unordained assumption of nonexistent or self created spiritual missions by the unscrupulous or neurotically self deceived. The following message is meant for the actually chosen.

The most predictable mistake by a chosen one is to take him or herself too seriously. Having a mission conferred on one at all could be considered the greatest honor or, to some, the most exalting flattery. A chosen one could don an aura of self importance because they feel their mission is deserved, even guaranteed as a lifetime pursuit with almost contracted job security. Yet missions are often short lived, and personal worthiness of the chosen one isn't necessarily a consideration.

Once someone finds him or herself lifted for a time onto the higher stage as chosen one, it becomes far less exhilarating if the once-chosen one discovers that the mission and its charm and aura have gone elsewhere. The "Divine Spotlight" is taken from a faithful as well as faithless chosen one quite easily and suddenly, leaving the once-chosen one to make personal adjustments. This loss can come about for many reasons, including the chosen one falling from grace or no longer needed for the mission.

At this juncture in the once-chosen one's existence several options become available to the "orphan," including the entire spectrum from accepting the situation with grace and taking it in stride to sinking into deepest levels of depression and non-acceptance. There is also creating a self generated delusion that the mission still exists, where the pseudo-chosen one becomes his or her own god interpreter. In the last case the "charm" or "charisma" is gone, so success becomes infinitely difficult, and miracles other than mere coincidences cease to be. Madness finds fertile grounds here.

Of course, the loss of the "Divine Spotlight" does not mean that it will be gone forever. Also, having it shown on one at all can be seen as having various shades of good and bad effects on the chosen one's psyche. However, the greatest problem, and one that by itself keeps divine influence enigmatic, is that it is practically impossible to tell whence a

"Divine Spotlight" emanates. The Light, itself, is blinding to the intellect. This opens the door to the possibility that a chosen one is simply the medium through which a not-necessarily-holy and lesser-than-God-like entity is operating.

# God vs. Man and the Fruits of Power

1969, 1976, 1985, 1989

## **God vs. Man**

The following is a 1985 condensation of two somewhat apotheosizing 1969 essays by yours truly. Their titles were *PROBE -- Question of Man vs. God* and *A Fool's Conception of the Creation of Man*:

“God and Man come from the same ethereal substance, with Man at a disadvantage because his soul, or god-essence, has forsaken the realm of the gods to reside in the debased confines of a flesh machine. Still, both God and Man are strong willed and determined to have their way, locked, as it were, forever in head-to-head competition, even combat.

“Over the centuries God has tried various tacks in forcing Mankind to be humbled before His altar, so to speak. Yet, during the passage of these same years, Man has learned how to psychologically steel himself against God. In many ways man has reduced God's importance and potency, effectively diminishing His influence, even labeling respect for Him as the product of mere superstition. Probably the best way found to attenuate and divert God has been through the very institutions set up for use in worshipping Him.

“Man quickly becomes encumbered by ancient holy texts requiring interpretation, reinterpretation, definition and redefinition. Then there are doctrines, anti-doctrines, arguments pro and con, philosophies based on religions, religions based on philosophies, and philosophies for religion. Add to this mixture the ramifications resulting from the eccentricities of certain priests and other holy men, all compounded by the spoils, both financial and political, derived from invoking His name. It takes a miracle for God to cut through the layers of resistance and express Himself directly. After a purported miracle does occur, the holy orders then step in to interpret, define, accept or reject its authenticity. Finally, they codify its meaning, opening the door to false or misunderstood interpretations based on other doctrines, personal beliefs, motives, or variations caused from differing points of view.

“Distilling the above tendencies down to their quintessential element, it appears Mankind has been working to tune God out. Gradually, God has been replaced by, or at least buried under, a myriad of distractions and

religious machinations designed to be more pliable to Man's needs. If God does exist, and I believe strongly that He does, then He survives not because of, or through, the straw god we have set up to represent Him, but in spite of it. Tragically, the further Man pushes God out of the way and into the background, i.e., the more he replaces and displaces Him, the less Man can understand and have healthy correspondence with that god-essence he has in common with his Creator. As this process continues over the millennia, Man's animal stimuli, generated by the flesh machine, have increasing dominion over, and thus squelch, the soul's loftier aspirations.”

### ***The Fruits of Power***

The following excerpts are included because of their relevance to the displacement of "natives" by those more powerful or simply more focused. The first is from my 1976 family history entitled *The Barnes and Related Families Abridged Genealogical Record*:

"Long before the coming of the white man, or *chemo-komons*, the Potawatomis lived in the more southern regions of North America. They were pushed north by other tribes until making a heroic stand on the banks of the *Washtenong Sepe*, or Grand River. At that point nine Indian trails crossed at a fording spot near the present city of Jackson. A battle raged, called by the Indians the "Great Battle," leaving in its wake many bodies of fallen warriors. The costly victory established decidedly the tribe's territory . . ."

The second is from my 1989 journal of a visit to Rome, Italy:

"Today's world witnesses, almost daily, conflicts between countries and people caused by the effects of differences in potentials. The lower potentials want what the higher potentials have, and the higher potentials simply want to consume the lower. In a civilized world many constraints are in effect to help mitigate the conflicts with various degrees of success. Imagine a world where there are no constraints, where higher potentials can consume as many lower potentials as they can digest, and where lower potentials are free to gang up on higher ones and bring them down in order to devour the carcasses. Before me today were the bones of just such a higher potential, and what a long and agonizing death it had."

# Tenets of the Assembly of the Almost Virgin

July 12, 2001

The tenets of the *Assembly of the Almost Virgin* should not be considered as dogma but rather as guides for life, living amongst people, and the forming of beliefs and associations.

1. No religion or philosophy is an end-all, or “the only way,” containing the “final answer.”
2. All religions and philosophies contain some grain(s) of truth, which may be harvested without the requirement to become enlisted by any associated institutions.
3. Each person is an institution unto him- or herself, independent and integral as a unit of one despite any marital, familial, employment, church/synagogue/mosque/temple/assembly or other ties.
4. Each person, as a unit of one, may affiliate him- or herself with any collective, group, cause, relationship, business, religious/philosophical belief, etc., to which they feel so inclined.
5. Each person, as a unit of one, is responsible for the consequences of their being affiliated with any collective, group, cause, relationship, business, religious/philosophical belief, etc., to which they have willingly become committed.
6. Being a member of a collective, group, cause, relationship, business, religious/philosophical belief, etc., does not in any way reduce a person’s responsibility, as a unit of one, for the nature and fruits of that association.
7. Being a member of a collective, group, cause, relationship, business, religious/philosophical belief, etc., never erases or mitigates the fact that each person in the association is an irreducible and integral unit of one.
8. Each person should use these tenets to closely evaluate any prospective collective, group, cause, relationship, business, religious/philosophical belief, etc., before committing to it.
9. Each person should be on guard against all collectives, groups, causes, relationships, businesses, religious/philosophical beliefs, etc., that meld the individual into a “collective” mentality, where the independent and integral individual is discouraged or has no place.
10. It is a good thing to end association, despite any promised commitment, with any collective, group, cause, relationship, business, religious/philosophical belief, etc., that is found in violation of upholding each person’s unalienable right to be an independent and integral individual, or when the fruit or nature of the association is no longer deemed acceptable.



11. It is a good thing to allow people to change through the course of their life. Enforced constancy of being, in oneself or in others, is a violation of the belief in the independent and integral individual. It inhibits the natural search for and growth from knowledge and experience. However, enforcing change in people is of equal violation. (Tenet #10 allows for terminating a relationship should things change so that it no longer proves tenable, although this step should only be taken with due consideration after a “cooling off” period.)
12. The contract of marriage is based on distrust and enforced commitment. This is not a condemnation of marriage or commitment but rather of that part of human nature generating the grounds for distrust and need for enforcement. Ironically, the contract of marriage does not eliminate distrust, cannot force the will to commit, and in many cases may only be ephemeral.

Founder

\* \* \* \* \*

## **What Stops Christmas**

April 13, 1999

INDIFFERENCE a guise of hatred

HAUTINESS a guise of ill will

NON-RESPONSIVENESS shades of both

Shrieks of LOATHING, so shrill in their silence

The Soul IRRECONCILABLE and NOT CONSOLED.

# A Judgment

July 3, 2001

## ***Initial outline of negatives:***

*Note that a number of the following negatives, or variations thereof, are true of some other religions.*

Christianity, a cult by definition:

- I. Violates the commandment against making graven images and encourages the practice
- II. Violates the commandment against placing other gods beside or before Him, especially in certain variations of the cult where saints are worshiped, as are angels and a certain virgin mother (who is sometimes called the “Mother of God,” which places her not only beside God but before Him)
- III. Encourages/Promotes:
  - A. Iconoclast
  - B. Bigotry
  - C. Hypocrisy
  - D. Demagoguery
  - E. Extortion (of souls and wealth)
    1. Borrows belief in hell from the Greeks (concept of an underworld) to frighten people into converting and keep those already ensnared
    2. Borrows belief in Satan from the Greeks (concept of a god of the underworld) to frighten people into converting and keep those already ensnared
    3. Espouses the truth of Revelations to frighten people into converting and keep those already ensnared
- IV. Uses its religious framework and machinations to garner vast wealth, power and influence, political and other
- V. Blatantly stifles whatever it considers to be a competition in the social, spiritual, belief/dogma, political, economic areas, including squashing competing or differing organizations, philosophies, religious practices, belief structures, etc. This produces a sort of cannibalism within Christianity itself, through the

ongoing attempts by the various Christian sub sects to proselytize/convert members of the other sub sects, creating a humorously tragic, sometimes lethal, randomness.

***Initial outline of positives:***

*Note that each of the following positives could be fulfilled by any number of religions.*

- I. Provides a vent for religious needs and tendencies, including:
  - A. spiritual expression
  - B. the need to atone for what one considers to be sins against God/Nature and one's fellow man and be therefore cleaned
  - C. the need to sacrifice wealth, time, attention, and other resources to something on a higher plane in order to make some reciprocation for the good things already received, and propitiate in hopes the bounty will continue
  - D. holy days that move one through each year and one's entire life with an automatic sense of purpose designed around progressive religious significances/observances
- II. Provides a firm structure upon which to base the raising of offspring and anchor one's life and family
- III. Provides a social climate and cultural basis for members to interrelate
- IV. Provides justification and framework for judging one's self and others
- V. Provides some communal protection against other militant religions

## **Procrustes Peter Introduction**

February 1984

"And men employ consecrated symbols, some of them obscure and others clearer, and thereby guide their understanding to a knowledge of things divine, though not without hazard. For some go entirely astray and slip down into sheer superstition, and others, who shun the quagmire of superstition, fall as it were unwittingly over the precipice of atheism."

Plutarch (46?-120 AD)  
from essay "Isis and Osiris"

## **Procrustes Peter**

With flames and tongues

He storms Olympus

"Empale au Zeus

Defile aux gods!"

His shield the Bairn

A millennium weened

Credentials forged

Sword of glass

"Beyond reproach!"

The motto humble

On wings of mind

His stallion cross

Till come the times

His offspring slate

God's true omphalos

To contemplate

## Poem Elucidation

Procrustes = Used figuratively. (From a mythical Greek robber who made his victims conform to the size of his bed by either cutting off their legs to make them shorter or hammering and stretching them out to make them longer. He was eventually forced to undergo the very same treatment.)

Peter = Greek word for teacher, i.e., the biblical Simon called Peter - Simon called Teacher.

Procrustes represents the tendency in a religion's proselytizing to make everyone both inside and outside its particular sphere conform to itself, including values, beliefs, philosophies, clothes styles, architecture, acceptable professions, and, in general, attitudes about different aspects of existence. The robber aspect delineates a religion's tendency to eschew anything that doesn't exactly fit its pattern or ideal, thus robbing adherents of non-conforming culture and heritage. Added to the above could also be the ever-present drive for money and other forms of sectarian wealth from its followers, oftentimes including threats (however disguised or euphemized) of eternal punishment and loss of future status in the Otherworld-whatever or wherever that might be-should one fail to be adequately generous.

"Procrustes Peter" is not only the doing but also the teaching, in all ways obvious and subliminal, that the Procrustean way is the acceptable, even preferred way to spread a religion and control its adherents, instead of letting neophytes pick and choose and, in essence, have control over their own lives, heritage and culture. Unfortunately, and yet fittingly, similar to the final judgment inflicted on Procrustes of old, members of offshoot sects are subjected to the arbitrariness of parallel as well as different sects - or individuals - who know theirs is the only way.

"With flames and tongues" = Since the beginning of known history fire has been an accepted means of purging that which is unwanted or deemed undesirable, including its use for various forms of destruction, leveling, and exorcism, plus torture-induced coercion and intimidation. "Tongues" enflame souls or spirits of adherents via sermons, speeches, indictments, proclamations and the like designed to urge a common response toward a prescribed common goal, which is the goal of the religion, one of its sects, or simply that of a skillful demagogue. In the Christian religion "flames and tongues" also refers to the biblical incident of Pentecost, where flames danced above the head of each apostle, while each apostle spoke in strange tongues, or languages, all brought about by the presence of the Holy Ghost. Pentecostals and Born Again Christians, also called Charismatic, still believe that speaking in tongues during a religious service

bespeaks the presence of the Holy Ghost at the gathering. Usually one person speaks in "tongues" while someone else is inspired to interpret what is being said.

"Flames and tongues" could also represent the outreach of a religious movement, as the tongues of flame reach outward at varying lengths and in different directions, though all from a common source. Tongues of flame thus start new flames, the tongues of which start other new flames, and so on, illustrating the proselytizing and teaching phenomena.

"he storms Olympus" = Storms can mean violent attack, in which the "he" (a religion in general, Procrustes Peter in particular) could be rushing Olympus with intent to unseat the ancient pagan gods and their current and future influence. It could also imply to hasten to, as in hurry to possess those formidable seats of power vacated by the old deities. A third possibility is that the ancients haven't left, since their presence is still strongly felt—at least through the media of superstitions. In this case they must be dislodged for the "he" to assume a commanding place in creation. In some cases the old gods are allowed to continue as long as they let their natures be viewed rather as angels, devils or saints, with the Greek god Zeus (known to the Romans of old as Jupiter, to the Egyptians as Amen, and to the Persians/Iranians as Ahura Mazda) becoming Almighty God to the Christians; Elohim, or the Tetragrammaton YHVH, to the Old Testament Hebrews; Brahma to the Hindus, Allah to Moslems, the unmoved mover to followers of Aristotle, plus additional titles as decided by other sects and philosophies. (It is a not uncommon observance that changes in godly or Godly attitudes and temperaments reflect similar changes in those of Their human suppliants.)

"Empale au Zeus Defile aux gods!" = This war cry sounds at first as though Procrustes is announcing his intention to impale Zeus on his holy, crusading sword (see "sword of glass," p. 7). However, a more accurate interpretation shows the cry as being "Empale with Zeus Defile with the gods!" as though reaffirming the Olympian gods' extant arbitrary and Procrustean behavior in today's religions. "Empale" can mean to make pale, where one who enshrines himself as the colleague and Earthly representative of Zeus (or one of his many aliases) places himself in a position to "make pale" with fear or anxiety those who believe in his power by celestial grace. "Defile" can mean to tarnish or spoil. But the more sinister definition is to align with, where divine association can make one a sort of demigod, amplifying "Empale." The "spoil" aspect points to an ever-present destruction of nonconformity (see Procrustes definition, p. 2).

End of first stanza

The first stanza is meant to lampoon religious practices that fall within its description—in Christianity as well as other devotions. The remaining three stanzas, however, point directly at Christianity, though they could philosophically and conceptually implicate similar practices in other faiths.

"His shield the Bairn" = To protect himself from harm's way, or from having to take full responsibility for his own actions or their future repercussions, Procrustes Peter shoves the Bairn to the fore and takes a purportedly inferior position behind. The Bairn, of course, is the baby Jesus—"baby" in that, although he lived to be in his early thirties, Jesus the Christ has been professed without guilt or sin of his own, thus ever innocent as a baby. "Bairn" for child commemorates the belief of a gentile religious variation whose members called themselves British Israelites, claiming that native Scots and Britons, through their Celtic ancestry, were descendants of lost tribes of Israel, thus listing themselves among God's chosen people. The "shield" by the Bairn is the charmed protection believed to be showered down on those who give themselves to Christ, administered by the Almighty and by Christ, himself, who is said to rank highest among Heaven's hosts, part of the Godhead. Whether actual Heavenly protection comes or not isn't the pivot here. Instead, belief that protection is forthcoming is the mighty shield. An otherwise overpowering enemy might be cowed for fear of it, and another army invigorated and inspired to super-human courage and perseverance because of its promise. Thus comes into play the self-fulfilling prophecy. Consider Constantine, Joan of Arc, the conquering of the Americas, etc.

"a millennium weened" = "Millennium" technically means a thousand years but could also connote simply a long, indeterminate period of time. Taking this connotation, plus the homophone "weaned" instead of "weened," a comment could be made concerning the weaning away over the years of unwanted aspects and doctrines of Christianity by different sects stressing certain portions of the Bible, in both Old and New Testaments, and denying or simply ignoring other sections that might weaken or disprove the sect's beliefs or strictures, i.e., the apocrypha for Old and New Testaments. "Weaned" also applies to the religion's over-all evolution, where many basic changes have occurred in the Bible, itself, from doctrinal revisions initiated by Constantine to modern, near-constant re-interpretation. All of this would seem to weaken the over-all forward movement of the religion. It especially indicates a lack of conviction or faith in the Bible's message and its truth or accuracy. Whether or not new truths or possible variant interpretations are discovered, the bottom line is dilution. And dilution conjures hordes of would-be prophets who try and fill in the gaps by sidestepping even further with God-conferred insights. Resultant dispersal of momentum and direction opens the door to imposed direction and controlled momentum by opportunists like Procrustes Peter.



Taking "a millennium weened" at face value, it says the millennium, as prophesied in the Bible, is hoped for or expected by adherents, and that this expectation adds enormous power to the Bairn as a shield. It doesn't matter what might happen as a consequence of Procrustes Peter's activities. Everything will be set right during the millennium reign of Christ on Earth. Thus Procrustes feels he has a free hand with no need to assume an undue sense of responsibility for the future. (See below "sword of glass.")

"Credentials forged" = Most religions are riddled with assumptions and revelations that must be accepted *en toto* on faith, with the sum becoming the belief. Accepting the belief, on faith, is ones credentials for belonging to a particular devotion. Not all who espouse a belief, however, do so only out of religious conviction. Some see the power that can be readily tapped (see first stanza) and use the established channels to milk out fortunes, positions, and especially heady power. In such cases the credentials for belonging in the first place might well be faked.

From another angle, a person might believe they have personally received the word of God through revelations, thus beginning their own ministry ordained by God, not by the institutions set up by Man. In this instance the credentials are not valid in the eyes of established sects, although a large enough following could one day elevate them to the point of general recognition, if not acceptance.

Until the time when all things are made known, exactly which credentials actually mandate the aims and tenets of God should not be presupposed. Thus religious tolerance is called for, since the sect one persecutes may be the one true calling (assuming that such an institution does or can exist).

Additional meanings could be credentials forged in Heaven, with God or Christ the smith, or forged through a process of working with the metals from which Christianity, itself, has been forged for two thousand years (not including the Old Testament time frame). However Procrustes Peter received his credentials, he advances them, or forges them ahead, to justify his assumed role.

"sword of glass" = A sword is a cutting tool, or weapon, used to reduce resistance. In this context the sword is of glass, connoting a degree of invisibility while at the same time being lethal. "Credentials forged" is the "sword of glass." Due to the nature of glass, it cuts on both edges of the blade, meaning there are inevitable repercussions from its use. Glass indicates a hard brittleness that requires protection from more substantial threats, such as from zealous infidels and those who are unimpressed by the credentials forged. Persons on the inside by whom it will be wielded also must protect the sword from shattering misuse.

"Beyond reproach!" = Not "above" reproach, since that would connote an assured celestial license. "Beyond," though, belies the attempt to keep out of reach of potential censure, blame, or discredit by staying at least just ahead of them, or by being located in another plane in such a way as to cloud the connection between

misdeeds in one plane and perpetrator in the other. "The motto humble" is a jab at the blatant unhumbleness and scathing presumption of "Beyond reproach!"

"On wings of mind" = The mind of Procrustes Peter lifts his activities off the ground of accountability, personally elevating them—which he believes makes them lofty. In the real world the wings represent simple flights of fancy and self-deluding dreams of Heavenly hegemony. To assist him in his quixotism he relies on "his stallion cross," the great breeding aspect of the innocent Christ's crucifixion in spreading Christianity and humbling while inspiring its adherents.

"Till come the times

his offspring slate" = Changing consciousness and circumstances can bring about circumspection and the questioning of beliefs once thought inviolate, resulting in factions splitting off, with new directions calling and old ones censured. The above comes from the definition of "slate." "Offspring" can mean spiritual as well as physical descent.

"God's true omphalos

to contemplate" = Just when one thinks all has been explained with utmost perfection, a sudden enlightenment or disillusionment can shake that complacency and send one naked into the world to once again search for something to believe true. Contemplating God's omphalos is a celestial derivation of the oriental practice of looking for answers by studying ones navel. In this instance, omphalos not only means navel but also names a conical stone that once stood near the entrance to the Oracle at Delphi, one time thought to be at Earth's center (Earth was then believed to be flat). This ties beliefs of the ancients in with the assumed better, even more effective ones of today, indicating there still may be something back there worth giving thought to. Also that Christian beliefs, based though they are on divine innovations, aren't necessarily that much different from those of older devotions which have been superseded. In many cases only the names and jargon have changed, justifying my epigram "In this world we walk among ancient things with new faces."

(Dedicated to Serendipity)

## Christmas Messages and Poems: 1974 – 1985

**1974:**

### **A postulate I give to you**

Of good things in the near  
That you will give, and thus receive  
Of mirth, good will, and cheer.

**1975 (two poems):**

### **A Prayer of Love**

Can deep be Sown  
And from its seed  
New Life be Grown.

New Life is what  
Life's all about  
Not Hate, distress, or  
Fear and Doubt.

A Prayer of Love  
Will bear forth Fruit  
Illusive, Not,  
To Just Pursuit

Illusive, Not,  
To eyes that seek  
A Prayer of Love.

### **How Clear the Night**

With brisk snowfalls  
Crisp stars shine bright  
While Nature calls.

The Light of Lights  
Will show our way  
To New Found Heights  
A Clearer Day.

**1976:**

**Yule Logs burn**

In Hearths of Fire  
While Jack Frost nips  
And Children play.

Carolers with cheeks aglow  
Sing 'neath stars' crisp light;  
Festivities and mirth prevail,  
Ne'er to tire on this Holy Night.

**1977:**

**Christmas 2077**

The planet Earth  
So far away  
The Home of such  
A Holiday —

Beckons forth  
Across the Space,  
"Oh Celebrate  
Ye every Race!

"No mistletoe  
On Saturn's sphere?  
Still, Congregate  
And have good cheer;

"For, lo, the message,  
Wrought through time,  
Deserves considering,  
Thought and Rhyme."

**1978 (two poems):**

**Multi-patterned snowflakes**

Awhirl in gusts and gale;  
Crystal, frozen droplets  
Aset low-drooping limbs.  
Mounds of deep, and shallow fill,  
Contour white's conquering view,  
Beshrouding hill and valley —  
Night waits the storm be through.

Then of a sudden splendor  
All crystal to the torch;  
Each snowflake's many facets  
'Flect photon beams of joy.  
While midnight shadows deepen  
And contrast takes its shape,  
The full moon stands addressing —  
Snow's flurries hang like crepe.

**As hopes take seed**

This Yuletide  
To grow the whole  
Year through,  
Yours surely will  
Be present  
For others and For you.

**1979:**

**CHRISTMAS 1979**

Ephem'ral Strands of Mem'ry Binding,  
Life's Dear Essence fills our Mode;  
Those Afar, and those our Neighbors,  
Share a common Love and Care.

Those who lived in Times now Bygone  
Share this Care and Love the same —  
For they reside in Life's Dear Essence,  
To Nurture us and stir our Souls.

And Wanderers, that are unheard of —  
Their whereabouts God only knows —  
Are One with Us this Christmas season  
To cross our minds on Fancy's Trail.

Ephem'ral Strands of Mem'ry Binding,  
Hold God's Creatures in their Spell,  
To end the year all Purged of Difference  
To meet our Souls in One Night's gel.

**1980:**

### NEW YEARS' HOPE

The Great Door Midnight opened.  
Through passed the Old and New,  
Who met then at the threshold  
For *what will be* to view.

But murky clouds of Unforeseen  
Hid consequences of events  
Which happened in the time now gone,  
There lingering for recompense.

"What will become of that I built?"  
The leaving year inquired,  
"Will nations fight to hold their own,  
And freedom be inspired?"

"What do you see to hope for —  
You who must go on —  
You whose span may see the end  
Or glory in what's won?"

"The weight of past transgressions  
Is heavy in the wake,  
And teeters on the keenest edge  
Awaiting Heaven's shake.

"Will all that had such value,  
To those in history,

Be gone to leave a gaping void  
Through some calamity?"

The New Year posed as thoughtful,  
And did not answer soon,  
For it had thoughts of more import  
To occupy its Tune.

'Till finally it answered,  
A smile upon its brow,  
"If full-feared I the future,  
There'd be no time for now.

"There is small need to worry  
Due tensions that have built,  
For they have full accounting  
At Judgment when there's guilt.

"In stead my Hope is boundless,  
And does not find a word,  
But rests on Life's resilience,  
And a Prophet I once heard."

Then summoning its courage —  
Then letting go its breath —  
The New Year made its entrance;  
The Other met its death.

**1981:**

**None.**

**1982:**

### **Keiths' Christmas 1981**

The two-storied, white cottage sits not far from others more expensive. From the outside it's undistinguished, lost among trees and grass and, in winter, snow. Its location is near a summer tourist town close to the tip of Michigan's thumb. Native Michiganders and others from across the country flock to Port Austin during the warmer months, drawn by Lake Huron's deep, cold waters; often-precipitous, rocky, and picturesque coastline; green forestation; excellent fishing; and rough, pioneer-like environment. Then they leave, deserting before the wilder months when gale-blasted broken ice piles high, as perennial wind and tide play with the lake's frozen surface.

Inside the house, beyond the casual glance of the exterior observer, is a place of warmth and fancy, of years long gone with hopes of their return. Once a small cottage built as a hunter's shack, the dwelling has become the property of two people whose hearts are great, and the cabin has grown in size. Years of gradual evolution have seen rooms added both up and down, until it comfortably sleeps over thirty guests. Besides there being several downstairs bedrooms, double beds, bunks, and singles side-by-side fill the second floor. Each room has a name, usually determined by design of wallpaper, color, function, or era of contained artifacts.

Both Jean and Paul Keith are in their 60s, and their formal house is in Detroit. They've reared a family of their own, plus foster children, while providing a place of weekend retreat at the cottage for scout troops, church crowds, and an endless stream of others. Yet room never becomes a problem. There are ample bathrooms and kitchens; and a wide, enclosed porch running the length of the house and holding tables enough to furnish a medium-size restaurant. In the garage sit two snowmobiles that, Jean says, "didn't get used at all last winter."

Jean and Paul were alone in their great, sprawling wonderland. It was the day after Christmas, and their family hadn't come for the holidays—most of them being in California. Yet the couple wasn't destined to remain by themselves for long. Their minister, Reverend Garrett, had asked if the overflow from his family get-together could spend the night at their place. There would be over fifteen people.

We came stuffed from hours of over-eating, and still humming with the excitement generated by the holiday reunion. The cars arrived on the snow-buried road,

headlights illuminating showers of sifting flakes until the circular driveway was filled bumper-to-bumper. It was nearly 11:00 o'clock at night when we trudged into the warm living room, marveling at the homey decor and glowing fireplace. Snow clinging to shoes instantly melted as coats were ferried to a nearby bedroom, and we began milling about the strange world suddenly entered. Every wall and shelf held treasures of memorabilia from the Keiths and their friends, including a mounted violin Jean had played when four years old.

Jean led the tour. She appeared to be about five feet tall, energy-packed, and on a never-satisfied quest to ensure everyone's happiness and entertainment. (In Detroit she works for the school system as a volunteer music instructor, since the city cut funds for the regular program.) She was the Christmas spirit incarnate, Mrs. Claus, while Paul was "Santa." He was tall and of medium build, relaxed in his woolen shirt, mellow and comfortable, mixing with, and, like Jean, taking pleasure from the time with this surrogate family.

Each room held its own Christmas tree, fully adorned. In the 1920s bedroom the decorations were all of that vintage, and the 1940s one held nothing more recent than that decade. My grandnephew wanted to play with the old train set, and my two little nieces begged to drag a large dollhouse in from the frigid porch, but they all finally settled on playing an electric organ. And all the time, we adults were chatting, touring, and gasping in amazement, champing ever-present hors d'oeuvres, cookies, nuts, candy; and drinking punch.

Midnight found the house-full beginning to settle as we drifted into the living room, cozying in front of the fire. Then someone began singing a carol, and soon others joined in. Jean disappeared and returned with mimeographed sheets containing the words to several songs, plus jingle bells, which were distributed to all. The next half hour was spent raising voices and the roof with good cheer warmer than the hearth.

Finally bedtime ruled, and we all straggled off, one couple to the '40s room, one to the '20s, the two small nieces and nephew to the Snoopy room, and the rest of us where we pleased, with me climbing into an enormously comfortable double bed piled high with blankets. In the morning Jean prepared a feast of eggs and ham, toast and sausage, coffee and juice, to fortify us for our return trips—including one of my older nieces and her husband to Connecticut, and I to California. For Jean and Paul the return was to Detroit, from where they would continue to overflow their unending Keiths' Christmas.



**1983 (originally written 1981):**

### **Ascent**

I lifted from the scene even before the last of the mourners had gone. It was strange not having a body. Like an amputee, I still experienced sensations from that which was no longer. Also, my sight had altered. The lush greenery, shrubs, cultivated trees and monolithic tombstones, and the distant hills skirted by fences of picket and wire, so vivid still in mental pictures, now appeared out of perspective, random and oddly molecular, with misty forms the only confinement of chaos.

The journey begun turned different than expected. It started overland with no known destination. My many perceptions were now keen, unhindered by crude body electronics. As I passed plants and creatures, I could sense their mental processes, the barriers between them and me dissolving. All the while time moved on a different continuum, and the urge to account it dissipated.

Lightness and darkness, brought by the traveling of the sun, could scarcely be detected. Movement, itself, became merely my changing point of view. Earth and sky melted into simple variations of the same thing, while the physical universe paled before the unveiling of others more subtle, less severe.

Unexpectedly, instead of continuing across the plane of Earth I was unfolding, as the white-marbled, blue planet shrank until lost to my concern.

**1984:**

### **Time for Love**

"Unknowable" was set up eons ago. Its metaphysical device constructed physical universe future out of the rag-tag remnants of past ages--swept up bits of injustices not yet resolved. Its purpose was a teaching device for souls, the beings who must resolve in order to grow and become great. Yet the Designer of "Unknowable" did not see all. After interminable ages the works were again on the brink of running amok.

To salvage the original purpose, long ago an Order was established in a dimension unaffected by "Unknowable." The purpose of this Order was to monitor "Unknowable's" various Themes, stepping in now and then to keep things going in healthy and uplifting directions. The Order didn't take direct action against "Unknowable" due to ethical restrictions as well as caution not to cause its defense mechanism to mobilize. Instead, the Order sent members into a stagnant, failing or otherwise endangered Theme to mitigate the condition through "natural" processes.

Once committed, a Soul of the Order would in most cases lose memory of the Order, the mission and inherent powers. Thus handicapped, the Soul would enter the Theme as a mere participant, kept on purpose by flashes of insight. Inspiration would come from spotting triggering symbols in the environment, prearranged between the affected Soul and the Order. Then the Soul would remain until its mission was completed.

Chaos had invaded a tiny speck of a planet far off the beaten track. Hordes of rogue Souls had been invading Earth's Theme, holding countless participant souls in their power and unwittingly forcing "Unknowable" to compensate. As the Theme changed, the Order was called into action to neutralize overcompensation, and many Souls received assignments.

For music loving Astra the assignment was to monitor personal love and understanding. To assure that her findings were not diluted by intelligence, physical beauty, social graces, and admirable skills, Astra would be born in a body handicapped of most of these. Love shown her, though occasionally laced with, or shored up by

compassion or pity, would still be of a more pure nature. Especially important was how much time was allotted her by participants, for in many ways time and love equate.

Astra's interview for the assignment had been painstakingly blunt. She was virtually volunteering to descend into Hell. As conditions and attitudes on Earth were known to exist she could expect little reward during the job. Only on her return would she receive the fruits of her service, restored greatness. Yet Astra didn't mind. She loved music, and she loved love.

The day came for her to go. The day came for her to return.

"Was there much time for you?" asked the interviewer.

"Yes," came her answer, "more than enough. The consciousness of souls has increased to understanding more subtle values of life. They once believed a life could only be appreciated for what it contributed, be it entertainment, accomplishment, material gain, or simply returned love. It is now dawning that life can and should be nurtured for its own sake, since no matter the circumstances, souls are involved. Many are realizing that when souls are involved, all possible must be done to make any life as beneficial a learning experience, and livable, as possible.

"I was honored to witness this enlightenment as well as see parallel and related inroads against the indigestible fruits of guilt and superstition. My lesson learned is that, although on an individual basis it is better to give than to receive, as a member of the family of souls and Souls it is better when love extended is returned amplified. Through this process understanding of one another also increases, while all benefit and grow."

**1985:**

### **An Alogy**

A chalice stands on the table of God. Placed there at mankind's implanting, its purpose is to hold the distillate of our interactions as husbanded by Him. The contents age like wine made from creations other than grapes. Whereas the wine of grapes will sour and weaken the senses when drunk, that of the chalice should always sweeten and strengthen life.

The characteristics of contents vary as the different ingredients intensify or wane in proportion to each other. And the whole is worked by the fermentation of lesser elements that must be diluted by the infusion of higher ones. What defines the contents only God knows, though philosophers take liberties to surmise.

Periodically God lifts the chalice from its place and takes a sip. If the bouquet, color, texture or palate are not pleasing, the chalice is sadly returned. But first the contents are emptied into the abyss, when they are spoiled beyond repair. At such times our continuation is placed on trial. However, if all is pleasing to God, it justifies His interest. Then we are enhanced with the Creator, and He drinks deeply of His harvest.

(This is my 13th Christmas message since 1974 and will be the last.

I wish to thank those of you who have written to comment on my past endeavors. 1974—"A Postulate I give to you . . ."; 1975—"A Prayer of love . . . ." and "How Clear the Night . . . ."; 1976—"Yule Logs burn . . . ."; 1977—"Christmas 2077"; 1978—"Multi-patterned Snowflakes . . . ." and "As hopes take seed . . . ."; 1979—"Ephem'ral strands . . . ."; 1980—"New Years' Hope"; 1981—none; 1982—"Keiths' Christmas 1981"; 1983—"Ascent"; 1984—"Time for Love")

# It Is All Human Nature

March 2004

It's all human nature, because human nature is composed of all possible natures. The human mind, as a whole, has evolved to be capable of tapping into all manner of thought, and it is collections of thoughts that determine natures. It is within the mental power of humans, as a whole, to pick and choose from the many collections of thought in determining their own, personal natures. However, allowable choices are often limited, even regulated by environment, such as cultural taboos or traditions. Humans are usually raised within such frameworks of allowable natures, packaged and taught at home, school, associations, workplaces, and religious establishments. Adherence is rewarded and variance is punished.

The term "it is human nature" usually has negative connotations. Yet, in fact it's all human nature. Even the entity revered and/or feared as God (or a god) exhibits tendencies that would not be found alien to human activity and thinking. Perhaps it would be more accurate to say, "It's all God's nature," as calling it human nature may seem to relegate God to the same level as humans.

A good look at history would confirm the possibility that human nature and God's nature are similar if not identical. Humans take comfort, though, in assuming that God's nature is kind and loving and magnanimous, and always wanting to do the right thing and what's best. However, there is no real justification for this belief. Humans have created a mindset regarding God's nature. But God never has, nor ever will conform His mindset to what is expected. He'll throw a tantrum now and again and have peculiarities just like everybody else, only perhaps with more wattage.

Considering the above, it falls that humans have all the tools they need to salvage their kind and, in general, life on Earth. They are much closer and have greater access to material aspects of existence than God would have. It is only their choice of natures that prevents them from having the kind of collective mind frame that would facilitate understanding the big picture, to thus work to achieve the long-term preservation of life and resources on Earth.

It is part of "human nature" to need a supreme being, of whatever name, upon which to lay blame, and from which to seek help when things seem to be out of control. To this slot in Creation called the Supreme Being or God humans assign a wide and varying range of attributes, depending on the many distinctive, cultural mindsets and chosen natures. Yet not one of these assigned aspects is missing from choices available as part of human nature, whether good, indifferent, or bad. The only real distinctions humans can honestly make between themselves and God are intention and wattage, with intention being more important than wattage. Yet even the intention changes, one culture or mindset to another, so only wattage is held in common.

Humans codify their collections of attributes assigned to God as religions, and even assorted sects of religions. This alone should show them that there is no one religion or collection of Godly attributes that fully describes God. Only by looking inward upon

themselves will they see the true, multifaceted aspects of God. As to intention and wattage, both of these can be, and have been, accomplished by humans in the past, both for good and for evil.

The mistake is in expecting God to “make things right.” By fostering this hope, humans allow themselves to run amok and carry on irresponsibly, believing that God, or a messiah or savior, will come and make things right. Thus, human intention and wattage to do the right thing are allowed to dissipate or be misdirected. By following this path, they miss the point of God’s help, for he works through them. Consequently, allowing intention and wattage funneling through them to dissipate in effect dissipates God’s influence, intent and wattage. As point of fact, each and every one of humans is a messiah or savior. They prove it to each other in their day-to-day lives but flush it from their consciousness almost as soon as it occurs, because salvation is said to only come from God, an idea fostered by the lists of aspects assigned to God. In reality, each human is not just a potential messiah or savior but actually is one. No amount of flushing away the fact of doing the right thing will eliminate the fact it occurred; only demonstrates its unacceptability as a possibility of having any future consequence or significance.

Just like gods, messiahs and saviors, individual humans affect the future profoundly. It is the average human’s inability to peer into the future that makes them unaware of the many ramifications of things they did yesterday, do today, and will do tomorrow. It is this blindness to future consequences that makes them believe that the only real affect on the future has to be directed by a god. Yet, in the end, it is all human nature.

# Nature Culling

March 2004

Cataclysm, politics, religion, and disease are Nature's/God's way of culling living beings. Cataclysm, in this context, covers all possible negative or destructive aspects of existence, whether caused by Nature or under the direct or indirect control or influence of living beings. The term includes large-scale destruction or overpowering negative significance.<sup>5</sup> Cataclysm can be invoked directly by Nature/God or by politics, religion, disease, or any combination thereof.

Politics includes any intercourse between living beings, including every manifestation of processes derived from food-chain mentality. Politics has existed from the beginning of time, long before the existence of living beings, and has evolved as Life has evolved. Politics includes subtypes religion and disease.

Religion is the only artificially created subtype and is peculiar to humans. It is separated out from politics, for purposes of this essay, to emphasize its arbitrary nature, overpowering influence and significance, and real or potential impact on all living beings.

Disease is separated out from politics for a similar reason as given for religion. Disease consists of living beings living off, perhaps feeding on, other living beings, which harkens back to the food-chain mentality aspect of politics. Whether a disease is good or bad depends on the point of view. The term disease also encompasses evil intention of living beings against other living beings, which steps outside the realm of food-chain mentality. In other words, disease can mean "politics gone bad."

Cataclysm, politics, religion and disease act independently from each other or together in every kind of relationship possible. In their wake, living-being numbers are kept under control.

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<sup>5</sup> The term "negative" is taken from the viewpoint of adversely affected living beings, not from the perspective of big picture ramifications or justifications, or to imply wrongness or evil.

# Age of Monsters

April 2004

Monsters vary in size, shape, significance, importance, and type. They exist far outside of Nature's median scope, and generally are considered as nemeses not only to each other but also to other life forms in Nature's domain.<sup>6</sup>

There have been monsters throughout time, at least since the monstrous explosion espoused by the Big Bang theory. At one time the Earth was populated by several species of monsters, giant in size and weight, which went forth to overpower and conquer the planet by sheer, dumb massiveness. A monstrous explosion that was bad for them but opened the door of possibility for Mankind apparently wiped them out.

Compared to the behemoths that ruled the planet for so many millions of years, Mankind is diminutive in size and weight. In fact, many of Earth's species are larger overall and heavier than the average human. What has turned Mankind into a monster of the greatest consequence is a relatively small organ located in the head called a brain.

Most life forms have a centralized brain of some kind, and it may never be known how and why the human version received the key to unlock the doors of limitless Cosmic Thought. There are, of course, religious explanations presenting easily digestible allegories that may have historical basis. Whatever the genesis, the resulting beast has evolved out of basic human kind to become what I call the "Planet-and-Self-Devouring<sup>7</sup> Man Monster." (Hereafter, the term will be shortened to simply "Man Monster.")

The Man Monster has been at odds with Nature since the earliest of times. Unlike all other animals, which have remained part of Nature and under her rule, the Man Monster has removed itself from such blind and dumb obedience. Since the separation began, far in pre-history, the Man Monster has fought Nature at every turn, and in many cases forced Nature to do the Man Monster's bidding with little or no reciprocity.<sup>8</sup>

Nature has not given up its supremacy without a fight, throwing every kind of calamity, including disease, drought, flood, blizzard, volcanic eruption, violent storm/wind/lightening, fire, even missiles from the deepest recesses of outer space. All

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<sup>6</sup> The terms Nature and God should be considered interchangeable for purposes of this writing.

<sup>7</sup> A cursory look at history and the present should be sufficient to explain the term "Planet-and-Self-Devouring."

<sup>8</sup> There have been countless groups of humans over the millennia that have settled at lower levels of development and been happy to remain there. In many such cases the people contented themselves to live ecologically within Nature's constraints, usually feeling a need to reciprocate or propitiate. Over time, many of these groups have died out, but most have been absorbed either through conquest or the desire to have the many things or political power acquired by adherents of Man Monster-ism. With each such human disappearance or absorption, Nature slides further into the background.



the while the Man Monster has reached deeper into the realm of Cosmic Thought to find answers on how to stave off Nature's furies. More often than not these answers have been forthcoming. With the invention and prolific use of writing and illustrating to store acquired knowledge, sacred Cosmic Thought has become standard, secular fare to be accumulated and passed on for use by future generations.

The Man Monster's success at thwarting Nature has never before been as thorough as it has over the past three centuries. The Cosmic Thought storehouse, also referred to as the Philosopher's Realm, has been pillaged and ransacked. The doors to its *sanctum sanctorum* have been forced open so frequently that their hinges are wearing, and the doors no longer seal. Meanwhile, the Man Monster's brain seldom fails to capture escaping rays from Cosmic Thought, ever increasing the Man Monster's bias over Nature.

The twentieth and early twenty-first centuries A.D. have seen an unparalleled acceleration in the shift of balance in favor of the Man Monster. Consequently, Nature is now fighting a defensive war, all but toothless and without claws in her protection of all other species who have placed their destiny in her care. The Man Monster, knowingly or unknowingly, has climbed into the driver's seat as to the survival of every form of life on Earth.

It is doubtful that the Man Monster will ever willingly surrender the ground it has captured in the war against Nature. The pressing question is, "Will the Man Monster be willing, able, and responsible enough to maintain the many complex balances that Nature juggles, which include the fickle mass of human kind?" If so, there's a chance that life on Earth, as we know it, might survive. If not, then overpopulation, famine, greenhouse effect, pollution, war, even radioactive contamination may decimate all life, including the Man Monster itself. Such a collapse could free Nature to reestablish a beachhead while mortally discrediting the whole Man Monster regime. The human kind left surviving might then plummet back to a less controlling and more natural state ... or not. After all, this wouldn't be the first "Tower of Babel" built by the Man Monster, and very well may not be the last.<sup>9</sup>

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<sup>9</sup> The story of the Tower of Babel is a biblical account of how God dealt with an attempt by a Mankind unified by a single-language to ascend the Tower of Babel and become like, even challenge, God. In the story, God brings about confusion and eliminates communication by confounding Mankind with many different languages. Consequently, the groups speaking the various tongues separate across the planet, thwarting Mankind's endeavor.

## **Getting Life**

Easter Sunday, March 27, 2005

Whatever our crimes before entering this World, upon birth we begin a life sentence among fellow inmates. One seldom knows when one will be paroled.

## **Gift of Appreciation**

Sunday, December 18, 2005

Existence can appear to be two-dimensional. In other words, the apparentness of existence is that it is all surface comprehension, and everything beyond what can be seen or otherwise experienced at the surface level is a mystery. This mystery may or may not be important, or at least may or may not be important to know. Remaining at this level of comprehension or apparentness can be comfortable, especially if one has a learned and imposed structure upon which to hang all of one's concerns about what lies beyond the two-dimensional comprehension. Such structures require protecting, especially when evidence of other dimensions or facets of existence possibly could make their way into one's awareness.

The gift of appreciation, when not stifled, suppressed, or negated, can work as a key to unlock parts or facets of existence lurking behind, beyond, below, or above the two-dimensional apparentness too often proffered by constructs. As one's willingness to peer beyond the various facades that construct two-dimensional existence apparentness increases, these "explanatory" constructs will tend to fade in importance and even may disappear. This phenomenon is frightening to some—enough so that they will stifle, suppress, or negate attempts to experience areas "beyond."

Certain religions are the constructs most often used to stifle, suppress, and negate, with superstition being an aspect, alternate version, and grandfather of all religions. One could even claim that raw superstition formed one of the earliest constructs used to explain existence.

Another device used to explain existence would be explanatory stories that tell how the different aspects of the known universe came into being. Not based on facts, such stories could be called fantasies or fairy tales. These stories were and are not only used to explain why things are as they are, but often are dogmatized through some form of force, coercion, or required agreement. Those people having contrary views are ostracized, or worse, as non-conformists and non-believers.

Taking the above into account, it can be seen how the sense of appreciation can become blunted, or never fully developed, in areas where specific and arbitrary views or facades explaining existence are strongly advocated and enforced. Once blunted or under-developed, the sense or gift of appreciation will be blunted or under-developed

toward all aspects of existence. Otherwise, appreciation could not help but detect, albeit accidentally, alternate or additional aspects of existence not covered or explained or allowed by currently acceptable constructs.

Certain groups of people develop alternate, variations of, and completely different constructs of existence depending on what aspects of existence they are allowed or willing to view, and what explanations they are allowed or willing to believe. Frequently conflicts occur between the adherents of two or more differing constructs, especially when certain constructs try to force themselves upon, change, or destroy the differing constructs and/or their adherents—such conflicts sometimes being played out within a construct, when change is needed or demanded from elements within but not accepted. Yet to one possessing the gift of appreciation, all such conflicts can be seen as wars between facades, with facades, or constructs, being artificial by nature. The following example is born out by known history:

### ***Way of God?***

Easter Sunday, March 27, 2005

Revised: Sunday, December 18, 2005

Judaism, Christianity and Islam have been partly reflections of and partly curses against the Way of God. Judaism also has been a curse invoked against Jews as well as pagans, Christians and Moslems. Christianity also has been a curse invoked against Christians as well as pagans, Jews and Moslems. Islam also has been a curse invoked against Moslems as well as pagans, Jews and Christians.

Further amplifying the above essay is an examination of how two-dimensionality is manifested in interpersonal relations. Human beings, unless afflicted with debilitating mental defects, are prismatic, or multi-faceted, in their abilities and thought/soul processes. Yet the range of comprehension of one person by another can be severely limited, often to the point of limiting to first impressions, or strained through hearsay, stereotypes and other prejudicial filters.

There appears to be a definite need to narrow our view of another person, if possible, so their character can be limited to just one, a couple, or a few aspects or facets. Doing so makes it easier to pigeon-hole the person rather than being open to free and unfiltered interpersonal relations. This tendency I call creating a “personalized view” of someone.

I once wrote a memorial to my father, after his death, in which I explored his many positive facets rather than spending much time on those I knew to be negative. However, the booklet did not set well with others in the family, especially those who had created a personalized view against him based on perceived slights or other perceived negative actions by him toward them or their loved ones. After reading the memorial even my mother, one of the most appreciative and least judgmental people I’ve ever known, said to me, “I wish I had known him.” This, after they had been married nearly thirty-eight years, had five children together, and had close contact with each other for nearly thirty more years after the divorce.

My mother had been blinded to many of my father's positive facets because they fell outside her personalized view of him. Recently I watched an excellent documentary about Benjamin Franklin, in which many of his facets—positive, negative, mundane, and controversial—were presented, some being at odds with, even contradictory to, others in the same package for the same man. At the end of the program, the narrator very apologetically admitted that he could not provide a nice, tidy, all-inclusive summation of Franklin. He would have to remain enigmatic, as anybody is who has too many “active” facets to fit within a typical personalized view. It comes to mind that probably one of the best reasons for going to college is to have one's personalized view pried open, which any self-respecting college will do overtly or as a side benefit.

It stands to reason that once we realize what it is we are doing, and the potentialities we may be missing, we will begin actively to dismantle our personalized views of people and begin to look at each person's whole picture, without limitation. Along this line, we should throw out “first impressions” and filters. In turn, perhaps they will get the message and do the same for us.

## **On Knowing Our Ancestors**

April 2006

From an e-mail to a niece:

As to family history, there will never be time for family history. One must make time. I see so many generations growing up without roots, and not having any roots to pass down to their own children, not because the information is not available, but because of genuine disinterest. Becoming divorced from your roots is a crime against one of the Ten Commandments—honor they father and they mother. I'm not saying we are the first generations to be this way, but then look at our society today and imagine how things might be if people learned the need for appreciation on all levels, not the least of which would be appreciation for those who have made our walk on Earth possible, at a minimum with remembrance. (Like prayer, remembrance of ancestors should be done quietly and not boisterously.) Something definitely happens when one makes the connection to prior generations. I know, as I've been reveling in it for many years...

## What Will People Think

December 10, 2007

We try to teach/impose on children our standards of conduct, thought, and morals so that they will be like us. Since we feel the most comfortable surrounded by people with similar standards to our own, the standards we teach are generally reinforced through the powerful influences and dynamics of neighborhood interpersonal relations. Score decades ago it wouldn't have been very difficult to control such environments, since mobility was severely limited and standards could be imposed by force or fear of force.

Today we still try to teach/impose on our children standards of conduct, thought, and morals so that they will be like us. However, nowadays all bets are off when we rely on the environment to reinforce these standards. Except in backward areas, the world has turned from provincial to macrocosmic, and children are showered with alternative lifestyles and standards from their youngest cognitive age.

Veneer-depth standards no longer serve the purpose above stated. Changing neighborhoods, when they differ, or socializing with people of variant standards—occurrences virtually uncontrollable in today's world—can affect original standards toward becoming more like the ones honored by people in the new sphere of influence. The dynamics of interpersonal relations always come into play, and veneer-depth standards are highly vulnerable. Parents still attempt to eliminate or at least limit such influences by protecting their young from them through separation—residing only in restricted and restrictive locations and/or discouraging their children from socializing with people of variant standards. As a last stand, parents may become unsupportive of the fruits of variant standards when manifested by their children.

An answer to the problem is not to hinge the teaching/imposing of standards on our children of conduct, thought, and morals merely on superficial aspects that have no real value and can be disrupted easily. Arbitrary standards will always end up unsupportable and easily changed. But real standards that have true bases in wholesome conduct, clear thinking, and reasoned morals, reinforced by similar standards held by parents, are likely to sink deeper into the psyche and be more resilient to outside influences.

Moral:

Do not hinge the teaching/imposing of standards on our children of conduct, thought, and morals merely on superficial aspects that have no real value and can be disrupted easily. Arbitrary standards will always end up unsupportable and easily changed. But real standards that have true bases in wholesome conduct, clear thinking, and reasoned morals, reinforced by similar standards held by parents, are likely to sink deeper into the psyche and be more resilient to outside influences.

## Thank God!

May 2008

Many people believe whole-heartedly in the words “Praise God *from whom all blessings flow...*” The “Praise God” part I have no quarrel with. Regarding the rest, however, if God is synonymous with Life Force, then EVERYTHING flows from God, blessings as well as sneezes. Since God has given Mankind Freedom of Will, then blessings that flow from God through people are channeled and apportioned by those same people and are thus also attributable to the freedom of their will. Too often praising God for everything is a quick and easy cop-out allowing one to ignore and not adequately appreciate blessings from people, e.g. charity, gifts, support in all forms, etc., which often are given with no small sacrifice by the benefactor.

Many people also have a strong desire not to be beholden to others. Crediting only God for all blessings eliminates any such need and allows those receiving blessings *carte blanche* to disregard any sacrifices made on their behalf by human donors. After all, it is *only* God’s will!

Often human benefactors don’t mind being so callously disregarded in the whole “blessings flow” process. For one reason, they are taught from a very young age not to seek thanks; and two, it is a feather in one’s cap, so to speak, to conduit God’s beneficence. Yet this well-established negligence, which invalidates the accepted doctrine of Freedom of Will, opens wide the door for schemers to milk and bilk their fellow travelers in this life, and bypasses the need for recourse to conscience. Whatever one takes one receives from God, not from those who are acting only as God’s instruments.

Jesus appreciated the “widow’s mite” above greater offerings from wealthier adherents, so what is said here has plenty of biblical precedence—Mark 12.41-44 and Luke 21.1-4. If the blessings were *only* flowing from God, then Jesus should have ignored both the poor widow *and* the rich patron and done what so many of us have become accustomed to doing, simply thanked God.