

Dr. John W. Weilgart

# COSMIC ELEMENTS OF MEANING

Symbols of the Spirit's Life



Cosmic Communication Co.

Decorah, Iowa

# **COSMIC ELEMENTS OF MEANING**

## **Symbols of the Spirit's Life**

**a Cosmology for Mankind's Survival  
in the Atomic Age of Space**

**by Prof. Dr. John W. Weilgart**  
Fellow of International Council of Psy.  
Fellow of Iowa Academy of Science

**with an Introduction by Brad Steiger**

*'Man solves his problems in a system of symbols.'*

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Decorah, Iowa 52101, U.S.A.**

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# INTRODUCTION

With aUI, the "Language of Space" Dr. Weilgart has performed, what Professor F. Kainz, (Superintendent of Philosophy and Psychology at the Academy of Sciences, and author of the 6 volume standard work on "Psychology of Language") called "one of the greatest and bravest achievements in creative linguistics." aUI is not an artificial language, but has been called "an organic work of art," a work of cosmic nature. It should make history, healing the human mind from the slavery of slogans of hate into a peace through understanding, a cosmic consciousness of harmony with the universal Spirit.

aUI consists of 31 symbols or sounds that have been learnt in a few minutes (2' 13" is the speed record of the University of N. Florida). E.g. a dot *within* a circle means "inside" and sounds "g" as in guttural, "inside" the throat. Similar meanings have similar symbols and sounds: e.g. a triangle means Mind (sound: U) and the two shanks of the triangle mean Man, ^ (u). This symbolizes the dual nature of man, and his bond with the Spirit. In this spirit of Δ harmony aUI can help uniting the nations.

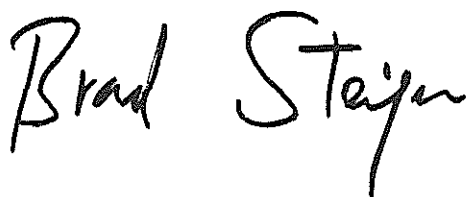
Now in "Cosmic Elements of Meaning" Professor Weilgart brings a phenomenology of each of these fundamental symbols and their concepts, out of which all consists, so that "the microcosm of the mind mirrors the macrocosm of the universe." What does "inside, above, together . . ." mean in physics, biology, psychology, politics . . . ? (e.g. a tree grows "up" toward the sun, a man strives to be superior to his peers—his inside dries up, and he is no longer "together" with them . . . can he grow up and lift his friends with himself to the spirit?)

Since Dr. Weilgart, after his studies in mathematics and physics, and his dissertation on Creation and Contemplation, which brought him near to great mystics as St. Augustine and Meister Eckhart, made two doctoral degrees in linguistics and psychotherapy in Vienna and Heidelberg, and has taught in each department of liberal arts colleges, and in universities as well as in grade-schools and delinquent schools, his book means an applied encyclopedia of essentials of our age. Since Dr. Weilgart did psychotherapy in a dozen languages in Europe, Asia, Africa and America (whose Navy gave him an "outstanding" service evaluation for healing its drug-addicts with cosmic contemplations in the Language of Space), this book tells us what we now need to know of Time, Space, Life, and Mind . . . in order to survive in this atomic age of space in creative peace.

We receive the joy of power over our symbolic cosmos, which is in harmony with the universe. In loving "reverence for life" we come closer to the roots of its creation, and to the Spirit of its Creator.

The book should serve in schools and universities as introduction to studies and to life itself in the freedom of creative health.

Brad Steiger,  
author of  
Revelation, the Divine Fire, and  
Mysteries of Time and Space.






































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## PREFACE

Maybe for a few moments in a millenium for a few inspired mystics the meaning of the mystery of our cosmic universe was revealed. In these moments they felt a felicity beyond earthly power, they were aware of a wisdom that passeth understanding. They felt freed from the wickedness and folly of mortal doings, which they saw as destined tragedy to be pardoned in divine love. They had been touched by the wings of the Spirit.

Some time ago an average bunch of levelheaded laborers were ordered by a municipal authority to dig holes in a road. After a while the foreman would come and look at their work. He told them to fill each hole up again. In this way they dug a dozen holes and filled them up. After a few hours of doing this, the laborers rejected their work. There was no motivation. They came near riot. Then the foreman told them that the holes had to be dug to probe whether a water main pipe was running here. Now the laborers resumed their work with zeal.

Human beings need a purpose, a plan within which their life has meaning. If the workers, instead of their shovels, had been given incomprehensible tools, and if they had been instructed in a meaningless jargon, written in inconsistent characters, they could not and would not even have started to work.

In a deeper sense our society is approaching this state of crisis. Meaningful work as offering of love is growing rare. So men stray into insanity, crime and war. Few find meaning in creation and contemplation.

Now what is this meaning of things which every average man needs, and which only a few inspired mystics and prophets intuit? It surpasses conventional verbal transmission and it transcends expression in intellectual technical terms.

In this book we approach 'essence' in humility. We start by exploring its roots: its cosmic elements of meaning. Out of these 31 elements that can be learnt in a few minutes, all concepts, all words in all dictionaries can be composed. So if we understand each element in its context, and how to compose them, we can build up the whole cosmos of meaning in a hierarchy of values of life. This is what we must know to survive in the atomic age.

We learn the meaning of each element and try to apply it in configuration. We need creative symbols as concentrates of meaning. Thus we can transcend conventional communication, whose "gaps" show a rapid disintegration. Contemplating these symbols as cosmic elements, we all can approach the essence of meaning.

This brings a new dimension into education. Its ethos builds a meaningful bridge over the generation gap between parents and children or teachers and students; many of the best are now becoming "drop-outs." Since children, helped by adults, can play with these symbols (an open-minded child of 5 has learnt them in 5 minutes) and transform them into each other, as we transpose their corresponding sounds,—we can bridge today's gap between intellectual system and creative play. (The poems or images of and for patients try to bridge the gap from mental illness to health in playful creative psychotherapy. Our "society is the patient.") We must bridge the gap between science and art, between intellect and feeling, between mind and soul.

Children—even the exceptional children that can not learn to read conventional letters (confusing p, b, d, and q)—can not only read, but understand these simple meaningful symbols,

and in them understand universal ethical concepts, in a hierarchy of values, that helps them to live, love and work together in a meaningful cosmic world.

Out of these symbols as brickstones they can create every concept. Man was created in the image of his Creator to create. Barred from creation, he will destroy. Delinquency doubles each decade. The danger of life's annihilation through war grew thousandfold in the atomic age. Insanity, crime and war comes from an inner and outer discord—as Shakespeare knew—and from an inability to contemplate spiritual concepts. Conventional words become slogans of hate. We need a Logos of Love.

The Language of Space transmits a power of the Spirit that can sharpen our insight “to look through the big words that inflate man's chest (and drive him to senseless acts). We can unlock man's soul, make him clairvoyant and show him the inmost and ultimate: What is beyond words and deeds . . .”\*

Each symbol fits in sound and shape together with others, which are grouped around in a harmony of cosmic communion. Each person receives such a symbol constellation, whose microcosm mirrors the macrocosm of the universe. Thus each of our traits has meaning in the Logos' cosmic plan. We live in symbols. We are symbols of the cosmic Spirit.

“We are such stuff as dreams are made on” and we dream in symbols. So let us dream in symbols of the Cosmic Spirit.

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\*cf. Thomas Mann, 1903, Tonio Kröger, p. 22.



### **The Sounding Cave**

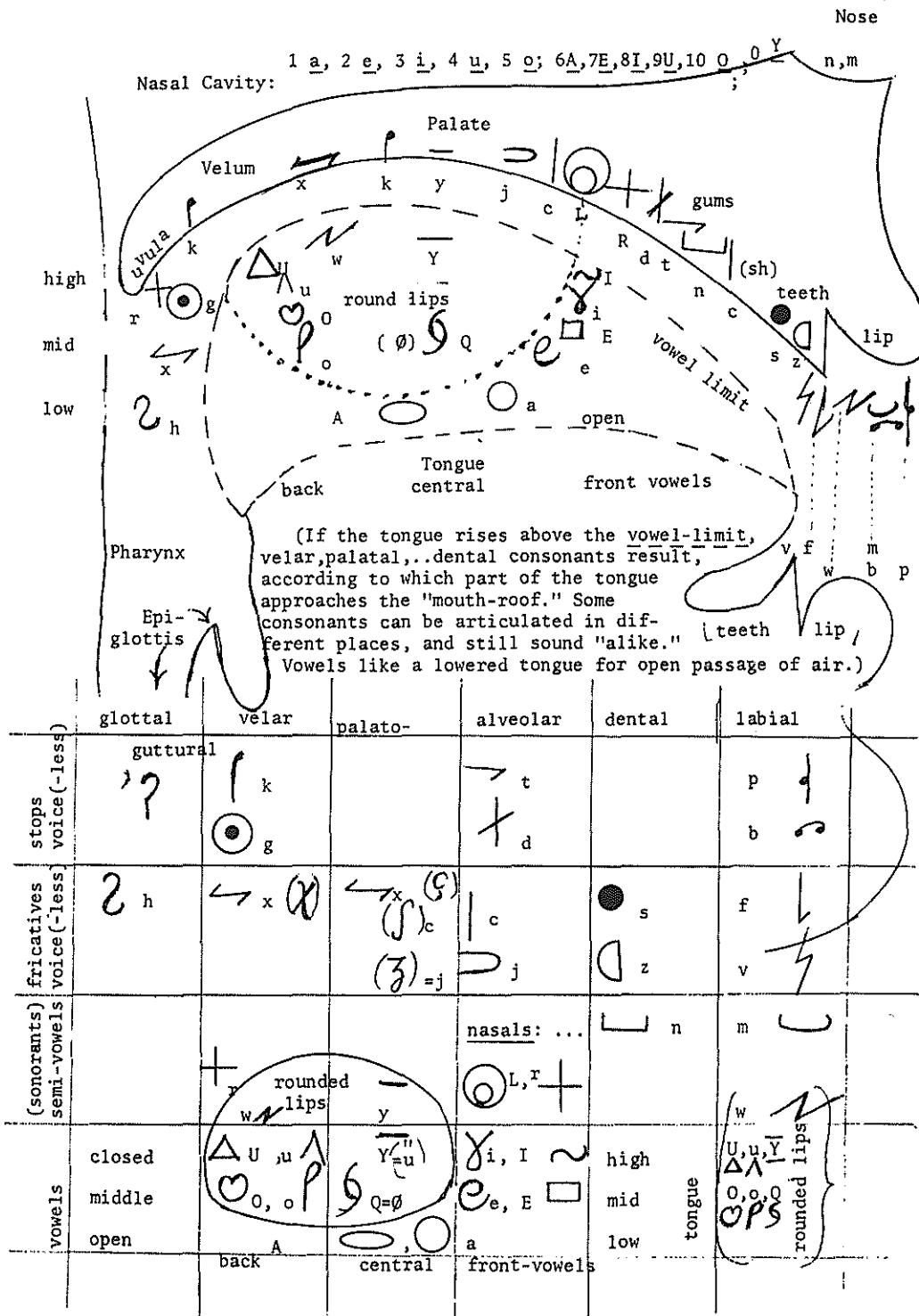
There is a cave of wind and wave like to a cosmic womb—where the *word* is born. All the universe of the outer world can be reshaped in the waves of vibrations shaped by vocal cords, tongue and lips. Since in aUI symbols, sounds, and significant meaning flow in harmony, we can understand the structure of this cosmology from the sequence of sounds: First vowels (a, A, e, E, i, I, u, U, o, O, Q, Y) ch. 1-12, then sonants (r, L, m, n, w) ch. 13-17, then fricatives (v, f, h, x, j, c, s, z) ch. 18-25, and finally stops (topovectors), (g, k, t, d, b, p), ch. 26-31. These sounds are described in pp. 279-334, (p. 1-54 of the phonology-phenomenology) of “aUI, the Language of Space,” Cosmic Communication Co., Decorah, Iowa 52101.

Here we reprint the picture of the mouth ‘the sounding cave, remembering that each sound can be guttural (in the back or deep inside the mouth like g in guttural (meaning inside) or U in trUe, (meaning spirit), or velar palatal (central) or dental near the teeth (which gives it a biting zeal, cutting things apart (z = part) or labial, in the lips, which gives it a frontal (p) or communicating flavor as b in ‘bond.’

For the union between body, subconscious, and conscious mind and the communication between inside and outer world and society, it is good to understand and master these inner organs: mouth and larynx and maybe lungs are the only inner organs which all men could shape at will, because they hear the feedback or result. This is how it looks inside the cave of our mouth:

# THE SOUNDING CAVE

VI



## THE 31 ELEMENTS OF MEANING.

in Chapters 1 - 31)

### To Neo-Phobia

Bist du beschränkt, dass *neues* Wort dich stört?  
Willst du nur hören, was du schon gehört?  
Dich störe nichts, wie es auch weiter klinge,  
Schon längst gewohnt der wunderbarsten Dinge.

(Goethe's Faust)















Are you restricted or of narrowed mind?  
Is your heart limited, your view confined?  
*Scared* by some magic symbols, some *new* word,  
you have to hear what you have always heard?  
Don't be afraid, how far-out it may ring!  
You should be used by now to many a wondrous thing.







### The Meaning of Symbols [and "Sounds"] of the Language of Space (with 'Mnemonics').




(CAPITALS are "LONG" vowels of the same sound-quality as their l.c. equivalents.)


(The vowels sound as in Latin, Greek, German, French, Portuguese or Old-English &c)


1. SPACE ('all around us, round, a circle') Pronunciation: ['a' (short, as in spatium, espace). Open mouth a 'wide space' as in Italian "fa" or "mamma," ('mamma's womb being our first space'). "a" almost as in fAther, but shorter.]  

2. TIME ('measured in ellipses: the earth orbits around the sun, the moon around the earth in oval paths: year and month. 'An elongation of Space) ['A," Ah, 'fAther Time; Long A, as Time lasts long.' "A" has same sound quality as "a"] In "aUI" (Space-Language) similar concepts look and sound similar.  

3. MOVEMENT ('a Spiral: a spiral-nebula's primal cosmic motion') ['e," short, as in 'jet'-propelled; a front-vowel, as we should 'move forward']  

4. MATTER (a 'brickstone' of Matter, Material). ["E" as in Erde, Eh? 'e and E, Motion and Matter, have same sound-quality, as they belong together; but Matter lasts longer']  

5. LIGHT ( Source of Light and rays spreading out) "i" [lit, Licht] "i" is the 'quickest' vowel (its upper formant has 3000 cycles per second). Tongue is high-front: 'we see light in front and high in sky; Light travels quickest, swiftest'  

6. SOUND ('a Sound-wave') "I" [shrIeking police sirene] Long vowel but of same quality as "i": 'the Sound we hear takes longer than the Light we see.'  

7. (HU)MAN ('Man's  legs—walking to heaven or hell') "u" ['push'] 'humans are pushy creatures'; high-back-tongue: 'man strives high, but holds back his secret!  

8. MIND or 'tri-une' SPIRIT 'trinity' "U" [trUe]; high-back: 'Spirit soars high, but hides its mystery long.' cf. 'Man and Mind'; Spirit is eternal: (long U).  

9. LIFE  a leaf: cf. photosynthesis in green chlorophyll sap and red blood) "o" [throbbing life-pulse; "o" rounded as in 'boy's Life' or: zo-ology;] 'well-rounded life' (British or continental "o": watch rounded lips in mirror) Mid-tongue-vowel: Life stands in the middle. Life's short: short "o."  



10. FEELING: ('we touch our Heart and say Oh ["O"], when we feel a deep emOtion.' Rounded back-tongue vowel: we hold our feelings back. cf. "o" and "O": 'living beings feel' [Speak long "O" then snap same sound off into short "o"]  


11. CONDITION.  IFs hem us in as between (parentheses). "Q" [=  $\phi$ ,  $\ddot{O}$ , Oe . . . as in wQrd, w $\phi$ rd: say wOrd, but keep lips round as in w] "Q - o - e": 'Conditions (interfere with) Life's Movement.' "Q" is a rounded central vowel as "Y" (denial): 'by making many Conditions - If, If - we almost refuse or deny.' 

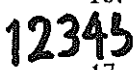
12. Negation, Un-, Anti- (this minus-sign denies whatever stands below it). yQ [= y $\phi$ ]  un-conditioned, sounds as French 'yeux' or German 'jö'; yo = un-life = death, [sounds as in British 'yonder']. "Y" sounds like German "Y" or "ü" [Süd, Scandinavian Syr], French "u" in rue. Speak before mirror 'bo-Y, trul-Y, keeping lips rounded from "O" or "U," as to whistle or kiss—'denial as kiss of death.' Before vowel, yU sounds like you.  


13. POSITIVE, GOOD (Plus-sign, cross of salvation) [trilled, rolled "r," as a cat purrs: 'rrr I feel good.' "r" can be rolled 'inside' (uvular) to symbolize inner, essential goodness, or centrally, (medial) in tongue-position of "d" (= by-means-of) cf. Chapter 29, to show medial goods, useful for something else. e.g. food as means for survival. 'r' as in 'right' 


14. ROUND ('a Round around a Round,' circle within circle). Transcribed "L," to prevent confusion with number 1 or Capital I, it rounds the tongue into a spoon, cf. 'round Loop.' It is a sonant like "r" (good), since round shapes (circle or sphere) symbolize perfection. 


15. QUALITY (a bowl, round and feminine,—since women intuit quality,—while men measure quantity (cf. the measuring cup, 16.) "m" (quality) is nasal like "n" (Quantity). 'Quality was first smelled with the nose.' mmm - that's good. -m is adjective ending. 



16. QUANTITY (a measuring-box, to measure lots of things.) "n" as in 'number' or 'quantity,' is a nasal. 'We count noses,' we count with our nose, if we are magpies and our nose is a beak (to count eggs). -n is plural sign. 

16. NUMBERS are nasals in aUI; "n" enters their vowels: a, e, i, u, o = 1,2,3,4,5; nasalized as in Portuguese, long Y = zero; A, E, I, U, Q = 6,7,8,9,10; 

17. POWER ('potential energy lying down: could rise into bolt of Action (cf. 18.). "w" as in 'work' 'work-power' ("w" = double-U, reminds of U = Spirit, 'Spirit should have power, mind over matter.' 

18. ACTION, DO, MAKE. (A Bolt-of-Lightning is most Active: it synthesizes N+O to . . . protoplasm, and Thor and Jupiter acted by throwing thunderbolts. "v," "v" is verb-ending in aUI. "v" is a labial, vigorously vibrating the lips in front, since we act forward and outward. "v" as in "vim", "virile", he = vu. 

19. THIS (an arrow pointing down to This). "f" hisses lip-friction: 'we point our lips forward at This,' or point with 'finger' at this. Fox-Indians point with Lips. 

20. QUESTION (a question-mark simplified) "h" (cf. How?) gasps a question; inside man, his very breath asks: a guttural spirant—aspiration—quest.  

21. RELATION ( $\longleftrightarrow$  'a double-arrow from you to me and from me to you') "x" (rasping snore sound of [Mexico, Greek 'x' = ch in German and Scotch: Loch] 'If you snore with somebody, you have a relation.' Guttural friction sound: Relation means inner friction. cf. "h: ch (= "x")—Question: Relative pronoun; 'who' = 'hu?' or 'xu' in aUI.

22. EQUALity ('=' equation sign joined so the blind can trace it) 'Water stands horizontal, even, equal in height: sound of flowing water is "j" [juste measure]

23. EXIST, BE (upright: 'when you stand-up you exist, ex-sist; not lying down.' "c" [= sh: 'precious special existence'; between Italian and French 'ce.' "c" = unvoiced "j" (sh:zh): 'exist = stay-equal = remain identical to self.'

24. THING ('round, closed in itself so it can be wrapped into sack': 'Sache, Sak'; "s": 'hiss at things that soil the pure Spirit, who objects to objects.')

25. PART (half-moon or round-cheese cut a-Part by 'buzz-saw': "z" [dental sound: teeth bite a-part. cf. "s": "z"—can 'things' break 'a-part?' "zones" are area parts.

#### Topo-Vectors [Stop-Sounds]

26. INSIDE (a Dot or Thing 'Inside' a circle) "g" [guttural 'inside' throat, 'inner guts']

27. ABOVE (a Dot Above' a line as a musical quarter note) "k" up on palate, the roof of the mouth. 'King or Kaiser has Krown up on Kopf (= head).'

28. TOWARD (an arrow pointing, a hook pulling, Toward, To) "t" with tongue tip tucking toward a thing. 'To-ward.'

29. THROUGH, BY-MEANS-Of (a line crossing Thru another). 'She drinks Thru, by-Means-of straw, her Tool. "d" [durch, diagnose i.e. Doc sticks 'nose thru' patient's belly to 'through-know' him. "d" lies on 'through-way' from 'inside' to 'front.'

30. TOGETHER (two dots joined Together by arc) "b" (lips pressed Together). 'b' as in: 'both bonded together'

31. BEFORE, in FRONT (Dot in Front of line) "p" blown in front of mouth, from lips: 'pre-, pro-, proto- . . .' ('A prototype precedes the project')



NB. English pronunciation today can serve only as approximate guide. Since the vowel-shift especially long vowels changed or lost their meaning. Modern English "A" sounds "ei" in "ate" but "e" (open) in "at" and "o" (open) in "all." In "fortunate" or "forward" it gets lost. In "fAther" it keeps its original sound. Otherwise vowels may be diphthongized or slurred, changing with context and region. Even consonants; like "c" or "g" can change from "k" to "s" or from "g" to "j." "j" itself prefixes a "d-," so it sounds no longer "just" but really "djest" almost. For Phono-Logy cf. Weilgart, W. J.: *The Sounding Cave of Wind and Wave*, 1972, Cosmic Communication Co., Decorah, Iowa 52101.



Language of Space

Speed Record Test:

at:

2 min 13 sec.

UNIVERSITY OF  
NORTH FLORIDA

Student Affairs  
Office of the Dean



I have learned the symbols  
of Space Language in 2 min, 13 sec.

Dr. D. Hubbard 3744 San Diego Dr.  
James R. Helton 1137 Brookmont Ave E.

Margaret Ann Allen 1720 Campbell Ave.

I witness this in a lecture at the

Univ. of North Florida

2 min. 13 sec.

Speed Record Test

to learn the Meaning

of the 31 aUI Symbols

which compose the

Language of Space

Univ. N. Florida

April 20, 1973

conducted & witnessed

by Prof. Dr. Johnny L. Arnette

Assoc. Prof. Psy. & Assoc. Dean

on invitation of Dr. Carter and the Psychology Club at Dr. Weillgart's lecture.

Johnny L. Arnette

Johnny L. Arnette EdD

Associate Prof. of Psychology &

Associate Dean of Students

I have learned the language  
of space in 3 minutes.

One of many 3 min. learning

times, using the mnemonics

on p. IX f. e.g.

a 5 year old took 3 min.

(confirming the Luther College

Language Lab experiments:

aUI is 16 times faster...

Raura MacDonald

4175 Lakeside Drive

Jacksonville, Florida

Believe it or not!



DEPARTMENT OF THE NAVY  
NAVAL DRUG REHABILITATION CENTER  
NAVAL AIR STATION  
JACKSONVILLE, FLORIDA 32212

IN REPLY REFER TO:  
22 March 1972

TO WHOM IT MAY CONCERN:

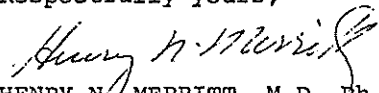
This is to certify that Professor Dr. Wolfgang J. Weilgart is my Assistant at the Naval Drug Rehabilitation Center and has done an outstanding job working with young men who are addicted to drugs. Dr. Weilgart has the ability to create esprit de corps among our Resident Staff population.

At NDRC we also operate counseling schools for people to go out to work both in the Fleet and the Marine Corps. Dr. Weilgart has been teaching "Value Communication" in our Marine Counseling School and in their evaluation on his work the 36 Marine Counselors wrote that they have a much better understanding of psychological problems due to his teaching them the understanding and the ability to express themselves in the Language of Space, whose author he is, which is a new approach in psychotherapy. Meditations in these "Elements of Meaning" superseded the desire for drug experience.

Dr. Weilgart has received great praise from both the Staff and the Residents on his Rhyme Tests which give the counselor a deep understanding of the counselee which no other test has the ability to do.

Dr. Weilgart is an outstanding person in all respects and any institution that has the privilege of his services is indeed fortunate.

Respectfully yours,

  
HENRY N. MERRITT, M.D., Ph.D.  
Director of Education  
Naval Drug Rehabilitation Center


## A Note to Parents and Teachers of Values.

To some parents it may seem too far-out that only in cosmic symbols the mystery of meta-physical meaning can be revealed. So they will think they must keep their children away from communication with magic symbols of meditating mystics. They will say : 'This is a tough world. We had to work hard, and my kid must keep both feet on the ground, both hands at the wheel, and his nose to the grindstone—rather than look up to the stars. For safety we must increase the police-force, and make more atom-bombs, so we can kill everybody hundred times over. Might makes right, and the boss is always right, and in my house I am the boss; and I am going to keep out alien ideals.'

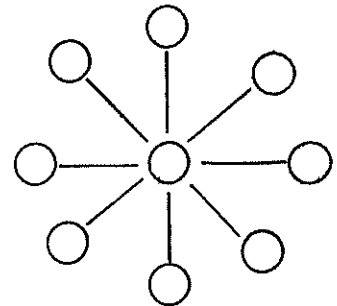
But his is not only the atomic age in which dozens of alien nations threaten to make atom-bombs, but also the age of space with its promise for an ideal world. And ideals are not alien to youth. Ideals are in the heart of our soul.

Realistic parents in good conscience should no longer pull their children back to brutal facts, away from the spiritual ideals, and dreams of hope. For in the atomic age of space—spiritual ideals have become realistic values of survival.

Man—created in the image of his Creator—if not allowed to create or contemplate, will destroy. If man can not find his bliss in creation or contemplation, he will find his thrill to kill. The young will destroy others and themselves in a drift to drugs and booze or in crime and war. The generation gap of communication—"you know"—can be bridged by the creative play of the Language of Space.


1) Parents and teachers can first teach the symbols and sounds on p. xii (sometimes using Bio-Rhythms and Cosmic Cards and Records). All this takes a few minutes. To pre-school children we point out symbols like "Above"  by e.g. putting a blue cube on top of a red cube or by pointing at the stars.






2) When the children understand most symbols, they should draw their psychograms—each putting in the center the symbol he feels inside himself, on top the symbol that is in him on top, left the symbol he would hide for himself, and right the symbol he would show or use for the world. Chanting the symbols' sounds we can sing our mantras in aUI. (cf. aUI, The Language of Space, p. 334. Cosmic Communication Co., Decorah, Iowa 52101, \$7)




3) Now take the chapters of "Cosmic Elements of Meaning" in sequence, e.g. each week a chapter. Before showing the children the psychogram of a symbol, let each draw his own by putting the chapter's symbol in the center and arranging the others that relate to it, around. Then ask each child: e.g.

Chapter 1: "What does 'Space' mean to you? . . . Do you like to be in the open? Do you like to have a place for yourself? What for? How much do you need? Why?"

Chapter 2: "What does 'Time' mean to you? Do you rather look into the future (to-morrow) or into the past (think of yesterday)? . . ." 

Chapter 27: How many children in their psychograms of  have connected  with 'Above?' Discuss: "What does it mean to be on top in power? Why would you like this?" How many have joined  (Light) with  ? How many  (Spirit)?

Chapter 8: Speaking of Mind, parents will have a thoughtful expression, touching their forehead. To sense the Spirit, we show the starry sky: “What holds up the stars in cosmic harmony together—is the Spirit. Even small children can hear Beethoven and behold Michelangelo’s creation. In creation and contemplation we love the Spirit. 

















## CHAPTER 1. IS THERE SPACE?

○ = a = Space

### Patient's Image.

Floating in S P A C E,   
 in empty black space,  
 infinite, endless,  
 vast without seeing or hearing   
 trying to touch something outside  
 there is nothing   
 returning numb fingers to own body  
 nothing can be felt   
 both hands meeting in a gaping hole  
 where there should be my body   
 there is no body  
 but the hands are not meeting  
 there are no hands   
 and there is no hand to direct them  
 there is no direction  
 no up or down   
 no forward, no sense  
 within or without. 

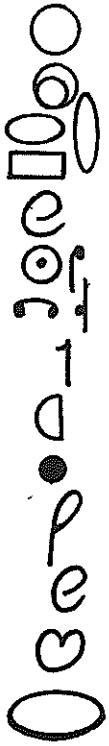
...

Inner being dissolve   
 yield to the All,   
 universal deliverance  
 radiant light!   
 Within is without—   
 inner soul dissolve in the Spirit.



### Similar Symbols

○ = a = Space



Let "Space" be our first element of meaning. Space is all around us, its symbol is Round, a circle. Einstein's and Parmenides' Space is round. It looks most like the symbol for Time, an ellipse. The symbol for Zero, a standing ellipse, reminds us of empty Space, in which there would be no Matter or Movement, the contents of physical space. Linear movement in the sense of speed means Space (or distance) in Time. In the topic symbols for In, Above, Together, in Front, the circle of Space contracts into a dot. The symbol for Inside, the dot within a circle reminds us that to us the first Space is theSpace within mother's womb, which we imitate in our living room, primevally the cave. The womb we rarely share with a twin. It is not divided into Parts. Plato's Space is like a container. We sit in a box. But in the most primitive human caves we find "Things" which extend in Space, fill our Space, our living rooms. Rooms can be full or empty. Basically, we need not only covered sheltered living rooms, where we can hide, but around them we need living Space, Life Space, where we can run wild. In this living Space, as in our living room, we "Feel" at home. The "leaf" symbol for life and the heart symbol for feeling are similar to the roundness of Space and Time.

### Similar Sounds

e E

a A

o O



These also sound similar: Space is a wide open-mouthed "a" as in Italian fa, shorter but in quality similar to the long "A" of 'father,' the sound of Time. The "e" of movement is short and middle-tongued. "E" for matter is longer as in "Eh!?", the "o" for life is rounded as in boy and the "O" for feeling is a longer rounded back tongue vowel. We feel, we sense, touch, see and hear "kinesthetic, tactile, visual and auditory space" (Jammer)..


uga = "man's inside-space" = house; ㄣ ㄅ ㄈ ㄉ Yr-u-ga = bad-man-house = jail

ga = inside space = room ㄅ ㄆ Yga = outside, outer space

taz = toward-space-part = direction ㄊ ㄎ Yb-taz-a = direction-less, chaotic space.

**Suffering.** “Here I am confined and caged like a wild beast—bound in, surrounded by walls which seem to slide toward me—covered by the lid of a ceiling which seems to sink down on me—I am a chicken in a pot, in a pressure cooker—let me out! Out! I want to be free!”—These were the last words of a claustrophobic patient, whom they had locked in for “safe-keeping.” One found him with his skull smashed against a wall. The plains Indians, who loved to roam over the wide open spaces, felt imprisonment as the most cruel punishment. Is then open infinity the human idea of Space?

“Under the vast open sky I am helpless without shelter, exposed to any flying rocks of meteors, which might be falling in on me from the threatening vault of the sky, which sucks on me like a vacuum, evaporating me, steaming me away like a drop of water on a hot stone. I am disintegrating, I am being consumed. Let me crawl under into a shelter, a cave!”—These were the words of a patient of mine suffering from ‘agora-phobia,’ a fear of the vast empty space around.

“Where am I? In dark impenetrable fog I am lost, and find no direction. Can I retrace my steps to find my way back to the tree that covered me against the cold rain? I hung a tin-cup on its branch to hear the ‘ping-ping’ of falling drops for a long distance through the night, while groping over the alpine plateau. Or am I approaching a precipice? My voice echoes hollow. I dare not shout. Where is my goal? Where is my home?”—Most humans have no absolute sense of direction—as a homing pigeon has, flying to its nest, or a salmon, finding its way through oceans to the river of its spawning grounds. To some, being lost in a blizzard or jungle, is as frightening as to others, open infinity or narrow enclosure. Between the fears of emptiness and of overcrowding man has no instinct for direction. But man needs direction, because, unlike a tree, man has a front and a back.  He marches forward and hardly looks back.

The abnormal pathology of suffering reveals the hidden problem of all who are ‘normal’ (Cf. W. J. Weilgart: Was ist normal?) by denying their fears.

**Infinite: Confined.** If we look into the starry sky, we feel Space as vast, immeasurable and infinite,—with galaxies, solarsystems, stars, planets and moons—organized in cosmic harmony. It combines Einstein’s continuous 4-dimensional field with Planck’s separate steps of quanta.—Even if we consider our material universe as finite, closed in itself like a sphere, our mind could contemplate on the infinite nothingness around it, outside of the light curved into itself. That we see black sky between the stars—does it mean that there are no stars behind, or that they are so far that less than one minim-quant comes to our sight? Or are they so far that their light rays—as a delayed letter—has not yet reached us? That we see them, when they are not yet born?—Even though our contemplation can outthink the vastness of our universe, these very meditations inspire us with the awe of infinity.

But if I return from the view of the starry heavens to the hut which I call my home, I wonder: If Space is so vast and infinite, how come that I have no room to store my books under my bed? And even in my bed I can not flee my neighbor’s noise. If I seek the open spaces outside, they are ‘posted’ against trespassing. Territory allotted to pleasure play and possessive power and to intrusive noise, overreaches the space for quiet thought and creative work. Where do we find think-space and Spirit-space?

Although absolute space is rather empty, available space is painfully crowded. Though the space we see seems infinite, the space we can touch or taste seems tight. While we carry the cosmic urge for infinite space within us, on this little planet there is only a limited surface



space for our survival, most of it occupied by oceans and arctic tundra, by arid deserts and acid swamps, and by rocky mountains and icy glaciers, so that only a few fertile valleys can harbor baskets for our bread. But even of these fertile fields much is robbed for planting tobacco and poppy for people's pleasure, and grain and grapes are used for whiskey and wine. Many prefer to use space for pleasure and play rather than for the bread of survival.

In the arena of politics, pleasure space becomes power space. For a Napoleon or Genghis Khan or Alexander the whole world becomes a battlefield of proud conquest. When Aristotle showed Alexander distant galaxies, the King exclaimed: "Alas, how can I ever conquer those?"

**Space by Power?** For the antinomy between the infinity and the confinement of space, power conquest is the most dangerous solution in the atomic age. For though by earlier conquest a nation could acquire, by atomic conquest we only poison and destroy. And we not only destroy the country we would conquer, but the whole living space of this planet by fallout. (In a few years dozens of nations will have atom bombs.) Yet when we suffer under the tension between the infinite space we see and desire, and the infinitesimal space we can use, our cramped bitterness may tend to explode. This urge for explosion into the unlimited is expressed in the bombs of terrorists, and is most fateful in the atomic age, where nuclear explosion into the infinite can destroy all life, before mankind is ripe to die.

**Is there a Solution?** Then what is the solution for the atomic age? If the crowding herd instinct perverts into agora-phobia, and the individualistic drive for freedom decays into claustrophobia, civilized man can no longer go by his instincts. Man's urge to grow and multiply is now as unreliable as man's fear of overcrowding. (The slogan of the "popping population bomb" is a silly jingle, for we are not overpopulated with Sages and Saints, but with psychopathic killers and war-mongers). If really limited space is available, man would have to become as selective as primitive tribes on isolated islands have been for centuries. Passage rites with tests for health, beauty, wisdom and goodness used to determine the right to living space. Living space as other goods should be apportioned as by need. But if needs conflict, we must go by merit, rather than by aggressive power. Who is worthier to own space? Probably the man or people most likely to use the space productively or creatively in the service of the survival of mankind, in the service of the Spirit, ultimately in the service of God.


To approach this goal, in what direction should man go? Go west, young man? Man needs not only adventure, but also shelter; not only freedom, but also security. For these he can no longer go into a horizontal direction: He must move vertically—up or down. For security he would have to dig down into mile-(km)-deep shelters—into the 3-dimensional inside of mother earth.—Or for food he could dive down to farm the ocean's depth. But like a tree, that grows up as well as down, man could branch out flying up to distant planets, and contact the counsel of other beings in Cosmic Communication. But if we are to be missionaries of mankind's message, we should not be motivated by pleasure- and power-greed, but by the ideals of creation and contemplation of the Spirit, which alone transcends time and space.

**Conclusion.** The problem of Space is that to human contemplation it is infinite, but to human action it is so finite, that it seems confining. Usable space seems cramped and tight. The wrongest solution to this dichotomy is man's addiction to conquest—an insatiable greed to expand the finite into infinity by force: the more man has, the more he wants, in selfish pride. And what a power-man has held for a long time by force,—such power-space belongs to him by "right." He would not think of taking turns and of sharing. By the sanction of Time, this is








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\*cf. Weilgart, W. J., *aUI, the Language of Space, Cosmic Communication Commune*, Decorah, Iowa 52101, \$7.

“my” Space, he shouts.—In the atomic age a panic of overpopulation may lead to an all-out war of annihilation of life. The solution is not quantity but quality—of space and life: We must improve the living space, and the soil, and we must treasure and preserve that irreplaceable life that can and should survive: the life of the creative and contemplative Spirit. Hundred Sages and Saints in their modesty can live on what one gangster or war-monger wastes in a day. Gandhi was content with a handful of rice, Franklin with a bowl of oats. In former centuries the destructive forms of life have destroyed each other. In the atomic age the demons of destruction destroy themselves, but also all other life. Is there still space for compulsive killers? Must we make killers our kings? Can we convert them thru the Logos of Love, the Language of Space? Or should we teach the Language of Space, which makes the demagogues’ slogans of hate transparent, to immunize the people against them, so they will recognize their selfish power-greed as destructive, and not entrust them with the mandate of power.

 In a UI, the Language of Space, Space itself is a circle, since it is all around us, and sounds "a." The circle of Space looks similar to the upright oval of the Zero, and to the lying oval, the symbol for Time (pronounced long "A" as in "fAther Time"). Time is an oval, since the earth orbits in ovals around the sun, and that's how we measure time. The symbols tell us the kinship of Space and Time and Zero: So we should not sacrifice precious spiritual life for Space, which may prove an empty

P Zero. The conventional slogan “living space” may prove a maya-illusion. Space does not live. But space may offer a possibility for Life (the Leaf in aUI, similar to the ancient ankh). (Life sounds “o,” rounded). Space may be seen as a void that may be filled, a potential that can be fulfilled;—but not if we kill in order to conquer more “living space.” Between the circle of Space and the leaf of Life, stands the spiral of Movement: Life Moves thru Space in Time. (The oldest cosmic movement is that of the spiral nebula.) Another similar symbol is the dot-*inside*-the-circle. It means “Inside” and shows that we are all caught inside the hollow sphere of Space. The symbol for Round is a circle in a circle, (Sound: “L” as in Loop). Light (“i” as in “lit”) is symbolized by the source of light and the rays spreading out. Light travels thru Space and calls forth Life. The upright wave is a Question-mark, indicating the doubtful and precarious position of Life in the atomic age of Space.

**Science' Space.** Parmenides' as Einstein's space is a round container. Newton's space was homogeneous and infinite, but Riemann varied the curvature of his spaces. In which (n-dimensional) space will parallel lines meet? (not in a Euclidian, but in our). Einstein's qualified space-time field is wrapped around matter. For topology a dew-drop is like a star: size does not matter.—a UI Topo-vectors: 'toward' , through  ' move, while 'inside'  , above  , before  , together  ' remain (relative speaking).  'non-togetherness' is



distance, the square-root of the sum of the co-ordinates' squared differences  $[\sum_{i=1}^n (x_i - y_i)^2]^{1/2}$ .  
For men, distance may be restful, boring, or desperate—or an eternal longing.

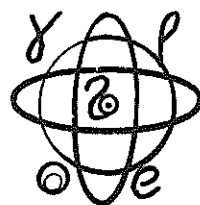
**The Law of Space:** 'Where one thing is, another can not be' implies competition for possession. Geometry cut space in fields and helped the law. Man tries to come first, before his rival, and wants to stay above. His stereognostic sense, helped by the 3 semi-circular canals (in the inner ear) stressed front and height in pride. Man sees and strives forward, whither his nose and phallus point, and he rises up to light, and above the earth's center, overcoming gravity like a tree. But a tree is round and has no front. It grows up. Man likes to rise by putting his rival down. Man can build a castle on a rock or a tower, and look (or shoot) down upon his foe. Height gives a feeling of superior security, but lonely height makes dizzy with fear. But man can also look up from a tower into the starry sky, into which he longs to fly. . . .

**Art's Space.** An architect may enclose space in a cuppola or dome of providential protection, or lift space in a gothic vault. Mirrors widen space in glamorous reflection. In the Renaissance and Baroque, painted perspective gave a feeling of distance and freedom. Behind Lionardo's Mona Lisa winding rivers and roads lead into her realm of fantasy.

Thus we approach the question 2 of inner space ○. Outer space surrounds us, and we move e in it. Light γ tells us of distant π spaces and bring life's fr energies from far away. The farther away in space, the longer it takes in time ○. Is space-time a zero- 0 background of our reality? Or must we live in the tragic delusion, confusing close touch-space with infinite sight-space, trying to touch and own all we can see.?

### Conquest or Cosmos?

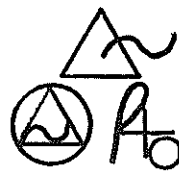
We can combine all these 9 symbols in the Psychogram of Space, which we can sing as a Mantra: a Y-A—g-L-e-h-i-o. (cf. a UI, the Language of Space, p. 331-333, Cosmic Communication Co., Delhi, India and Decorah, Iowa 52101). Seeing the circle of Space with the zero of illusion, we understand what King Ashoka meant by the "vanity of conquest of space." Greed and avarice of possessiveness make no sense in the atomic age of Space. No space, no land is absolutely "mine," certainly not by power-conquest. A part-time stewardship may be awarded to be earned by using it in the service of the Spirit in love.



ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ "bEna am Aseyv, "Lands are only loaned to us,  
ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ jAg fnu ykwuv U" while we serve the Spirit's love."

This was part of our cosmic communication to the Mid-East conflict, in aUI, the Language of Space. (a = Space; U = Mind, Spirit (Triangle); I = Sound (-wave).

When the Mind sounds off, it's a Language. aUI means Space-Language. Thus in the world of matter, we can share the good space for Life. We can improve it, and make it "good-Life-Space" (o-r-a). Space is a potential, an open opportunity for planting good deeds on it. Space is there to live-in, to work, love and think. For us it is limited, but we can contemplate its infinity in the Spirit.



In this spirit a U.N. "Senate of Sages and Saints" could apportion living space, not by conquest, but by need and merit; to people and to cultures which have suffered most and have

contributed most like the Indians and the Jews. They should be given the land that they need for their cultural contributions in the service of human survival. They made the desert bloom. —Nations with vast unused lands, who let deserts spread without caring for the land, (as some Arabs and Australians), should be exhorted to contribute of their wealth to mankind, to make cultural contributions in science and art, or share the land with people who are willing to make spiritual contributions in creation and contemplation.

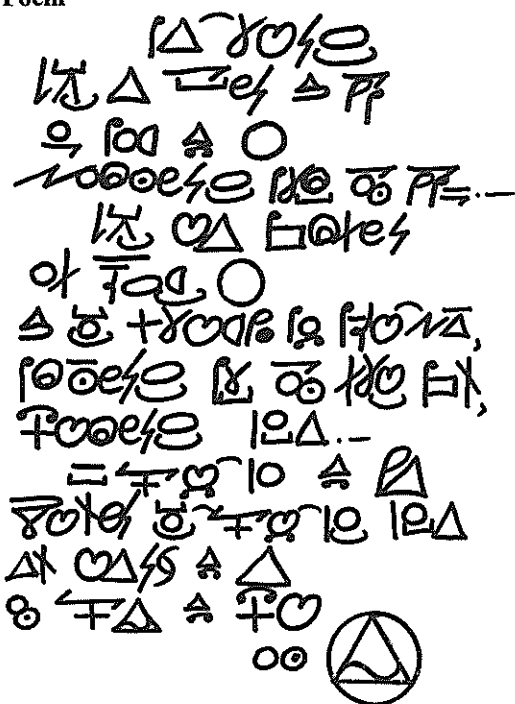
### Patient's Poem

#### In Contemplation

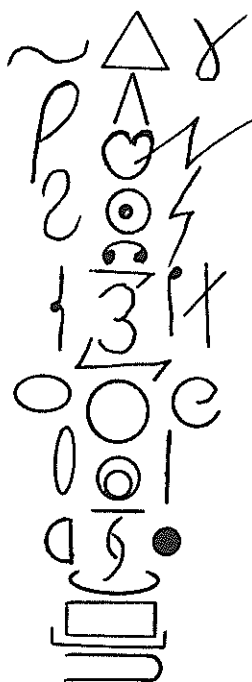
our mind grows like a Tree  
to the zenith of Space,  
involving the galaxies in its branches.

Our soul flutters  
through infinite space  
like a giant butterfly on adventure,  
wrapping stars into its translucent wings,  
embracing the universe.

The Microcosm of the Mind  
Mirrors the Macrocosm of the Universe  
in the Contemplation of the Spirit,  
in the Logos of Love,  
in the Language of Space.

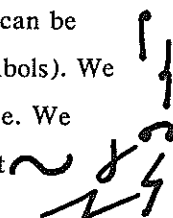


**Psychogram:** Space is related to Time and Motion. Motion transverses Space in Time. Empty Space yawns a Zero and we can go round and round in it. Material Things Exist in Space. This is their condition of Being. Space is measured in Quantity by humans (not by nature): Time may be said to be naturally measured in periods, not so Space. We must make the yardstick for it to measure it in equal distances like streets or city blocks.





Our visible Space has 3 dimensions, as Euclid told us. In it we can be Above or in Front of or Close to, somebody else. (See these symbols). We can sense our Feelings Inside and our Actions can reach Outside. We can strive for Power over our living Space. Sound bridges, Light transverses, empty Space. Only the Spirit transcends Space.



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## CHAPTER 2. WHAT'S THE TIME?

○ = A = Time

### Patient's Dream Images.

#### I. Past and Future.

A youth lay heavy, sleeping  
turning toward decision.  
No deed did come  
but then he reached the dream.

— —  
From solid support swings the spider  
suspended from the thread she spun  
over the gap to new support.

— —  
Now sits the powerman on mighty throne  
fear and respect through youthful violence.  
He turns his royal head . . . ?  
With scourges a youth is driven to his throne:  
"He would have killed you"—"Hang him!"  
But now the youth raises to him his eyes,  
which . . . whispers all around . . . the king's look lowers.

— —  
Does he remember now the dreaming youth?  
And silently is spun the span of gleaming threads.

#### II. Time.




##### Time, Time

rolling in endless ovals  
when moons orbit around planets  
that encircle suns  
that float to distant destinations  
elliptic coil, stretched interminable  
spiral helix  
repetitive returning  
vallies and waves.





— —  
Returning . . . redoing  
undoing the done?  
No! says Time  
What's done is done  
what is done can not be undone.  
Future is not past.

But look at the past  
and walk into unknown future  
stepping backward  
groping blindly. . . .  
Chain of events  
cause and effect  
merciless karma . . .  
Return on a higher plane?  
Expect resurrection . . .  
Tear-stream of time  
endless river  
flow into the sea  
of redeeming eternity.












  The symbol for 'Equal' plus the symbol for 'Part' together may join  into an ellipse: Time is naturally divided into Equal Parts. (In space we must draw the furrows and divide the fields: Thus we can divide the expanse of space.)






### Similar Sounds



Phonetically Time's "A" resembles the "a" of Space. Long "A"  also joins the rounded back tongue vowel "O" for Feeling, since we Feel  in Time and we Feel Time. The short "o" of Life and the  $\text{?}, \ddot{O}, (Q)$  of Condition is related since Time is the primary Condition of Life.  'Q' transcribes the mid-tongue vowel of the rounded "e" for Movement. Movement with speed means transversing space in a certain Time. If  we raise the tongue from A into the "E" (of Matter) we remember Matter, Material, is what lasts in Time. ("A" sounds Ah, as in fAther)




 = UA      **Philosophy's Time** (The Logos of Time)       

When the old Greek philosophers saw the father of the gods' father Zeus, Grandpa Kronos, as Chronos, 'Father Time,' they felt that the realm of their active Gods themselves were bounded by time. Especially since Kronos, himself fearing for his throne, was inclined to swallow his children. Does the tooth of Time chew and gnaw us all?  Against this negative aspect Plato (ed. 1959) said in Timaeus, "Time is the image of eternity": as symbols of essential ideals, like beauty (Aphrodite) and truth (Apollo), the gods were immortal. In a playful sense their immortality excused their immorality. The Olympic gods hurt each other like children in a play. Homer's Athena stabs Ares with a spear in the belly that he screams that the mountains echo. But though Minerva thus asserted the first woman's lib' rights against the war-god Mars, since he was immortal and could be easily healed, it was like a transitory play without permanent results. Humans are immoral without being immortal, and so their acts and crimes are irreparable in Time. When Cain killed Abel, the good man was dead forever: maybe goodness in man was destroyed. Man is responsible. "What's done can not be undone" says Macbeth to Mars and Cain . Man is bound by the chain of causality, called Karma. Thus

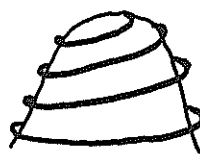
Kant sees Time as an inevitable a-priori in man's life: Time  is the necessary form of our existence. He distinguishes modes  of Time: a) duration or permanence (approaching Plato's eternity)  b) succession (or causality)  (which reminds of rank or front leadership in space and seems inevitable Karma or fate) and  c) coexistence or reciprocity or community (which allows us to relate to contemporaries even if they are far away in space.) We can rather communicate over distance in space than over centuries of time. We can hope to change the future for our children but never the past of our parents. But 'togetherness' in time makes us brethren. For Heidegger (Sherover 1971) Time is integral to human existence and to man's act  as—according to Kant for man's cognition and experience. We can unite cognition and action for the future in  anticipation of pragmatic possibility: "I can ask what can be, what can be done, and then: what shall I do? What ought

I to do?" this is an activist's way of treating the future. The contemplative world view muses: I will let myself be surprised by a "Zukunft," by what 'comes to' me. What will the future bring? The synthesis of both, the responsibility for the future and the uncertainty of the future results in what Heidegger, following Goethe's Faust, called "Sorge," a mixture of anxiety, worry, and care. The optimist hopes for, the pessimist fears, the future. Musil says: "One half of mankind see their salvation in the past,  the other half see salvation in the  future." Instead of the planner's future and the historian's past, Wittgenstein (6.4311) stresses the now:  "If we take eternity to mean not infinity but timelessness, then he lives eternally who lives in the present." Hippies say they live in the here and now: "Do what you feel right now." This would mean either that they can rely on their spontaneous intuition or if not that they do not care for the consequences. What if a sudden impulse feels like killing a good man? If we had the magic power of reviving him, if we could screw the flow of time back to the past  and start all over from there, it would be tempting to live only in the here and now.  Maybe the flower child or better the flower babe can do so. But then the babe lies in the cradle where it can do no harm and it is taken care of so that no harm can come to him. This means others, foreseeing the dangers of the future, do the worrying for him.


 Does the babe have a feeling of identity? By remembering what I did in the past, and knowing before what I shall do in the future, and by knowing that only I am the one who thus remembers and foresees, I know that 'I am I'. If another man looking like me would say: 'I am you', I might ask him: What did I do or even think or feel yesterday and what shall I do tomorrow? If he knows both, and even if he does not look like me, I might suspect him of being animated by the same soul. If I forget what I did yesterday and do not know what I shall do tomorrow, I might not be the same man as I am today. 

I can thus disavow yesterday's deed: "this can not have been me who did this! A demon must have obsessed me, I must have been out of my mind.   

Wittgenstein (63.751) reminds us that "a particle can not be in two places at the same time or particles that are in different places at the same time can not be identical." Thus time and space establish identity and difference. But identity and difference find their synthesis in periodicity. Heraclitus said you can not step into the same stream a second time, for the water will not be the same and you will not be the same. Does time flow through us as if we were a pipe standing still, or do we float in the stream of time? But what if our life in time were a river that meanders or even flows around a conical mountain in a serpentine or coil? Then after encircling the mountain we would be 'again' e.g. on the sunny side? The Vedas say time flows like a bird. Here the two flapping wings show periodicity as of day and night. When the last judgment's "trumpet sounds and time shall be no more," the movement of the planets must stand still. For we measure time as repetitive (periodic) movement. Periodicity makes infinity countable so we can organize and plan our time.



### The Time of Mathematics and Physics.

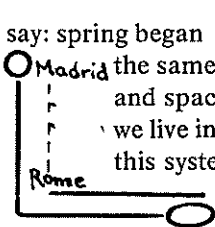
 = nA; eA

We can stretch the coil of periodicity into a nearly straight line. Mathematics is timeless, its

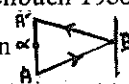
functions reversible. Physics' time is relative, that is related to the speed of light and the matter-energy field. Time as the fourth dimension is felt like a horizontal length. That means the fourth dimension is felt similar to the first dimension as direction in which it flows. Still it resembles the circle of space: but it stretches it and elongates it in one direction into an ellipse. If the moon encircles the earth, while earth orbits around the sun, the moon's path is an epicyclic coil, just as the earth's path around the sun, if the sun itself travels through space, resembles such a helix or screw. This is how cosmic elements, electrons, planets, and we go through time.

According to H. Minkowski's space-time formula  $\Delta x_1^2 + \Delta x_2^2 + \Delta x_3^2 - \Delta x_4^2 = \Delta s^2$  the distance between two point-events, time itself  $x_4$  would be on the negative, (symbolically downward) ordinate, of this system. Kronos'—Chronos' tooth of time, the decay or 'Wärme-Tod' or 'Energy-Death' would be symbolized. (Reichenbach 1958, p. 112). Entropy as degrading dissipation of matter-energy into inert uniformity as irreversible processes would show the progress of time to death. Only from a hot source flows energy to a cold receiver; never rolls sand back from the valley to the peak. But through the energy of the sun water is raised up again into clouds and it can flow down in rivers.

We use wavelike periodicity when we say: his sister was born the same day as his mother, and the same hour as his wife on a morning of spring. The seasons dance in a circle. But if we say: spring began in Rome and Madrid at the same time, since cherry trees blossomed on the same day, we would have to draw a co-ordinate system with time as an abscissa and space or distance as ordinate and spring commencement as a dot-line, while if we live in the same city (e.g. Rome) for a long time our life resembles a horizontal in this system.




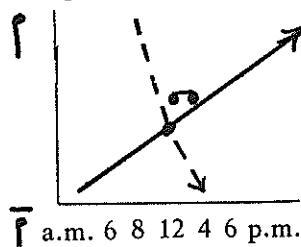
In Einstein's relativity of time, simultaneity is not absolute, since there is no signal of infinite velocity, not even a signal faster than light. Any event  $\alpha$  which falls between A sending off a message and its response A' would be relatively simultaneous with B (cf. Reichenbach 1958, p. 129, 145) If two point-events are simultaneous there can be no causal connection



(While I wait for the letter with my friend's answer to my suggestion, I can not influence him nor he me.) But the experience of contemporaneity of lives means the opposite: there can be a reciprocal influencing because we do not compare moments or time-points but durations. If A can influence B, A is earlier. But nuclear physics or field theory wonders whether the effect can influence the cause. Does teleology rule only biology? In order to reach his prey, the eagle spreads his wings. Zeus' bolt of lightning was thrown in order to hit its goal. Is there intentionality in the electro-magnetic field? If the Midgard snake is wrapped around the equator it will feel night and day at the same time, just as you can see light and shade at the same time if you have one eye in the sun and the other in the shade. Even more paradoxical is clock simultaneity: In the morning I ascend a mountain on a narrow path, and reach the peak in the evening. I stay over-night to see the sun rise. The next morning I descend on the same path. What is the chance that there is a place which I pass on my way back at the same clock time as when I ascended? The periodicity of clock time is so hazy to most people that they answer: there is a small chance. If you can prove why there is a 100% chance, i.e. I must pass such a spot of the same clock time, you are one in hundred. Don't read on but try. The proof is through logic equivalence: if I have a twin brother on the peak who starts descending the same morning as I






ascend, we must meet on a certain spot (at the same time at the same place) on that narrow track. It makes no difference if I play that twin brother myself and also substitute clock time simultaneity for true 'same time'. Geometrically the two non-parallel lines must meet: e.g. I start at 6 a.m. below and arrive above at 6 p.m. even if I descend at 8 a.m. and arrive below at 4 p.m., I still must pass a point , somewhere sometime (e.g. at noon a halfway bench) where I also arrived at noon in my ascent the day before.



PO = oA

### Time in Physiology and Biology; Life Time.

In space there are no natural regular furrows, we have to plow them ourselves. If the sea's waves suddenly froze or the desert's sand-waves stayed static, we would need no geometry for divisions of space. Man divides space in city blocks and countries: he takes possession by power and money of realms of space. Time is divided by nature more equitably. A pauper who can not call a pig-sty his own may still live as long a time as a prince in his palace who rules wide regions. Moons, planets, comets, and spiral nebulae circle around us periodically as electrons around atoms to measure time in equal intervals. Woodpeckers beat time faster but as regularly as our pulse or breath. At night the cicadas' chirping and the frogs' croaking, mark time as the rise of the sea's floods, attracted by the moon. Each full moon the waves of 'lunacy' rise (as has now been proven by statistics). Female menstrual cycles depress fertility and mood every moon month. Sun time returns in periodic repetition. Tidal organisms live by biological clocks. The pineal gland might have been a third eye which controlled our sex metabolism: birds reawaken to sex through the sun. There is a rather well marked seasonal rhythm for wooing, breeding,  bearing and training of the young. A seed grows into a plant, a plant buds, blossoms, and fruits in due time. This process is repeated in other specimens but can not be reversed:  a tree can not sink back into the seed from which it came. We can not return into our childhood. After the bloom follows the period of decay. The fact of aging of all mortals means to humans, who foresee it self-consciously, the tragedy of time. But foresight can become planning: in 'purpose,' the future (goal) can be the cause of past (endeavor). A wasp can lay its egg into the paralyzed spider so that the larva will have living food.

Intuitively we measure time not by our heart beat but by inner metabolism.  So we can 'feel' that our heart beats faster. The inner chemical processes as the decomposition of sugar into lactic acids in fatigue, take a certain time. If the speed of these processes changes, our timing is disturbed. Once I had to kill . . . my victim was a rat who around midnight sucked blood from the toe of a baby. I stood at the stairway with a hammer. When the rat ran up, my hammer descended in slow motion on its nape but the rat was dead. I must have been so horrified by this premeditated murder that my metabolism (sympathetic nervous system and adrenalin) raced so fast that in comparison with it my hammer descended in agonizing slow-

ness.—The incubation of a new brood is timed as is the incubation period of a sickness. Recovery takes a certain time. We can say that healing happens when the harm of the past is undone by the hope for the future.

### Psychological Time (cf. "Temp-erament")

♡○ = OA

Time can be felt as hope for the future in patient expectancy. The pressure of time can be felt as threat and we might fear what the next day may bring. Instead of 'must' we can ask what 'may' I do? We may welcome the future as opportunity. "Mein Erbteil, wie herrlich weit und breit, die Zeit ist mein Besitz, mein Acker ist die Zeit" says Goethe. (West Östlicher Divan) "My heirloom, future field which I may plow, <sup>41</sup> my treasure is my time, the precious now." Time is needed for any action or plan. Threat or promise is offered by the future. Other people live with their memories in the past, and others in idyllic dreams, or regret and guilt. Many people live still through the problems of their childhood, psychoanalysis tries to make these conscious and thus analyze them away and solve them. <sup>10,8</sup>

"The most profound human experiences, . . . anxiety, depression, and joy . . . occur more in the dimension of time than of space." (R. May, 1958, p. 65). But memory preserves them and imagination anticipates them. So they become part of our selves. Memory and anticipation of our own actions and feelings means continuity of our self, our subjective identity. If we forget our past in amnesia, we can assume another personality in 'dissociation.' What endures is real. The schizophrenic's ego does not endure and is not real. "The schizophrenic patient could not relate to time. Each day was a separate island without past, future, or continuity" (Minkowski, 1933). He is 'disoriented in space and time.' He may think he is a pharao millenia ago. Time is distorted for the schizophrenic; the depressive creeps, in slow motion, to a blocked inaccessible future. The manic rushes fast through time which seems to him to go too slow, into an empty future. Thyroxin and adrenalin speeds our metabolism and our movements. So outer events seem too slow to the hyper-thyroid manic. On the other hand senile people want to slow down; time and progress go too rapidly for them, while young people are impatient: they move quick and time runs too slow, if they expect to reach their goal. (i.e. if they are of sanguinic-choleric temperament). <sup>Le</sup>

To the old man time seems crucial: past times, 'long, long ago' can be recalled, but not called back. He can remember, but not recapture, youth. For avoiding a trap we have no second chance. 'If I only could relive my youth with the knowledge I have now' says the old woman. Inner felt time differs from objective outer time. Some drugs distort time like schizophrenia. For the hashish-smoker, space grows vast and an immense time stands still and he experiences infinity as a bottomless abyss. Schizophrenics confuse past and future: their pre-cognition sees the future as if it were past; and the patient feels immortal. Only the sane man can review the past without bitterness. Only the healthy man can plan his future without fear. Nietzsche says: "The world of the past is an oracle. Only as builders of the future will you understand it."

"10 A 10 | 0/2/ : 1 3 4/0/1 A 3  
R 8Δ3/ •□."



10 = pA

10 = nub-A

### Time in History, Sociology and Politics.

The historian looks back at the past, stretching mankind's memory through millenia. History is "Sinnggebung des Sinnlosen," (tries to make sense of the senseless). War historians have noticed a generation rhythm of war and violence peaks (about every 30 years). Do statesmen prepare and prevent them? The most ruthless tyrants could conquer empires in the shortest time, when time was ripe for it. When historians try to warn them, that such empires may be of short duration, unless grown organically 'in due time' do they heed the advice of the past? In an age of crisis and revolutionary change, the tragedy of our march through time becomes apparent. In space the front which we see clearly is the direction toward which we go. (and still, if we have gone astray, we can retrace our steps). In time, what went on *before* us, we can see clearly. That's why we call, what we have left behind . . . 'before.' But this pre-time, fore-time, 'Vorzeit' is the past and we can not go toward it. We can not go back in time to undo a clearly seen harm. So what we clearly know and understand we can hardly do much about it, for we can not return in time. We could learn for the future only if we expect the future to equal the past. But what if the future is as different as an all-atomic age and there is a generation gap to prevent communication? In a sense the future we are marching toward is really hidden behind (a curtain). We go toward the future as if we walked backward leading with our back, stumbling to a possible abyss hidden in the fog of night. We can only shine our flashlight back at the pebbles of the path of the past as if this could guide us, because we see it clearly. And we reach conclusions like: there must always be wars because there have always been wars, as if the past commanded the future.—The great Clemenceau planned the First World War and the Treaty of Versailles 1918 in "revanche" for the siege of the beloved Paris of his youth, by the Prussians in 1871. Hitler in turn had his eyes fixed on the ruthless Treaty of Versailles in planning his 'Rache' (revenge) of 1940 in the Second World War. Nations still insist on domains inherited by the status quo, in boundaries conquered in the wars of the past instead of dividing living space by merit and need. The U.N. does not ask: can this nation administer these boundaries wisely in the service of the culture of the future, in the service of the spirit? Most politicians are lawyers and historians instead of prophets of a better future. They fear new ideals, and defend traditions, customs, and borders of the past. Yet although a nation may be hundred million times as big as a man, a state lasts never hundred million times as long as the hundred years a man's life may reach. Thus nations may be short-lived monsters with all their claims to our eternal loyalty. "Kingdoms rise and wane."

What holds a society together are age-old customs. What gives a nation or a family the 'right' to hold a land is not merit and wise stewardship but a long time of possession in the past. On the other hand the powerman can take away not only land and money, but also time, although this is what he can not give. "Shorten thou canst my life . . . through sorrow . . . but lend no morrow" (Richard II, Weillgart: Shakespeare). No king can lengthen my life. He may have power over space, but no man has power over time. But the boss is a time keeper. In a mechanized bureaucracy he can fill my time with senseless monotony and crowd out any spontaneous creativity. Heraclitus' ever-changing river becomes a conveyer belt on the assembly line. For the mechanized man as for the compulsive, the past equals the future. Time becomes a reverberating cycle and finally the vicious cycle of Satan. But for the adventurer and the searcher, time is a question mark: What will it bring? What is going to happen?

In the atomic age we ask: Will  the power politicians grant us a future? 

## Time in Art (Literature and Music)

$$\overline{\text{O}}\text{C} = \text{jAe} = \text{rhythm}$$

$$+\text{O}\text{W}\text{U}-\text{A} = \text{rIOwU-A} = \text{music time (tempo)}$$

While the two (or three) dimensions of space are assigned to painting (or sculpture), since the eye sees space, the fourth dimension, time, is the realm of music, since the ear distinguishes besides pitch (= wavefrequency in the time unit) and volume (height and strength) the periodically ordered "rhythm" of symphony or song. (see "Sound," Ch. 6, below) The metronome pulse beats the tact slowly for 'grave' which indicates melancholy, while allegro indicates a joyful speed; about 70 per minute = the rhythm of pulse, step and average music beat (andante = walking). Walking, rowing, swimming, and dancing are rhythmic. A 4/4 fox trot has a harder rhythm than a 6/8 flowing waltz. In a poem the verse metres indicate the

spoken rhythm. Melody as sequence of sounds implies before-after succession. Harmony implies simultaneity of different wave speeds. But deeper than this, in symphony, opera as in drama, is the inner rhythm of suspense in the flow of the themes, motifs, movements, variations or actions. Recognizing the leitmotiv in its variations needs memory. There is an introduction or prelude, a peak of problems and a catastrophe or happy ending. Often it is similar to bloom, fruit and decay, or youth, middle, old age, and death. "And so from hour to hour we ripe and ripe, and then from hour to hour we rot and rot" (Shakespeare, *As You Like It* II, 7). Macbeth has a double motion of time clues: rapid sequence and the impression that we move through decades of decay. (cf. Weilgart, 1952). Goethe feels overwhelmed by his task: *Die Kunst ist lang, doch kurz ist unser Leben*. How long is art, how short is life! Man who can envisage eternity, suffers under the limitation of natural life—too short to realize his dreams. Thomas Mann and Robert Musil analyze the flow of time. In the magic mountain as on an island outside of life, for the patients of the sanitarium, time seems to stand still. In L. Tolstoy's "Master and Man," "Three Deaths," "The Death of Ivan Ilych" and in the "Snow Storm," where ever-returning to the same place lost in the endless white steppe, like space, time seems to lose its meaning.

## Time in Ethics.

$$+\Delta\text{O} = \text{rU-A}$$

$$\text{I}\Delta = \text{kU-A}$$

Ecclesiastes (3) teaches: "To every thing there is a season and a time to every purpose under heaven" ordained by God. "A time to be born and a time to die. A time to plant and a time to pluck . . . a time to kill and a time to heal." Seasonal thinking is natural to the farmer who plants, helps his beasts to give birth and in due time slaughters them. Astrologers may tell him the best "auspicious" timing ("Kairos" cf Tillich) to be attuned through cosmic contingency and so he need not ever have a bad conscience for any particular deed, as long as the time is ripe for it. Even Hamlet can die at peace if it is his time, "ripeness is all." (Is mankind ripe to die in the atomic age? Has it fulfilled its mission and can it die in dignity and peace?) Even Christ was concerned to be one with the cosmic clock and felt when Mary tried to hasten a miracle "My time has not yet come." +O

A man who understands the art of being one with the universe could make rain when the time is right for it. He could succeed with the smallest effort as a child, who adds each time at the right time to the rhythm of a swing, can feel finally like flying up to the sky.

+oP^ Maybe the art of the “Bon-vivant, (Lebenskünstler)” having a good time +o consists in knowing the right time for it. A worrier foresees a bad time, and thus has a bad time and a bad man, a criminal, gives everybody a bad time. A killer kills ‘out of season’ as Ecclesiastes might say.

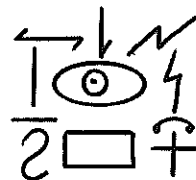
+ + ☺ But does he have a bad conscience? The habitual killer . . . usually not; paradoxically, it is the sensitive conscientious man, who remembers his acts for ever and after once drunk, feels forever as 'drunkard,' so he will never again repeat a bad experience and so learns from it. So just because he feels already as sinner, he will never sin again in the same way. But the insensitive criminal does not learn because he can not remember or foresee, and lives only in the present moment. If he kills ever so often, he does not feel like a killer and so he will be a killer, for what we often do, we are.

The psychopathic killers who do not 'repent' feel to human beings as to dolls who can be replaced. They do not have reverence for life or for the irreplaceable work of inspired genius (as the madman who assaulted Michelangelo's *Pieta*). Richard III (cf. Weilgart: *Shakespeare Psychognostic*) felt that all men are created equal (except "I am I") and so ethical time is a reversible process "What if I killed her husband and her father? What better way to make the wench amends, than to become her husband and her father?" (and father children in her?) If all things were alike, we could indeed "undo what we have done" (cf. *Macbeth*) and freely reverse the past by repairing it in acts of the future.

### Time in Religion.

$$\Delta O = kU - A$$

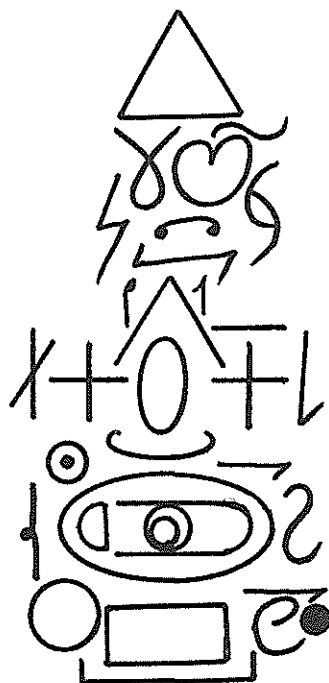
Religion sees the finite, short and small in itself, as symbolic prelude, meaningful for eternity. We are free to choose here in the now forever. Our acts will be remembered. We must stay sinners or repent; the "metanoete!" means reform! and return! to the state before the sin. It is much deeper than the restitution and punishment and rehabilitation of modern courts. It means atonement in the sense of "at-one-ment," as becoming one again with God. As Yom Kippur it is the greatest feast of the Jews, Christian salvation brings freedom from sin. The timing cycle of the prayers and feasts of religion resemble a spiritual ascent through the seasons. Every morning, every spring I am born anew and every night and winter I am ready to die. And wandering the spiral stairway of life, every step the matter in me decays, descends and falls off, while the spirit in me grows and rises. Religion cares for the immortal soul, or after a timeless sleep, a resurrection into eternity.—To the *existentialist*, time is essential since we *exist* only for a certain time. Time is his center and he must act in time. But the mystic longs to dissolve in the eternal ocean of essence. In his ecstasy he rises beyond time. But God is for ever and ever. "Before Abraham was, I am." "I am the A and the O, beginning and end." For God thousand years is like a day. Man's material life is like grass and thrown away like chaff. Man is like a puff of wind. (Ps. 144, 103) While existence is ever emerging and becoming in time, essence is timeless. The idea of the good, the beautiful, and the true, the love of the spirit transcends space and time.



Time, unlike Space, is cut in Equal Parts, ○○  
 periods or cycles. Matter stays stable ⇒ □ ⇒  
 in time although a whole Material Thing □●  
 can move in Relation to another or Toward ⇐ ⇐  
 a certain point. Emotionally we can look → ○  
 toward a point in the future or dwell → ○ ○  
 on an event in the Past. The future is a 4 1 0 0  
 question or quest, the past may be certain. 2 1 0 2  
 We can keep our Feeling of time Within 8 0 0  
 us or march through it Actively or let 1 1 0 1  
 time flow through us or Around us passively. 1 0 1  
 We can see time as 'Good' propitious + 0 8 0  
 in God's good time or bad 'cursed' or 1 1 0 1  
 indifferent as "○" Zero. It can be our 0 1 1 1  
 personal unique time or common social time. 1 1  
 We can adapt to the Conditions of the time, 1 1  
 the season. Light is in a sense timeless 1 1 8 0  
 as it seems the absolute quickest movement 0 1

but Sound is felt as lasting in time, the rhythm of music. We see in space and hear in time. We  
 feel our Life as short and our Spirit yearns for eternity. 1 1 0

## Psychogram



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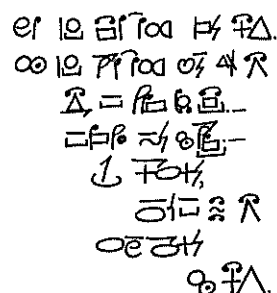
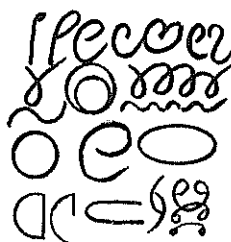




Though man be a fanatic of motion and speed, the greatest poet of action and creation, Johann Wolfgang Goethe, dreams of rest.

Über allen Gipfeln ist Ruh  
in allen Wipfeln spürest du  
kaum einen Hauch.  
Die Vöglein schweigen im Walde.  
Warte nur balde  
ruhest du auch.

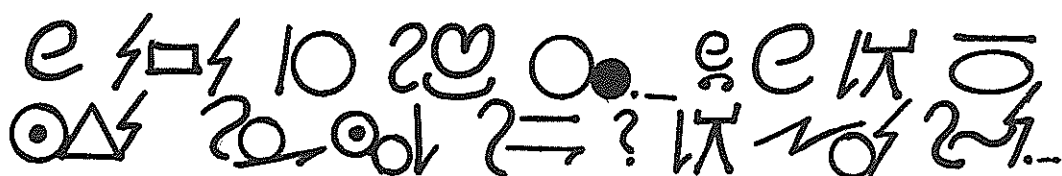
Over all mountains lies calm  
through all tree-tops a breath of balm  
flows to you.  
The bird lies quiet in its nest.  
Just wait and soon you too  
will find your rest.






### Similar Symbols.

The symbol of Movement is a simplified spiral, rounded in itself like Space and Time. Motion means Changing Space in Time. Roundness: whirling is the primal motion of galactic wheels, planets swirling around themselves and a central sun. Since the sun itself progresses, the planet (like the moon) moves in a spiral or coiled screw instead of returning ever into its former path. The coils of a screw can be likened to waves, e.g. of light. Even the straightest motion, the light ray, bends around a by-passed star and describes a huge circle around the universe returning into itself. The symbol for Part is similar curved: Movement is a Part-change . . . only the place is changed but the thing that moves stays the same: Equal to itself otherwise we would not measure its motion. Most inanimate motions stay also rather Equal in speed or acceleration and general direction or shape of orbit.

Movement is a Condition for other movement and a Condition for Life. Draw the tail of 'movement' straight down into the stem of Life. A tree grows "Up". Living things move most spontaneously so one can hardly predict their movements (e.g. squirrels and water striders). Animals are said to move from Within. The Motion within is called emotion: or Feeling. Feelings move not only within our soul but they move others to similar feelings. (BioRhythms\* communicate cosmic meaning) By turning the tail of the spiral around a hinge, we find a rounded Question mark. Motion










makes the universe a questionable place. In motion we never know whither or whence. We can voice a question.  Sound itself is a movement . . . as is Light . . . the quickest speed. All have similar symbols as movement and life:  Light stimulates, sound calls, life. Sound is life's communication. 


### Similar Sounds.

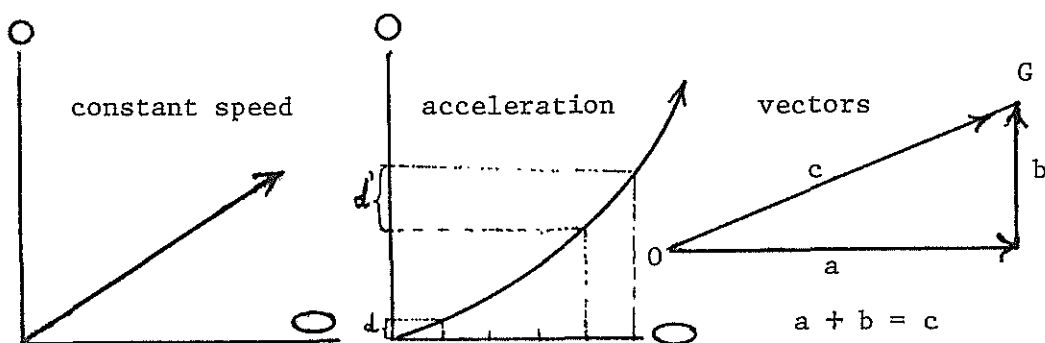
y i I  
O o Q e E  
A a



Short e (as in jet), the sound of Movement, corresponds to the long E  (as in Eh?) of Matter. Matter and Motion are the main elements of the materialist's universe ("There is nothing but matter and motion," says Mao). In phonetics, "e" as mid-tongue vowel borders on the central low-tongue  "a" and "A" as movement happens in Space and Time. "e" as mid-tongue vowel is neither high nor low, and movement can go up or down. But "e" is a front vowel, since we move mostly forward. "e" can be rounded into Ö (Q)  and pulled back into "o-O." Motion is a Condition for life  and emotion (Feeling), which leads to motion. "e" is finally a front vowel like "i-I" (as in lit and shrlek):  Light and Sound are movements  in space (the motion of motorcycles makes much noise). Near the mid-front "e" is central-high "y" (anti-, denial):  if something is moved it can be re-moved and denied its place.

### Mathematics and Physics of Movement. (n-e)

The spiral (as symbol for a helix), combines circle and ellipse (space and time). Motion goes through space in time. We need the rounded spiral for our symbol of movement. Circular movement, whirling, can be felt (with closed eyes), uniform constant motion can not, for linear  motion is relative to a reference point, which it may approach (toward) or leave (away from). We may rest on a moving ship. It would be impossible to represent straight linear motion through a finite line without coordinates. It would have to go on and on (an infinite line). Motion is a change of place from the point with the coordinates  $P(x,y) \rightarrow Q(x + a, y + b)$  Toward point Q in a certain time. If we consider linear motion we can use the ordinate for space and the abscissa for time.



In *constant speed* equal distance takes equal time. In *acceleration* more and more space (distance) is covered in the time unit.  $s = g/2 \times t^2$  symbolizes the constant acceleration of falling motion through gravity. A diagonal vector 'c' can be the resultant of 2 added vectors 'a' and 'b,' the same goal G can be reached by direct assault as it were or in a round-about way (around the corner—sometimes in life we can not cut corners). With vectors and tensors we can compute the motions of waves and winds.

✓□ The flow of water or wind or the attraction of sun or moon may be called a force and the water a mass. The inert mass (Matter) would remain at relative rest (or keep constant speed).  $f/m = a$ , Acceleration is proportionate to force and resisted by inertia (mass of matter). The bigger the mass the harder to move. (A big shot can hardly be budged.)  $f = -T$

Newton may have disappointed the activist by his third law of motion: action is opposed by equal reaction. Riots increase the force of police. (Don't think you can hit without being hit back). Motion becomes action only if there is a force of acceleration, but does the moon, encircling the earth, act? (cf. Action, Ch. 18) Only a purposive pre-meditated move should be called act. It 'progresses' toward a goal. This goal pulls like a magnet, accelerating until hit.

We can combine acceleration and constant straight motion in the image of a ball we swing around us on a rubber string. What pulls the string the longer the faster we swing it? It orbits in a spiral (our symbol for movement). To see that even this movement is relative, we would have to remain quiet with the ball and let the whole universe orbit around us. Now we can say the revolving universe's gravity attraction pulls the string as centrifugal force. If we were a sun, the centripetal force holding the planet to us would be our gravity attraction. If there were only this attraction, the planet would fall into the sun. So it must have had an initial rather constant speed which would have let it pass the sun in a rather straight line. So the resultant of the straight line and the gravity attraction is the ellipse, (the symbol of time as periodicity). If we return to swinging our rubber string faster and faster in ever-widening circles, the centrifugal force will finally break it and hurl the ball of matter in a tangent like a sling shot to a goal. Thus it has gone from straight motion to circular accelerated and back to a straight motion toward a goal, which if it is Goliath's head, and the sling is in David's hand, would be called an act or action. This movement means to make something move, to drive. Man's mastery over nature consists in purposeful *causative* motion. A 'motor,' an 'engine' is a machine that uses nature's forces as 'powers,' which man can turn on to cause other things to move. Man as master commands or 'engenders' motion. But speed becomes an end in itself and rules modern man.

## pe Motion in Nature and Life (o-e)

Even in nature one movement causes another. Our spiral wheel symbolizes also the circulation or transfer of movement. The planetary or (relatively) solar movement causes many movements here on earth. Motion means change. The change of night to day, of winter to summer is caused by turning toward the sun. Winds and tides and erosions are caused by changes in temperature. The steeper rays of the sun raise the sea's water into clouds from which falls the rain which raises trees and crops, which feed man and beast and give man the energy to run about and chase others. Rivers can even drive turbines and power plants (to ease the power shortage). A tree's growth can also be traced back to light-rays, atoms and electrons on the move. Photosynthesis and cellular movements raise a tree.

But all this circulation of movement is not a true circle in that it does not return to its origin. For the raising of the tree does not in turn move the sun. This is why movement is represented not by a circle but by a spiral. A spiral does not return to its origin. It is not closed in itself as would be a perpetuum mobile.

Life moves also in a periodic helix. A tree can not shrink back into its seed, but after a period of growth it may rise again in another form from another seed.

A needle tree rests, a deciduous tree dies as it were, each season when its leaves fall, and flowers die each fall and winter. Much life goes every night into a state of non-motion, of rest, in sleep. A child may curl up back into a fetal position. Otherwise turning back is rare in life; a lobster and cuttlefish can rush backward. Man is ashamed of retracing his steps in retreat and opposes even reform. *P* Life needs light. It started with the movement of light and with a *lex* spark of lightning that synthesized  $N + O$  into amino acids and the protoplasm of life necessary for the movement of self-perpetuation.

The form of life that depends on light, the plants, are rather immobile. How can they get along without motion? Yet they do move in their quiet way. They reach with their roots for water and long with their leaves for the light. Their hormone auxin makes them grow where they can get light. (Their branches are heliotropic and their roots geotropic). But since they move so little they need less energy. And the energy they need they can absorb directly from the sun. And the food they need is air and water and so they can hope to find it most anywhere. But if they do not get what they need, they quietly, and seemingly painlessly . . . for they do not need the sensation of suffering, for they could not even move away from a fire . . . so they quietly and humbly die in beauty.

It is a different life style from the hurrying, crawling, running, jumping, flying . . . mobility which animals develop. (Nearest to plants' floating is the swimming of many primitive animals). Animals need movement to find food and shelter, to mate and spread away from crowding competition, to flee rivals and enemies, and to keep healthy, happy and warm.

An animal may need some exercise to stimulate its inner metabolism, otherwise it may get 'stir-crazy.' Within the animal (as within the plant) air, water and nutrients must circulate to every cell. Some sucking and pumping is needed. There is a strange application of the law of relativity in this inner motion. Cilia are fine filaments which wave or lash air and fluids through our tubes, and dust and smoke away from our lungs (unless we paralyze them with nicotine). Now such hairlike lashes served independent protozoa as flagellae or tails to rush themselves through the water. A male spermatozoon can shoot toward a female ovum, which sits rather placidly and has to wait (Women's Lib activists have not yet penetrated into this

microcosm). Even in humans the man moves rather straight-forward  $\neg$  or in an angular way, while the woman has to rest more or revolves  $\bigcirc$  as it were around herself in dance of self-admiration or within the family circle. Plants leave even the mating motions to bees and butterflies or to winds and waves, which also can carry their seed.

Movement is so essential for life that we recognize an animal's death from its immobility. A cockroach which jerked around in a hot water basin suddenly goes limp and now floats in regular orbits inward toward the drain. Inside an animal the movements of nerves, breath, metabolism and heart stop in death.

$\infty e = Oe$

### The Psychology and Esthetics of Movement.


Motion is a sign of vitality. Children enjoy movement for its own sake. They laugh while they jump around and dance and swing. Group plays pass over into rhythmic group work, parade marching reminds of marching armies (tactics and strategy moves masses around). But individual movements symbolize the state of emotion: The whirling dervish expresses ecstasy. In baroque ballet quick tip-toeing symbolized anxiety, crouching meant despair. The melancholy as the phlegmatic  $\overline{f}e$  are the quiet temperaments, the sanguinic and choleric are easily

aroused. The schizo-catatonic sinks back into the motionless state in the womb. The stoic and the puritan repress their emotions' outer show which seem childish to them. But then the emotions explode (run amuck) or are crushed in psychosomatic disease. In aUI-BioRhythms (Weilgart 1970) each symbol is danced and expressed. E.g.  $\delta$  for the rays of light the arms

are spread upward. Expressive movements are needed for true communication.

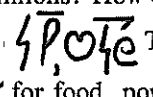

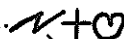
Behaviorists thought that emotions themselves consist only in certain motions e.g. fear in rapid pulse and breathing; or rather our awareness of these various bodily changes is the feeling of fear. Kinesthesia does make us aware of our own movements through receptors in the inner ear, the skin, the muscles, tendons and joints, and finally through the sensory monitors of our own motor-area nerves in the cortex of our brain. Of course we know our willful movements ahead because we planned them. But this is not so with the peristaltic movements of our intestine nor with the rather involuntary movements of our heart (which some Yogis can control). Most people can partly control the movements of their breath. But even some gross movements like yawning may escape our will. Coughing and even laughing may convulse us. Epileptics may suffer from tonic and clonic convulsions. In motor epilepsy, a whole set of movements and manipulations, even 'acts' of murder may be performed without will or remembrance by otherwise 'moral' men.

Even in the normal person it is usually not reason, but emotion, which leads to motion and makes a man move. Man, who is now master ~~part~~ of nature through technology (cf. "Through; Means; Power; Action, ~~the~~ Chs. 29, 17, 18), still moves as slave of his emotions, esp. the ~~so~~ drives of pleasure and power. As a collective he may move like a puppet  $\overline{f}e$  on strings held by demons. Of course the power-man goes through ~~the~~ the 'motions' of moral reasoning (Ch. 13) but these are ad hoc ex post  $\Delta$  'rationalizations.' (cf. Feeling Psych., Ch. 10) (cf. Niebuhr, Moral Man and Immoral Society) The motions of murder are the same as of self-defence, preventive self-defence is another name for assault. A man can be carried along in a mob-ilized crowd (a mob).



 = nub-e  
 = nu-we


### Movement in Sociology and Politics; 'Thy Kingdom Come.'

(Many-People-Power-Movement)

Are the movements of history . . . happenings, events, acts or deeds? Tolstoy muses in a Troyka (War and Peace) "We think we are drivers but we are driven." Nomads run around like herds of sheep or packs of wolves, or like migratory birds driven by the change of season, by the motions of sun and wind. A sea storm scattered Spain's Armada, the sandstorm of 636 pushed the Arabs and blinded the Greeks. A man pushed in the mob around the Bastille shouted louder than the others, maybe because one stepped on his toe, and they followed him as a leader of liberté. If hunger drives Hunns toward food or a horde toward the wealth of the West, history calls the man who is most impressed by this movement a "charismatic" leader. Attila or Genghis Khan is admired like Mao Tse Tung. How can you move millions? How can you even reach them let alone motivate them to fight, to kill and die for you?  The answer is that the ultimate motors or motivations are the basic drives:  for food, power and pleasure or the avoidance of suffering and pain.  China's starving peasants were driven to power by the shameless exploitation through their landlords, and Mao condensed all their resentment and despair into a few slogans of hate. Germany's millions felt debased after defeat and Hitler found them a scape-goat and moved them with a few slogans of hate. It is the rallying cry of the word, which the French call "mot" that sets the mob in motion. The leader pushes himself ahead and in front by riding the wave of the most popular prejudice. Does a surf rider move the waves?

The demagogue uses the human herd instinct, the together-movement of the human species. Fruit gatherers and hunters move in 'gangs.' A demagogue leads a movement in a certain direction or he rearranges things in a certain way: e.g. his own horde in T-formation or in a triangle. If another leader insists on arranging crowds in squares and moves from another direction, on a horizontal plane, they are bound to clash. Then as between droves of army-ants, that cross each other's paths, we may have a war to annihilation.

On slippery ground where a car can get bogged down in slushy snow or sand, we must keep moving, 'don't stop'. Mankind in a crisis of doubt feels like going on and on, afraid to stop for rethinking: the inner movements of contemplation or deep reform. Ideologies are political arrangements. If I arrange the chairs in my class in squares and another prof arranges them in circles we may clash. But a carpenter who produces a new chair and a sculptor who creates a new work of art, a scientist who finds a new nutrient—all those who create or find new values need not conflict with each other. Their vertical movements (up to sublimation or down toward a deeper insight) are as it were parallel. The horizontal motions of change of place or re-arrangement must conflict and destroy each other. 

But there is always room at the top. A tree stays where it stands but still moves upward, it grows. The bird flies to the sky. In the age of motorization and automation, our machines will move the earth so man could rest. Heraclitus said: *Panta rei*, all is flowing. In all the change, religion and philosophy emphasize the eternal absolute ideal: "Thou who changest not, abide with me." Man can quietly contemplate the upward flights of the soul, and can grow to the Spirit. 

Movement as change Denies the inertia  
of Matter and conflicts with the absolute  
Spirit, the perennial constant. Or could  
there be an 'evolving God'? Movement  
means Space-in-Time, distance and speed,  
or whirling around. Movement is relative  
to another thing, a reference point.

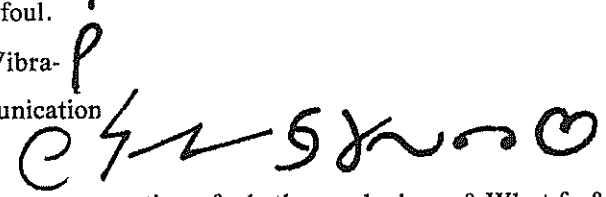
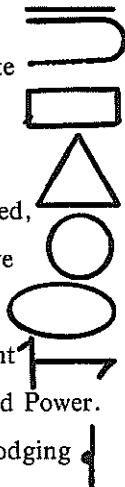
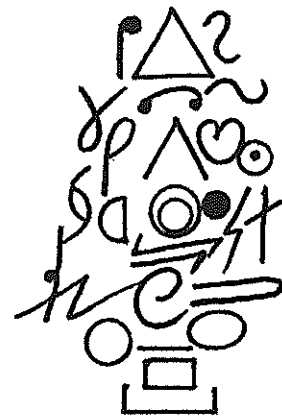
For man, common Uniform movement  
Toward the same goal means Action and Power.  
The leader moves Forward using and dodging  
Conditions of passage by fair means or foul.

Life means Movement and growth. Vibra-  
tions of Light and Sound mean communication  
(Together-Move). Motors make motion.

Emotions mean motivation. Motion means question of whether and whence? What for?  
asks doubt. 26

Creation is outward expression. Contemplation can turn within. Meditation  
revolves around an ultimate meaning. The soul moves up toward the Spirit.

Psychogram



Literature for: e = e = Movement

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## CHAPTER 4. WHAT'S THE MATTER?

□ = E = Matter

### What's the matter

Materia mater vitae.





As speed is to space  $e: \bigcirc$

Matter is to time.  $\square: \bigcirc$



We move through space,

Matter lasts in time.

### Patient's Poem

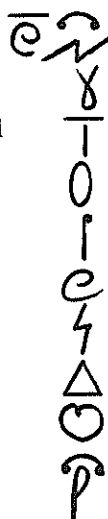
Matter, material, solid stuff,    
 substance from which all things are made,  
 passive, patient; waiting to be shaped  
 by the mind into brick-stones  
 for buildings, structures rising high   
 overcoming gravity,  
 the curse of matter,  
 that pulls down into itself,  
 cohesion of inertial! Resisting reform. 

- . -

Matter explode into energy   
 with the speed of light   
 destroying yourself and all around  
 dammed again into annihilation!

- . -


Matter be moved  
 be raised in creation,  
 awakened by the Spirit,  
 animated with soul.  
 Wife of the Spirit  
 matter be mother of life.





















### Similar Symbols.

According to Jung (man and His Symbols, 71) The square and the rectangle are the symbols of earthbound matter, of . . . reality. 'You are a square' means 'you are a materialist,' a conventional realist of the establishment, against the spiritual ideals of new ideas. 

The brickform of matter resembles most the symbol for equal: matter is equal to itself, (resists change). What remains most stable in a material thing is the stuff its made of. One can melt a golden crown into coins, but they are still gold. Another similar symbol is quantity:  material can be measured by its quantity. The quantity of matter is its mass. If one drew  the right upstroke of the power symbol down to the left, it would approach a parallelogram: matter can be transformed into *energy*. (Einstein's  $E = mc^2$ ). But what distinguishes matter from energy: matter  exists. The vertical stroke is its essence. The symbol for *relation* may be compared if we draw the first uphook downward: we are all related  through the stuff we are made of. Even a plant is related to an animal by its similar chemistry. Even distant stars consist of similar elements. If we round off the rectangle's corners on one side, we obtain the symbol for 'part.'  All matter is divisible. We can cut a cheese into parts. If  we round off all corners we obtain an ellipse: Matter lasts in time and extends in space.  (We contract the ellipse into a circle.) If we blacken the circle into a big dot,  we obtain 'thing.' A 'thing' (in our sense) is material.

### Similar Sounds.

I i   
O Q E e   
o A a 

Matter's sound E is most similar to e (as in Eh! and Jet), the sound of movement: matter moves or resists movement.  $\frac{E}{A} = \frac{e}{a}$ : Matter lasts in Time as Movement flows through space. From E the tongue can be lowered into A  and a: Matter lasts in time and extends in space. If we raise the tongue from the sound of E we obtain 'I' or 'i': matter radiates light;  sound travels in matter, not in empty space, matter produces sound. There are no  immaterial gongs. If we round our lips and still say E (as in Eh?) we obtain 'Q',  almost as in word (wQrd). Matter is the general condition of existence in this world. 'Matter' could have existed eternally, thinks even St. Thomas Aquinas. A more distant relative is the long rounded sound for O, feeling,  sensation: we sense matter by touch. The short o of Life  is also a mid-tongue vowel: materia mater vitae.

### The Philosophy of MATTER.

The symbol of the 'brickstone,' the rectangle, for matter is a paradox: matter can be represented (dargestellt und vorgestellt) and imagined only if it is formed. But this form is imposed

upon matter (by the mind). Matter in itself would be amorphous or, if compact, rounded into a ball. But we do not sense matter as all around as we feel space. If we can touch matter, it is not round. If we see it as round, as in the shape of a moon or planet, we do not sense this 'star' as material, but rather as celestial light. Since the original motherly aspect of matter is amorphous it can not be represented that way. The maternal aspect of matter must be imagined as a box, a cradle or . . . a coffin for life. It is the mind that prefers to shape matter in this angular squary way so as to fit together as bricks, boxes and houses. Even though space be round, economically only rectangles and squares fit into round space.

While the human mind can handle matter only as a material for its structure, it recognizes matter as primeval. Democritus was the first who believed in the primal position of matter: matter was there 'before' anything else: in the beginning nothing existed but matter and empty space. Anaximander and Epicurus had similar ideas and Epicurus is an example of the fateful linking of materialism and hedonism: 'Enjoy material things.' The Ionian school found 'hyle' equally *common* to all *things* and Empedocles distinguished as forms of matter: the solid earth, the liquid water and the gaseous air and also the energetic fire which is the matter of light. In Plato's world of ideas, matter was not the ultimate of reality. To the neo-Platonic idealistic school of Plotinus and Philo and to the Platonic church fathers, matter was base, shapeless and plump. They opposed the inactivity of matter to the spontaneity of the mind. A similar dualism of matter vs Spirit was upheld by Descartes against the materialism of Hobbes.

In a more scientific sense, Kepler said: "Matter is too plump and clumsy to move itself from one place to another." He found the inertia in mass as opposed to motion. Similar Kant: Mass is the amount of the moveable (die Menge des Beweglichen). □▷◁◻

#### Matter in Physics and Chemistry. (EgUw) □⊙Δ~

While Newton associated matter with density and Leibniz with spacial extension, Ernst Mach found masses as inverse to accelerations  $m_1/m_2 = a_2/a_1$ . The mass of a body is its inertia or resistance to change of motion under the influence of a given force. So mass can be measured by the quantity of force needed to give a body motion or by the acceleration produced by a given force. Einstein added: the mass of a body is constant only as long as the body does not approach the speed of light. A little matter can give an immense amount of energy that can blow itself sky high (e.g. in a rocket). But put otherwise, matter is frozen energy and as such resists the energy of motion. Matter has weight (gravity attraction).  $G \cdot M m/d^2 (=r^2)$


$= W = F$ ;  $M \cdot v = m \cdot V$ .  $G$  is a gravitational constant,  $W =$  weight  $= F$ , the force attracting 2 masses  $M$  and  $m$  to each other, divided by their squared distance from each other, which for a planet is its orbit's radius as distance from the sun.  $M \cdot v = m \cdot V$ . . . . the masses attract each other with velocities  $V/v = m/M$  inverse to their (mass) size. The greater the mass the less it budes in relation to the universe around. A big cannon does not budge in recoil as quickly as the (smaller) cannon ball flies. The big shot expects the little man to come to him to throw his weight around, or rather keep his weight sitting on his behind. But mass becomes finally weightless (with the square of distance, e.g. from the earth).


Matter comes in corpuscles or fields of force. Only the combination of energy and mass ( $E + m^2$ )  $\swarrow + \square^2 = \Rightarrow$ ,  $\swarrow = \square \cdot 8^2$  is conserved according to Einstein. The atom bomb derives its energy from fission of matter. Matter can explode into energy. This is the danger of the atomic age. Einstein's basic formula: 'energy equals matter times the squared speed of light' means that matter in the form of energy can radiate like light. Matter can also sound. All particles of matter are in relation to


their environment (field). In this sense the general field theory of physics dissolves what used to be matter into an all pervading relationship of field forces. Matter + Anti-Matter = ?

The chemist composes the elements of matter into compounds by the rules of affinity attraction. Some elements can be bonded easily; others take much energy to join; others need a 3rd mediating element.



In a UI, element = Ez = matter-part. 

1 = Ez<sub>a</sub> (Ez1) = element 1 = Hydrogen (H) is element with the atomic number one.

2 = Ez<sub>e</sub> (Ez2) = element 2 = Helium (He) element with the atomic number two.

3 = Ez<sub>i</sub> (Ez3) = Lithium (Li); Ez<sub>A</sub> (Ez6) = Carbon (C); Ez<sub>E</sub> (Ez7) = Nitrogen (N);

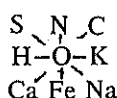
8 = Ez<sub>I</sub> (Ez8) = Oxygen (O); 92 Ez<sub>U</sub> (Ez92) = Uranium (U).

To the chemical compounds like H<sub>2</sub>SO<sub>4</sub> (Sulphuric Acid) correspond the compound concepts or conventional words in aUI. E.g. aUI = Space-Mind-Sound. Mind-Sound is a word of a language, for when the mind sounds off it has meaning. brO = together-good-feeling; brU = together good-spirit = peace.  

In analogy to aUI psychograms, one could put an element like O into the center and arrange all the elements around, each of which could be bonded with it individually, maybe the nearer to the center or the bigger the more we know such compounds. (Such a structure does not imply that all of these elements ever occur together in a common compound.) The chemist can synthesize new compounds and can imitate the composition of organic compounds especially carbohydrates and finally the proteins of protoplasma. The fact that one can transform matter means that only very little and very common matter will be ultimately needed for maintaining life. Matter will be comparatively unimportant.

(Some Oxidizers around 'O':

Au or He would not bond with O)

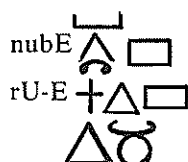


### The Psychology of Matter.

The physicist sees matter as condensed energy. Psychologically we feel matter according to its qualities of consistency as solid, fluid, viscous; as heavy, hot and cold. These psychologic sensations come very close to Empedocles' 4 stages of matter as earth, water, air and fire. We could distinguish people by how often these basic states of matter appear in their dreams, as earth, water, air and fiery types. Material is what is tangible to the sense of touch, liftable (heav-able) but hard to heave, heavy to our muscles, hard to cut apart and visible (if it reflects light), audible only when hit by other hard matter, smellable and tastable to us only insofar as our nature has prepared us through our evolution.

On the negative side materialism got its bad name from certain oppositions of matter. Matter is felt as obstacle. Matter in the wrong place is dirt and dirt is felt as sinful: Lady Macbeth's washing compulsion. But coprophilics are addicted to dirt. They fear water and hate

washing. Just as matter in the aspect of inertia, resists motion, so matter rather than burning into light, is felt as resisting light. Opaque obscure dark matter covers light. Dark extinguished stars are not visible. We see our moon mostly as reflector of light, but primitive tribes may be frightened by it if in a solar eclipse, it obscures the sun. Likewise matter, rather than transmitting sound, can be felt as covering sound. A wall keeps us from hearing. The fact that matter sticks together and attracts other matter can be felt as threat and burden. Gravity means that all earthly things must fall, if nothing supports them. Animals heavier than a kitten are no longer supported by air and every precipice means to them danger of death. Matter condensed into "Black Holes" devours all in un-giving greed.



### Sociology and Ethics of Matter.




Even though matter can be transformed into energy, material forces resist the energy of the reformer. Materialism since Epicurus was felt as allied with hedonism: materialistic things meant luxuries which provided pleasure through distraction outside, destruction away from the inner spirit. In this sense, Savonarola was an anti-materialistic enemy of plutocracy. How did Marx, the disciple of Hegel's idealistic dialectics, consider himself a materialist? Materialists are supposed to be realists (see res, "thing," ch. 24), but he who treasures and hoards material values will fight and kill for them, and in a war destroy them. A group of hedonistic materialists will get along less peacefully than a group of spiritual idealists (Buddhist or Franciscan monks). The more they concentrate on the spirit the more reasonably and objectively can they deal with materialistic things. One can share them and do without them. It is not true in the atomic age of automation that material values, even food, solve all problems. We soon may synthesize food from water and air. In the meantime the spiritual idealist would just have only as many children as he can support with food. And as man like Franklin, Gandhi or Carver show, he can live on a handful of oats, rice or peanuts a day, while the hedonistic materialist 'needs' a steak and a 8 cylinder car, the idealist walks on foot and sleeps on the floor. While the level-headed materialist needs many villas and yachts a Buddhist or Franciscan monk needs the living-space of 2 cubic yards. Of course the selfish level-headed materialist gets ahead of the idealist in our society . . . , because, and as long as, the idealist works for him. But if all people were materialists they would rob each other and exploit and exhaust all resources and finally each other.

In this sense the communist is supposed to be an idealist. His very suffering under the progressively technological environment, a noisy crushing world of matter, is supposed to awaken in him the unselfish love for his fellow sufferer, the proletarian worker or peasant. How should materialistic determinism engender these unselfish, we might say, spiritual ideals?

What gives matter its bad name was its opposition to the mind or even to the spirit. We preach mind over matter and we find so often matter over mind.

Matter was felt, even by the old Ionians, as opposed to the immaterial soul, (psyche), the mind, (nous) and the spirit (pneuma). Matter is felt as unspiritual, spirit as immaterial or rather as super-material. In the spiritual or idealist world view, God is pure spirit and in creation it dreams of matter, which is only a Maya, an illusion. In the Language of Space the brickstone of matter, the rectangle or square, resembles the triangle of the Spirit: we consider a form of matter shaped by the Spirit. Matter may resist this shaping and then is felt as evil.

There could be even a matter of the mind, a mind-matter or a substance (U-E). Relatively, even spirit could be viewed as a substance . . . in contrast to a mind-form Uma, a character.

We might put up the proportion-equation: mind over matter = force over mass,  $\frac{\text{mind}}{\text{matter}} = \frac{\text{force}}{\text{mass}}$ .  = . Between matter and force (or energy) we must distinguish, even if the distinction is one of degree and is relative at that. If a man walks much slower than I before me, he is holding me up. He is an obstacle to my reaching my goal. Even if matter is just frozen energy, it is as such relative inert and may become an obstacle like a frozen log to the fire. Potentially, of course, the log may catch fire and matter can explode into energy. In atom-bombs matter destroys itself. This is the curse of matter. 

When does matter become the enemy of the spirit? When it usurps the highest place for itself and uses the mind just to provide material benefits. It is evil to put matter above the spirit, as those preachers do that promise that by praying we shall get rich, or as the politicians do that promise that with God's help we shall destroy our enemies. They put matter above the spirit and this is evil. But what is worse, the materialistic hedonist (or egotist), or on the other hand, the nihilist? Is the Devil the all-destroyer of matter, as in the atombomb, or is he the tempter into material pleasures, into the chaos of uninspired and unformed matter? Or is it finally so that man is a spiritual creative and contemplative being, which, sinking into the mud of matter must perish?

Unless materialistic or sensual pleasures disturb contemplation and distract from creation, they would seem innocent in themselves. So why should man not live like animals? The history of Imperial Rome, of Rococo France and maybe of abundant America seems to warn us that, as soon as a whole nation has tried to abandon its spiritual ideals for material and sensual pleasures and luxuries, it is on the road to decay. The biological reason may be that man can no longer rely on his instincts. Through the process of collective civilization his instincts seem confused, distorted, often sadistically perverted and absolutized in addictions. Human instincts no longer serve survival of his body and soul, let alone of the species. Human drives no longer serve life; i.e. a man would fight and kill for his drives (e.g. a heroin addict killed his wife for a needle). Many men kill because they value their proud power drive higher than their own life or even the life of all mankind. Power means not only power over other men but also over material values, money and machines. Is this the power of mind over matter or have material things usurped power over man's mind?

Here the idealist concurs with Hegel's and Marx's concept of 'Entfremdung' (alienation). Industry's assembly line alienates the worker from his work which is now piecemeal and mechanized instead of creative as self expression. But man's instincts too, are 'entfremdet' (alienated) from their original (we would say: spiritual) meaning. Many Marxists would shy away from the word 'spiritual,' for Lenin (Wetter 1952) defines 'matter as objective reality' indestructible and eternal. The mind is only matter's super-structure. Mao says, there is nothing existent except matter moving in space and time: matter and motion. This makes matter more abstract than Büchner's "Kraft und Stoff" (Force and Matter). But insofar as matter is most stable and solid (as e.g. the material of a black star with such a concentrated mass that a crumb of it would crush us with the weight of a ton) it swallows all energy and radiation because of its immense gravity attraction. But as soon as matter radiates light it is no longer so solid and objective; we could enjoy or be blinded through its beauty. Radiating matter is no longer 'eternal': it could radiate away. Did Marx read Grimm's Fairy Tale of "Hans im Glück" (Lucky Jack) who became most happy after he lost his gold, his horse, his cow and his goose because he had nothing to worry about? Did Marx read about the poor fisher's wife who, transported into a palace, was there more unhappy than her husband in the old hut? Even if the poor man's happiness be an illusion ("Opium for the masses") it may be more real

to them than all the matter of that black star. Democritus and Epicurus understood: matter is valuable only insofar as we can enjoy it.

Dialectic materialism understands that all things are related to each other: but then they are of relative value. Dialectics sees evolution happen in jumps as revolutions (cf. Planck—Heisenberg, jumps between material quanta) but then why not recognize the dialectics of revelation, even of miracles outside the laws of matter? If material values are relative and changing then we need an ultimate permanent value, an ideal of the spirit. Let us be not as 'extremist' but more 'radical' than Marx. Life dies of extremes (of heat or cold) but we have to go to the root (radix) of the problem. Not only the exploited workers are alienated from the material values which they produced, even the capitalists are alienated from the meaning of matter as means for life. Man's ultimate tragedy is alienation from his soul.

We agree that such tragedy might be alleviated by social reform: by the just distribution of material means of livelihood. Certainly, a minimum of material values is needed for the development of the mind. A minimum of food and sleep and of a quiet free time for contemplation is necessary to be human. But to think that the better the material environment, the better the development of intellect and ethos, . . . this is rather optimistic. We wish it were true. The revolutionaries in Vienna expelled the noblemen from their castles and put feeble-minded slum children in their stead. But if the luxuries of a palace could have brought high ethical and intellectual development, the rich noblemen would have been good and wise, so why kill them? And why should then the proletarians, brought up in squalor, have the right ideas? Cervantes wrote his master piece, the *Don Quixote*, as P.O.W. in a moslem dungeon. Some of my best ideas came to me while I was starving and while I was digging ditches in the sweat of my brow. So there is only a probably average optimum of good material environment. It is not an absolute law. Experience teaches: an extremely bad environment can kill the best inborn talent, but the best material environment can only develop the potential that is already there, not create new talent. Matter can thus have an unlimited negative, but only limited positive (at best stimulating) influence on the mind. Materialism concludes: matter can destroy so it must be able to create.

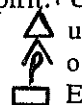
In the age of automation, machines will replace more and more mechanical work, as Marx predicted, and human drudgery will be no longer needed. Material values can be produced in super-abundance and both, workers and capitalists will have more and more material things and more and more free time. Many will no longer be motivated to work at all, as now already many men on a pension and some hobos and hippies. Then the question will be: how will they use their free time?

Materialistic behaviorism says that our senses react passively to our material environment. What ever is reinforced or rewarded by pleasure we do. But even early communism needed idealists who, motivated by inner initiative, sacrificed their materialistic pleasures for their cause.

In the atomic age of automation man will create his environment freely. So his problem will be freedom of choice. Can his highest motive be materialistic pleasure or power over matter?

If a girl would choose a man just because he is good in bed she might end up multiplying criminal psychopaths or becoming a victim of a Boston strangler or Jack the Ripper. Sages and saints are not Don Juans. (Don Juan himself killed his rivals, the husbands of the ladies he seduced.) If she chooses the richest and strongest, she might choose a gangster. In the materialistic Wild West of the gold rush sages and saints died out. In the atomic age the human race would destroy each other without men who are so high beyond materialistic temptations that they can judge material questions objectively and wisely. Ultimately matter has its self-destructive trend within itself. Atomic matter is a precariously balanced explosive. Materialistic hedonism and power greed bears its destruction within itself. For survival in the atomic

age we need a hierarchy of values: matter serving life, serving humanity, serving the Spirit. U  
Matter must be the passive mother of Life, conceiving from the Spirit.



Matter is felt as the primal mother of existence in space and through time. Matter occurs in different states or conditions. Inert matter can come into, but resists, movement, which needs force. Matter can dissolve in infinite space in eternal time into nothingness. Matter can be, but resists being, cut into parts (molecules—atoms—elements). Elements can be composed into organic compounds and finally into life-giving carbohydrates and proteins. Matter is the material of life which needs activating light. Matter can radiate light, and echo in sound. Bodies of matter are by nature rounded in themselves but bound together by attraction of gravity, a field relation. Gravity is felt as a burden pulling down, while the Spirit raised matter up into Life. The materialist feels matter as a solid thing. Physics dissolves matter into waves of energy, idealism into a transitory dream of the Spirit.

Is it the weakness of matter that it may decompose and crumble into dust? Does the weight of matter pull life down into death? Is it the tragedy of matter, in its precarious cohesion, that it can explode?—Matter, like Space and Time, seems infinite in theory, but in practical quality in short supply. The material things we possess, break down and decay, while the Spirit longs for eternity.

Psychogram



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## CHAPTER 5. LET THERE BE LIGHT!

Let there be Light

Chapter 5: LIGHT 8, i

Patients' Poems




























### A. Light and Life 8P





























Light rushing from star to star in absolute speed  
radiating through dark spaces, bridging the gaps of  
unlimited distance.

A blob of matter stops it  
Light is devoured, light must die  
but from the earth that absorbs it—  
green and groping sprouts: a leaf of life.  
Grows a tree longing for light  
reaching upward to the sun.  
When night enfolds us  
sun's rays must sink.  
Soul soar to the stars.

### B. Light: The Movement 8e

The rays of light like silver threads connect  
each star with star. Planets and moons reflect,  
receive the light as life; or stop, obstruct  
a spider web of message to conduct  
cosmic communication. Rays as arrows hit.  
What happens to a ray in beauty lit  
and hope . . . that does not find a goal?  
Will it course on and on as aeons roll  
. . . through infinite time and empty space . . . still burn . . .  
in cold dark wasted. Was it ever true?  
Did it exist, if no one knew?  
Or in an arch encircling cosmic space  
the universe embraced in all-embrace . . .  
could it find home and . . . light its source,  
could it to Self return . . .?

bim rim da.—     
 i iv ad a,      
 bev eb yf i:      
 "jytvu i,    
 anai Ub trO,     
 iE Ub brO,     
 fnu c' ynEn Ib Ynam       
 ag yim can-nam   

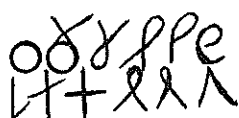
yi vyotAv fnu,     
 fum ayn-Am bru,     
 ag Ydim tA.     
 yUg fA    
 fnu irv fnum da      
 irv ad dam yim a!       
 xA U tEv i,      
 brO av eb yi."    














Bright splendid ways!  
 light shines through space  
 meets another light:  
 "Brother Light,  
 ray of hope,  
 fire of love  
 we are few and small  
 in the dark of the all.

Darkness will be our end,  
 my point-timed friend,  
 in the dim future we know  
 not when or how.  
 But now  
 we shall shine our rays  
 to brighten the ways  
 of wide dark space.  
 When the Spirit saves light,  
 Love finds mother night."

Light

Similar Symbols:



The near-circle as the source of light at the base of the symbol for light reminds of the round symbol for space. Light travels "through" space and lights up the whole space. We are reminded of a symbol of "through": through light we also recognize the truth and so light is "good". Through light we see "this" especially if we shine a ray of light on it. Light reminds us of 'movement' since it is the fastest moving phenomenon of the universe. Most similar is the symbol of light to that of life. Light through photosynthesis creates life in the leaf of the plant. Thus also in this sense light is 'good,' as far as life is good and death is evil. If we inverse the symbol of light and omit its circle, its two rays become the legs of a 'man'. Man is among all animals most dedicated light.             

Similar Sounds:

e i j u      
 E I y U    


The sound for light 'i' as in 'lit' is most similar to the sound for sound itself 'I' long as in

'shriek'. Light (or sound) are seen (or heard) by eye (or ear). The sound 'i' has the quickest vibration (3000 cycles per second) and is therefore associated with the speed of light. In the old Ewe language in Ghana the sound "i" is used for words implying brightness and quickness.

If we lower the tongue a bit but still keep it in front, we arrive at the 'e' of movement and if we hold it longer the 'E' of 'matter' burns into the flame of light. If we raise the tongue still higher than 'i' we obtain the 'y' of 'yield' or if we roll in the tongue the 'j' of 'jour'. If we round our lips and still try to keep the sound of i, we obtain scandinavian y as in 'syr', German 'y' or 'ü'. Light may be related to negation or annihilation (y) insofar as all could burn up, e.g. in an atomic blast. Light by its evanescence forms the transition from being to nothing. 'j' for 'equal' reminds of light insofar as light 'reflects' that is, it makes an equal mirror copy, even a deceptive mirage. In sound we can compare this only to an echo. If we round the lips as in Nordic 'y' and retract the tongue but keep it high as in 'i' we obtain u (as in push) or longer U (as in true) for man and spirit. Man should walk in the 'light of the Spirit.'  $\gamma e + \gamma \Delta$

Light is a communication from atoms and stars. A star through its light spectrum tells even its inner essence and chemical composition. It tells whether it is approaching (blue) or departing (red). Light like sound 'moves' through space. We see it moving in the straightest line, like a silver arrow shot from a star directly to our eye. But what if my eye were not there? Does the star know that I am here waiting for its message? How is a light ray straight? We see a shaft of the sun's rays only if there is a hole in the cloud's wall and it picks out e.g. a bright spot in the meadow. Otherwise radiation spreads in all direction all around the sun evenly in expanding spheres and only the spreading is radiated in straight lines. But even this, as Einstein found, is not true. Light bends around heavenly bodies, attracted by gravity, and cruises around the global universe, returning ultimately toward its origin. Light travels through space, while with sound we can measure time. Light moves with the greatest speed (300,000 km or almost 200,000 miles per second.) One Hydrogen atom's wave-length 21cm =  $3 \cdot 10^{10} \div 1.42 \cdot 10^9$  cps (cycles per second) = 1 'cosmic span' = (Lightspeed : frequency rate). Light's aUI sound 'i' can be produced at 3000 cycles per second. Still, light, visible to our eye, is only a narrow band of vibration patterns compared to all waves of communication. Cosmic rays have the shortest wave-length, then the gamma rays of radium, the X-rays, the ultraviolet rays; then the gamut of visible light rays starting with violet (the shortest), blue, green, yellow, red (the longest waves of visible color); the infra-red rays of heat and the longer radio waves and the longest electric waves.

$$\gamma = \square \cdot \gamma^2, \quad \square = \gamma / \gamma^2$$

While A. Einstein stressed the speed of light  $\gamma e$  and the wavy texture of its field, M. Planck saw light as definite  particles of energy, the quanta. Waves usually travel in a medium, like sound waves in air or water, but light-waves shoot through empty space. But they show interference like water waves when they cross each other. Thus some phenomena can be explained best by the wave and field theory and others by the quanta or particle theory. (Could not a crest of a wave correspond to a shot of a particle?) Light as a form of energy could be condensed into matter.  $E = mc^2$ .  $\gamma = \square (\gamma e)^2$   $E = \text{energy,}$

m = matter, c = the celerity or speed of light. 'Matter' the solid stuff seems chasms removed from light's swift energy. But the smallest piece of matter can be burnt into enormous amounts of energy, since in atomic explosion it is multiplied by the square of the speed of light.

The energy of light in the widest sense of radiating energy, seems tenuous and diffuse, until we realize that it can overcome the brute force of gravity and the cohesion of matter. The push of radiation can push finer particles off a star whose gravitational attraction would otherwise pull them in. (Ditchburn, R.W.: *Light*, 1963) Water is lifted by heat radiation into steam or clouds whose massive energy we realize, when they flood down in rain or as rivers and water falls. Photosynthesis, the energy of light by the green chlorophyll of the leaf of a plant, manufactures carbohydrates and wood which again in the form of a redwood tree may rise hundreds of feet from the soil, over-coming the force of gravity.

Most energy we use is ultimately the sun's energy of light. Even the coal, oil and grease that drives our railroads, ships and cars comes from fossil organic matter synthesized by sun rays aeons ago. The sun rays give the plants the energy to feed animals and us.

The eye does actively scan, rolling around, until it fixes its gaze on somebody. Usually no sudden new light appears. ( . . . as e.g. a train at night with a big headlight). The train also has a sort of warning siren. This is usually with sound: an approaching animal emits a new sound stimulus that is heard in all directions. Sound moves in on me. The ear need not actively turn to it (the human fixed ear is usually sufficient though not as effective as the movable mammalian ear). The ear can be passive, as sound is active. But the eye should actively communicate, listening to conversation e.g. adopting the expression of the speaker. German *Ausdruckspsychologie*, expression-psychology teaches how to gather from the expression especially the muscles around eye and mouth, what the speaker really means to communicate and even what his predominant character attitude is. For the facial muscles like any other muscles, bulge where they are most exercised. If a fellow's biceps are bigger than his triceps, I know that he does more pull-ups than push-ups. Likewise if the muscles that tense his eyes are over-exercised he may often scowl in hostility and defiance. In America a new kinesiology tries to read out of body movements the inner attitude. Thus Shakespeare's King Duncan was wrong when he said: 'There is no way to see the mind's construction in the face'. He certainly misunderstood Macbeth's character. But Lincoln understood that an older man is responsible for his face and he could read his character out of it. Albert Schweitzer trusted: "If a man has light in himself, it will shine out from him" (Albert Schweitzer: *Memories of Childhood and Youth*.) Thus, to him the inner light made a man transparent and radiant. A loving smile, glowing from within, wins confidence and trust. It warms and makes us feel good together. Newspapers are defective if they quote a man literally. They also should photo his facial expression while he said what he said. Only television is here useful to know how a man meant what he said.



Those who can not see a man's individual character in his face, judge him in an aristocracy by his caste or nobility, but in a democracy by the color of his skin. This again might not be so wrong if they judged his individual complexion e.g. judged from a certain pallor to anger or fear. But an 'all-equal' theory generalizes: all whites are equal and all blacks are equal.

White is felt as the cleanest. For the physicist it is a perfect synthesis of all hues. Black is the opposite and is hated and feared even in Africa as the color of a dungeon. But African languages distinguish this absence of all light from the black that absorbs most light—black pigment. Nordic people have no special word for the shiny black of melanin skin. But they have reason to fear the long winter night as bringer of cold darkness and death. Thus black and schwarz (swarthy) are negative words. "The blackest day of my life, black magic, black ball". Latin has a word for dismal black: "Ater" but for shiny black of eye, hair and skin it has the good word 'niger'. In a rebellion against the 'white devil's' language, the American negro has adopted the south Indian slogan "black is beautiful" (which already Marco Polo noticed) and with 'black power' tries to upgrade the bad word 'black' while he despises the


good Latin word 'niger', which means ebony 'shiny jet-black.' The Ku-Klux-Klan's contrast "black is black and white is white" could be overcome by the scientific expressions 'Tropian' (the race that originated in the tropics) and 'Caucasian'.


Colors are felt as symbolic: we feel red as passionate or angry, we 'see red'; yellow as appetizing and stimulating, but also a color of jealousy, green as hopeful and encouraging (green verdant pastures); blue as soothing and heavenly (in hyper-active America soothing blue seems to depress people and gives them the blues); violet or purple is dignified as color of cardinals and kings.

Purple is again felt similar as red as if the colors were arranged in a circle, to make ourselves believe that we encompass a perfect panorama of color shades, closed in itself, while in reality long wave red is most different from short wave violet and the whole color spectrum that is visible to the human eye is only a tiny sector of the infinite variety of radiation. The periodicity

of sound  (where we feel a deep c similar to a high c) would correspond roughly to the closed circle of color if our ear could distinguish only notes from one c to the next, that is if we could hear only one octave. As a high c has twice the cps from a lower c, so (ultra) violet has about twice the frequency of red. As it is, we can not imagine a color outside our spectrum. To us they all seem 'black', dark and opposed to light. The black night is frightening not only as cold and life-killing, but also as symbol of insecurity and danger. One can not see what may come. Schiller talks about 'die Nacht die den Bösen schreckt,' the night that frightens evil men. But it really frightens only the rare criminal with a still sensitive conscience. He tosses around in his sleep. In the modern big city especially of America the blunted psychopathic killer prefers the night's darkness where he can not be found, while the modern unarmed man of good will trembles at night. I heard Goebbels in his classic 'slip of tongue' time when he invaded Vienna: 'Unsere Taten brauchen das Licht des Tages nicht zu schauen . . . scheuen!' Our deeds need not see (be shown to)—shun the light of the day. Darkness and silence cover crime. Light and song establish friendly frank relations.  One can not imagine a criminal doing a murder in bright sunlight singing gaily. But if he did he would be the most cold-blooded ruthless Jack the Ripper.

### Light and Man.

A man could survive in a dark dungeon if the jailer fed him codliver pills with vitamin D, which by taking a sunbath he can produce in his own skin. In the atomic age mankind may have to live a km (almost a 2/3 mile) underground. But man wants to grow up out of the dark womb of mother earth up to the sun and the stars. Just as he out-raced the bird in his flight upward, so  his artificial illuminations out-shone by far nature's luminous bacteria, fungi, fireflies and phosphorescent fishes which produce their own light. Man by nature produces much sound, with "hard-rock", motorcycles, and bombs, but he absorbs and enjoys light.

For some animals, light is a form of communication.  The glowworm lady sends out specific light rhythms, which the firefly knight answers with a correlated twinkle. The Language of Space in the form of a visual code could become such an inter-cosmic communication. Man is the most seeing mammal. His eyes are almost as sharp as a bird's. Man does not establish whether a thing is real by his sense of smell like a dog, nor does he usually take time to feel it by his sense of touch: for man seeing is believing. Whether something is a 'thing', man judges by sight, and his eyes lift it up from the background. Sight gives him his sense of reality and truth.

**Yang and Yin**

Dämmerung senkte sich von oben,  
 schon ist alle Nähe fern;  
 doch zuerst empor-gehoben  
 holden Lichts der Abend-Stern!

Alles schwankt ins Ungewisse,  
 Nebel schleichen in die Höh;  
 schwarz-vertiefte Finsternisse  
 widerspiegelnd ruht der See.

(Goethe, J.W., Chinesisch-Deutsche  
 Jahres- & Tageszeiten VIII, p. 869)

Dusk swept down from space above us,  
 and what near was, now is far;  
 Raised aloft to send its love us—  
 in soft light—the evening-star!

All sways unclear vacillating,  
 Mists creep up, illusions quake;  
 deepened darkness penetrating  
 in reflection rests the lake.

(translated by Weilgart, J.W.)

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## CHAPTER 6. HOW DOES THAT SOUND?

 I Sound,

### Patient's Poems



#### Nightmare and Day Dream

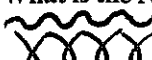
"Hush, child!"  
 'Can't you hear?  
 its coming near'  
 "Your fever runs wild."  
 'It comes from the deep  
 and now it stops'  
 "Oh, go to sleep."  
 'See, it knocks on the window pane,'  
 "The heavy drops  
 of the rain."  
 'I hear again, its threatening knock.'  
 "A branch of a tree  
 in the wind blown  
 against the wall."  
 'Hear it groan!  
 It blows us up, see!  
 Exploding us'  
 "A thunderclap, a flash of lightning,  
 It's brightening"  
 . . . a crowing, the cock.  
 Morning bells are ringing.  
 Birds begin singing.

Shout your fear against the wall,  
 its echo will be god of all.



#### The Mystic:

Sometimes I hear inner voices  
 of beings that can not be seen.  
 They kindle a light within.  
 In thousandfold hue,  
 emanating in each breath  
 where my soul  
 and my heart rejoices  
 and I can be silent  
 in death.

**What is Sound?** How can sound help or harm us in the atomic age?  

**What is the Nature of Sound?** Does a sound's pitch, loudness, duration, and timbre,  
 correspond to the light's color, brightness, size, and saturation?

Do the 7 (or 8) tones of an octave correspond to the 7 rainbow colors, since the octave e.g. of a 'c' has twice as many 'vibration cycles per second as the base tone, just as (ultra-) violet, (which a fish can see), has twice as many than red? So if we could hear one octave, we would have the gamut of our spectrum. We feel sound in time and light in space, since most of our light sources are stable but most sounds stop.

  Sound comes in waves like light. But the million times slower waves of compressed air that strike and enter us as sound, seem more personal. We can emit sound at will. Man is not a firefly. Man takes in light and gives off sound . . . lots of it. It is in our power to sound off, or fall silent. But we can not radiate or stop the quicker light waves. We can not become invisible as we can become inaudible. (Of course to a snake we are not invisible even at night, because it senses our heat waves and we are not inaudible as long as our








heart pounds and our lungs breathe. To a bat even our dead body is audible, since it bounces fine twitters as sonar against our bodies and hears their echoes.)

So how is hearing different from seeing? If we had a 'sun of sound,' its constant source thundering from Olympus, we might hear each thing: rock, house, or tree, . . . as it echoes sound (as we see it reflecting light).

Our soul enters a blind man groping through his night. He hears rolling waves: it is the sea. He hears the forest . . . swaying in the wind, roaring in the storm, dripping in the rain. He flees from the forest and hears his steps reverberating in the vault . . . a cave or a dome? Music resounds. He breathes more freely in its rhythm. Then he hears a shout: 'Halt!' and he stops.

Light radiates from star to star. Sound communicates here on earth with our fellowman. Light produces life; living things produce sound. From light we can turn away or close our eyes. But we can not shut our ears like seals. Sound invades us. Light invites us; sound forces us. Is sound the younger brother of light? *Sonus* is masculine, *lux* is feminine. Girls invite by their looks of beauty, boys persuade by their voice of strength. Sound has power over us.

**What Sound does to our Soul.** The acoustic nerve reaches the reticular  activating system quicker than the optic nerve. A gun shot startles me quicker than a flash of light. If I know what to do I start running in this direction. But if the sound is indefinite, I am disturbed. Any sound  questions and needs a response. The sound wave is similar to the question 

mark. Sound in itself is hazy as to location or direction. But it reaches our emotions. And they are set in motion. Unless they are told, where to go, they are tensed into anxiety or stressed in suspense. Thus a strong sound almost has to be a command with a goal. A bullet must be pushed through the barrel of the rifle. Logical relations are static, commands are dynamic. Phrases are stronger when they command than when they inform. Since sound communicates, i.e., brings together, a command\* was originally a rallying cry to come together and work together or fight together against a common foe. Sound has the power to mobilize into immediate action.

When sound assaults us, we have no defense. We can not close our ears. We are hypnotised. "Was ist gehört, wird gehorcht." What is heard is ob-eyed, (ob-oedire from ob-audire, listen, cf. hyp-akouein (cf. acoustic) and poslocham. Thus German, Latin, Greek and Russian equate listening and minding, obeying. A sounded command asks for immediate compliance. It must be obeyed and carried out, not understood. But sound decays in time. Moses knew: Written commandments are more stable. What is visible is more reliable and for reading must be more reasonable.

**The Dangers of Sound.** Since the shout of command reaches the activating and motor centers immediately and the shots are fired as soon as the word 'shoot' is shouted, there is no time for reasoning reflection in this reflex act. Repetitive alliteration drums slogans into our brains. Whether they be 'allalA, allalA, machomethal,' the fight songs of Alexander's Greeks, or later Mahomet's 'la ilaha illa Allah: Muhammad rasul Allah,' the Arab's 'one God' chant, or the Marseillaise's 'allons enfants . . .,' they force to fight. A million years ago this reaction pattern may have mobilized naked man into an army against the tyrannosaurians, but now when nature's dragons lie defeated at his feet, his conditioned reflex turns against himself. A demagogue's shouts like 'Jew,'—'Judah,' 'Judas,' 'traitor' or "Kill the Kikes" or "Ésrael egtásaba," (Israel bandit state) or 'imperialist Israel' unites Muslims to murder their orphaned, long suf-

\*Weilgart, 1971, Communication: Logic or Command.



fering semitic sister, the mother of monotheism. Homonyms and alliteration hypnotise emotions into action, the timbre or flavor of accents determine their attitude. The more we detect the foreign accent, the less we like or trust a man. We do not care what he says or how clearly he enunciates: He does not sound right. Even within the country: When many a southerner heard a northern accent, his stomach turned. Many an Austrian hated Prussian speech. The human ear can detect one promille difference in accent. No amount of practice can pretend a native's speech. How many foreign-born were ever elected to public office in America? The British insisted on their colonials learning English, to be able to despise them for their 'wrong' accent.

"In much of your talking, thinking is half murdered. For thought is a bird of space, that in a cage of words . . . can not fly" (Gibran, *The Prophet*). In conventional language there is no consistent meaning in the sounds of words. They are "full of sound and fury, signifying nothing" to use Macbeth's words.

"Mit Worten lässt sich trefflich streiten,  
Mit Worten ein System bereiten,  
An Worte lässt sich trefflich glauben,  
Von einem Wort kein Jota rauben."  
says Goethe in *Faust*.\*

"With words we soon can start a fight,  
In words a system seems so right.  
In words it's easy to believe,  
With words it's easy to deceive."

**Discord and Dissonance.** Homonyms and synonyms mask the discord of sound and meaning. A homonym is a disguise into harmony as if a wolf and a skunk would both wear sheep's clothes. Homonyms deceive us to believe that straight paths must be straits, i.e. that a direct way must be narrow and that a straitjacket will set a fellow straight, i.e. right. 'Peace of soul' sounds like a 'piece of sole.' So filet of sole would be soulfood, and peace would be only piece-meal . . . as most types of peace now are. Synonyms are twins of soul, one disguised as wolf the other as sheep. Freedom is dressed as a country maid and liberty stalks in the gown of a dogmatic doctor. Both have only 2 letters in common, but is there really a difference? What is the difference between beverage and drink? Between "mendacious prevarication" and 'lie?' Such fine distinctions confuse. "Killing Indians must be stopped" may either be an assurance that from now on no Indians will be killed or a threat that from now on the murderous Indians will be destroyed. To distinguish between like-sound phrases meaning the opposite drives us into Pavlov's conditioned neurosis. We are degraded into dogs trained to find food behind the round gate and get shocked behind the square gate. But then the round gate is flattened and cornered and the square is rounded until the poor dog quakes under the stress of distinction. Even Alice in Wonderland was disturbed by the distortion of meaning forced upon her by the red queen. "I did not mean . . ." 'But you should have meant' . . . Sounds can be disturbing in themselves. The noise of the modern metropolis with motor cars and factories can be an explosive chaos of cacophony in which each is proud to outshout his fellowman.

Are the city people getting addicted to noise? How can we understand why amplified percussion, (smashing cymbals and beating drums) could bring relaxation? Otologist Prof. Dr. P. Platz, 1974, finds hearing defects of the young increased to 12% due partly to discoteque hard rock. Explosive music has been for millenia in the open fields and woods used as arousal, e.g. the drum telegraphy of Africa mobilizing to war or flight from earthquakes and forest fires. To commercialize "arousal music" into crowded rooms syncopating the rhythm of breath and heart beat and exploding brain arterioles and poisoning us with adrenalin. (Ochs, Selye, p. 215). Is this conducive to the loving encounter of contemplative souls? Or, as the savage drum-

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\*Kainz, F.: Über die Sprachverführung . . . 1972.



mers tried to scare off demons or enemies, are these young people trying to chase away the anxieties of this age or abreact their aggressions or drown their atomic fears? If so, they better give vent to their anger by actively making their music themselves.

**Quietude or Healing Harmony.** Noise annoys and is hazardous to health. In this noisiest age of motor bikes, riveting hammers, pneumatic drills, hard rock, and exploding bombs . . . silence in solitude could be most sacred to the soul of contemplation. "Truth chooses to convey her meaning to the loving soul" (Gibran). Only in silence we may hear the "still small voice" of God, the voice of the Spirit's peace that passeth understanding. To Schiller, the dramatic orator, the silence of the ocean's depth is horrifying. His 'Taucher' swims "tief unter dem Schall der menschlichen Rede bei den Ungeheuern der traurigen Öde." His diver dives "deep down below the sound of human speech, where lonely I could only monsters reach." Outside of the depth's abysmal silence . . . can we find harmony in the atomic age?

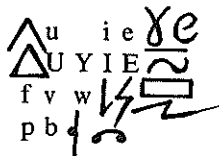
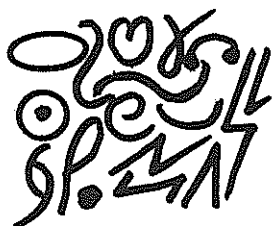
Pythagoras and Plato borrowed the soft harmonious music to heal and comfort discordant minds. Rather than the aggressive hammering of drums or the explosive clashing of cymbals, healers find help in the caressing stroking of violins and the soft blowing of flutes, breathing out their sorrows. A deep basso can be reassuring and would be most manly, fatherly, while the high soprano would be most feminine. But a deep motherly alto and a high . . . even falsetto . . . tenor can be most sexually appealing. "The voice of the angels" sounds in symmetric harmony, beginning and ending on the same note. Simple chord relations are wholesome to clear up the mind. Bach, Hayden, Mozart, Beethoven, Schubert and Brahms, Dvořák and Grieg have helped my patients. They have learned to listen to the melodious singing of birds like the Nightingales or the roaring of the waves. The murmuring of the brook or the wind in the trees have soothed the suffering of the soul. But speech is still the main medium of communication. If we must speak, then as Milton hoped, "Each sound be meaningful, reflect the Spirit." A poem should have feeling, reason, rhythm or rhyme. "Great truth that transcends nature does not pass from one being to another by way of human speech." Gibran thinks here of conventional speech. But in the cosmic communication of the language of space sound and meaning and symbols are in *harmony*. The deep and hidden sounds like O and U express hidden

meaning like feeling and spirit. Bright front vowels like 'i' express light seen in front. Guttural "g" expresses 'inside' since it sounds from inside the throat. 'b' lips pressed together means together . . . if sounds are similar their meaning should be similar as u and U, man and mind and O and o, feeling and life. Each sound should mean always the same and should express the truth for a peace through understanding.

### Similar Symbols

&

### Similar Sounds



Like LIGHT, SOUND is a repeated wave only much slower and longer. Sounds are longitudinal compressions of air. Sound travels 344m, ca.  $\frac{1}{3}$  km per ; light 300,000 km, a million times faster. As light communicates to the eye, sound communicates to the ear.

Sight is light-feeling, hearing is sound-feeling. Feeling is emotion. Sound attacks and stimulates emotion into motion. A cry of joy invites to approach, a cry of pain or danger to flee or in humans to help. Motion comes from emotion, the mother and daughter of sound.

Sound lasts in TIME, is short-timed so we can time ourselves by the sound (of a bell).

As time, sound flows thru our INSIDE, it comes from inside and invades the inner feelings.

LIFE in the higher animals and especially in man, has learned to make noise. The baby groans in pain and cries for help.

A sound is a transient CONDITION or state of circumstances, e.g. the conditioning stimulus for flight or help. The chick peeps, the hen protects it, the mountain goat whistles and all run away.

Sounds have a specific QUALITY of timbre by which we recognize a man by his voice and especially a foreigner by his accent.

There is a QUESTIONable quality in sound. A sound seems to ask a question, demanding a response. Sound alone is questionable and we wonder whether it was an illusion or hallucination or . . . inner voice.

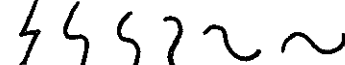
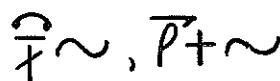
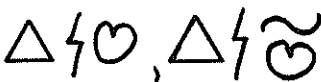
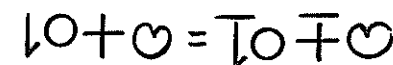
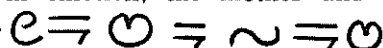
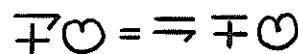
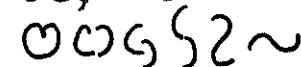
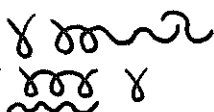
Question and answer brings us TOGETHER. The sounds of our voices communicate. They used to rally us to fight, now in the Language of Space let us come together to help each other.

Voice communication brings RELATION. Let people become relatives.

The sound of the human voice carries POWER to command, and those survived who obeyed.

The leader's voice commands ACTION. (Sound receptors join the activating and motor-neurons.)

There is an individual THIS-ONE-ness or personality in the human voice. It sounds unique.



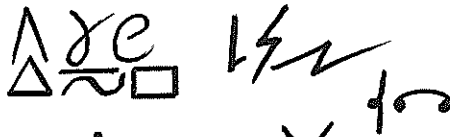






UI means spirit and sound, word. Can the human being with his sounds in song and speech express the Spirit?



### Similar Sounds.

u i e  
U Y I E  
f v w  
p b




u, i; I, U:MAN  sees LIGHT  and gives off SOUND  of the SPIRIT  (?)

i.e.; I, E: Light MOVES through space, sound through MATTER, water, or air. Sound and POWER command THIS ACTION, which may be ANTI (Against) other action as annihilation. Sound as light are best perceived when BEFORE me. Sound brings man TOGETHER.

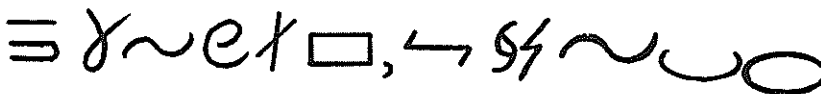
'i' is shorter than 'I,' but both are high front vowels to express that we look forward and strain forward in listening. 'I' is longer, slower, but even sound waves are of high frequency like 'I.' u and U are hidden farther back, but also high tongue vowels, rounded like Y, which has about the same tongue position, as I is rounded. e and E are front vowels lower than I. Still farther in front of the mouth are the labials f, v, w; p and b.

All these elements have just been discussed except for Y, E, and p; OPPOSITE, MATTER, and FRONT. Sound must travel through matter, or, water or rock . . . which limits it to this earth. This is why it may OPPOSE the Spirit. It is easier to say things AGAINST than for something. Invectives and destruction is easier shouted than affirmation. This is why words are so dangerous in the atomic age.

p  As our mouth is in front so our ears hear best what comes from the front, but they are less restricted than our eyes. Though we have run ahead, Mother still can call us back. But we can pro-nounce and pro-fess our own creed.

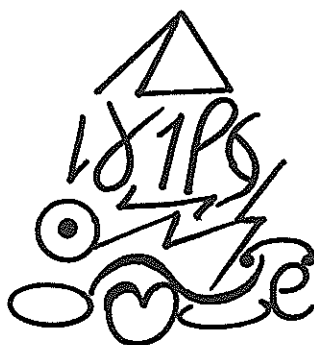
**Cosmic Communication.** Let us visit a cosmic planet. Its beings are in communication with the whole cosmos, and in cosmic communication with each other. They sense the concert of celestial movement night and day as a symphony. And in harmony with it they sing at each other, radiating helpful kindness, cheerful trust and love. Instead of imposing their will on the weaker in shouted commands, the powerful sing their strength to comfort and counsel the distressed. Instead of snarling or yelping, the very dogs bay welcome to the friendly stranger. Each human sound expresses soulful meaning, reflecting the harmony of the Spirit of All. Through Cosmic Communication and counsel we can survive in the atomic age.

### Psychogram.



Unlike his sister Light, Sound Moves Thru Matter, which conditions Sound's Quality. Sound flows in Time, and expresses now 'This' Inner Feeling. We Relate and Ask. But Man's voice has also the Power to command Action and Destruction. Can Man learn to sing of the Spirit? Can we Commune in Love?





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## CHAPTER 7. WHAT IS MAN?

 = u = man

### Man's Sense

When man communes with hand, mouth, eye and ear,  
he listens little, less does long to hear.  
Man with his mouth (and motors) makes much noise:  
Creates a little good, but much destroys.  
Man, with your eye: Can you see stars at night?  
Listen to silence, see still light.

### Patients' Poems.


### What is Man?

Oh man, God's image,  
quintessence of dust  
biforked beast of good and bad  
soar up to spirit,  
drown in matter's lust  
to play love's joy  
in 'will', or 'must'—  
in hate destroy.  
Split flame of agony—  
when man grows mad.

### Man and Beast, Deva and Demon.

The beast said, 'How can I be man?' The Demon said: "Pull off your fur and kill another beast and wrap its fur around you. Then you are man." The beast did and was still a beast. The Demon said: "Break off your claws, pull out your teeth and plant the dead beast's fangs into your mouth and grab its claws to scratch." The beast did and was still a beast. The Demon said: "Grab the dead beast's big bone and slug your brother with it; then you will be man." The beast did and was still a beast. "Then rise on your hindfeet till they are pressed flat and your veins burst and you will be the highest." The beast did and was still a beast. But rising high he could look over the Demon and saw the Deva and asked her for help to become a man. The Deva said, "Come with me." The Deva led the beast into a cave of mirrors and said: "Dance, crawl, and jump and still look at yourself; then you will be man." The beast did and was still a beast. The Deva said: "Beast, look at each mirror. Each distorts you in another way. But choose which you want to be; then you might become a man." The beast did but was still a beast. The Deva said: "Build your own mirror and build it so that it shows your true self. Then you will be man." The beast did and was still beast. The Deva said: "Build the mirror so that it shows you as the mirror of the One who made . . . you and the mirror; and then enter this mirror and disappear in it . . ." The beast fell down in despair and asked: 'How could I do this?' and wept. The Deva gathered the beast's tears in a pool and said: "Look into this pool as to drown in it." The beast said: 'Will I then be man?' The Deva answered: "Your will to be man will dissolve in the will of the Spirit."

### Similar Sounds.

u  (hu)man

xhkg  
i u o  
Y Q  
I U O  
wf v







Man's 'u' (as in 'pushy') is a high back tongue vowel, with rounded lips and is shorter than U in 'true'. The human 'u' stands between the 'i' of light  $\gamma$ , the 'Y' of negation and opposition ( $\neg$ ), and the 'o' of life  $\rho$ . Or, man's negation stands between him and the light of  $\Delta$  reason, the 'I' of sound, the 'U' of the spirit, and the 'O' of feeling. Man straddles the light of reason ("Das Himmels-Licht der Vernunft", Faust) which tells him his duty, and the  $\odot$  'O' old emotional drives of this vitality ( $\rho$ ). His life is hemmed in by conditional 'Q,  $\S$ '. Man stands between Spirit and negation (of spirit and life), for man can deny even his own life in self-destruction.

The sound (I,  $\sim$ ), of man's voice commands Power (w,  $\sim$ ) to Act (v,  $\sim$ ) and in Negation (Y,  $\neg$ ) to destroy. (Raise your tongue and narrow your lips to w and v; f, b, p are labials that relate to the rounded lips of u; x, h, k, g, are guttural sounds related to 'u' as back tongue vowel.) f  $\downarrow$  'this' points at man's unique individuality, b  $\hookrightarrow$  at his social herd instinct, p  $\uparrow$  at his pretension to be first; x  $\leftrightarrow$  at his relating all to all. h  $\sim$  at his questioning wondering quest, k  $\uparrow$  his striving upward for superiority and up to the spirit, and g  $\odot$  his inner life of feeling and contemplation,  $\odot$ ,  $\Delta$ .

**Man's Need to Deny.** Man's mind can reach the universal spirit in universal generalization. Even an elephant, hurt by one child, can mistrust *all* children. But a man can oppose all Jews without being hurt by one: he needs only to be told by invective command 'Kill Kikes': No Jew is good, so *all* Jews are bad. Thus denial becomes generalization. Man's speech likes to deny. It can prefix an un-, in-, anti-, or a- before most words. Man can deny even his own essence, his self, his spirit. Pascal called man "self-contradictory". C. Jung concludes: For human psychology, whatever we can say, the opposite is also true.












As the vowel scheme showed, man (u) pushes his 'No' (Y) between himself and the light (i) of reason. Man can attack his own good spirit. A man's sentimentality for killers and idiots is unmasked as coprophilia, a perverse love for ugliness, if the same man who pleads for saving a criminal's life, coldbloodedly kills a saint or sage. Christ was crucified by the same mob who saved Barrabas.







My patients suffering from phobias, compulsions and addictions will strain their strength to oppose the healing light of truth. Psychopathic politicians are not patients. But their insatiable power drive may annihilate all in the atomic age. Power may end in absolute evil, but power is attained by pretending to be good. Power straddles man's duplicity and duality.












**Similar Symbols**  $\wedge$ , Man's Symbol: *Duality*.

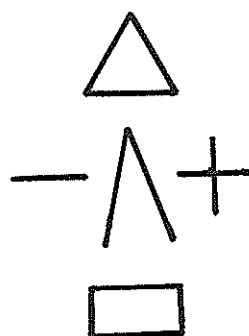
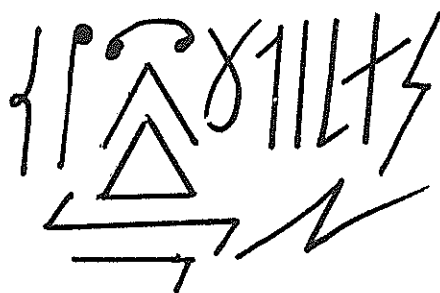
$\wedge$ , Man's split legs straddle his schizoid duality. It is a compromise with his negativism.

Animals can not, angels will not, say 'no' to the good life. If man said only 'no', he would die. So man puts forth the shield of righteous 'yes', so he can hide behind it his dagger of death. Man pretends to be righteous in his conscious superego, so he can serve his subconscious Id of passion. (Freud)

Invert man's legs  and add a loop  and it's light. Man's goodness would bask in the light like a tree. Only foul plays' lies shun the light of the spirit . As in sound (u,U) so in shape (  ,  ) man's shanks are completed in the triangle of the spirit. Man is the animal of anima and animus, the beast blessed by the spirit, whose trinity fulfills his duality. (  ; or is negation "—" the base on which man's spiritualization rests?) Must man deny his thisness  , his selfish  duplicity  to become spirit? But can man still exist  as  'this one, ego' if he dissolves in the spirit?

If man pulls his legs together and we crown him with a head, we get  "above" . Man rises above nature's beasts in power : . If we lay one of man's shanks flat we get  'toward'. Man plans ahead and progresses on and on, toward  a goal? The compulsive psychopath or hedonist lives only

in the here and now  ,  . Planning ahead  man considers all relations  of his actions  and so his will  is free to choose. This freedom is a fruit of man's duality: he can say 'yes or no', choose good or evil, which even God can not choose. So man "exists"  straight and erect . . . like the tyrannosaurus. So man is unique,  , one, an individual. Yet man lives together   with other men as herd beast, social in society. His voice gives him power of communication and command. He makes big tools in cooperation.  Tools and weapons are the means of his collective power. To survive in the atomic age, man's power should be in the spirit and man's tools should free his spirit for creation and contemplation.





### Man's Goal.

'Man', whither going?  
 Proud strutting on two lengthy legs  
 precarious balance . . . spindly stilted pegs  
 one foot stuck in the mud of matter  
 the other climbing up the spirit's ladder . . .  
 groping or knowing?  
 Jumping high he fell  
 one foot toward heaven showing  
 the other to hell.  
 And the other two limbs?  
 Holding on to chasm's rims  
 or grabbing a branch of tree . . .  
 or a spear for security.  
 Hand clasping a cliff's crag  
 or . . . a money bag . . .  
 two hands holding on or for action free  
 a drive starts from inside the visceral omentum?  
 Action . . . direction . . . toward or away?  
 To strive or flee?  
 Horizontal momentum!  
 Rushing along on a road one way  
 one way for the one!  
 The other rushes against him in a mad dash  
 until two armies headlong clash  
 who has lost, who won?

Two hands sprout  
 out of a clown:  
 What the one built up  
 the other tears down  
 one fills the cup  
 the other pours it out . . .  
 it's heroes' blood they spill  
 and heroes kill.  
 Man be higher than 'he-man'  
 Man become 'hu-man'  
 Who's man?  
 What's his fate?  
 Creator's creature: Will he create?  
 Or is he of Satan's birth  
 bent to destroy  
 his heaven on earth?  
 Man unite both your legs and spring!  
 Let each arm sprout a wing  
 and soar up to the spirit.

**The Duality of Choice.** The distance between man's straddling feet is an infinite chasm. From idiot to genius man's gamut may reach from 0 to  $\infty$ . But from creator to all-destructive criminal it seems to extend from  $+\infty$  to  $-\infty$ . Macbeth screams infinite hate: "I wish th' estate o'th' world were all undone." Hitler's threat, "If I am forced to exit, I will smash the door so that the roof breaks down over the house of the world" . . . can be fulfilled by any cornered dictator of atomic power. Ever since Cain killed Abel, the Devil's children "tekna diabolū" oppose the children of God "tekna Theou" (1:John 3). Dark Ahriman contends with Ormazd, the God of Light.

Was man's original sin to become self-conscious of "good and evil" and of his brazen nakedness, stepping out into selfish existence from the womb of unconscious innocence or the cosmic consciousness of universal mother nature? Then man can misuse the "heavenlight" of reason to dig into the dirt. Byron sees man: "Half dirt, half deity" (Manfred).

"Man calls it reason, using it to be at least  
as bestial as any earthly beast."



(Faust: "Er nennt's Vernunft und braucht's allein  
um tierischer als jedes Tier zu sein.")



Here we enter man's second split: Matter and spirit or spirit and "flesh", as the Bible calls it. The neurotic stress between subconscious Id and conscious super ego. Is good: evil = spirit: matter? Are the drives of flesh or matter evil? Then was the spirit's realization in matter, the spirit's materialization in creation evil? Then God, the Spirit, should never have created. But if creation meant matter's spiritualization, and man should imitate God—then why would man dig his nose back into the mud of matter? Why would man make the spirit, in the form of intellect, a slave of material goods? Can matter be used in the service of the spirit, to manifest the spirit? Can we bridge Calderon's chasm between *amor espiritual* and *amor terreno*, between spiritual *agape* and earthly sexual love?

'Fructified by the spirit, mother earth/to loving beauty will give birth.'

Is it sinful for man to indulge in pleasure? Is pleasure human or animal? Can man decide between good and evil, between spirit and flesh? Or will his mind break down under the tension?

Can man find a bridge to his gap in communing?   ?

**Is Man's Will Free?** Does an earthy wench tuck on one of man's arms and a holy nun at the other? Or even the Devil pull you one way and an angel the other way? And then are you the helpless victim in the midst pulled by the stronger force, or can you freely decide whom you *will* to follow? Then angel and Devil only beckon from afar and you have the freedom of choice. This is a proud way to look at man's tragic duality: We call liberty man's dire dilemma. "Wahl ist Qual." Did Jekyll freely decide to become Hyde? Did Dorian Gray will to become a monstrous murderer—if he had known that it would be his disaster? "There's the rub!" How could I freely decide where I wanted to go, while groping in a fog in the Alps? I was glad if I got somewhere without breaking my neck, miraculously stopped before an invisible precipice. Tolstoy gliding in the troika through a blizzard, mused: "We think we are drivers, but really we are driven." Unable to predict, am I free, if I can not be predicted? If my scientist friends could figure me out and calculate that I would walk to work south of a pool, and they told me so, may I not walk north of it, just to spite them and assert my freedom? Is the weather free because it is probably unpredictable? Mathematics counts degrees of freedom. Is the compulsive addict free—even if he knows the consequences of his actions? G. Allport from a peak sees a boatman drifting toward falls hidden around a bend. The observer is free, but is a blind man in the boat? The knowing seer is free in contemplation. But in action? Hegel's freedom is insight in necessity: understand and accept your fate. For the man of good will—to do his duty, to serve the spirit, is all the freedom he needs. Is a Saint Francis free to commit a murder? He is a slave of God: and so he is 'free' from sin, free to feel one with God.



sainthood, if entrusted with loyalty and power, proves unfit to the task. The few times when, by accident of birth (not by election) a sage and saint was set on a throne, mankind was glorified in his wisdom. King As(h)oka brought peace and wealth to his land. India thrived as never before. Thus if mankind would survive in the atomic age, a senate of sages and saints would have to be elected as umpires. The Spirit should have power.

† **Homo Faber, Man, the Tool Maker.** How did man's mind (if not his contemplative spirit) rule nature? Man rules by means of tools. When we dig up old bones and don't know whether they are from apes or man, and we see tools lying near, we recognize this creature as a man. "The Deva gave man meat. But he tried to swallow it whole and almost choked. The Deva gave man a knife to cut the meat. But the wolves came and tore the meat away. So man used his knife as a sword to ward off the wolves. When the wolves were gone, man's little brother begged for some meat. So man stabbed his brother."

Man was used to holding on to a branch of a tree for safety against falling down—maybe into a crocodile's jaws. So he felt the branch as means of protection. Even if the branch broke with him, he could still hold on to it and use it as longer arm to ward off his foe. Man's hands are soft. He could hammer with his fist, but harder was a stone. He could hit a wolf with a stone, but the wolf could snap his fist. So he threw the rock at the wolf before he could snap him. From fist to rock it may be as far as from throwing a rock to launching an intercontinental ballistic missile: tools became weapons. Protection became attack. Attack against beasts became attack against human foes and attack against the fellowman.




☞ **Herd-man.** The club became a scepter. It could not only drive people off, it could also hold them together. Naked man was weak alone, he needed to band together for strength. Before the chief would hit them with his club, he could shout at them with his voice. His shout was imploring like a baby's cry to his parents, but loud like a threatening lion's roar. The chief was the child and the father of his tribe. He was the protector only when protected.


△ His shouts were rallying cries organizing a naked tribe into an army. Commands became his missives; like missiles words were his tools. Slogans were power words, symbols of might. Could they not become symbols of beauty in song? Would they ever become symbols of


thought, sensible symbols of significance, symbols of the spirit? △ † Could his other tools instead of weapons, be used not only to manufacture pots and spoons, but even create beauty, creations to contemplate? Who is earlier, the painter or the farmer? Myriads ago man painted in caves, long before he learned to plant wheat. Man painted pictures of totem beasts, of idols to worship. What held him together was not only the fear of danger from without and threat of power within. What held them together could be a common communication, a common custom, a common idol. Man, who preserves his defective members, but ruthlessly kills the wisest and best in his own tribe, if they don't bow to his idol or speak his language: man exterminates 'foreign' tribes, other nations.






The common idol that held men together, why could it not be the ideal of love? When naked bodies huddled together in a cave with a lion roaring outside and a chief roaring inside commands—could they not love each other?


Man, dual by nature, is split within himself and, as conscious rival against nature, split from the cosmic universe. Unless he commands, communicates, man is without meaning. His


communication must unite matter  and spirit  in meaningful symbols. Communion makes  him human, if it brings out the best in him and communes the spirit to his fellow-man. He needs communion with his fellowman, with his subconscious soul, and with the spirit of the cosmic universe. In communion the microcosm of man mirrors the macrocosm of the universe.

 Without communion, man, the duality, is split in the middle. Man is not only the most social, but also the most solitary, not only the most loving but also the most lonely. Herd-man and hermit! Man is not only the most active but also the most contemplative. In the world of sound he is most active with his shouts and motor noise. But in the world of sight he is most receptive. Even today when his manufactured lamps together with his smog blinds most men in the cities from seeing the starry sky, his artificial light is still inferior to the day-light of the sun.

 **Man, the Seer.** Man, like bird, is an animal of sight, not smell. He even soaks-in the light and warmth of the sun. Man can contemplate the cosmos of distant stars and he can enjoy the beauty of works of art. Man's machines might free him from the drudgery of mechanical labor and man may become creator and contemplator.

 **The Man of Action.** Potential power  explodes into the bolt of lightning of action. And actions sustained by thousand tools  and held together by an organization of millions of men, sustains power. But in action  only part of man is engaged and man is only part of a centrifugal act.  Actions stay outside of his center unless they are hallowed

into creation. Collective actions are triggered off by the power slogan of a demagogue, who rides on the wave of predominant prejudice. A leader, like a condensing mirror gathers the heat rays of hate into the focus of a flame of action. Horizontal actions spread in one direction like a fire swept by the storm of a power and must clash with reaction or the horizontal momentum of another powerman in another direction. Collective horizontal action in the atomic age must lead to destruction.  If active man will survive, his actions must reach up-

ward to the spirit in creation. Actions shoot-out part of the ego centrifugally, sacrificing the inmost self. But creation, like a birth, fructified by the spirit, bears a child of inmost meaning symbolized in the world of matter. The man of action would re-arrange chairs into a squarish pattern and clash with another man of action who insists that they are arranged in a circle around him. But the creative craftsman produces a new chair. And if he is an artist, his throne floats on a higher plane where it can not conflict with other thrones. A creative genius gathers the whole spectrum of visible colors around a new wheel, whose hub is his inspired idea. While he receives the  idea from the spirit, he is like conceiving women passive in contem-

plation. But when he works it out in the world of matter, light or sound, he is active in a creative and loving way, working from the inside, which is now an ideal pulling from above. It is as if the spirit were pulling a multi-colored wheel (suspended by its hub inside), upward with a silver string, up to the idea. Thus inspired creation leads to contemplation of the Spirit.



⊙ **Inner Man.** There are beautiful words like insight, Einsicht, enlightenment, intuition . . . that hint at an inner light of the spirit. The man of action shouts outward aggressive bullets, which may be parts of his self. He shouts his self away. But his actions may be part of a leader's collective plan and the active man is part of a crowd. The leader himself has not created his idea or conceived in his heart. It may be a slogan that hit him from the outside.

We all are hit from the outside, bombarded by stimuli, glowing flashes of light and noise, and slain by slogans. They hit us, at least our outer layers. Man is like an onion with many skins which partly protect him, but partly soak-in the poisons from the outside. What is the inner center, the essence of man?

⊙ Is it deep down Freud's craving Id, a molten core of drives in a cauldron of unconscious emotions, explosively rebelling against the dictates of the super ego, the conscience of the spirit? Must 'within' be the enemy of 'above'? Or could 'within' and 'above' unite in the spirit? Could within each man, buried by conventions, encrusted by customs, choked by collective duties, . . . could within still survive an inner soul, a spark of spirit? Could it strive upward to unite with the cosmic mind, could it bare its wisdom in a will of fulfillment?

If man withdraws within, why call it introverted escape? Call it recovering inner strength from the core, the source. If all men would grow inside, we might have a pause of rest to contemplate on the new needs of the atomic age. Man could reconsider his priorities. In the meantime man's motors could do the necessary work for him in automation. And man could be free to contemplate the tasks of the spirit.

⊙ **Man, the Playboy of Pleasure and The Laws of Life.** In defining man we abstained from calling him a play-thing of pleasure in love with lust. Thus he would not differ from animals. By stimulating their own pleasure center in the ventromedial hypothalamus,\* rats can be rigged up as addictive power-automated pleasure machines, forgetting to eat and sleep, like human drug addicts, "passion's slaves." But thus they can not survive. Could man survive as a playboy? If his inner core were nothing but a libido for lust, this would be his pursuit of happiness.

Of course, in our world of work, other men would have to earn his bread. Society would have to nurture the playboy and spoil him like a loving mother a brat. Humans are neo-tenic. They are born unripe and stay in many ways similar to over-sexed monkey babes. Maybe the human race is becoming, and should become more and more baby-like. Babes in paradise would be more peaceful enjoying the garden and sucking its fruits. Maybe now in the process of "Verkindlichung", infantilisation, we have as yet only arrived at adolescence. Thus mankind is now a delinquent teen-age lout, who threatens his teacher. If only mankind would not break its neck in this age of teen-age transition. Mankind could outgrow its aggressiveness, growing back into the womb. Could inner regression mean spiritualization?

When we looked for a common denominator of all men, who should be created equal, we offered pleasure and the pursuit of happiness together with freedom. All men may indeed like to be happy and free, but so do all cats. But some men do their duty, even if all their drives pull the other way. For in civilized man, in contrast to nature, pleasure drives do not lead to a happy life. What seemed to most a healthy happy sex-bomb, Marilyn Monroe, could not bear a child and ended in suicide. As with her, most hedonistic marriages end in divorce.

A woman who marries a man, because he is 'good in bed' will soon discover his 'bad in his good' traits. If delinquency doubles each decade and the majority consist of criminals, idiots and the insane, mankind cannot survive—least of all the misfits. In a test film most girls preferred criminal psychopaths to conscientious students as lovers. They seemed more 'thrill'. To

\*Ochs, S., *Elements of Neurophysiology*, (N.Y. Wiley, 1965) p. 536

the Boston Strangler hundreds of women opened their door and their heart and he has hundreds of offspring. Man is undefinably varied, because he is the only creature who does not discard misfits, but feeds them in his fold. Birds push a fledgling that will not fly, from their nests. The name of eugenics was debased and misused by the Nazis. But originally 'eugenics' means love for healthy, beautiful, wise children. Why should not man research the secret of transmitting better genes as he transmits words of wisdom? Why not engender a race that could survive in the atomic age in a creative peace?

Man can not rely on his drives. The horse of libido may run him down a precipice. Even happiness as a whole has been likened to a butterfly: pursued it flutters away, but it may land on the shoulder that rests. Quiet receptive happiness  $+ \text{30}$ , ryvO, is sometimes put

down as unmanly and 'passive'. But it reaches up to contemplation.  $\text{w}\Delta\text{z}\Delta \approx \text{f}\Delta\text{x}\text{O}$

**Creation and Contemplation.** Man in action hustles like a swarming ant and achieves what seems petty to his own contemplative eye, that can gaze at galaxies, and sees man's proudest deeds meaningless in the cosmic context. Mankind in action of power is like a blind mole, whose left paw digs under what its right paw has built up. Man in contemplation rises to dignity. His very smallness becomes the miracle. For in his seeing eye he can comprise the cosmic universe. Contemplation embraces infinity.


The true genius' creation in art leads to contemplation of the spirit of beauty. Human creation is part of divine creation when it leads to contemplation in the spirit of love. The sculptor, painter, builder, poet or composer conceive in a loving passivity of passion the divine eternal idea. Then they work in loving diligence to gather the spectrum of worldly elements like spokes around the center of that idea in cosmic harmony. Then they lovingly offer their work to mankind, and if mankind refuses it, they offer it up to God, as an unbloody beautiful sacrifice of their love.


Man, the searcher after the truth, reveals the depth of God's mystery and discovers the meaning of God's creation. Man's search in science may lead to the contemplation of the logos of reason and truth. But the man of science may also bring more reason into this world. He may make this world a better place. He may breed better corn, better cows, and engender even better and wiser men in beauty, happiness and health.

Any true work of creation is a work of love. The man who does helping works of love to his fellowman, manifests the goodness of the creator and, like the artist in beauty and the scientist in truth, gives meaning to God's creation or fulfills the creator's plan.

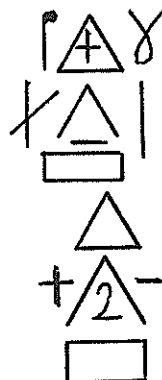
But even while this world of matter is so imperfect, the mystic's soul feels the togetherness with the eternal beyond and the oneness with the infinite above in contemplation of the Spirit.

Fed by the water of a quiet lake grows a tree. The lake mirrors God's stars. The tree, breathing in the spirit, grows up to God. Thus be man.

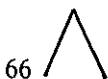
**Man's Psychogram.** Man's basic duality is shown in two  legs

walking to good " $+$ " and to evil " $-$ ", or two arms  creating and destroying—existence and death. It is crossed by a

second duality between matter below, and spirit above. If man misuses his spirit as mind to become the low slave of matter, then matter becomes evil and resists the spirit's good. Ideal man would look up to the spirit and subjugate the evils of matter. But creative man would manifest the spirit in matter, or build matter up into spirit. Man can use tools to shape matter in the image of the spirit, rather than as weapons against the spirit.







The third dichotomy appears between light and darkness, which hides our subconscious Id from insight by the super-ego and keeps us from communicating  $\overline{\sim}$ . And darkness kills life  $P$ . It is solved by the light of the living logos shining into the darkness of death, leading man upward to the spirit.

So the primeval dichotomy of existence and nothingness, the contrast between life and death is solved in resurrection. If "en archE En ho Logos," if the Logos of reason was in the beginning, would Thanatos rule in the end?

But there is another contrast to light or sight in man: it is the hearing of the world of sound. Since man sees or receives light or insight, but makes sound, shouting commands of power

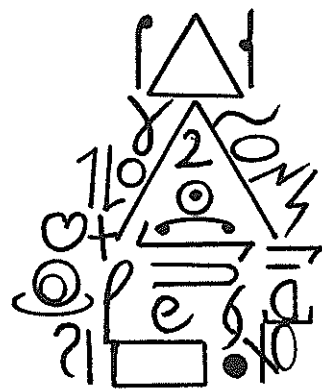
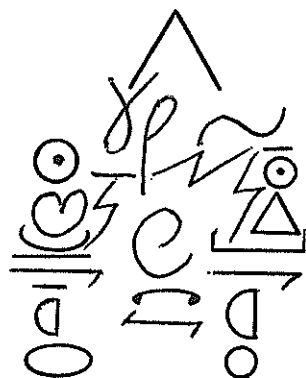
$\swarrow$ , this echoes another contrast: between active and passive and even between inside feelings and outside logical  $\Delta$  facts,  $\rightarrow$ , toward which the will strives, in pushing out a part of our personality. For action can never reach wholeness. Man unites time and eternity, finite and infinite, in creation. It handles quantities  $\sqcup$ , while feeling senses qualities  $\cup$ . Active man conquers things in space  $\bigcirc$  in his movement  $\odot$  but hardly ever time  $\bigcirc$ . Space is seen in  $\gamma$  the light, time flows in sound  $\sim$ .

Each of us lives in a different space but we may live at the same time. Time and sound unites us and brings us together

$\cup$ . Relation and quality is again man's problem. There is no creature as social and sentimental and there is no creature as solitary as man can be. Man is unique  $1,=$  and an egalitarian. Man can be herd-man and hermit. Between all these contradictions, man questions himself, revolving around himself in orbits of doubt. In his dualistic tensions man's anxiety could explode in destruction and despair, unless it is solved in salvation. Man's urge upward must stop stepping on his inferiors in power. Rather man must commune

$\cup$  with his fellowman and take him upward with him, soaring up to the spirit. If man grows up to the light as a tree, he brings the fruits of his creation. Loving communion in creation and contemplation of the good, the beautiful, and the true is the way of the Spirit.

**Man's Mystery.** In contemplation, man's dangerous duality may become a coincidence of opposites. Man's definition is that he is undefinable—because all-inclusive. His double duality becomes universality: Man is the microcosm that mirrors the macrocosm of the universe. If man is a cut diamond that reflects the cosmos, his facets of reflection are symbols. Man is a symbolic and symbolizing cosmos. If we draw his psychogram we may say: this is man, speaking in symbols: man communicating in symbols will become the mirror of the cosmic mystery of the Spirit.



## Dialog of Man.

- A: God's Logos created man in his image.  
 B: and man distorted himself into a crude caricature of his destiny.  
 A: God loves his creature man . . .  
 B: Would man like an ape-like monster of Frankenstein to keep around?  
 A: Will man become the devil's ape of death or a living angel of God?  
 B: Man's languages call him down to death; the cosmic Logos calls him up to the Spirit.

## MAN: FORMULAS AND TRANSFORMATIONS.\*

For Personality Psychology aUI can use all 33 elements in different arrangements for a dynamic pattern. e.g. this may be the structure of a personality who is predominantly spiritual-emotional, e.g. an idealistic-romantic painter-poet. (Such "Psychograms" are either created by or for the client, or diagnosed from the Pictograph Test, from which a sample might be a multiple choice for "Love":

Love = a)  b)  c)  d) 

After diagnosis and analysis we can predict what effect such & such a situation will have on this personality.

E.g. does frustration always produce aggression? According to our "chemical formula"

"vYdev + tYgwQ = vYdtwygewQ"

i.e. only if you frustrate or counteract an *extraverted* (tYg) forceful powerman, will active hostile motion result. If we frustrate an introvert,

"vYdev + tOgwQ = tvYdgvOwQ"

i.e. he will turn our aggressive frustration not against us, or in displacement against somebody else, but rather in despair against himself. (But a spiritual introvert can sublimate this despair e.g. into a tragedy or symphony—as our psychogram's artist.

An unimaginative asthenic needs supportive therapy, stronger than his weakness:

"w<sub>2</sub>rOv + (-w)O = wrO<sub>2</sub>v"

But supportive psychotherapy may make an aggressive sociopath more cruel:

"wOv + vYrwu" = vYrw<sub>2</sub>Ovu

(Often well-meaning psychotherapists encourage a criminal). Even kindness may not be able to melt hate: "vrOv + YdO = YdvrO<sub>2</sub>v"

i.e. kindness itself may be hated, unless kindness is instrumental ("d") to all feeling.

But infliction of painful punishment (unless it is so exhausting that it kills all feelings and all energies) will also make the outwardly abreacting sociopath more vengeful:

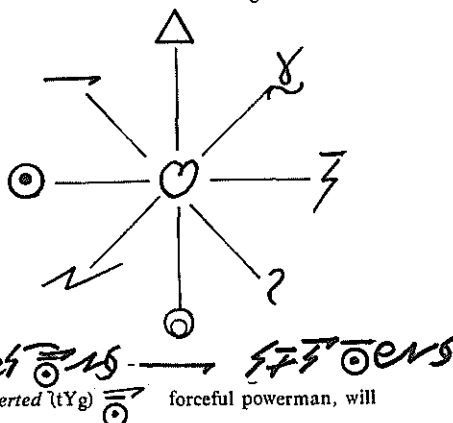
"YrO + YrtYgvu = v(Yr)<sub>2</sub>OtYgu"

i.e. the malefactor becomes cruel. Paradoxically, as Freud remarked that saints feel more guilty than (abreacting) sinners, the introverted man of good will may be deepened through suffering in his insight and conscience.

"YrO + rUgvu = rYrOgUvu"

He may transform love into hate "tYfe + brO = tefY(br)O"

if betrayed, but he (but for a miracle) may not be able to transform hate or resentment into

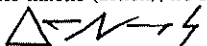
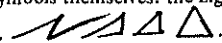


love. But "Y-brO = bYrO"  $\overline{\text{P}}\text{O} \rightarrow \overline{\text{P}}\text{O}$  : Anti-love can be transformed into compassion, (often over the detour of contempt, in which one no longer looks up to the object of hate, but sees him in all his wretchedness:

YrtukO = tYkruO  $\overline{\text{P}}\text{X}\text{IO} \rightarrow \overline{\text{P}}\text{X}\text{IO}$

as Buddha taught. Thus, if the Arabs hate the Jews, they should be shown what the Jews suffered. (They seem to envy and hate the Jews for their cultural creations).

The creative-contemplative introvert has finally a way out, which transcends these chemical formula predictions, and corresponds to nuclear physics: instead of transforming potential energy into kinetic (action), he can sublimate it into spiritual contemplation:

UtWtV  . As matter can explode into energy, so energy can be dissolved in the spirit. This is shown in the shape of the symbols themselves: the zigzag of the energy symbol can be bent into the triangle of the spirit. .

\*cf. Chapter 10, *Feelings*

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## CHAPTER 8. SPIRIT, WHERE ART THOU?



### Patients' Poems ; Spirit, where art Thou?

Spirit where art thou?

Not in the lightning

nor in the thunder

not in the earthquake

nor in the fire

but in the still small voice

heard in the quiet

when I empty myself of outward things.

That which speaks from within

when all else is silent

and echoes its voice;

what is felt as a question

when all else is answered

that is the Spirit.

That which shines as light

when all else is darkness

spawning existence,

and mirrors its rays;

that which reflects things

before they exist

and by seeing them

makes them be:

The creating mirror

that is the Spirit.

○ That which unites  
e8 in cosmic accord  
2 when millions of miles  
/ and eons of ages  
8□ keep us apart,  
that is the Spirit.

⊙ That which makes human  
whatever is good  
even in suffering  
2 ennobling the tears,  
- that is the Spirit.

That which creates  
2 in an act of love  
2 to contemplate universal variety,  
8 and contemplates in love  
8 to create,  
- that is the Spirit.

That which was before all else was created  
● that which will be after all else is gone  
- that which says "I am that I am"  
○ of itself by itself and for itself  
/ without time or space,  
△ that is the Spirit.

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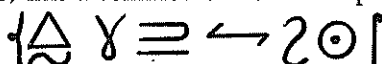
**Similar Sounds.**

(g k h x)  
 i Y u o  
 I j U O Q  
 w (v b p)

The Spirit's mysterious sound (long U as in 'true') is like the short 'u' for 'man': Man has a mind and, we hope, a spirit. U is a high back tongue vowel with rounded lips. The lips are rounded for Y in denial and for o (life) and O (feeling). Spirited means animated and living. Life feels conditions (Q).



The lips are rounded for w (power) which leads to the lip sounds v, b, p. To survive under the conditions of the atomic age the spirit should have power and be active (v) in creation. The spirit should bring us together (b) like a common breath. The spirit was before (p) all: In the beginning was the logos (pUI).



The logos is called the sounding word of light. I (sound) and i (light) are high-tongue vowels, which lead to Y and j. In the light of the mind we generalize equality (j) and denial (Y) in contrast.

The mind relates (x) all to all and questions (h) all within (g). As inner high back-tongue vowel, U is related to these guttural and higher velar (k). The spirit dwells within (g) and soars above (k).

**Y: — Denial and Anti-Thesis:** "Der Geist, der stets verneint," Why does the spirit deny? How is Shiva, the destroyer, part of the trinity of the spirit? How could spirit of pure contemplation be destructive? The pure spirit of the perfect idea, the inspired ideal, may well curse this imperfect creation in matter, and regret having created it when it turns against him. The creative spirit may want to take this creation back whence it came: into the womb of nothingness. As if the sun would see that its rays are lost upon an undeserving world and would gather its centrifugal bolts back into itself, withdrawing them in a centripetal systole. Thus the pure spirit may join Faust's Mephisto: Alles was entsteht, ist wert, dass es zu Grunde geht. "What is created is worth to be negated." Since all created things fall short of the creative idea, if they fall off from their origin in an original sin of individuation: Has Satan seduced created man from the divine plan? In the beginning was the Spirit and besides there was the naught. This night was the spirit's spouse, the spirit was contemplating itself and the naught. The logos knew the nothing. When the contemplator became the creator, the night of naught became the destroyer. But did not the logos of light engender in the mother of dark matter, did not mother night conceive the created creatures out of naught? But when the creatures were loved more by the creator than the spouse night, mother nothingness became jealous, the destroyer Abaddon, the female Satan Apollyon. So nothingness became evil. This is true for the creatures. Maybe, too, for the creator. But for the contemplator Spirit, the night of naught is still part of his contemplation. When the spirit will withdraw its creation back into itself, there will again be the perfect harmony of eternal peace. Nothingness will again be the spouse of the Spirit.

**Similar Symbols.**



The triangle of the Spirit means to us the trinity of creator Father, of Savior Son, and of the contemplator, the holy Spirit. But the Indian trimurti, knows Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer in place of the spirit of contemplation. Thus what seems to us the devil of destruction, the Abaddon or Apollyon, becomes a God of the holy trinity. We saw how the spirit of contemplation could dissolve or withdraw the creation and thus destroy it. In Hegel's triangle (adopted by Marx), thesis is opposed by anti-

thesis. Both are united in synthesis. We could say: creation and destruction is united in contemplation. Here the son appears as rebel and contemplation as goal. Would we compare this triangle with the trinity of thinking, feeling and willing? Freud might call 'feeling' the Id, the will—Ego; and the thinking Spirit—super ego. Would the will—be the creator father, the feeling—the son, the impassionate martyr, and cognitive thinking symbolized by the Holy Ghost?

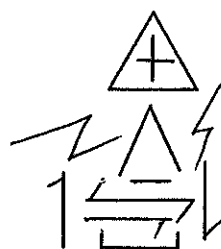
The triangle in the cabbala is a symbol for fire (we can unite the light of the spirit with the fire of feeling). And the triangle means God's eye of wisdom. Two triangles interwoven mean heaven and God.



The will part of the spirit means Power, Action and Direction 

 Toward a goal: "This I want. If it is "this One," the will becomes fanatic. Each mind is unique, only one .

But if all spirit is one in all phenomena, then all is Related to all. The mind can relate the most different qualities by quantity: 3 thoughts or 3 apples are 3. Man thinks in positive " + " and negative " — " values. The minus sign added as base to man completes man into spirit




and the plus sign, the cross, can be 'over-roofed' into the triangle of the spirit: the spirit is good.





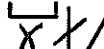

Does this mean that only if man denies his selfishness or his duplicity, can he become one with the good spirit, the triune spirit?


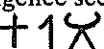
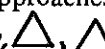
Plato's spirit of the good, the beautiful and the true, does it still correspond to the Christian trinity? Did the Father create this beautiful but tragic world, the Son redeem it into goodness, and the Holy Ghost illuminate it with the light of truth, knowing both good and evil in man?

Brahma	Vishnu	Shiva	There are many aspects of the trinity of the spirit.
beautiful	good	true	The Hindu way is most fatalistic:
Father	Son	Ghost	creation, preservation, destruction.
will	feel	think	
ego	Id	Super Ego	
Thesis	Anthithesis	Synthesis	


**The Incarnations of the Spirit.** Primeval substance of the spirit may dwell in a body 

ogU and be called mind. Even a cat or an ape may have its own mind. The spirit may feel, and be then called soul,  the feeling spirit. Can it then survive the body and still feel

and suffer? Has it then a deeper insight? A deeper intellect idU  or   
nidU, intelligence? And what is the difference between intelligence and wisdom 









rUnU? While intelligence sees the light, wisdom feels goodness. It approaches the pure spirit amU  or  ramU or the spiritual spirit UmU, .



**The Aspects of the Mind.** The mind can encompass each and all. There are as many forms of intelligence as there are elements of meaning.

 There is a space sense of orientation. Migrating birds guide themselves by sun, stars, movement, and magnetism and smell. The astronomer, the strategist, the ecologist; the

architect, the sculptor and painter . . . they all understand aspects of space. A forester will space trees at a distance from each other.

○ As there is a wisdom of spacing there is a wisdom of timing. Solomon knew: "There is a time for . . . everything." A counselor will time his council when the patient feels a need for it. A composer will time the drum beats when they hit a peak. As the seeing arts' field is space, the heard arts' field is time. The spirit is beyond space and time.







Ⓒ Motion unites space and time. There is a wisdom of movement and rest. A dancer moves in beauty, a sprinter in speed. Kinesthesia senses our movement. Physics researches the laws of motion, egUw   . □ chemistry     EgUw, the laws of matter. For centuries matter appeared to the mind as contrast, but stable and solid (conservation of matter). Now the mind sees it as conversion of energy, ready to explode into fire or light. □ : 8 : 

8 The light gives the mind clarity and beauty. We see the objects and can understand them. "idU"   is intelligence. The sense of light is man's main sense. The spirit is the light that enlightens (St. John 1, 9), but darkness may be the mother of meditation.

~ The spirit or mind may express itself in the sound of the word. Sound is felt as necessary medium, but not as sufficient: "A sounding brass." As a Rembrandt understands light, a Beethoven understands sound. But sound is felt as imperfect medium of the mind.


△ The mind can research the human situation. Man can look into a mirror. The human mind is self-conscious. Descartes felt: I think, therefore I am. 'Cogito ergo sum.' The mind can contemplate the spirit and the spirit can reflect on itself. The mind may reject the spirit or long for union with the spirit.

ρ Life is seen as animated matter. The spirit or soul makes life. Descartes sees body and soul as "parallel and coordinated." There is a science of life and a wisdom of survival; change, growth and procreation; only living beings feel.


♡ Can the mind understand and channel the feelings? Is there a wisdom of the heart? Or will Freud's subconscious Id remain hidden to reason? Bergson and Jung emphasize intuition  , the subconscious feeling of the Spirit. Pythagoras sees the soul   as harmony of the body  + , Aristotle as entelechy, the forming principle that gives it purpose and meaning. St. Origenes and the Hindus, believe in reincarnation or metempsychosis. Migration of souls: all souls are created equal, but play different roles, earning their Karma or just fate. St. Thomas Aquinas sees this soul survive the body to feel punishment in hell, or in heaven reward. Melancthon and Kant feel: the soul gives immortal meaning.

§ In this world we live under certain Conditions. The condition-setting "if" is part of the logic of conclusion. If I know all conditions under which it can happen, I might make it happen. Too many conditions refute.

— Is the spirit the great anti-thesis (to matter and life)—the great denier? Is there a science of negation—a science of sacrifice for a higher good, a wisdom of denials?

hesion, where all men would march together in an equal solid homogenous throng for the goal of power, led by the powerman. But when a minor mind has composed that rhythm, and all march together under the command of power—by the best of drums to conquer more power, the man of the spirit would dance by a higher music, a cosmic melody. If all could join this cosmic harmony there would be unity. But then all power would be under the spirit. But the powerman wants the spirit to serve under his power and for power. So the man of the spirit is to him a disturber, a troubler, even a traitor. So whenever a prophet, who dances by the tune of the spirit, jumps above the cohesive column of the marchers, the power leader would chop off his head. (Even the powermen of the church have killed the prophets of the spirit as “heretics.”) The powerman enlists even the forces of pleasure. For he says not that  the march goes toward destruction and death, but he shouts that they all can have fun in the march together.

**The Spirit's Vengeance.** Dostoevsky said: “Men reject their prophets and slay them, but they love their martyrs and honor those whom they have slain.” But in this age there may be no posterity left that has time for this atonement ritual.

Powerman and pleasure girl drove out the prophet of the spirit, for he had scorned them. For power can not command the spirit and pleasure can not tempt him. But they can debase the spirit in the eyes of the world. Power can destroy the prophet of the spirit and his creations, so that the people of this world, or even their children can not be inspired. So the word of the spirit was to be killed in this world. But when the prophet of the spirit was driven away, the traitor ran after him and tried to steal the fruits of the spirit and sell them back to powerman and pleasure girl as candied fruits to feed them to the powerman to increase his power and to the pleasure girl to increase her pleasure. When a inspired composer had written a solemn symphony, the traitor distorted it into a raucous dance for the pleasure kids. When an inspired inventor had found a cosmic equation, the powerman could misuse it for his weapons. The inventor himself had not longer any power over it. (Einstein looked into the stars and found  $E = m \cdot c^2$ ; Truman used this equation for atombombs).   $= \square \times \gamma^2$

The spirit did not revenge itself or punish men. It tried to keep on creating and inventing. But since its noblest inventions were used not for harmony and peace but for hate and war, and since those of its creations that could not be misused were destroyed with its creators, finally only the tyrants of destruction sat on the throne, wielding as scepter the power of weapons that could destroy all life.

The men of power sat on their thrones glaring at each other, in their fists the weapons of the spirit. But the men of the spirit, who knew how to handle their inventions for the good of mankind, were destroyed. They could have made peace between the powermen with the bond of the spirit. But even their words that tried to communicate the spirit, were distorted to conjure the demons of destruction.

By their black magic the fruits of the spirit were transformed into bombs of annihilation. The spirit had revenged itself by its own death, its departure from this world. For the world had denied it.

Then the world without spirit became shallow and hollow, ready to collapse like an empty balloon. But the powermen filled it with the poison fumes of explosive power. A spark of a hate-word of power hit it. Then it blew up destroying them and all of this world.

**Creation and Contemplation.** Genesis says: Man comes into this earth like a stranger into a garden. He looks around in this garden as a guest in a foreign land. He wants to see, go sight-seeing in this strange island in the ocean of nothingness.





While he wanders about, he tastes good and bad fruits. He comes to love the good things and recognizes in them all the idea of goodness, which he calls God. When he learns to know God as the creator, in whose image he is created, he can either become himself a minor creator or he can contemplate the creator's creation. Man, the creator, and man, the contemplator, are related, for only this is true creation that leads back to contemplation.

**Creation.** The creative artist like the contemplative scientist or the meditating saint all commune with the spirit. The true genius of creation gathers the variety of the peripheric spectrum of experience and harmonizes it into the center of the essence of the spirit. The radiant spokes of a spectral wheel of many-colored phenomena are gathered into the white of the inner hub of the spirit.

A revolving diamond—in many symbol-facets—as microcosm, can mirror the macrocosm of the universe.

In the beginning of Genesis and St. John's Gospel, in the Bhagavad Gita and Meister Eckhart's *Synderesis*, in Shakespeare's *Hamlet* and Goethe's *Faust*, in Beethoven's Ninth Symphony and Mozart's *Requiem* . . . we converse with the spirit.

While Michelangelo's Adam is touched by the creative finger of God, his eyes gaze into eternity in contemplation. In Raphael's Sistine Madonna, the Christ child beholds the mystery of the world in a gaze of contemplation in which there is even the foreboding of the tragedy of his own death. In Michelangelo's *Pietà*, the Madonna's gaze of grief mirrors the mystery of resurrection and salvation. In beholding Cusanus' *coincidentia oppositorum*, the synthesis of opposites, man contemplates the essence of the spirit.

In Lao Tzu's Tao is the contest between Yin & Yang, as in Rembrandt's contrast between darkness and light. But in Goethe's 'Wanderers Nachtlied' (*Ein Gleiches*) it is dissolved: the breath of the spirit flows in earth, plant, animal and man. In Kamakura's Buddha and Kyoto's *Bodhisatva* there is no longer contrast. All is united in pure contemplation.

Contemplating the world as creation of the spirit can dissolve all hate and all fear. The world's history can be viewed as tragic prelude to the true drama of fulfillment. The spirit spoke: "Let us see how far free will without wisdom would go in misusing its power." Maybe our world is just a playful rehearsal of a scientific experiment projected into a delusive dimension of reality. There it is surrounded by empty space, protecting the true cosmos from harmful side-effects when, as predicted, this whole little concoction is going to explode. The next time the experimenting creator will combine more congenial elements.

**Cognition and Contemplation.** The man of the spirit: scientist, artist, and contemplative saint. The knowledge of science has built an infinite cosmos, in whose light man, with all his achievements and machines, and even his earth, appears infinitesimally insignificant. He who considers action as the ultimate goal of man, reduces man in his own eyes to a swarming ant. But in cognitive contemplation man rises to greatness. The very smallness of his eye of intuition becomes the miracle. For as a receiving mirror, the eye of contemplation comprises the cosmic universe.

The man of science enters the kingdom of contemplation with the moment of his first inspiration, that intuitive synthesis which starts him and guides him in his humble work of research. And then again at the end, after his discovery is concluded and proven by its relation pulling the radiant spider threads of relation to other insight together, he returns to a last look of comprehensive contemplation, surveying the meaningful mystery of the cosmic universe.

=O =H, K O/A ≈ □/A !  
 E4/ O H, K V/A X/A ≈ /Δ/.  
 /Δ+/ Δ ≡ /Δ + |E !

At the entrance gate of the kingdom of contemplation are written:

Away from me ye goers and doers!  
 come to me who can see and be.  
 Don't do what can be undone,  
 unless you want to play like children for your pleasure.

Ye have heard that it was said by the old timers:  
 ye shall do no evil.  
 But I tell you, ye shall not do at all.  
 Neither with your hands, for they are made to create  
 nor with your feet, for they are made to walk toward the spirit,  
 So your eyes can behold him near  
 and know you are spirit like him.  
 Be creators so and you are children of your father  
 who created heaven and earth.  
 Be spirits like God the eternal.

A mystic like Meister Eckhart describes contemplation as the reunion of the creature with the creator. Man in contemplation is the creature that brings God's creation back to the creator. To reflect, man becomes a pure mirror, and to be pure he must dissolve and discard all cravings for things. The love for single things is dissolved in the love for the spirit. In love man not only reflects the spirit, he becomes one with the spirit. He becomes spirit.

What is spirit? It is the sun that radiates light and can retract and gather its ray back into its womb. It is the breath of the cosmic universe. It is the creator and contemplator of the universe and of itself. Before the universe was created, it was what contemplated itself and nothingness. It is all and it is alone. It is within us and it is beyond. It is loving and creating and it is destroying, for it can dissolve its dream with a smile. It is what dreamed us and it can undream us. It is the dreamer and the dream, the thinker and the thought, the breather and the breath.

Words of the silent spirit, light of the dark spirit, the breath of the quiet wind, the one in the many: "First was all empty and void in darkness deep and the spirit of God soared above the waters . . . and God spoke: Let there be light! (Genesis 1)

"Breathe thy spirit into them, and they are created, and the earth glows with new life. (Psalm 104, 30)

The wind blows  
 whither it will  
 you hear its tones, then it is still.  
 No one knows  
 whence it comes or where it goes:  
 To life or death—the Spirit's breath. (Jesus in John 3, 8)

“By me this universe is spread,  
but I myself can not be seen.  
The beings all hang within me,  
but I myself am not in them.

Like as the wind in empty space  
moves everywhere in every time  
thus all the creatures dwell in me  
my force surrounds, supports them all.

At world life's end, the creatures all  
re-enter my primeval womb.  
If a new age shall start as world  
I will create them new again.

(Bhagavad-Gita)  
(Brahman sings.)

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[illegible]

ॐ नमो भगवते वासुदेवाय । ॐ ह्रीं  
 नमो भगवते वासुदेवाय । ॐ ह्रीं  
 नमो भगवते वासुदेवाय । ॐ ह्रीं  
 नमो भगवते वासुदेवाय । ॐ ह्रीं

“The spirit was not in the loudness of the earthquake or in the crashing of the fire; not in the lightning or the thunder . . . but in a still small voice.” (1 King 19, 12)

"This is the soul's freedom that it does not cling to what has a name . . ."

**"To be empty of all created things means to be filled with the creator."**

"The vacuum of the soul attracts the spirit." (Meister Eckart)

"Let go, let be! Be still and know that I am God" (Ps. 46, 10)

“Vacate et videte!  
sis tu tuus, et ego ero tuus.” “Be thine and I will be thine.” (St. Augustine)

“Empty yourself of everything, and let your mind be still in peace.” (Tao 16)

“The tellable Tao is not the eternal Tao  
the nameable name is not the eternal name.  
The nameless is the beginning of heaven and earth  
the named is the mother of thousands of things.

Ever-desireless sees the mystery  
Desiring sees the manifestations  
both spring from the same source,  
to each they will return:  
Darkness within darkness  
The gate to all mystery. (Lao Tzu: Tao Te Ching 1)

Shadows are life's fleeting pleasures,  
Power's words and deeds you do;  
Shadows are rewards and treasures  
Only Thought and Love are true.  
(Grillparzer, Traum ein Leben, Derwisch)

Schatten sind des Lebens Güter,  
Schatten seiner Freuden Schaar,  
Schatten Worte Wünsche, Taten:  
Die Gedanken nur sind wahr . . .  
und die Liebe die Du fühlst.

Wanderer's Night Song.

Wanderers Nachtlid.

Over all mountain peaks is calm.  
In all tree tops speaks the balm  
of a quiet breath flowing to you.  
The bird sleeps still in its nest.  
Wait; soon you too  
will find your rest.

Ueber allen Gipfeln ist Ruh. 1)  
In allen Wipfeln spürest du 2)  
kaum einen Hauch. 3)  
Die Vögelein schweigen im Walde. 4)  
Warte nur balde 5)  
ruhest du auch. 6)

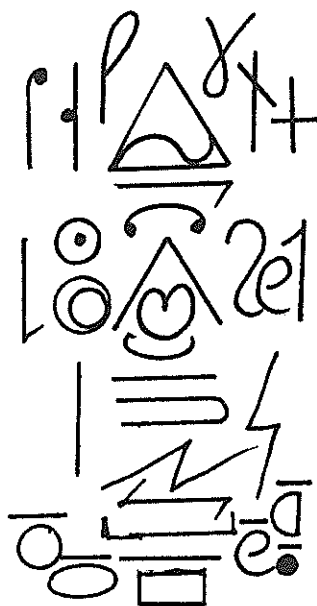
(The vowel harmony of this poem of the spirit can not be translated:

- 1) ü (Y) the sound of denial unites with the spirit (U): denying (Y) above "a" and "i" (space and light;) rests the spirit (U).
- 2) These vowels i, a, i, u, (y), U harmonize with 1).
- 3) a + u (space and man e + i (motion and light) unite in the spirit (Hauch = Breath).
- 4) Ö (Q) condition (transient silence) of e + i (motion and light) in open space (a).
- 5) the open spacial "a" introduces the mystic U of nUr, which in 6) rules: rUhest dU auch: u (man) has been accepted in the rest of the spirit (U). △

**Psychogram.** (of spirit, ruah, pneuma, nous, animus, -a, Brahma; Geist; Logos, intellect, mind.) The task of the space age is to find the cosmic spirit. It is the spirit that can set us free—free from sin, from insanity, crime and war. To climb out of the cauldron of atomic chaos, we need a ladder of meaningful values leading up to the spirit—instead of hateful destruction in the war for material possessions. We need spiritualization in loving creation and contemplation. To survive, mankind needs the love of the Spirit.

The mind relates to all elements of meaning. But the spirit seems to dwell in some, but transcend and deny others. We feel that\* the spirit soars above ↑ and was there before ↓

all else. "I am that I am." 1△ the one spirit as absolute was of itself and for itself.\* This immanence the spirit in creation denies itself in sacrifice. The spirit spends itself as breath. The breath of the creative spirit shines as light ∞. "What God sees is created."\*\* The spirit



\*Of 200 students tested, 150 associated the spirit with feeling, 122 with goodness, 118 with life, 198 with human, 89 with light, 87 with question, 77 with together, 76 with active, 75 with time (less), 74 with motion (less), 68 with quantity, 64 with existence, but only 49 with above and 49 with power. Each drew 8 association lines with explains the overlap.

\*Hegel; *Phenomenology: Philosophy of History of the Spirit*, p. 54

\*\*Augustine: *De visione Dei*.

is the light of truth and the fire of life. The warm breath of the spirit flows still around and in life: it comforts in goodness  $+$  and shines in beauty. The light leads life  $\rho$  upward  $\uparrow$  toward the spirit, a longing for the word  $\sim$  of togetherness  $\curvearrowright$  in  $\odot$  the feeling  $\heartsuit$  of the human heart. The mystic in his union denies himself and the world, to become a vacuum that attracts the spirit into its inmost center. The spirit sees the equality common to all existence. Having created it, the spirit questions  $\zeta$  existence and as it had to deny — its absolute to create in diastole, it may deny the right of existence, when in systole it withdraws back into itself, in returning in a revolving  $\odot$  motion.  $\mathcal{C}$  To hold the spirit, we should acknowledge this relation of dependence  $\leftrightsquigarrow$  and give the spirit ultimate power in free will. We the many, as the variety of existence, should submit to the one spirit. Being non-material  $\square$ , outside of space and time  $\overline{\square}$ , eternal and motionless  $\overline{\mathcal{C}}$ , undivided  $\overline{\mathcal{D}}$ , and beyond the world of things, . . . the logos needed all its love to come to us and stay with us. We can respond to the Spirit's grace only in self-yielding love of submission in awe. Only in bowing can we rise to the Spirit.

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## CHAPTER 9. WHAT A LIFE!

ρ = o = Life

### What a Life!

#### Patients' Poems on Life

##### 1) Plant




Out of all the atoms  
one turns a ring with its ilk  
self-seeking dance  
in a whirling cauldron  
mystery mixing molecules  
stream of strength from sun's rays  
raising water to clouds  
lightning strikes  
splitting spiral stairways  
rising around a core  
each step singing  
a secret code of symbols  
a meaningful message  
attracting affinity  
key calling lock and the lock its key  
interlocking branches  
sprouting leaves, growing green  
unfolding spreading  
standing stem  
reaching tree  
grow up to the sun.

##### 2) Animal

From spore to sperm and seed  
from ovum to larva  
the path of experiment  
groping, trying  
playing new forms  
changing shapes  
multiplying, mating  
millions of molds  
in loving lust  
changing to stay  
remaking to remain  
pursuing to preserve  
itself  
the Soul of Life.

##### 3) Wing-Man's Origin.

Hiding in caves  
from slitting claws,  
slashing teeth,  
devouring fangs,  
and venomous sting,  
it climbs toward above  
a naked fledgling  
warm into its nest  
to grow and rise  
to spread its wings  
to soar up to the Spirit.

**Life's Symbol.** Old Egypt's ankh  seems a life-head with arm-branches that may cross life's stem in denial or death:  . We like life's  simple leaf: our goat eats leaves and we milk the goat; that's how we live. Life begins in a leaf transforming light's rays into sugar and starch, sweetness and strength, a stem standing and growing, the porphyrin ring fathers

green chlorophyll (with magnesium) red heme (with iron) to transport oxygen: a leaf's green sap and our red blood are brothers.

P Life's symbol rises from birth or seed to a peak of bloom and fruit and falls down into death, the involution or introversion of returning to itself. It's not a full loop P as we can't return to seed, ovum or womb. But to return to the earth we can start in the midst and sink all way down. But then in rebirth we may rise again and multiply. lll



**Similar Symbols.** The coil reminds us of the DNA helix of heredity. pezz implies the sign for question: Life's inheritance is a question of risky probability: What will evolve?

eeP Motion leads to life, all life moves: the plant from within, exchange of matter, saps rise or flow; life crawls, walks, runs, jumps and flies. But first life must stand out, exist:

Ie Exist and move! Then you live. IP The stream of existence may carry the circle of space and the oval of time. ppp IP Life exists in space for a time. The straight line symbolizes the male, and the round loop, the female part of life. The oval on top may be a zero as life in death seems to evaporate into nothingness. Life lives by other life's death or decay.

From life P over e we reach oo roundness. Inside life circulates blood and life's seasons and generations orbit in periods. Shrink roundness' inner loop into a dot: oo = inside. Life dwells 'inside' a body, and is seen only in its outer manifestations. If the body dies, life flows 'out.' P I : Shrink life's loop to a dot and strive upward: life overcomes gravity in tree, bird and man. Life strives up to higher forms. Y 2 l P : Invert light and shorten one ray and you get life. Life is converted light but life can hardly revert back into light.

oo Join two life-shapes, and Feeling o flows between them. Living beings feel, are felt and feel each other. 99D Replace life's loop with an arc and you draw 'Part.' Life is part matter, part spirit. A living being is part of its family, its tribe, its species.


















999 : Life survives only under certain Conditions. pee Uncoil, flatten and lay: You find that life, vitality, is a quality to be intuited rather than quantified. ppp = Draw the loop parallel and lay down and you reach equality: Life depends on equal conditions, on equilibrium or "homeostasis."

~ o o e p : Life fights f e l z other life but even fighting is an encounter of togetherness. Life lives in symbiosis together with other forms of life: a lichen is a fungus and an alga joining for survival. b = 5; 6; (the numbers of fingers, rose petals; and of bee cells and insect legs) are of similar shape as p. (cf. Similar Sounds o and A.)

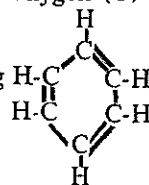
**Similar Sounds.**

u	u	U	b p o e
o	o	O Q e E	
a	a	A A e E	

Life's sound, a short 'o' rounded like long 'O' (in zo-oid, zoologue, zoologist, boy) reminds of the beating (klopfen, knocking) of the heart, the throbbing of life. (If we hold a little warm bird or kitten in our hand, our fingers feel the throbbing of the anxious mystery of life). Round your lips as to a kiss or whistle and withdraw your tongue back as for the mysterious 'U' of the spirit. It is shorter than 'O' for feeling because life is felt as short 'vita brevis.' Life (o, p) feels (O, o), senses and experiences pleasure and pain, fear and hope. Life senses other life's feeling. Living beings sense light and water, above and below (helio- or geo-tropic); birds sense magnetic rays.

o stands between u , U , Q , e , and a , A . We raise the tongue's back from o to u and U into the human life of the spirit. Life is matter (E ) animated by the spirit (U ). 'o' is a midtongue vowel as 'e'  or 'Q' : life moves under Conditions of space (a, ) and time (A, ). a and A are unrounded, deep tongue vowels. (In America 'o' unrounds often into 'a': e.g. hot). Life lives in space and lasts in time under certain conditions (Q, Ö, Ø, ). Again we approach the 'e' of motion:  living things move from within, without being pushed from without. This inner energy burns up matter (E, ) in animals, or transforms water and sun energy into matter   (wood, sugar, fat) starting with the formula  $6(\text{CO}_2 + \text{H}_2\text{O} + \text{light} \rightarrow \text{O}_2 + \text{CH}_2\text{O})$ .

Life's preference for certain numbers may start in chemistry. 6 : Oxygen (O) has two bonds, carbon (C) has four bonds, and six carbon atoms can form a ring with



six H atoms. Nasal a means one: each living thing is one unique individual in itself. e = 2: two sexes, male and female, unite to engender life. u = 4: a mammal has four limbs, C has four bonds. o = 5: many blossoms and flowers have five petals, mammals have five toes. A = 6: Carbon's atomic number is six and it forms life's hexagonal rings. An insect has six legs and bees form hexagonal honey comb cells. E = 7: is the atomic number of nitrogen (N).

**Elements.** Living beings are composed of C, H, O, N; also P, S, K, Ca, Fe, Mg, Cl, I, F; simple compounds as  $\text{H}_2\text{O}$ ,  $\text{CO}_2$ ,  $\text{NH}_3$  (water, carbon dioxide, ammonia) and the air, a mixture of O and N.







Living beings consist of carbohydrates (C,H,O), fats and especially proteins from amino acids (containing also N,P,S). Proteins build protoplasm, the stuff of life.

**Life's Plan.** Consider a music box with a disc of holes, in which teeth are cut to play the melody coded in the disc. Suppose the disc would split in half so that another round thin disc would drift off and make for itself another music box fitting to it. Or the music box would make for itself many discs that could play it?








Or how about a key that would try hundreds of locks and finally attach itself to the lock to which it fits and which it can open? Or a key would make a lock that would fit it? Then the lock would make its own keys and send some out to make new locks: What if keys were floating in quicksilver and through a specific magnetism would attract locks fitting to them? What if the melody of the music box is the melody of a form of life, a pattern for a personality style, coded in a special master plan? Has man consciously reached nature's wisdom of affinity: attraction to his needed complement?

We are speaking of the self replicating helix of heredity, the spiral stairway that grows its own steps and walks on them itself, up to higher forms of life. If each rung could sound and there were only four such steps (two pairs of nitrogen bases) they still could form billions of words of life.

In the DNA code, each symbol corresponds to a trait of the future organism. Each symbol is meaningful like in the Language of Space. Each letter corresponds to a quality of the living being. E.g. in the aUI word for apple,  (nakot), the  indicates that the apple hangs up on a tree, , that it is alive and that it is a fruit (). Meaningful cosmic communication is not only as old as the human race, but at least as old as life itself. aUI is as the language of the "coil of life."

In life's code who speaks what to whom? Is the seed being called by the soul of the tree to develop into what it is meant to be? Are the symbols as many hands that reach out and grasp whatever the tree needs for its growth? Likewise cosmic communication should not only tell what is but what ought to be in order to survive.

In living organisms, enzymes are catalysts that, with little involvement, trigger off big effects. A command\* sets off an action in which the commander need not participate. In aUI we can only command actions that are good for survival.

 **What are Life's Acts?** Life's actions tend toward maintaining life: breathing, feeding and reproducing. Each has a dual aspect: in-  and exhaling; eating and excreting; male entrance and female conception and emittance in birth: as the ingoing systole and outgoing diastole of our heart. Heart's circulation is hooked up with the lungs. *Breathing* burns matter  (sugars and starches) into energy  for motion  and action . But in cosmic contemplation we feel like a pipe through which flows the wind of cosmic breath. Inspiration means inhaling the spirit. Without breathing we can live only a few minutes. Without drinking only a few days. Without eating only a few weeks. Water circulates in us and keeps metabolism flowing. Perspiration cools us off. But water, though excreted with nitrogen wastes and acids, is not burnt or changed in itself. We do not eat or digest *water*. If we filtered out the impurities we could recycle and use it over again. This is not true of the waste products of food: only plants can rebuild manure into food and can digest water.

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\*Communication: Logic or Command (Weilgart, 1971)

Whatever a man *eats* turns into him, becomes him. The human race survived by being as omnivorous as a roach, rat or pig. Like a robber, who grabs money, which he turns into tools and weapons for more robberies, so the animal robs plants of their food, which it turns into energy and stronger muscles for still more grabbing. The only thing that the animal returns to the plant is  $\text{CO}_2$  and waste, which city-man no longer spreads over the fields but channels into rivers to pollute the sea. While breathing is a pure process and eating is sociable, excretion products disgust us. Since sex in vertebrates uses similar outlets, it seems likewise 'impure!'

Sex is free to a protozoan that can choose between fission, and fusion with another cell: it can split down the middle if no maiden is willing to help it. But in a sense in dissolving, uniting or splitting—the original individual dies in its act of love. The higher animals can not themselves enter the body of the beloved. A stag just sends out little emissaries, unknown to himself. Like blind arrows he shoots them toward an unseen ovum. Most of the messengers die in the struggle to reach it. And man does not know whether the best sperm may win. Man still knows little of the outcome of his sexual endeavors: which genes will develop? Who will be his daughter or son? Thus sex is still a mystery. Sex is a union and sex is only as 'beautiful' as the beings that unite, and maybe ultimately as beautiful and good as the child that will be born. With so many risks and doubts about the survival of the human race, why not duplicate a healthy sage like Albert Schweitzer by cloning? A human race of sages and saints could survive.

**Sense and Feel!** Sex is beautiful if we feel love, says the romantic. What love is we might ask in the next chapter on feeling. Here we consider only that life in order to function must sense its environment for emotion and motion. Animals have sensory and motor nerves. The more their ear and skin is sensitive, the more they move around under constant stimulation. Some girls are like squirrels. But in a turtle, the skin or shell rather protects and so it can sit still. We flee from excessive light, heat, sound, smell or pain. We spit out what tastes bad and we withdraw from the touch of danger. A tree can not run away if you cut off its branch. It has to suffer quietly. Plants need not be so sensitive to danger because they can not do much about it—except dropping their leaves or closing their blossoms against rain or turning their flower-face to the sun.

**Move in Fight or Flight.** Japanese call animals 'do-but-su, move-thing!' But it is not necessary or sufficient for a living thing to move. Some trees and fakirs move less than fire, wind or meteor. Electrons and planets orbit. A plant moves mostly in growth, but so does a crystal. Most animals rest or sleep in periods. Their movements need muscles with myosin and actin, gripping and sliding into each other like interlocking fingers of folded hands. Muscles need energy. Matter (sugar) is burnt into power. This is common to all animal movements. But there is an inexhaustible variety of ever-new ways of motion invented by nature. Crawling, swimming, climbing, running, jumping, flying are movements in water, land or air. A measuring worm does not move like a water strider. A humming bird hovers, whirs and flits, while a cormorant glides. Some jellyfish fold their umbrellas; cuttlefish are jet-propelled. Volvox and tumbleweed roll like a wheel, (nature can not attach a free wheel to an organism because it could not pump blood into it). Flowering tree branches are moved by the wind symmetrically against each other in different rhythms so that the crown stays in balance. The seed of plants hover and soar far away. There is an inner movement in exchange of matter building up and breaking down, anabolic and catabolic metabolism. By chemical affinity each cell tissue attracts what it needs and repels what would harm it. (If only human society could learn this art.)

**Pleasure and Power.** Sensation and motion (as action) lead to the results of pleasure and power. The good sensation is felt as pleasure and the animals' motions (and actions) tend toward having power or control over the territory, food supply, or females that offered him this pleasure. So a bird may sing to attract the pleasing females and to ward off the competing males with the strength of his voice.

A lion's roar may do the same. But power in nature is only a way to secure pleasure and both pleasure and power serve life. Feeding and procreation are

pleasures only as far as they are healthy for individual and species. When the lion's belly is full he passes-by the fattest zebra. When a moose is not in rutting season, he passes-by the most charming moose cow.

Man can learn from nature such moderation. Man can be addicted to pleasure and power as ends in themselves. Man indulges in pleasures as luxuries even if he does not need them and he craves power even if it destroys him—and the whole world. (In lab experiments one has managed to condition rats to addictive self stimulation\* with pleasure electrodes planted into the hypothalamus—until they died.) Could one also addict tribe animals to power by arming one with electro shock? Would others in the clan learn that blind obedience which, among humans is not called slavery but 'absolute loyalty unto death?'

In *regeneration* a worm or a lizard can grow on a new tail. A sponge, when ground to bits, can restructure its original shape by an inner master plan of organization. A worm can grow on a new head. Human society seems to expect the same from a genius like Lavoisier, whose head had to be chopped off with the guillotine. But such heads grow only once a century. The fact that humans can not regenerate is essential in this atomic age for the most obvious human movements: fight or flight. All our traditional system of honor and valor praises fight. Demagogues and war mongers treat people as if they could easily be revived. As they can not, but especially a nation's brains can not be replaced, so flight or quiet withdrawal might be the movement of choice if mankind wishes to survive in the atomic age. If people understood the miracle of billions of ganglia working together in a creative human brain, there would be more reverence for the life of the Spirit.

**Nature: Demonic Femme Fatale?** Animal life lives by killing other life. Every season thousands of sea turtles swim ashore from far away to lay their eggs on the beach. Thousands of vultures wait for them as ghoulish midwives to devour their eggs and when the little turtles finally hatch, as cannibal nursemaids they again welcome these newborn babies. Only one in hundreds survives. Nature is almost as destructive as creative. (And human society apes this destruction: when an artist or writer has given birth to his work, the critic, a vicious vulture, sterile and envious of creation, plucks it apart, unless he himself is a congenial idealist.)

There is destruction even before creation. Exploding volcanoes burnt everything around, even before there was life there to be burnt. Fires, sparked by lightning, burnt forests with all their life. These are relation-gaps? a volcano is not in the same cosmos as the living forest. But venomous snakes, scorpions, insects and spiders; infectious bacteria that kill in plagues . . . have been likened to the works of the devil. In "trans-duction" a virus can pick up DNA from one cell and transport it to another, changing the heredity of that new cell. (If this could happen in higher forms of life, infection from a bull to a lion could sprout the bull's horns on the head of the lion's brood.) A hydra's harpoons (nematocysts) can be robbed and used by its devourer, a nudibranch. (As if a lion could swallow a porcupine and let its quills grow out of his

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\*Ochs, S., *Elements of Neurophysiology*, p. 562-5.

skin!) A dytiscus' (a water beetle's) larva can digest its victim before eating it or even meeting it: the water tiger injects or spouts its digestive juice as jet stream into the victim, boiling its body into a mush of jelly. A wasp can sting a spider into paralysis so that in this living corpse, the wasp larva can hatch and feed. Is then Satan not only the destroyer but the coauthor of sadistic life? Evolution as ruthless struggle for the survival of the 'fittest' promoted often the most aggressive, the most cruel type of life. But a surplus of needless destructiveness destroyed a species itself. The tyrannosaurus and the sabertooth tiger did not survive, I think, because rivals killed each other in mating fights.

**Symbiosis.** On the other hand miraculous cooperations survived, as e.g. the symbiosis of an alga and a fungus in a lichen (the fungus, the alga's parasite, stores for it water in return for food). Bacteria fix N.

Could man learn symbiosis and cooperation even with his enemies? Could different nations or ideologies complement each other like different occupations? In *evolution*, more complex or 'higher' forms evolve, which live off the lower forms. Bacteria 'serve' plants, plants serve animals and the herbivorous beasts serve the proud carnivores as food. But the progress of needing more servants may mean progressive dependence for the master. Plants live more immediately on what is plentiful: water, air and light. But what does a goat do when it has browsed away all the leaves? What does a lion do when he has killed off all the goats? More than the 'slave needs a master,' 'the master needs a slave.' Maybe it is time for the highest boss, man himself, instead of exploiting, rather to serve nature.

**Are We a Freak?** Molded in hardened rock, one found a reptile whose front limbs degenerated into feathery stumps, no longer to be used as feet or hands or claws, but not yet usable as wings. One called this shape archeo-pteryx, the arch-bird. How could this freak survive? Mutations are born as victims of cosmic radiation and chance coincidence among genes. They sometimes happen; but how can they survive and multiply? The fact is that with all the struggle for survival of fittest, there is much leeway for exceptions in nature. In some areas there is little competition. Or could mother nature tolerate or even pamper this maladjusted misfit, because she foresaw in its feathery stumps already the perfect wings with which million years later an ideal bird can fly?

Man was for a million years such an in-between freak, an ape who could no longer climb so well and a ground walker who could not yet run fast. His teeth could no longer slash but he had not yet strong slashing weapons. Yet by his language of rallying cries and hypnotic slogans of command, and by his corresponding slavish herd-instinct of obedient 'loyalty,' man huddled together and survived, holding weapons in his hands which he had designed with his brain. Maybe man is still mostly such a freak with a brain, guided by reason, and a body driven by lusts after power and pleasure. There are a few specimens among us who are not motivated by power or pleasure lust. Could mankind like nature tolerate these mutations of freak man?—these freaks from a freak?—instead of trying to exterminate these sages by genocide? Could it not be that these exceptions to the exceptional animal called man, foresee a future—in which mankind would consist of soaring creative spirits, as now birds consist mostly of animals free to fly.











**What is Life in Nature?** The scholastics called life a 'form.' Since the whole organism is greater than the sum of its parts, we might call it a complex 'configuration,' an organized homeostatic 'Gestalt' of many harmoniously cooperating elements, held together by a forming life force that tends toward a goal. If this goal were only exchange of matter in a constant form, a candle flame would be alive. If it were growth and assimilation, a crystal might be alive. An atom with its electrons orbiting around and a solar system keeps its "Gestalt." But if

we demand feeding and multiplying, then what about the life of an angel or the human soul? Could not an idea be alive for centuries?

**Life's Goal.** If life's goal were only self-preservation, it would be less successful than a hard rock on a dead planet. If life's goal were its end here on earth, the goal of life would be death. Thus we can read life's plan from its evolution and its sacrifices. What is essential to an organism or a person we can see from what he preserves in preference to other things which he will sacrifice in a crisis. A starving beast or man must sacrifice parts of itself. It burns first its fat, then its muscle, even dissolves its bones, but tries to preserve to the last its nervous system and especially its brain. Plato compared parts of the body to human occupations. The fat would relate to the feeding occupations, the muscle to defense or action, and the brain to contemplation. Society entrusts the best fighter who can smash a man's brain with one fist, with hundred times more money than the best scholar, trusting the stewardship of the fighter more: 'He will use it in the service of mankind . . .' But the organism of his body itself, in contrast to civilized society, values brain higher than brawn.

**Has Life a Leading Star Attracting it like a Magnet?** An ultimate purpose? An evolution from tyrannosaurus to rhinoceros and from gorilla to homo sapiens would seem in the direction of taming of brutal power and into civilized reason. Of course, there was no such direct transition.

But if we cut across the usual classifications and view life as originating in the sea, e.g. diatom, jelly fish, crawling onto land, jumping and rising and flying into the air, we see an evolutionary or a time-ascent:

Sea	Land	Air
Plants e.g. floating alga, kelp 	Crawling land-moss (bryophyte), crawling centi-, milli-pede 	Flowering plant rising tree 
Arthropods: crustaceans, crayfish (lobster) 	Reptile (snake); 	flying insect butterfly 
Vertebrates: fish,  (Amphibians: frog); whale	Mammal (climbing, jumping)	bird  ,  ,  bat, wing-man, spaceman

We see an evolution upward, an ascent from sea, in which they are swimming as fishes to the land on which they crawl and as reptiles and mammals and then bird, bat and wingman, spaceman. The sea symbolizes feeling, the land power-and-will, and the air the spirit. In millions of years there emerged not only more complex but higher, more spiritualized forms . . . . At least as long as evolution was up to natural selection. But then some millenia ago, when man of our present intellect had evolved, it no longer went on in the same direction toward logos or spirit.

**Decadence.** What happened within the human race since it is civilized, seems different from nature's steps that led to the human race: within man evolution suddenly branched out not only into varieties of races but within each race into extremes of up and down: into genius, sage and saint of unprecedented greatness and on the other hand into idiots and psychopathic paranoid killers, who sometimes became demagogic dictators and caused world wars . . . extreme types of destructiveness again unprecedented in any other animal species. But while in our age genius, sage and saint are endangered species, soon dying out, criminals, terrorists and insane war mongers double each decade, so that soon they might form the majority of the human race which would then destroy itself. Has the wisdom of evolution and natural selection

within the human race gone astray or ran amuck in suicidal folly? One could compare this misguided evolution of man with the development of the tyrannosaurus, who became fiercer and fiercer until in mating fights it destroyed itself. Then one could hope that after the mis-carried experiment with man that took a million years—another, until now inconspicuous species might develop and take the place of man as his worthier successor. The trouble is that modern man, unlike the tyrannosaurus, is not only able to destroy himself, but all life around himself with his cobalt bombs. So we can no longer rely on mother nature to balance man's madness.

**Our Hope.** Some men look down upon vegetable life. But we are parasites of plants, who make our food. We fight for soil, as if we were plants. We think we need the soil of our field to grow our crop. But could we not eat wild plants from forest and sea? We could grind them up, mix acids and alkalines, and chemically transform cellulose into food as bacteria do. Our hope is that we would learn from plants to synthesize carbohydrates and amino-acids from water and air. Man could grow up from within like a tree, reaching his branches to the sky.

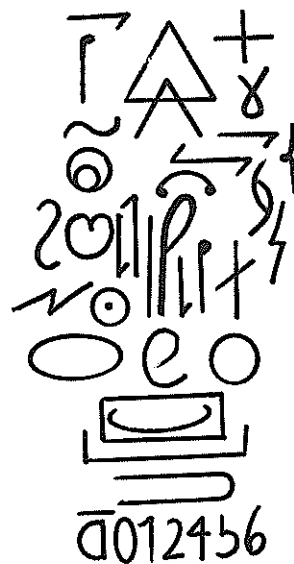
Then we would no longer have to fight for living space. We could become euglenoid wing-men,\* floating plants, who could colonize other planets.

Second, we hope soon to understand the helix of heredity like a psychogram of the Language of Space. Third, man will understand the qualities like creation and contemplation to be essential to spiritualization and peace and will learn to locate their hereditary substrate in the genes and to develop these faculties through education. Then man will be able to breed and rear genius, sage and saint as bees breed queens in big cells with royal jelly.

After million years of evolution will man be able to guide his life to the spirit? If this can not happen in this dimension of reality, we might remember that life may be seen as a chain of different incarnations or as a prelude to a higher form of life in a world beyond. As an unborn embryo may view his life in mother's womb as the only possible form of existence, and his expulsion may seem death to him, but is really the birth into a new form of life—so we may ascend to a life closer to the ultimate goal: the eternal Spirit.

### Life's Psychogram.

Life sprouts from the soil of Matter  $\square$ . Matter is imbued with the Quality  $\cup$  of Life, a complex configuration,  $e$ . Moved from Within  $\odot$ , Life moves toward  $\rightarrow$  satisfaction  $\equiv$  of needs  $\swarrow$  in purposive approach, avoiding dangers and harm.  $\mp$  Running creatures have a Front  $\downarrow$  different from their back  $\uparrow$ , but in lateral symmetry their right and left are alike. Quiet beings radiate Round symmetry like a volvox,  $\odot$  a radiolarian or a tree that grows Up to the sky  $\uparrow$ .



\*see aUI, *The Language of Space*, p. 1-4, 334 (Weilgart 1972)

Life to unfold needs its Quantity  $\square$  of Matter  $\square$ , Space  $\bigcirc$  and Time  $\bigcirc$  (food, territory and age). Life's favorite numbers seem 1, 2, (3), 4, 5, 6, (8). Life seems to be built on the number "2": male and female become "1." Right and left are symmetric (2 eyes or ears). Good and bad,  $+$  positive and negative  $-$  Conditions  $\S$  surround life. Still a living being is unique and "one" individual.  $\uparrow$  Indivisible: a head or arm cut off no longer functions and decays into Zero  $0$  life. So life is one Whole  $\overline{\square}$  rather than a sum of parts.

The number 3 is rare in nature except in 3-leaved clover; an insect's 3 parts: head, chest and abdomen; flies have 3 ocelli (small eyes); male fly-nymphs have 3 tail filaments. The 3 stages: egg, larva, adult; child, middle and old age; life adapts to 3 areas: land, sea, and air. Tragically life is still not adapted to air's N. Only a few bacteria and algae can fix it for protein. Most life lives by other life's death or decay.

In colors life prefers the first,  $1\text{X}$ , red (blood), and third  $3\text{X}$  green (leaf). Of course flowers are also yellow ( $2\text{X}$ ) and  $5\text{X}$  violet or blue ( $4\text{X}$ ).

A beast runs on 4 legs. But 5 seems preferred by petals (rose family), starfish, fingers and claws. And the tail may become the 5th limb. Six we find in crystals, insect legs, honey combs, (doubling the insect's 3 fold division). We can double 4 into 8 for octopus and spider. Lobsters have 10 legs.







Limbs are primal Tools  $+$ , "by means of" which an animal functions. Birds carry building twigs in their beaks. Spiders make nets. Apes use sticks and stones. Otters hammer clams with stones. Of weapons rattlesnakes do not use poison fangs against each other. Only the dytiscus, that tigery water beetle larva, shoots its deadly poison into its brother. Who spouts first survives and feeds on his fellowman. But the winner survives. Only man has stepped out of nature, absolutizing his tool sense, to design automatic weapons that can kill all, including the killer, man himself. Atomic weapons have, as it were, a life of their own: a life of death.


Nature does not go to absolute extremes (only humans treat the maximum as optimum.) Nature's life likes a well balanced middle road, a balance e.g. of base and acid, a steady *homeostasis* which it defends against the upsetting attacks of the changing environment.  $\bigcirc\bigcirc\bigcirc$

$\overline{\square} \equiv \bigcirc \S$  (in freeze or heat we keep our  $37^\circ\text{C}$ ). Life can survive in a narrow range between freezing and boiling. But this narrow range ruled on earth before the atombomb, which upset the balance of nature.

Is there also a balance of pleasure vs. pain?

$P \bigcirc$  Sensations hit the skin—which surrounds living beings—tough enough to protect from harm outside, but semipermeable to select and admit valuable information to the inner feeling ( $\bigcirc \heartsuit$ ). Do we use media of communication so selectively? Life senses the outside as it relates  $\hookrightarrow$  to the inside. There is an inner communication thru nerves and hormones. But in man, at least in powerman, the Id rarely reaches the conscious will. The powerman represses in the subconscious even outside information that conflicts with his power greed. Thus the powerman is more blind and deaf than any beast. He hears no facts but only the flattering slogans of power.


 Animals communicate in sound, gestures and smells. Plants react to the rays of the sun. Plants transform the energy  of light (with water and air) into solid matter . The animal transforms matter into  energy to move and act . The world of plants is shrouded in silence, but it communicates  beauty in its bloom, inviting butterflies and bees to help in the art of love.

When life helps other life and lives together in harmony, we feel this as 'good'  $+\triangle$ . But when life raises itself not only above matter, but above other life in competition, when life kills other life to live, the goodness of life becomes doubtful (). Life may prove to be a precarious experiment of questionable success. Survival is the problem of the atomic age.

The mayfly nymph must crawl for years in its struggle against overwhelming odds. And then when it has earned its final wings it dies in hours or days. Should man have struggled like a slave hiding in caves of fear for a million years' evolution, so that when finally he could fly in the sky of his triumph, he should die not in innocence of his fate, but in the murderous guilt of his distorted power pride?

What is the meaning of it all? If we follow billions of years of evolution from spiral nebula to solar system with breath giving planets, the evolution from virus-like blobs of protein to light-absorbing breathing alga, the evolution to learning animals, and then the development from beast to thinking man . . . can we not hope that there is an ultimate purpose in this harmonious complex of billions of cells, in this orchestra of billions of ganglia—a purpose higher than the short maintenance of a transitory form of life? Can we not in all these billion years of struggle, in the fact of survival against over-whelming odds, find faith to believe that life is meant to grow up toward a higher goal, the ultimate goal of the Spirit?


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92 P

## CHAPTER 10. HOW DO YOU FEEL?

 = O = Feeling
















### Patients' Dream Poems.










#### I. Feelings





From each star streams a light  
 From each flame flows a sound  
 Each flower sends a fragrance  
 To come to me  
 And affect me.  
 Should I respond?  
 The messages stir me up.  
 Shall I be moved?  
 Moved toward the flower,  
 Reach for the fruit;  
 Run away from the thunder,  
 Flee the earthquake?  
 Rush against the wolves,  
 Attack and fight,  
 So my children can flee,  
 And we hide in the cave,  
 Where there is darkness,  
 Safe from a missive  
 Feeling only each other  
 Huddled together  
 in Love.







#### II. Sensations









Smells, sounds,  
 Colors  
 Floating by,  
 Passing by,  
 Tempting, threatening . . .  
 Feelings flowing through me.  
 Am I a pipe horizontal or a cauldron?  
 Wallowing within  
 Warm and pressing  
 pulling and pushing,  
 boiling liquid  
 in a stiller's flask  
 with a smoke stack as neck  
 so steam can ascend  
 through transparent tube  
 passions unknown  
 striving and rising  
 Soaring up to the Spirit.



**Similar Symbols & Sounds.** In the Language of Space similar meanings have similar symbols and sounds. The symbol for feeling is the heart shape  and sounds "O", because you touch your heart and say Oh, when you feel deeply. Short "o"  means life, and the symbols are similar; life has a leaf-shape with a stem , for the leaf with its photosynthesis and chlorophyll is the cradle of life. Green chlorophyll resembles the red hemin in the blood that streams through the heart. There are heartshaped leaves and two obovate leaves that can shape a heart.    Our mind thinks as we feel. The sound of Mind, "U" is a long rounded back-tongue vowel as the "O" for feeling, and a heart  can contain the reversed triangle of the mind   : emotion upsets reason  is rounded at its foundation like Quality . We can intuit the Quality of feeling rather than measure its quantity.  Together fits well into ; : feelings flow Together. We echo our fellow's feelings in sympathetic resonance. 





 Still feelings remain Inside. (  = g is an inside, back-tongue sound like O) They are our own center or they reverberate and flow round and Round  in us.    : Yet, feelings are mysterious and questionable. What am I feeling and why?  (h is an inner back-tongue sound as g and O). If feelings come from the outside as sensations e.g. of , , light and sound, our response can be more clearly explained.

 can be overlayed on , as our feelings can be aroused by a sound or music as by light or image. But feelings are a part of our being and arouse a part of our self  .

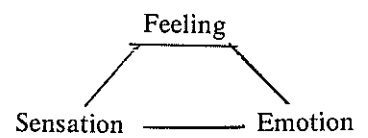
Feelings are temporary conditions and the sound "Q" () for condition is similar to O, a rounded mid-tongue vowel. "A" for Time  unrounds "O": feelings flow in time. , Motion's spiral reminds of   , and both "o" and "e" are mid-tongue vowels but "e"



g h x    
U u    
O o Q e    
A a  

is pushed to the front: Emotion may lead to Motion—(and finally to Action ) or feelings may be dissolved in the Spirit "U" .

**The Heart** is still the best symbol of emotions. The cardiogram in the polygraph is the best indicator of your feelings. The heart is agitated by the sympathetic, and relaxed by the parasympathetic or vagus nerve system. Arousing Adrenals, thyroids and gonads relate to the heart, e.g. pressure and pumped blood erects the phallus. 25 million Americans suffer from high blood pressure, hyper-tension, coronary thrombosis; arteriosclerosis may lead to heart attacks. (Cannon 1953). But especially the throbbing heart's systole and diastole, the tense contraction and the release, has their parallel in two kinds of feelings  & , active and passive, willful and conceptive like courage and awe.   In naked man pleasure & pain seem to tend toward a balance.

The wide word Feeling is used for some Sensations like warmth, touch or pain, and for some Emotions like Anger and Love. The sensory pathways diverge at the thalamus: one leads to the cortex for perception, the other to the hypothalamus, limbo, and reticular formation for



Emotion, Motion, and Action. (The symbol for action  is as different from feeling as a bolt of lightning from the cloud out of which it strikes. Our feelings should not precipitate actions).  It is the fate of humans that they can not 'rely' on their feelings.

A Sensation may inform and arouse. (Upon emotion rises the blood sugar level: hyperglycemia). We could correlate some Sensations with some prevailing Emotions: too strong Sensa-

Sensation		
<u>+ Emotion</u>		<u>—too much</u>
Trust	Light	Shock
Homey- contentment	Warmth	Agony
Hope	Sound	Panic
Lust	Smell	Resentment
Appetite	Taste	Disgust
Pleasure	Touch	Pain

For this we have to harmonize the chaos of Emotions, as the work of art purifies them in its catharsis. According to the Encyclopedia Britannica 1967, there is no system of "Emotions". But with the Language of Space we can today offer you such a system for you to apply to your life.

+ — negative emotions like pleasure and pain  
 (or depression) and each again as active ⚡ and  
 passive ⚡ conceptive, (male or female?) corre-  
 sponding to the heart's (or lung's) systole and dia-  
 stole (tension, excitement and relaxation?).











































Thus we obtain 9 x 13 that is 117 Basic Emotions, in 3-, 4-, 5-letter words. But each is then toned by other elements of the Language of Space, e.g.  $\mathcal{L}$ ,  $\Delta$  . . . So we find thousands of different Feelings, Sensations, and Emotions for many of which there are no words in the Western languages. Can you compose any such combination out of these basic symbols?





$\mathcal{L} + \overline{\mathcal{L}}$  (Naked man, after a million years of suffering, may need a balance of pleasure & pain. Must martyred saints balance sadistic tyrants?)















System of Feelings	
Y	zero; with-in (-out); above -below; to- from; thru -against; back; together; sans
Zero 0	0; g= $\odot$ , yg $\odot$ ; k $\vdash$ , yk $\vdash$ ; t $\rightarrow$ , yt $\rightarrow$ ; d $\vdash$ , yd $\vdash$ ; p $\vdash$ , yp $\vdash$ ; b $\hookrightarrow$ , yb $\hookrightarrow$
0	$\odot$ = 0 = Feeling; a "toward-Feeling" = a wish
v	active vim, vitality- feeling v0
$\mathcal{L}$	$\mathcal{L}$ = Long Oh/ /y = ü as in rue/ dv0 = $\mathcal{L}$ = craftsman-drive to work with tools
r	gr0 kr0 ryk0 tr0 br0 ryb0
+	pleas. $\odot + \odot$ inside-good-feel. joy humility hope love detachment yryb0 =
yr	yr0 = bad feeling
$\overline{\mathcal{L}}$	$\overline{\mathcal{L}}$ yrk0 $\overline{\mathcal{L}}$ ; tyr0 = $\overline{\mathcal{L}}$ yryd0 $\overline{\mathcal{L}}$ ; byr0 = $\overline{\mathcal{L}}$ pain hybris -pride fear resentment compassion, alienat.
yv	$\mathcal{L}$ = yv0 = feeling of passivity
vr	smile ytvr0 $\mathcal{L} + \odot$ vryp0 = $\mathcal{L} + \overline{\mathcal{L}}$ liberation
$\mathcal{L} +$	kindness vryg0 hate-venom = $\mathcal{L} + \overline{\mathcal{L}}$
vyr	vyr0 threat = tvyr0 $\mathcal{L} + \overline{\mathcal{L}}$ vytyr0 $\mathcal{L} + \overline{\mathcal{L}}$ vryp0 = rankling
$\mathcal{L} + \overline{\mathcal{L}}$	cruelty
ryv	gryv0 $\odot + \overline{\mathcal{L}}$ receptivity { tryv0 = hope to conceive { $\mathcal{L} + \overline{\mathcal{L}}$ ypryv0 passive afterglow
$\overline{\mathcal{L}}$	ryv0 = awe { kryv0 = sublime conceptivity { $\mathcal{L} + \overline{\mathcal{L}}$ entanglement byryv0 $\mathcal{L} + \overline{\mathcal{L}}$ desolation
yryv	gyryv0 helpless pain (inside); thyryv0 $\mathcal{L} + \overline{\mathcal{L}}$ anxiety; vyryp0 = being haunted






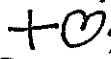

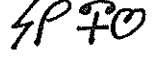



All human feelings are either neutral or more active or passive, more masculine or feminine, more systolic or diastolic, more tense or relaxed. We tense up more in a bad situation and relax more in a good condition. So we can say all Feelings are either neutral or more good or bad, more pleasant or painful.

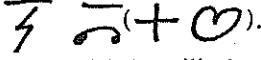
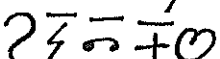
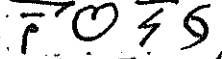

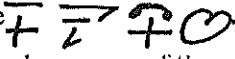
The only 'inside feeling' an activist may admit relates to the sense of taste  ;  +  feels sweetness,   +  contentment. Can you think of an inside passive bad feeling? Catullus' "excrucior", e.g.    , inside? Where you can not do anything about it but suffer it? . . . A tummy ache! Suppose your gullible friend, the addict, has gotten strychnine (rat poison) instead of heroine from his pusher.   He has to suffer it gnawing inside.   +  is the opposite: a smile radiating (actively) warmth outward. Can you think of an active Feeling making pain? . . . "Cruelty"   








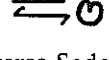

. A passive feeling of good inside: being fulfilled  +   like a baby being breast-fed with inner warmth and sweetness. There is no word for it in aggressive Western languages: In introspective aUI it is "gryvO". Since this feeling is not fixed in conventional language, it becomes an unrecognized longing, which the alcoholic addict tries to recapture. Is there a bad activity feeling    , a hyperthyroid busy-ness that may press the atomic button? Is there a passive good Feeling    "ryvO"? The feeling of being overwhelmed by the starry sky in awe. If it is a "great spiritual" (sublime) feeling we might call it "nUgyvrO",   +   Can you think of an "above-feeling": overflowing joy: "krO"   ,   +   Passive: being overwhelmed by it. A bad overbearing feeling . . . "yrkO"   pride in the sense of haughty arrogance. Is there a good lowly feeling? "rykO"   is humility.

Can you think of a "through-feeling"? Conventional language has no words for a feeling of mediacy, or instrumentality. "dO"   "Tool-sense, tool-feeling" is "by- means-feeling". When I was a child, my kitten ran up the stair-flight. At this instant, I felt my ball as "tool". I threw it up before the cat and bump, bump it jumped down the stairs driving the cat before it into my arms. Or when I see a snake, I need a rock or stick and feel a branch as a "tool" or weapon. A bureaucrat sees channels thru which he can manipulate his boat of power. A powerful weapon is "wyd",   = anger.

Can you think of a "feeling-toward"? What is "trO" or "tyrO"?   ,   : They are hope and fear.   , ytyrO is a feeling of flight or fugue. "pO"   is a feeling of anticipation and   pyrO is premonition for something bad, and   , "prO" is a prospect of something good. Originally the leaders should have foresight.   , "Prescience is what politicians lack. /They march ahead with head turned back;/ revenge past's blunders with the future's blood,/serve power's devil, sacrificing God."

Since humans are herd animals, gregarious and cohesive, there is a feeling of togetherness  bO, sociability.  brO, is the feeling dearest to the human heart: "together-good-feeling". When we feel good together, we feel each other's goodness, and each feels that his own goodness is felt by the other, there is love. If loving means to be loved, there is no other, only a good togetherness. This love is shown in the beautiful symbol of touching hands and lips in Romeo's first approach to Juliet.\* "If I profane with my unworthy hand . . . / this holy shrine, the gentle fine is this: / my lips two blushing pilgrims ready stand / to smooth the rough touch with a tender kiss." 'Good pilgrim . . .' is Juliet's response. The healing power of love restores Romeo from despair to bliss. For Juliet, in contrast to Rosalind, had 'compassion' for Romeo. Compassion is byrO, , feeling the suffering together. (Later in ethics we shall see the transition from  to ). In Western languages 'love' is what Hemingway would call an "inflated" word. People 'love' Coca Cola and then they say they 'make love' and then they preach: "love God above all and thy neighbor as thyself." In aUI we distinguish  'to be pleased by' from  sex pleasure and  vobrO, procreative love.  is a friendship feeling, a peaceful harmony, and  spiritual love "agape", and  KUbrO, divine love. Whatever we love we try to approach and whatever we hate we try to avoid. This is reversed in envy and jealousy: Goethe found the only cure for envy is admiration. But we envy the preferred peer more than the high superior.

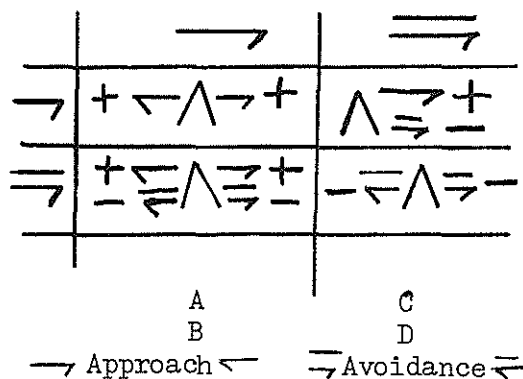
We suffer when we are deprived of what we love:  Othello's jealousy\* mixes passive deprivation and doubt  with humiliation . Tolstoy describes proud jealous men who regard their wives as property.  Usually jealousy is a bad feeling toward (resentment against) the other's love . The Bible and Hamlet condemn adultery most if a woman betrays or forsakes a man of the spirit for a man of the flesh (a "satyr"). It is then treason against the spirit.

There is a good feeling of 'without' . It is detachment as liberation. There is good feeling of enough  with  self-control which lifted George Washington over insatiable Napoleon, who went on and on  without being able ever to turn around.  There was a feeling-for-roundness  in Rubens, Cezanne and Gauguin's cosmos. There was a feeling of all-relatedness  in Einstein, and of unrelatedness  in Sartre. Unless we suffer from this schizoid alienation , or from a perverse Sado-Masochism, so fateful in the atomic age, we should approach what gives a happy life and avoid what threatens danger and death.

\*Weilgart, W. J., *Shakespeare Psychognostic*, 1952, p. 167 Romeo I,5

**Feeling and Directions.** Hope =  $\overline{\text{F}}\text{O}$  and fear is  $\overline{\text{F}}\text{O}$ , if I feel the danger approaching.  $\Rightarrow \overline{\text{F}}\text{O}$  is escape-feeling, but I could react to fright by fight as well as flight. Fight would be  $\overline{\text{F}}$ : I am together with the man whom I fight, but I am against him. We have hardly a word for  $\overline{\text{F}}\text{O}$ , fight-feeling, (similar to  $\text{F}\text{O}$  anger) because, while we fight, we better not watch our feelings: we must watch the enemy: fight feeling is a mixture of anger and fear in attack and defense. Flight is  $\Rightarrow \overline{\text{F}}\text{O}$  and the corresponding feeling is again subconscious or its emotion is transferred into the motion of flight. But could it be that the objects of my feelings are so complex that with Catullus "odi et amo . . ." and "ex-crucior?" I hate and love at the same time and am tortured? He loved a girl whose body excited him but whose soul he despised. Would he run to her or flee away?

This mean the stress  $\odot \overline{\text{A}} \text{N} \text{O}$  and strain (  $\odot \Rightarrow \text{N} \text{O}$  ) of 'approach avoidance' conflicts. Man  $\wedge$  can be attracted by two (A) good things, as by two beautiful girls. (C) Or he may be attracted and repelled  $\Rightarrow$  by the 'same' object. From our symbols we see really it is not the 'same'; (C) really I love the good and hate the bad which happens to be enclosed in the same body. (D) Between two bad, "—" negative or repulsive possibilities, Scylla & Charybdis, the devil and the deep blue sea, I stand crushed. (B) Finally I can stand between two possibilities each with good and bad sides. Ben Franklin counted all pro's and con's of going to Paris or staying in America. Did the pretty demoiselles tip the scale?



We may like a tree for its sweet fruits and suppress its dirty roots into the soul of our subconscious. But the floods of our feelings may wash the cover away—in our dreams.

**Freud's Freedom of Truth From the Slavery of Drives.** Ages have struggled for 'gnōthi seautón! Know thy Self! How could I, if our very eye projects its flaw into the world or sees its mote as a bar in the brother's eye, as Christ told us. Freud showed us: the tigers and lambs in our dreams are *we*! But it is painful to be victim or beast of prey. So let them play around our tree of life. Even if its roots grow from the dirt, it may still give good fruit.

But the soil in which the self's roots reach down seems to move. They suck their sap from a cauldron of seething confusion, hidden in the unconscious, the Id. Our ego tree grows over a volcano's covered crater, which rises as island over the all surrounding sea, defending itself against the waves of our drives. We shall see that its defenses are sometimes flimsy. For the sea flows not only around the island of self, but even underneath the island, which like an iceberg in hot water may float with only its top visible to our conscious cognition. If it is overflowed,

we drown in the dreamworld of psychosis  $\Delta \text{F}\text{O} \sim \Delta \overline{\text{F}}\text{P}$ , UvO-Uyro, floating hallucinations without whither or whence.





ଓଁ ଶ୍ରୀ ଗୁରୁ ଶିବ ଯୋଗେ ନମଃ  
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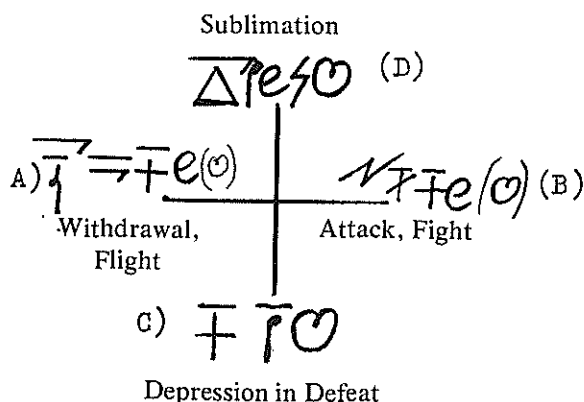
The willing blind ego rides without bridle on a wild horse of emotions or even squats as on an ice floe floating on a lava lake. Not only addictive arsonists or terrorist bomb-throwers explode, or berserks run amuck. The Masochistic human herd in a panic crisis elects and loyally follows a sadist like Nero or Hitler as leader into an all-destructive war. (See 'Power' in Politics: 'loyalty' feels the leader as omniscient because omnipotent, protective father, who must be protected like a helpless babe.)

If there is a bridle between rider and horse, who is pulling whom? If the rider has eyes, does he see the wild horse's path as his own decision? Only if his super-ego, sitting like a Christ child on Christopher's nape, is not only seeing through the fog of falsification, but even through his own voice of conscience and ideals: even his own head would have to be transparent through self-analysis. Psychoanalysis shows that the greatest man of action and power, the demagogue, hangs as blind puppet from the string of his power drives' demon, helplessly deaf to the council of reason, rationalizing his drives of revenge, which he soaks in like a condensing mirror from the rays of his people's resentment, to focus them into an explosive flame. His proud ego, rather than being guided by a super-ego of reason and conscience, is buoyed up by the manipulation of 'ego defense mechanisms'.

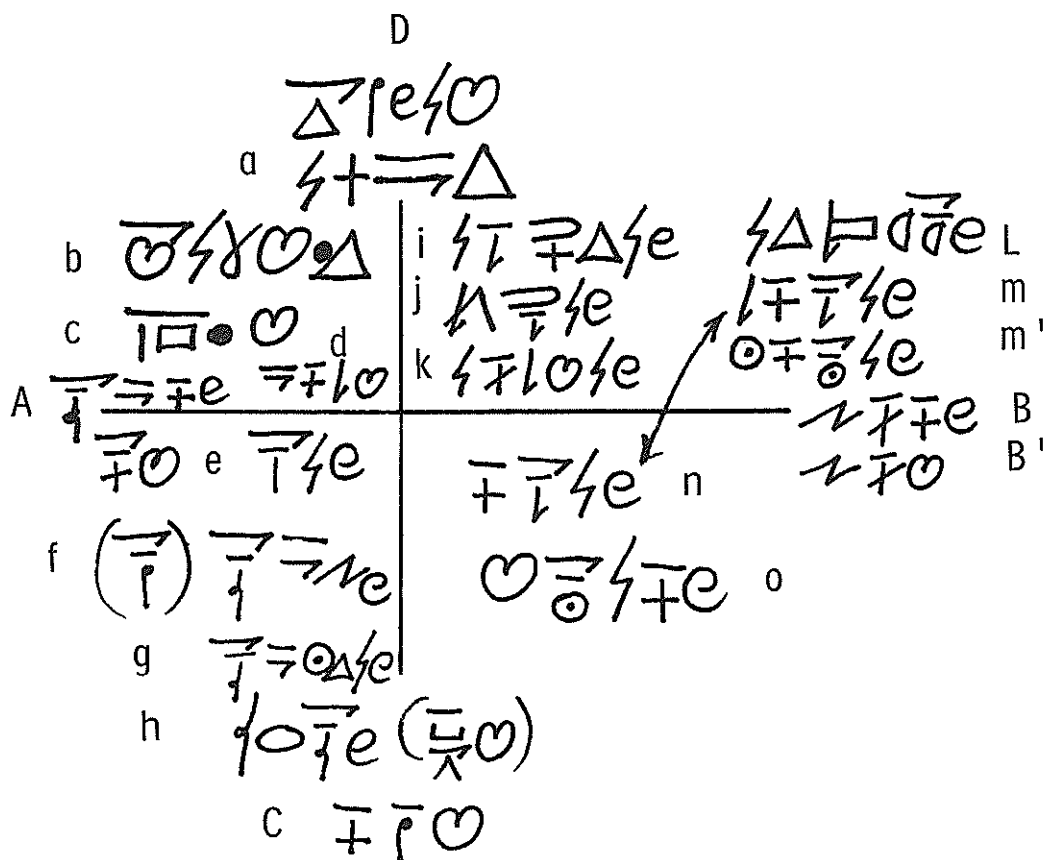
**Proud Ego's Fortress of Defense.** For ego defenses we can either withdraw into our fortress or attack: either flight or fight. Otherwise we might be crushed under the rubble of its rocks (in depression);—or could we wing up our way, soaring above our castle (in sublimation)? Each of these mechanisms or inner manipulations is 'felt' in 'feeling': a wound to pride is either patched over or denied: painful reality is substituted by vain fiction or suppressed. The oldest natural reaction to evil is withdrawal. The ameba retracts its moving arms, the snail withdraws into its shell ଟେ ("type, " "to-back-move" would be enough, or ଟେ "tyte", = "escape


from evil"), ape-man withdrew into his cave (A). But proud man prefers

attack (B). Offense is his best defense especially in the atomic age where there is none. Man attacks even a hopelessly bigger foe: man values pride higher than survival. When attack and defense fail, man sinks into the depression (C) of defeat. Only defeat has a special feel-word: depression, for in defeat we have nothing to do: we have time to muse and feel: 'bad-low-feeling' yrykO. (Depression is no longer a defense; it means the failure of all defenses and belongs into neurosis or psychosis.) But the spirit's way out is upward (D): creation and contemplation: a poet can recreate his disgrace into a work of grace, a tragedy of eternal meaning. A philosopher can contemplate human decay as part of an apocalyptic last judgement.



## EGO-DEFENSE MECHANISMS



Of ego's defenses, most dangerous in the atomic age are *projection* and *displacement*. Displacement (n) yrtyfve substitutes a weak victim for a strong offender. Because a sergeant hit a corporal, the corporal hits a private: the private should hit the enemy. A big power hits our weak friend. In projection (m) fyrtygve, or (m') gyrtgve, one substitutes the other man for one's own sins. A thief sees everybody else as thief. He must steal back what they stole from him. The aggressor feels persecuted: 'Do unto others what they might do to you.' (Projection could be resonance: since I am sensitive I see others as sensitive and understand their feelings). Still kinder is *identification* (j) fujoyf-ve; Our team (= we = I) has won!—Emerson and Adler praised *compensation* (i) vyf-jrU-ve (make-other-equal-good-drive): instead of his lame leg's brawn, a man develops his brain. Reaction formation (k) vyd-fOve, substitutes the opposite: with the same libido hook-up (cathexis ) with which a man used to drink, he fights now against drinking in himself and others. Or he can see lewd movies—now as censor!—

While most such transformations substitute word- or think-tricks for facts or deeds, *acting out* (o) "Otygyvre" replaces emotions with motions: they may not be deeds but rather misdeeds. Pre-atomic counselors advised: "When you feel tense, don't worry, do something about it." But now acting out may mean pressing the atom button.

Afterward one would like to go from B 'attack' to A 'withdrawal' and like Macbeth "undo" (e) 'tycve' what has been done. But time is not reversible. Penance or repentance can not substitute for irreplaceable human life. So most people try to suppress (f) "tykytwe" their evil acts or repress (g) "typ-ytgUve" their evil urges but with lid pushed down, the cauldron might explode. It is wiser to dissolve rage in contemplative sublimation.

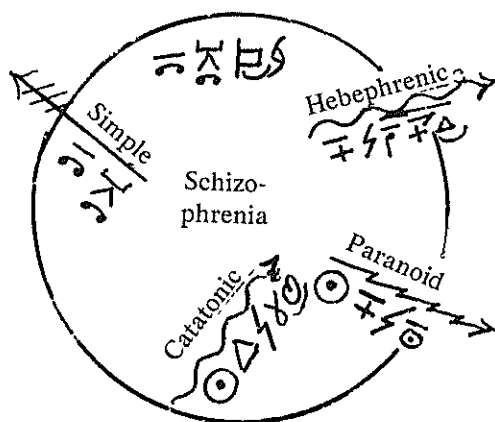
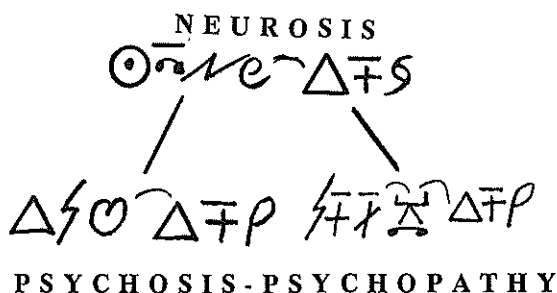
Repression may bring regression (h) "pAtype." Repressing sex one may return to babyhood (h') "yntuO" as substitute for innocence.—Thus one might *escape* (d) "ytyrfO" all tough responsibilities. One may *deny* or ignore harsh *reality* (c) "Y-cEs-O" (no-existing-matter-thing-feeling) and can form as substitute a *fantasy* world (b) "tOviOsU" (wish-imagination) in which all dreams are fulfilled. Tough puritans of action used to condemn these fantasists in contempt. But in this harsh atomic age is it not pleasanter to withdraw into a world of imagination than to actively make this world a nightmare?—Likewise *rationalization* (a) "vrytU" making up vain reasons instead of the true embarrassing ones (the grapes are sour rather than too high) may be a harmless shield. We can even substitute infinity ( $\infty$   $\overline{\text{D}}$ ) for concrete reality and in *intellectualization* (L) "vUfEz-tyze" see one's own disaster as part of the world decay. Such generalization may harmonize one's suffering into universal comprehension—which we need for forgiving-wisdom in the atomic age.








**Mental illness.** Without defenses, a man may break down into neurotic or psychotic depression, into suicide or crime.

Neurotics suffer inside under the tension between super-ego duties and Id drives, instead of fleeing from this stress into the dream-world of psychosis or spouting their venom under stress into the world as a psychopathic criminal or politician likes to do. (And we reward him gratefully and call him charismatic leader.) Only artists make their tensions creative in a new work of creation, the saint solves them in faith, the sage in contemplation.

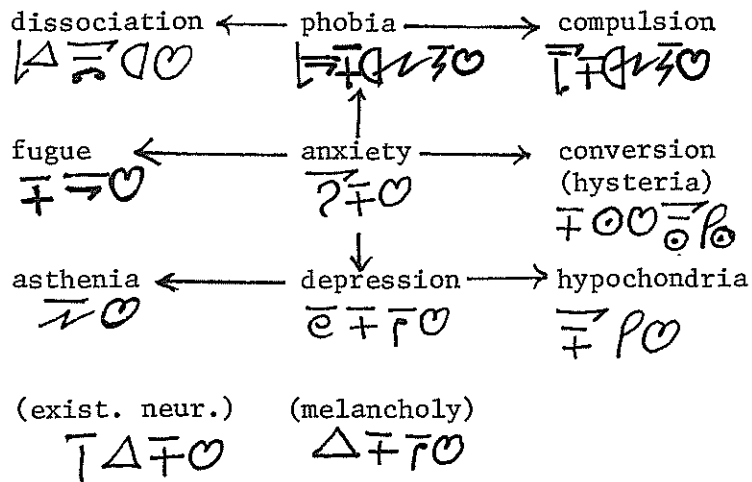
**Psychosis** is called the most radical departure from normalcy in which the senses no longer report about phenomena seen by all, but project inner dreams, fears and needs, as hallucinations. "Uyr-UvO,"  $\Delta F \Delta \text{O}$ . (An illusion would be  $\Delta \text{O}$ . The 'vision'  $\Delta \text{O}$  that solves mankind's needs in prophetic symbols in cosmic harmony might be

$\text{I} + \Delta \text{O}$  .—(Only destructive terror hallucinations should be shocked or tranquilized away.)



**Schizophrenia**  means to be split off or living outside “” the “many-men-together”  consensus of agreed reality (of  = “existent-material-qualities”). The ‘simple’ schizophrenic may wither away the arms that would reach out for society and may regress to become imbecil or child. The catatonic outwardly motionless, may live in his dream-world of hallucinations and see a dragon sliding through the wall. Hebephrenia mocks the worthless world in motions of caricature; “There’s nothing serious in reality.” The projecting paranoid, feeling persecuted, may enact his horror hallucinations or delusions of grandeur in crimes of destruction and war. One in ten out of the demagogues, whom hacks call ‘charismatic leaders’, are paranoid psychopaths, blind to values and deaf to advice; they will use the atom bomb. Some count also manic-depressive states as psychotic, if they lose touch with reality and are disoriented in time and space. Melancholy,  = “long time-motionless-bad-low feeling.” But there is also a hurrying fleeing involuntional melancholy or agitated depression (  ). The manic rushes into a agitated euphoria or crazy optimism  : “I have diamonds, sapphires, emeralds, rubies . . . and Rolls Royces,” one of them rattled off, whipping through knee-bends.

**The Stress of Neurosis.** In its center gnaws free floating anxiety, trembling not only from things feared but doubting the fearful self. Phobia is almost a relief: it specializes all pervading anxiety into a concrete taboo-fear (like a cellar) but generalizes this into all enclosures (claustrophobia). A pseudo-cure is the ritual of *compulsion*: the fear’s opposite I must indulge. If I fear cellars I must stay on the roof, if I fear dirt I must wash.\*



I healed a patient considered incurable because

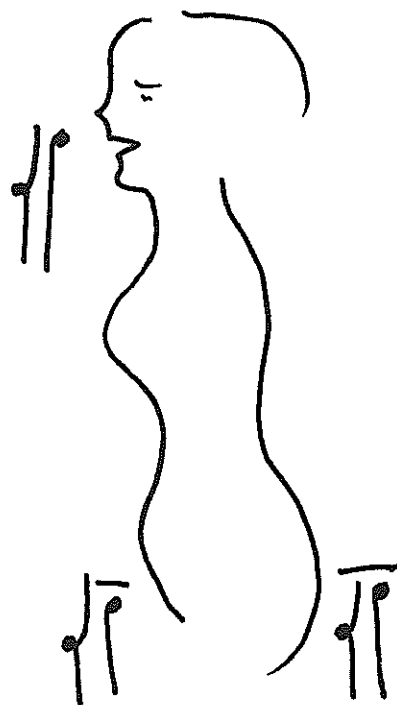
he hallucinated the dirt as yellow snow and goo streaming over the chair so he could not sit down. It had started with puns: “Selbstbefleckung ist Selbstbedeckung.” He had covered the mirror at his crib with his dirt, smearing his self-image. And his T.B. mother, coughing blood over his hand had died shouting: “Don’t touch any latches (= lasses who latch on to you, “Schnallen” as if he should not touch sweet ‘tarts’). Fear of oneself may discard (forget, flee by sleep-walking) or *dissociate* the feared part, and split into a dual, a multiple personality (approaching schizophrenia if that new personality is also split off from reality). One may also dissociate a body-part in hysteria (a patient who Cain-like would have raised his arm against his brother, let it drop lame and whither away—transition to psychosomatic paralysis as in hysteric stomach spasms, squeezing out ulcers.) Conversion neurosis expresses an inner bad

\*Weilgart: Heilung enines Waschzwangs (Cure of a Compulsion Neurosis). 1955

feeling  $\overline{\text{T}}\odot\odot$  in an outer manifestation of hysteric sickness. But the hypochondriac feels (suspects, fears or hopes) the sickness in himself as coming from the outside ( $\Rightarrow \odot$ )  $\overline{\text{T}}\rho\odot$ . All this anxious trembling  $\Xi\odot$  may exhaust a patient's strength "a-sthenia" =  $\overline{\text{T}}\odot$  = no-strength-feeling; and impotence may depress  $\overline{\text{e}}\overline{\text{T}}\overline{\text{T}}\odot$  ('immobile bad-low-feeling').

**Psycho-(Socio-) pathy.**  $\text{⚡}\overline{\text{T}}\overline{\text{T}}\overline{\text{T}}\overline{\text{A}}\Delta\overline{\text{T}}\rho$ . "Delinquency doubles each decade."

The criminal sociopath is neither immobile nor feeling. He moves and acts *against* communal life. He is the opposite of the creative artist. If man can not create he will destroy. If his destructive compulsion turns against himself he may become an alcoholic or drug addict. If he acts against conventional sex norms he may be called pervert. We have three main openings (in and out; of the body. Front =  $\text{⚡}$ , back =  $\overline{\text{T}}$ ; above =  $\text{⚡}$ , below =  $\overline{\text{T}}$ . In union  $\cup$ , nature finds  $\overline{\text{T}}\overline{\text{T}}\overline{\text{T}}$  procreation. If  $\text{⚡}\cup\text{⚡}$ , we suspect kissing, outlawed as perversion in South Asia and N. Africa because of its danger of infection or neck bite.  $\text{⚡}\overline{\text{T}}\overline{\text{T}}$  in 'How to get your boss' success books is indicated for promotion. But much more dangerous than any procreative perversion are those that replace phallus-entrance by stabbing a knife. Jack the Ripper's emotions are so cold that he needs to cut open the very heart of his victim and feel her warm blood *inside* to be aroused to *em*-pathy or *Einfühlung* (in-feeling). More dangerous than the mix-up of openings is the fixation e.g. on the oral stage (harmless in a sucking babel!). When this stage is fixed after teething, a man may grow not only into a dracula vamp with fangs, but even into a devouring world conquerer, insatiably addicted to killing millions of victims, because unlike the werewolf, he can never quench his thirst by tasting their blood. If a drive is not directly satisfied in an adequate way, it goes on and on as addiction. As a man thirsty (for water), if given 100% brandy instead, would drink on and on hoping to replace quality by quantity, and the more he drinks the thirstier he gets, and the more he has to drink, so a paranoid sociopathic demagog as "charismatic" leader would have to kill on and on to kill his own sense of inferiority or evil. Subconsciously aware of his impotence to create, (his body's or soul's sterility), he must destroy. Herd-man's masochism in panic responds to his projective sadism. The Co-bomb does the rest.



### The Ethics of Emotions

**Atavistic Drives.** Most humans still live for *pleasure, power, and pride* in destruction of the rival. "rO, wO, yrkO". These are ancient, partly atavistic drives:  $+ \heartsuit, \text{wo}, \text{F} \heartsuit$ .

Pleasure, men derive from food, and in luxury countries, mostly from sex. At the same time, over-population is a danger and sex is nature's multiplier (voz)  $\text{SPD}$ .

Power is given to the "charismatic" leader, like Hitler, Nasser, or Peron, not to the sage or saint. Nations are like women; they choose the survival of "the fittest of a million years ago." Then supposedly the strongest and most aggressive was the best. For humans were scarce and had to defend themselves against the beasts of the wild. But now when nature's dragons lie defeated at our feet and humans have overpopulated the globe, what is the use of the sexiest and most aggressive brute? All he can bring about is another atomic war that will annihilate mankind. In marriage counseling, a lady told me she chose her husband because he was "good in bed" and from 'bad to worse' went their marriage. For originally the sexiest meant dozen children. But against this very fertility, the woman took preventive pills! Well, a wolf-bitch is more discerning: she chooses the wolf that is the best protector and provider and this includes instinctive wisdom and experience, e.g. she likes the wolf that finds the safest cave. Likewise, the wolf-pack chooses as leader the wisest and most cautious old wolf. And the wolves sense, you might say smell, wisdom and health in his hormone balance. Humans have lost the instinctive feeling for value and spirit. "rUO"  $+ \triangle \heartsuit$ , the sense for 'whom to trust.'

In the Western world most people marry now by what is called 'love.' If this feeling were reliable for stable harmony, why would half of these love marriages end in divorce? If sexual attraction were the 'voice of nature', why would more of the offspring of these natural 'selections' become misfits and psychopaths, ending in crime? Rational marriages arranged by the tribe, worked much better in both respects. Likewise since the 'people' 'instinctively' choose their leaders, more demagogues get them into insane wars. Maybe both leaders and spouses should be psychoanalyzed for their true motivation. Could pleasure-, power- and pride-drives be analyzed away?

Benjamin Franklin advises against over-population to go to older women who would not bear children;—he did not know that older women can bear children who are mongoloid, but he knew that old men could engender children at almost any age. In the 19th century, Europe and partly Asia and Africa tried to stave off over-population in a way which would shock many a modern girl: A man was to be admitted to marry and have children only after he was found worthy of it, e.g. by succeeding on a farm; if he was a craftsman only after he had made his master-piece and had become e.g. a master-carpenter. If he was a student, only after he had become a doctor or professor, etc. This way, survival of the fittest should be assured: only after a man has proven his mettle in primitive tribes, only after he had passed the initiation-test of slaying a polar-bear, was he worthy to beget his ilk. This idea is so shocking to the modern generation because it deprives sex of what seems to the "now"  $\text{LO LO}$  generation,

the only purpose of it: that is the pleasure of frequent orgasms. In a movie, thousands of high school girls were shown talented students mixed with young criminal psychopaths. Three-fourths of the girls voted for the criminals as more thrilling as lovers. Certainly, few modern girls would like to marry a sage or a saint, let alone become the mother of a genius. The United States as the richest country of the world can afford to double delinquency each decade by breeding moronic girls with psychopathic rapists. The hedonistic tradition unites with the puritan tradition in the idea that a psychopath cannot help himself: By equal justice, a moron,



if he has no other talents, should at least have sex as compensation. But a sage should know better than indulge in sex! We may be charmed by the natural directness of a feeble-minded sociopath or the compulsive criminal in contrast to the devious hypocrisy of the ruthless establishment. The only drawback in all this is that a democracy whose majority will consist of moronic psychopaths, in a few decades may vote for a demagogue who would bring about another atomic war that will annihilate all mankind, psychopaths and morons as well as genius, sages, and saints, who already now are an endangered species, rapidly dying out.

For besides the lustful pleasure, man is still the proudest animal, most greedy for power. Even George Washington, the most self-controlled leader, felt that if the revolution failed "We would be contemptible" and so appealed in his speeches mostly to his followers' "pride." When man's power pride is thwarted, he hates and wants to revenge himself in murder and war. Against hate, Christianity teaches love. Even love thy enemy, thy envied rival. Thy envied Rival . . . Rival is the man on the other side of the *River* to fight for it. Could I see the river as a stream of mother-milk and see my rival-sibling as my twin-brother? How could I do this? Can I force my feelings? One answer is: You don't have to love with your soul; love in action. Do acts of love, whatever you feel for him. Help him! Do good works for him; be led by will and reason regardless of your feelings, and you will come to heaven. Here Catholics and Protestants part company. Protestants, quoting St. Paul and Luther, are saved by faith or grace, or faith in and through grace, and not by works. We need an ecumenic synthesis for Christian union and for the psychic union of reason, feeling and action. Psychoanalysis can offer the solution in this dilemma.

If against my inner subconscious feelings I would try to do a good work to my enemy, I would only succeed in forcing myself through the outer motions of an apparant attempt at a good work, but that activity will not help the man. My subconscious will miscarry my deed. It will be a "Fehl-Leistung", a fail-function or 'parapraxis' like a miscarriage of the deed, like a Freudian slip. If I still hate my brother while bringing him a drink in the desert, my foot would slip and my jar might fall on his head.

Thus our subconscious will pervert the meaning of the gift, even if we keep the letter of the law, "which killeth, only the spirit giveth life." Thus my good deed might be a compromise of self-deception in bad faith, so that I can say self-righteously: Heaven knows I tried.

Thus only if we have reached true harmony within, transparent by truth, can we do a truly good work—which may still be stopped by the demons of destruction and by the enemies of mercy, but it will be a work of goodness and beauty, a work of faith and grace.

So instead of rationally and by willpower trying to exclude all possibilities of failure, I can first learn to *love* my enemy from within.

How can we heal from hate in psychotherapy? We say to the patient: First stop looking up in envy to your powerful rival or tyrannic oppressor. Look down upon him as a contemptible wretch. Transform your hate into contempt. See him addicted to power as a helpless alcoholic: the more he drinks, the thirstier he gets. Paint, draw, or model him (or close your eyes and see him) not as a great devil, but in the claws of the devil or as a puppet dangling from the strings of the demon of power, choked by the very strings on which he hangs as from a gallow, a half-hanged madman, entangled in these strings. "Passion's slave" he struts around in triumph, but his very strides are manipulated by power's demon, who robs his freedom of soul and blinds him to spiritual values: Cain-like envying creation and contemplation, he must use his power to destroy them. Clutching his shield of power, forged by the witch of fear, he must attack all who will not fawn on him. With each adulation flaking on the armor of his ruthless pride, it grows into a thicker shell, a crust that crushes his soul. Contemplating his inner soul, or his emptiness of soul, you can pity him and finally transform your contemptuous pity into feeling compassion. We are all in the same leaky boat, floating on the dark waves of nothingness, in which powermen may drown us all in this atomic age.

**Poem for Patient\***

In our leaky boat  
sits a heavy man  
with a chest of stone  
between ribs like rocks  
that crush his heart  
he hardly can hiss his breath.  
He burdens my boat  
and the boat sinks deep  
the floods gush faster  
glittering in the night  
over boat and man.—

But above the dark waves  
vaults the starry sky  
and a wave rolls in over  
to visit the ship and reaches for me  
and pulls me out in the sea.  
Over waves I float  
arms spread in the shape of a cross  
and above me floating—translucent cloud  
in the shape of a cross  
and above the cloud rising the moon  
sending his rays down the rim of the cloud  
over the margin to me.

And the silver rays may be silver strings  
spanning the distance of cloud-cross soaring  
and the cross of me floating  
and pull me up to the cloud  
and the crosses merge  
and I soar as cloud through the sky  
and my arms grow wings  
flapping through air and wind  
higher and over the atmosphere  
my wings grow gigantic  
translucent and wide  
soaring through stars  
the embracing wings  
envelop transparent:  
green stars and blue, silver and golden  
sparkling within my wrapping wings  
the cosmic spirals breathe within me  
and give me strength.  
When I wing my way back  
to this small planet  
I still bear the strength  
of the Spirit of stars—  
cosmos within me . . .

In such dream images we feel, see, and hear spiritual truth. Spirit and soul, mind and feeling, will and emotion, are set against each other in this age of crisis. Thomas Mann's Tonio Krüger fears that rational analysis would dissolve the strength of life and the beauty of feeling. And some analysts may hurt patients and some critics may hurt poets and artists by their corrosive dismemberment. But must a surgeon cut off the healthy leg? Why not operate only decaying or destructive passions away and respect and admire the beautiful enthusiasm, without touching it with our dissecting scalpel? Must a critic arrogantly criticize the ideals of mankind? Only if hate gnaws at the soul, let us dissolve it. If we analyze and criticize everything (even with ever so sharp perspicacity), we might really end up in a caustic sauce of nihilistic bitterness. Only the tragic passions of the beast of prey need be acted out in tragedy and purified in catharsis into contemplation of the vanity of it all, as is Macbeth's "Tomorrow . . ." Beautiful feelings need not be purified in a drama. Pure feelings can be sung in lyric tunes or one can enjoy them inside without words.

"Selig wer sich vor der Welt  
ohne Hass verschlieszt,  
einen Freund am Busen hält  
und mit dem genieszt,  
was von Menschen nicht gewusst,  
oder nicht bedacht  
durch das Labyrinth der Brust  
wandelt in der Nacht."

Goethe addresses the moon:  
"An den Mond" and ends:  
"Blessed he who from world's fight  
secludes himself, sans hate  
enters heart's mysterious gate:  
Walks soul's maze at night."

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\*If you suffer from hate, let somebody you love, read it to you (or speak into a tape recorder) and while you listen visualize it with closed eyes.











Stars of introspection can pierce passion's clouds, before they spout out the flash of lightning of destructive actions.

After dissolving the tornado of deadly emotions, the spirit can radiate soul feelings into the world and help us survive. "All-verstehen—all-vergeben," understand and forgive, comprehend in compassion. We can envisage a mankind freed from destructive drives, wandering in the shine of the beauty of their soul. Why could we not live like a natural tree or like a beautiful butterfly around that flowering tree. Human life could be a work of art. Let us paint:

"The pyramidal glacier of the spirit underwashed by the hot lava stream of feelings at its foot and separated from the jungle which harbors the beasts of life. But the glacier reaches out in a moraine, drift ice flowing across the river of feeling, and in the winter the river freezes over and unites the mountain of the mind with the jungle of life and the swelling river becomes a bridge, and the beasts that drank from the stream of passion can climb up the mountain of the mind. The miracle arises: the tip of the icy pyramid radiates in a starry light, which shines through the ice of the mountain and through the moraine bridge of feelings. The river of feeling itself is shined through by the light of the spirit. The stuff of life itself shines in the beauty of the spirit."

In the creation of symbolic daydreams, in cosmic contemplation we can purify our troubled emotions and find the peace of mind that is needed for creation and contemplation, the advent of the spirit.

Pure spirit we divine in God. We strive to find a feeling of the spirit, a spirit-feeling (intuition ) of the spirit in our feeling-spirit, our soul . Our age is in danger of schizoid separation of feeling and spirit. Then feeling itself disintegrates into emotional sentimentality or fiery sensuality and fanatic destructive passion, and our spirit disintegrates into esoteric vaticinations and ice cold intellect, distorted into critical intellectualism or ruthlessly serving a dogmatic power will. But the addictive ambitions of power will crush both feeling and spirit. Philosophic mystics, who could trust their intuitive insight to reach eternal truth, were burnt as heretics.

To survive we need a cosmic union of feeling and spirit. Those who feel deeply for spiritual ideals instead of being persecuted should be the prophets of this age. We need to nourish our intuition, our love for the logos of the spirit in our feeling soul. Insight into our feelings, rather than dissect them, should irradiate them with spirit and enjoy their beauty. Spirit  and feeling  should unite in a feeling spirit or an inspired feeling  a logos-love, a loving logos in which spirit enters our soul. 

Only in a few poems have mankind's spiritual representatives expressed this spiritual love. As Shakespeare's Romeo gave voice to Eros' love in his wooing, So Goethe's *Nähe des Geliebten* (p. 46) symbolizes for eternity the spiritual love: nearness of the beloved. In this deepest love poem the word love itself never occurs to the chaste lover.


"I think of thee when sun's reflected shimmer  
glows from the sea;  
I think of thee, when moon rays paint their glimmer  
in springs for me.  
.....

I am with thee if thou be ever far, so  
thou still art near.  
The sun is sinking, soon shine the first stars, Oh,  
if thou wert here!


11 A/ A R, S 118  
 = 36 8/4  
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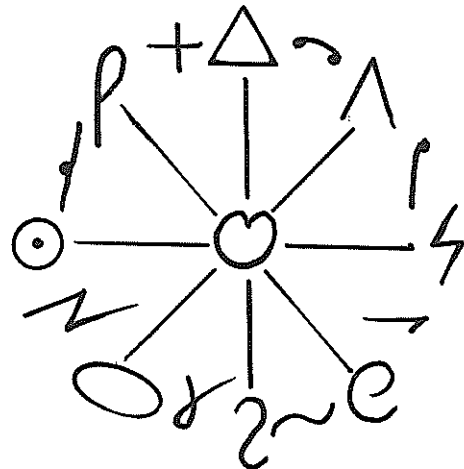
"Ich denke dein, wenn mir der Sonne Schimmer  
 vom Meere strahlt;  
 Ich denke dein, wenn sich des Mondes Flimmer  
 in Quellen malt.

.....  
 Ich bin bei dir, du seist auch noch so ferne  
 du bist mir nah!  
 Die Sonne sinkt, bald leuchten mir die Sterne:  
 Oh wärest du da!"

We would call it a poem of spiritual love, of 'UbrO', , of Agape, the logos-love of the spirit. What our age needs is a passionate enthusiasm for spiritual ideals of goodness, beauty and truth. Only through spiritual creation, a cosmic union of feeling and spirit in the soul, can mankind survive in the atomic age.

**Psychogram.** Since psychopathology follows partly from the chaos of feelings, a psychogram which clarifies the hierarchy of emotions, can help heal the mind. In a psychogram the disciple puts the element he feels in his center, into the midst, while he puts what rules him on top, and his base symbol on the bottom.

Most students (43%) put 'feeling'  into the center of their psychogram. Of these, almost all (95%) connected feeling with: 'life' P (95%); 'spirit'  $\Delta$  (92%); 'action'  $\text{⚡}$ , (91%); and 'together'  $\sim$  (84%). Many bonded emotion with  $\text{C}$  motion; 'movement'  $\text{C}$  (82%); 'human'  $\wedge$  (78%); 'good'  $+$  (65%); 'question'  $?$  (61%); 'inside'  $\odot$  (40%); 'time'  $\circ$  (35%); 'sound'  $\sim$  (30%). The bond with Life means that only living beings Feel or sense, so they know whither or 'Toward'  $\rightarrow$  what they should move or How  $?$  they should Act  $\text{⚡}$ . Emotion leads to Motion and Action. Emotions are the fire beneath the steam kettle that moves people's actions. But to survive, above should be the good spirit and even the human being should be above his feelings. The spirit should rule a man and man should direct his emotions toward goodness.





Human beings feel good Together Their bond are their voices (Sound, ) or their sight (Light, ). Feeling can stay Inside and circulate Around and Around , or sense the Outside , and radiate Toward a goal . Emotions are a Force for Good or Evil. They can help or hurt. This makes them Questionable .

They are Active or passive (passions under which we suffer). We have Before-Feelings, (foreboding); Above-Feelings : Man walks erect and superior to other animals, through his tools .

In my feelings I seem Unique , 'This one.' My senses tell me of the Material Existence around me. Feelings change Quality according to Conditions and Relations in Time and Space . The Power or intensity of feelings are different (not equal): from person to person and may change unexpectedly within the same person. The human tragedy is: most feelings are subconscious remnants from the past or irrational infections through words. Most feelings do not make sense to man. Man can not rely on his feelings. To survive man must rule his feelings by the Spirit. He must dissolve deadly feelings in the spirit of insight and unite life-giving feelings with the Spirit in Logos-Love .



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# § CHAPTER 11. UNDER THE CONDITION.

## Survival under Conditions

Q (Ø, Ø) = Condition §

### Patient's Poems

#### I. Conditions of Love.

"Do you love me?" asked the hero bold.  
 'If you bring me the twig with nuts of gold.'  
 "But how could I this nut-twig win?"  
 'Slay the guardian dragon with iron skin.'  
 "How can I cut through his armor plate?"  
 'The sword of flame will penetrate.'  
 "Where do I find the sword of flame?"  
 'It is watched by the witch without a name.'  
 "How can I sway that beldam old?"  
 'If you offer her nuts of yellow gold.'  
 "How can I get such a golden nut?"  
 'From the twig I told you they must be cut.'


#### II. Condition's Key.

"Lady in the tower, wilt thou be mine?"  
 'My heart in its fetters is ever thine.'  
 "How can I set my lady free?"  
 'If you find the ring with the golden key.'  
 "Where is the key with the golden ring?"  
 'The bird with the diamond beak will bring . . .'  
 "Where is the bird with the diamond bill?"  
 'It is watched by the dragon with teeth of steel.'  
 When the knight slew the dragon he caught the bird.  
 The bird flew off, but kept its word.  
 When its thanks to the knight the bird did sing,  
 it did bring in its beak the golden ring.  
 The gallant knight turned the golden key:  
 The beautiful lady he set free.  
 "Lady in the tower  
 wilt thou be mine?"  
 'Now in our bower  
 I'm ever thine.'

#### III. Conditioned King.

Great Alexander could have ruled the world,  
 had not a gnat its wings unfurled.



I. Emotions should flow spontaneously (although they may be conditions or motives for our actions.) Making conditions for any feeling, let alone for love, seems unnatural, a cruel artifice. A condition, being a premise, or prerequisite, it becomes especially cruel if it turns out to be a circular  demand. "You can get your license only when you have practiced for three years.—But for practicing, you must have a license." But even if the hero finds the golden nuts, he better not take out a marriage license for that dame.

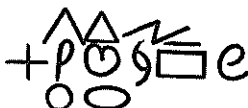
In II, love itself is unconditional, but there are conditions for its consummation, which seem natural and necessary, since the lady is hemmed in by the transient conditions of her prison. In III, health is not a sufficient condition for dominion, but it may be a necessary one. You may be king if you can survive malaria. Is this an impossible condition which means denial? Or does it show the incongruous way of the human condition?:


'I Alexander'll wear the world's crown as my hat'

"No," says the gnat.


#### Similar Sounds.

u U w Y  
r o O Q E e  
a A



Q, sounds as rounded mid-tongue vowel  $\phi$  or  $\ddot{O}$ , as in word, where the 'r' fronts the "o" (wQrd), if you keep the lips rounded from the 'w.' It is long  $\ddot{o}$  (or  $\phi$ ) in German (or Scandinavian, Hungarian, or Turkish). In French coeur, we are reminded of the similarity of condition and the state of emotions  in the heart. 'Good' people (ru) adjust to conditions, while the psychopath demands immediate and absolute thrill. Life (o) needs matter (E), space (a) and time (A). Power (w) thrives on making conditions, which come close to negation (Y). The logic mind (U) compares condition with causation. But most people are motivated (e) by their emotions.

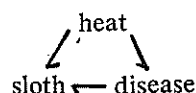


The transfiguration of symbols: Life survives only under certain conditions. It needs a certain time to grow and a space to move. Making conditions reminds us of a question mark, it is part negation or zero. Conditions are like relations or qualities that touch us (  ), are together with us, and may move and influence us but only partly. We hope that our inner self is absolute.

**The Logics of Condition.** A condition is easier to describe than to define. It is a state of being, a circumstance, a temporary quality or qualification, which may be prerequisite (  $\vdash$  ) for a result (  $\bullet \Delta \bullet$  ), almost a cause (  $\Rightarrow \Delta \bullet$  ) for an effect, (  $\overline{\Delta} \bullet$  ). A sufficient condition seems a (part  $\sqsubset$  ) cause. If a condition were both "necessary and sufficient," it would be a logical cause, but how to know whether there is (  $\mid$  ) such a thing (  $\bullet$  )? To have a key maybe necessary to open a lock, but not to open a door, let alone to enter a house (although without it we may be guilty of breaking and entering). It may not be sufficient to have the right key: for all we know the door might be stuck. If A then B, if B then A: always (and only) if A then B: a perfect correlation, 1.00, would be felt as cause only if it always precedes its effect in time (  $\mid \bigcirc$  ). But where is there such a cause? Is a father the cause for a son? No, he may have a daughter. Is a parent needed for offspring? This depends on whether we would call a test tube baby . . . a homunculus—an offspring. Lear asks: "What is the cause of thunder?" Did he cause his daughters' cruelty? Has he or Cordelia 'cause' for vengeance? Lear finally says humbly "no cause" . . . and today's science modestly agrees.

↔ Instead of causes and laws, science states now correlations and functions. Mathematical functions know interdependent variables: if  $y = f(x)$ ,  $x = f'(y)$ . If  $y = \frac{1}{x^2} \cdot x = \frac{1}{\sqrt{y}}$ . These relations are reversible. But physics and chemistry know independent and dependent variables and the laws of most applied sciences are inductions rather than deductions from a tautologic equation. In applied science we can say only: we observed thousand times that whenever A then B. We assume that also in the 1001st case A will be followed by B, A will be a condition for B.

In social sciences we use statistics and correlations. But the best correlation can be spurious, if we conclude causal relations. Laziness may go together with sickness. Does it cause sickness? Or does sickness cause laziness? What if heat causes both lazy fatigue and growth of bacteria? Then in the tropics we would find both lazy and sick men.



↔ Logics can call a condition a relation of implication. 'Cat' implies mammal. If it's a cat it must be a mammal. If 'a' then 'A.' a is part of A, a  $\sqsubset$  A. We conclude from a  $\rightarrow$  A. If we define mammal as "feeding its young with a (skin-) secretion" then the discus fish would be a mammal, but a bad cat mother that would not feed its young or had not tits, would not be a mammal. If we define mammal by fur, mammary glands, four legs, a tail and lungs, etc., then this cat may be 9/10 a mammal. A furless Lib. woman spinster may not be a 100% mammal either.

Ours is an age of types and labels: if a man is a communist, he must be an atheist; if an atheist, he cannot be ethical . . . all such conclusions may be imperfect. There have been ethical agnostics like Bertrand Russel, and there have been communal Christians like Tolstoy or the monks in orders. There could be cruel Christians like Torquemada and kindhearted communists as Allende. Beyond the variety of possible experiences the human mind can set any hypothetical conditions: If I were black I would have a beautiful soul, if you were white you would be innocent. If I were a cloud, I could float in the sky.

Besides relation  $\longleftrightarrow$ , a correlated condition goes 'together' with its result. In time  $\bigcirc$  it may precede it (  $\downarrow$  ). The condition may be the *means through* (  $\times$  ) which I can achieve my goal. Under certain conditions I may come from this to that or the other:  $\S \Rightarrow \downarrow \rightarrow \bar{I}$  or the so conditioned 'this' may be made partly equal to the other.  $\S \downarrow \rightarrow \bigcirc \Rightarrow \bar{I}$   
(If I warm an egg it may develop into something that is partly like a hen.) But the result is ever doubtful (  $\bigcirc$  ); for all I know, I might breed a crocodile.

Humans might be humbly aware of the conditional nature of all earthly verities and values, and should not make themselves artificial conditions that restrict the freedom of their soul.

### Soul Conditions.

$\bigcirc \bigcirc \bigcirc \S$  Most similar in sound and shape, 'O' is a rounded mid-tongued vowel like Q. Feelings or emotions may be states or conditions of the soul or mind: depressions or elations, fears and hopes, may be conditioned or shaped by temporary  $\bigcirc \bigcirc$  outer circumstances or they may flow from a center within.  $\bigcirc$

Some feel better if feelings flow freely from an inner spring, genuine and spontaneous. To others this seems irrational: feelings should be appropriate to an objective outer situation or condition. By the first, the intuitive creators and contemplators outer conditions are resented as hemming them in. (  $\S$  ,  $\bigcirc$  ) are two parentheses or brackets that hold the soul as in a vise, restricting its freedom.) The others, the adaptive behaviorists, see the organism as a reflex mechanism, responding with glands, nerves and muscles to outer stimuli. If you shock somebody, he may jump. If you burn somebody, he may jerk or run away. Pavlov saw that a dog drooled when he smelled meat. Smell warns or prepares a dog. Saliva would help him to swallow and digest it. Meat is the condition for salivation. Now when Pavlov rang a bell before he brought the meat, it worked like a dinner gong as appetizer and the dog drooled already for the bell. If bell, meat; if meat, drool  $\longrightarrow$  if bell—drool. The bell was a conditioning stimulus and this drooling was a conditioned response, not found in nature. If the dog's spittle dripping into a glass could rise to close a circuit to move a lever to bring the meat, the dog could learn to drool more and this would become  $\times$  "instrumental conditioning" of the autonomic nervous system. But usually gross chance-movements are rewarded or re-enforced whenever they approach the behavior that the therapist is trying to shape. For hundred million years birds and mammals have taught their young by example or model and have rewarded or punished them so they could learn. Whenever a lion cub pounces at a lamb's hindlegs he gets a slap, but when he pounces at its nape he gets a rewarding pat from the master lion. Animal tamers follow the same routine.

In our first poem the lady seems to tame her knight to serve her. But her making conditions seems like refusal or denial: high front  $\bar{Y}$  sounds almost like mid-tongue Q  $\S$  : both round the lips. Dryden warns in *Lyndar*: "Two 'Ifs' scarce make one possibility." G. Eliot in *Spanish Gipsy* II, 214 ". . . leaves the future dark with endless 'ifs.'" The symbol  $\S$  reminds of

a 0 (zero) or a question mark ? . Old Nordic 'ifi' marks condition, doubt and hesitation: if = whether.

'Light' and above all 'sound' conditions humans to act ⚡ . The slogan-shouting commander as conditioning independent variable towers above ∫ the conditioned slave. We may be conditioned into addiction by a vicious circle. The more masochistic 'herd-man' obeys, the more he gets shouted at and the more commands he receives the more he obeys, till he is a self-destructive blind slave. In the same way the commander gets conditioned to demand more and more blind obedience until any independent thought seems an insult.

**Life's Limiting Conditions** are Matter, Light, Space and Time, □ , ∞ , ○ , ◯ .

A certain Quantity and Quality ∫ of each is needed for Life. A temporary condition is a state, a spatial condition: a situation. Since life needs light, it can thrive only on the planet's limited surface. Since no two bodies can occupy the same space at the same time, there is a ruthless struggle in which conquest seems a condition of life. Life needs a narrow range of temperature between freezing and boiling of water, and a middle state of motion of air—O, H, C, N being life's main elements. Life thrives on a quiet earth with moving wind and waves to give breath and food. On our planet's surface this used to be the prevailing condition for billions of years. But since man suddenly can change it, we are reminded that life itself is a precariously balanced intricate state of matter and energy that can be upset with one exploding bomb.

**The Ethics of Reverence for Life.** If life survives only under certain conditions and we can not re-create life, we must base our ethos of life on conserving these conditions. To make other conditions, to make any conditions, may be evil. In paradise God made almost no conditions except that man should enjoy with loving thanks what he freely offered. But man's power grows on, conditioning: only if you give me power, will I make you happy, says the demagogue. Only if you serve my pride, will I let you live, says the tyrant. "The boss is always right." The slave's life is more and more narrowly conditioned through intricate channels ✕ of rituals and the tyrant with authority without responsibility becomes an unconditioned omnipotent God.

It starts when reason is confused with condition: I hit you 'because' you hit me, instead of: I hit you *if* you hit me—as a warning. But humans consider a threat a challenge. 'You will see I can hit you twice as hard as you can hit me.' Finally: Do unto others as they might do unto you, but do it first! Thus destructive action based on hypothetical conditions, revenge based on potential fear, brings the chaos of crime of all against all. Out of this destructive anarchy rises the leader, who promises safety not through his unconditioned inner strength, but on condition of being given unconditional power.

Bahau'llah calls God, the omniscient, omnibenevolent, the omnipotent "the unconditioned"

§ . The human herd seems to think that omnipotence gives omniscience. But only the all-knowing spirit, the uncaused cause can be free.





## CHAPTER 12. THE LOYAL OPPOSITION

y, Y (ü) Anti-thesis.

### Poems for Patients:

#### The Loyal Opposition

"I am part of the part that first was all, the night:  
and Mother Darkness bore herself the light."  
Ich bin der Geist, der stets verneint:  
"Alles was entsteht, ist wert, dass es zugrunde geht."  
Whatever may come to life, what may arise  
deserves to perish and it dies.  
I am the ghost that ever denies.

(Goethe's Faust, I, v. 1339 f)

### Patients' Poems:

"My ray of light arise from hidden spark  
grow and increase and shine in warming flame!"  
The cave wind howls: 'Go back from where you came.'  
And blows it out and all is cold and dark.

---

"Arise my seedling, come grow strong and tall  
reach branches up, embracing sun and sky."  
The cave storm whirls: 'You strove too high.'  
And chops it down: 'What rose, must fall.'

---

"Pink babe in cradle, crawl and play,  
see the warm light, embrace the tree."  
The cave wind breathes cold 'be free;'  
and sickness withers from within: a body gray.

---

"Who are you wind that life's ascent denies?"  
'I am the spirit that engenders soul'  
"You cut its parts" 'I am the whole.'  
"You fell" 'Because it would not truly rise.'

---

Abaddon kills what was too good for to be true.  
Creator fells what was not good enough, when half it grew.

**Similar Sounds.**  $\begin{matrix} \leftarrow x & y & j \\ \Delta & U & Y \\ \wedge & u & Q \end{matrix}$   $\begin{matrix} j \\ \equiv \\ \approx \\ \approx \\ \approx \end{matrix}$   $\begin{matrix} Y & I \\ \approx \\ i & \gamma \end{matrix}$  Y sounds like I in shrIek, but through lips rounded as

to whistle. Practice from trUly, or boy, keeping lips rounded from the 'U' or 'o.' Nasal Y is the sound for zero, 0. Lower your tongue and by making 'Q' (conditions), you refuse. Raise your tongue and reach 'y' as in 'you,' before a vowel, as simple denial rather than opposite. With a groove in your tongue you get j, equal  $\Rightarrow$ . Equality denies individual differences. Retracting the tongue ridge, find x, rasping relation: anti-thesis and negations are  $\Rightarrow$  abrasive relations.  $\wedge$  'u, I': *Man* shouts  $\wedge \sim$  most loudly the Sound of denial. "Full of sound and fury signifying nothing" says Macbeth. We could say his opposition stands between *Man* and *light* (u and i). Man can not reach the light because of his nihilism. Man is the great denier, the general destroyer. He may destroy all life. Then all would go up in a flash of light. Light and fire purifies and annihilates. Even the sun will explode into a bright giant and burn her planet children. U, the spirit as denier of matter, tired of its creatures, may dissolve its creation returning into pure contemplation.  $\wedge \Delta$



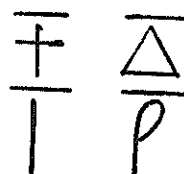
**Similar Symbols.** Some symbols stretch horizontally like the  $\overline{\text{minus}}$  sign.  $\leftarrow$  'Relation' reminds us that anti-thesis is still a relation, even though a relation of friction (and 'x' itself is rasped as a friction sound). In fact, 'opposition' or negation' may relate even things that are irreconcilably far apart.  $\rightarrow$  'Toward' as direction and goal seems positive until I find what drives me 'toward' is rather than a will or want, a lack. I am not satisfied with what I have, so I move away from it  $\Rightarrow$  to something else, denying my present state. Revolutions are sparked more by hate against oppressors than hope or faith for an ideal. Even love may be a fear of loneliness, the empty want, a minus with a  $\rightarrow$  positive hook or a directing arrow attached.  $= \Rightarrow$  is composed of two minus signs. To deny a denial makes it an agreement or an equation.  $\sqcup$  Quantity concept may restrict a totality or infinity. But it rises vertically above the horizontal zero level. Quantities rather than qualitates may be opposed by being made negative. A weight may be put in the other scale and pull in the other direction.  $-3 + 3 = 0$ .  $\square$  Matter may be the opposite of the spirit. But it also may stay equal to itself and rise to be the most solid bulwark against destruction  $\overline{\text{light}}$ .

**Affirmative symbols** opposing annihilation are needed in an age of nihilism:  $\begin{matrix} \text{light} \\ \Delta \\ \text{light} \end{matrix}$  Vertical symbols stand against the lying horizontal of negation.  $\mid$  Existence asserts its self: 'this' I am.  $\rho$  Life rises proudly upward  $\rho$  above the ocean of nothingness. The leader

should march in front  $\{$  and stress the positive.  $+$  Although nothingness may claim priority. The cross of goodness, the most positive, may seem to deny existence:  $+\overline{1}$  goodness may mean self sacrifice  $\vdash \overline{1}$  of its own existence. But goodness usually works through  $\vdash$  channels, by means of tools. If the tool, the knife, becomes a sword to cut me, it works 'against'  $\overline{\vdash}$ , (the strongest opposition).  $\sim$  Power should act  $\sim$  positively, to balance destruction through creation.  $\triangle$  The spirit contains and dissolves negation in contemplation.  $\triangle \triangle$

**How to Deny?** There are many kinds of negation.  $\underline{Y}$  zero in itself a neutral denial,  $0\rho$  (zero life);  $\overline{1}$ ,  $Yc$  implies non-existence, non-. Both may be activated into annihilation  $\sim$  (v $\underline{Y}$ ) or  $\sim \overline{1}$  v $Yc$ . Here nothingness becomes destructive, evil  $\overline{\vdash}$ , denying and destroying  $\sim \overline{\vdash}+$  goodness.  $\overline{y}$  itself is a mild anti-thesis,  $\overline{Y}$  a harsher opposite. The horizontal bar covers in a UI whatever is denied or opposed.  $\overline{Y}\overline{C}$  = the opposite of seeing, blind, but  $\overline{Y}\overline{C}$  would mean 'darkness sensing'  $\overline{Y}\overline{C}$  would mean light-unsensing, having no sense for light. 'Yb'  $\overline{Y}\overline{b}$  means without, 'un-together,' and 'Yd,'  $\overline{\vdash}$  means actively against, as in  $\sim \overline{\vdash}$  weapon or  $\overline{\vdash}$  fight.  $\overline{\vdash}$  would be the contrary opposite (like red to green) while  $\overline{\sim}$  would be the contradictory opposite, all non-green  $\overline{1}3\sim$ , whatever is not green (including yellow and blue).

**What to Deny.** Each of these denials could hit all symbols, but four are most essential. Starting from the base, existence and life can be denied or opposed. On a higher level, man can deny goodness and the spirit itself. The denial of existence and reality may mean insane (psychotic) nihilism. The denial of life would mean death, murder, (crime) and war. The denial of goodness would mean immorality or sin, and the denial of the spirit may mean psychopathic materialism. Since man in the atomic age can no longer live without the good spirit, the highest forms of nihilism imply for man the lower forms. Stars have exploded their material existence without life. The animal world has lived, died and killed without goodness or evil for billions of years. But now man's destructiveness and evil can cause the annihilation of all forms of life. "There's nothing serious in mortality" says the killer Macbeth. "Vanity of vanities" says Solomon.  $\overline{1}$ , the forms of un-existence imply:  $\overline{0}$  spaceless, either without a place to go, or beyond space  $\overline{1}\overline{\sim}0$ , infinite as the spirit.  $\overline{0}$  Having no time; timeless, immortal, eternal. From death till doomsday the soul might be in a timeless state so that both judgements are the same.  $\overline{\square}$  = lacking matter, substance or material means, or immaterial, spiritual.  $\overline{U}$  without qualities, abstract or absolute,  $\overline{\square}$  without quantity, unmeasureable, neither little nor much.  $\overline{\equiv}$  Unequal may mean different from all else or from itself, i.e. a Protean mutability that excludes stable



existence. If I do not correspond with reality I can not tell the truth  $\square \Rightarrow \Delta$  .  $\Rightarrow$   
 Unrelated may be the independent or the odd man. What is unrelated to everything else, can not exist.  $\mathcal{Q}$  Questioning is a subtle form of denial; it undermines existence. What can not be questioned may be sure . . . or may not exist.  $\overline{\mathcal{D}}$  Not a part may mean the whole, but what is not even a part may be nothing. Cutting things apart may mean destruction. And to be not a thing may mean to be nothing,  $\overline{\bullet}$  . But it also may mean to be spirit. If something is neither within nor above nor in front nor together with something else, it can not exist.

$\odot \uparrow \downarrow \times \rightarrow$  If something is neither the means or medium for something else and does not flow toward anything else (a goal), it can hardly exist. But the contrary opposites: 'outside, below, beyond, apart; against, from' are valid for existence.

$\overline{P}$  What Negations Merge into Death? ( $\overline{P}$ ,  $OP$ ,  $\overline{TP}$ ,  $\overline{AP}$  (apart from life)  
 $\Rightarrow P$  away from life as suicide or  $\overline{AP}$  against life, as poison.  $\mathcal{L} \overline{P}$  : life kills other life to live and dies from inner decay.)  $\overline{e}$  If it does not move it may be dead—or permanent.  $\mathcal{Y}$  Darkness may mean death—or hiding.  $\sim$  Soundless may seem sinister or a calm rest for the spirit.  $\overline{\mathcal{O}}$  Mobile life should not be insensitive, for it must flee or attack when it is hurt. But  $\overline{\mathcal{O}}$  may also mean 'not swayed by feeling.'  $\odot$  Life may need round forms, to surround its vulnerable inside. A ball has the biggest volume per surface. Life survives under conditions  $\mathcal{S}$  ; to deny them is to deny life.  $\mathcal{S}$

$\overline{\Delta}$  To deny the spirit is inhuman,  $\overline{+}$  evil. Man denies himself, for it is the spirit that makes man man or makes man human. But  $\overline{\Delta}$  un-human may mean not only sub-human but also super-man. Super-human demands of the spirit may seem inhuman, as they are abstract unconditional  $\mathcal{S}$  like the absolute spirit. From this view, conditions are negations of the absolute  $\overline{=}$  (yY) The absolute spirit denies the negation and the vacuum of zero, and the relation gaps: in "cosmic consciousness" and Christian Science all is positive meaningful optimism. Being absolute the spirit may deny relativity, even relation  $\Rightarrow$  or question  $\mathcal{Q}$  , but to deny the quest of search means to deny the search of the spirit. The absolute contemplative spirit may be inactive and powerless in this world since it denies the ego, transcending selfishness.  $\overline{\downarrow}$  Unselfish man might be of saintlike goodness, a martyr of the spirit, but Torquemada, Robespierre or Hitler were unselfish extremists, murderous or suicidal haters of fanatic zeal. Goodness must be aware of earthly imperfection and part negation and must choose with Luther "the lesser of two evils." But without the star of absolute goodness, life loses its meaning. We drift through relativism to moral nihilism and lose  $\overline{\Delta \uparrow}$  the direction toward the goal up high, the goal of the Spirit.

**The Spirit's 'No.'** God Shiva is the holy spirit of denial, that engenders Nirvana or Anaxi-

mander's Apeiron, the primal infinite chaos, undestructible unchangeable abyss, or Abgrund or Urgrund as Eckehart or Boehme call it. (Eck(e)hart, (1934, p. 163) compares Godhead to nothingness since both are unchangeable, undefinable and infinite. In poverty and detachment (Armut and Abgeschiedenheit) comes the 'angry' soul near to God's  $\overline{\bullet\Delta}, \overline{\Gamma}$  nothingness. The gnostic Basilides sees negation in God himself: God is the not-being. When the spirit of pure contemplation creates beings as things and creatures, they fall out of his divine unity and in individuation deny him. Finally the spirit of infinite perfection will deny them and dissolve them and their imperfections back into his primal womb (Bhagavad Gita). Hegel's thesis would be creation, anti-thesis its reaction, would be destruction or dissolution. And the synthesis would be Cusanus' coincidence of opposites in which being and nothingness, spirit and matter, light and night, would again unite in peace.

But is not destruction evil? Is not the spirit of destruction, the Abaddon or Apollyon of the Apocalypse the satan of the Bible? How did nothingness, the big zero  $\bigcirc$  become the evil of destruction?

In the beginning there was only the spirit of pure contemplation. And what he contemplated was himself and his bride nothingness. Light shone into the night. But when God the pure contemplator became God the Creator, the offspring of his creative power and of the stuff of nothingness was the created world, the creatures and things, of whom God said that they were good and that he loved them (as he may never have said of his bride Nothingness). Then arose the contrast between aught and naught. The naught became jealous of the creatures of aught. When God the Spirit became the creator, his bride naught became the destroyer.

**The Cosmic 'No.'** Now the world is a battle between being and nothingness, Aught and Naught. The battle is unequal from the start and from eternity decided. Was rising into genesis an uprising against the awful majority of the naught? Then it was an attempt with inadequate means. The naught as it was in the beginning, will prevail in the end. Existence is a leaky boat precariously swaying on the waves, balancing on the black ocean of nothingness. The waves of naught enter through its holes, and the surfs break over it in the storm. The ship has two captains, Pleasure and Power. Pleasure drinks whiskey for water and Power hangs helmsman Reason on the mast, just to show who is boss. Nobody knows where the ship is going, or why it should be going anywhere. There is no land. Both bosses command in different lingos, throwing bombs against each other in the fog of the night.

Inside the ship of Existence, the sailors of Life fight each other instead of fighting wind and waves. Some despair in a plague and fail to fight the waves. But some as angry fighters in the army of the naught chop holes into the ship's weak hull: the ship is sinking.

Being is full of contradictions in itself. There are relation-gaps and holes of inconsistency through which the naught seeps in. Life lives by killing other life. Man, the most negative creature, kills his fellowman and even himself. And in his pathetic pride he offends the God who could save him. Far from relying on a life-drive, he seems to be moved by a death-drift, which unconsciously sways his emotions. And though he can not rely on his feelings, instead of being guided by his reason, he uses his very logic to serve his death drive and thus to destroy him.

**The Logics of 'No.'** The law of contradiction says: a statement and its denial can not both be true. If p then not non-p. If it is white then it can not be non-white e.g. black. And again the denial of a denial means affirmation.  $\neg(\neg p) = +p$ ,  $\neg(\neg\bullet) \supset \vdash\bullet \supset \overline{\bullet}$  (yYs).

If p then  $\neg(\neg p)$ ;  $\S\bullet \rightarrow \overline{\bullet}$ .  $\overline{A}$  is true if and only if A is false. If applied to life, where are such absolute contradictions? Man used contrasts or even any differences instead, and still

applied the absolutism of logics. E.g. for Luther as for Torquemada, the absolute contradiction to Christianity was Judaism or Islam. The absolute opposite of Catholicism was Protestantism. So the logical conclusion: "If I deny the denial I affirm," meant: if I kill enough opponents, I prove a true believer. If the opposite of capitalism is communism and the opposite of democracy is monarchy, if I kill all communists and monarchs, I am the best capitalist and democrat. This would be useful if the democratic capitalistic way of life were the only perfect way of life in which the good, the beautiful and the true were served and in which there were no crime, insanity and civil war. If we all were angels and the opponents all devils, only then destroying all opponents we would win eternal paradise.

(Connectives in logics can be defined from negation and implication (if)  $\hookrightarrow$  (condition).

**Alternation:**  $A \vee B \rightarrow A \sim B$  = either A or B, but not both:  $\hookrightarrow A \rightarrow \bar{B}, A \sim B$ .

**Conjunction:**  $A \cdot B, [AB]$  = A and B are together true =  $\overline{A \sim B} = \hookrightarrow A \rightarrow \bar{B}. = A \sim B$ ;

**Equivalence:**

$A \equiv B = [(A \supset B) (B \supset A)] = [\hookrightarrow A \rightarrow B) (\hookrightarrow B \rightarrow A)] = A \equiv B, A \equiv B$ .

A and B are equivalent, if A leads toward B and B leads toward A,  $(A \rightarrow B, B \rightarrow A)$  &c. But how can I apply this to feelings? What psycho-logics should consider is that denial leads to refusal. I can refuse from standing above or below the opposed event. "Oh, holy night the stars are brightly shining" is rejected by some because Christmas is for them too high, they do not enjoy it; but by others because this song is too superficial, pompous and low. But they revere Christmas: a crook can deny reality, because it is too high for him. A poet, because it is too low for him. There are different dimensions of truth and reality. There are different kinds of opposition:  $\sim, \bar{\sim}, \bar{\sim}, \bar{\sim}, \bar{\sim}, \Rightarrow, \bar{\sim}$ . There are degrees of negation: If

a man confesses: 'I can never say the truth; is this itself true?'

General assertions are negations in disguise. All 'men are mortal' may mean 'I never saw a man over 150 years.' 'All cats are mammals' may mean: 'If this is a cat it must be a mammal' or 'no thing is a cat without being a mammal.' But if mammal is a beast that suckles its babes, what is an amazon-cat? Are Lib-women or Lesbians mammals? It would be humbler to say:

they are partly felt similar to a certain mammal.  $\subset \subset$  There is no perfect identity or contradiction in nature. Jung said, 'In psychology one can say the opposite of any sentence and it will be true too.'

**The No of Soul and God.** Child psychology (Spitz, 1957) knows that in its second year a child begins to shake its head and shout No! Then, as adjective, "no . . . : no go," to resist bad outer influences. He has learnt to shove a stick through the wheels of his parents' apple cart. Then in his teens he starts his adolescent rebellion and he may stay a rebel all his life. In nations like France, reactionary establishments are overturned by revolutions, that hate and envy much more the proud oppressors, than love the future's brethren.

We feel the great No even deeper if it senselessly over-turns or denies or loathes power and glory, so loved during their ascent. Solomon (Eccl. 2, 12-26) at the height of his wisdom and fame asks, 'What is the purpose, . . . what the profit . . . of it all?' All "is emptiness and chasing the wind" (all is vanity and disturbing the breath of the spirit). Few leaders departed

(\*To Church and Gödel, the proving of negations became controversial.) Why not say: he is partly (under conditions) like a liar?  $\subset \subset$

180, 180, ≈ 110 180  
 180 Δ 180 = 180 = 180 → 180

willingly from their power. But when they were taken by sudden death or murder it seems even more meaningless. ("I Alexander'll wear the world's crown as my hat," 'No' says the gnat.) Caesar survived the malaria mosquitoes and TseTse flies of Egypt, but on his return was killed by a friend. 'Imperious Caesar, dead and turned to clay, might stop a hole to keep the wind away' says Hamlet at the graveyard. "To be or not to be, that is the question" (III, 1) Macbeth after achieving his proud ambitions and his throne as militant nihilist, i.e. as active soldier in the army of the demon of destruction, fights on until "th' estate o' the world" (is all) "undone" (V, 5). But the world in which, for which and against which he fights, is meaningless: "Tomorrow and tomorrow and tomorrow / creeps in this petty pace from day to day . . . / . . . and all our yesterdays have lighted fools / the way to dusty death . . . / Life's but a walking shadow, a poor player / that struts and frets his hour upon the stage, / and then is heard no more. It is a tale / told by an idiot, full of sound and fury / signifying nothing. Macbeth, V, 5; "The wine of life is drawn." "there's nothing serious in mortality, all is but toys." Such disillusionment may make a man a murderer or a hebephrenic dreamer.

There is a playful childlike nihilist, that plays with life like in a dream. But the nihilistic experience as Tolstoy in *The Death of Ivan Illich* and as Sartre found it in 'Néant,' is a feeling of despair in emptiness, a vacuum sucks up and dissolves man's individuality in a smoky fog. The experience of nothingness or nihilism. Nietzsche defined nihilism "the aim is lacking; why? finds no answer." "The way leads round around the goal; / and aimlessly returns into itself." The human being needs a goal, a leading star above **T** to give his life meaning. But if his striving is not rewarded with success, he may lose all motivation. It is strange that even if his striving is highly rewarded, as when Tolstoy was at the peak of fame, he had his period of nihilistic gloom. He felt as if he had nothing more to strive for.

How to be immune against nihilistic depression in an age of crisis? If life is seen as a joyful play, an experimental game, then one would have to keep life in stimulating variety. But if life is seen as a task to perform, then the problem is whether the performance is crowned with success. In a competitive society the best achievement may be neither rewarded nor even recognized. Then, to prevent the disappointment of depressive nihilism, we have to remember that 'success is not up to us and is inessential.' "In the end praise shall be given / not for what we achieved but for what we have striven." "Wer immer strebend sich bemüht, den dürfen wir erlösen" (Faust, end). "Whoever strives in good endeavor can be saved." The true values we have to uphold are the good will in us, striving for our ideal and creating the good, the beautiful, and searching for the true. We have or even we *are* the good value. What is worthy in us is the good will. God looks down upon you holding his hand over you, weighing your works and your wounds that you suffer and accepting you as his child.

In a different dimension of reality, if you feel the shroud of nothingness enveloping you, let it extinguish all earthly lusts of pleasure and power, so you can also submit to the peace of the night as to an infinite Nirvana of liberating rest: "Bald ruhest du auch." As a rain drop in the ocean, we can dissolve in the Nirvana\* of the Spirit.

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\*Nir = out, vana = blowing, "wehen, wind," extinguishing material existence.

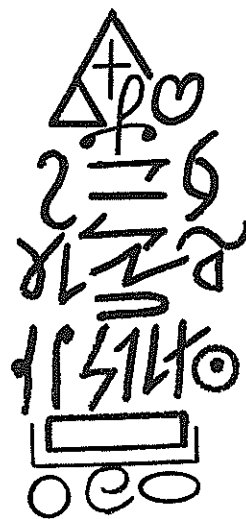


### Psychogram of the Naught.

Man, the great denier, pretends to be positive, good, so he looks up to the spirit. But the spirit itself may dissolve the world of matter; and man's feelings oppose the spirit. Life destroys other life instead of huddling together for help. A striving toward one thing runs away from another, want is lack rather than will. Questioning undermines, conditions refuse. Relations make relative, shaking the absolute. Light, a radiation of matter, may dissolve its mother. Fire destroys. Sound waves may shatter. The loudest shouts are screams of rebellion. Power corrupts. The 'This' opposes the other and the unity of the all, equality opposes differentiation. Parts may destroy the whole. 'Before and Above' seem stalwarts of affirmation, yet a leader may destroy his followers and a lord may crush his underlings. A man refuses what for him is too high or too low. A man may act through tools toward a goal. But his knife for a tool may become a weapon against himself. Instead of acting outward he may withdraw within to the realm of his dreams.

Action seems positive in one direction. But it clashes with reaction on the same plane. Existence may clash with other existence in the same time and space. But usually one speck of existing matter is separated by an abyss of time or space from another speck, and these gaps of relation prevent communication. Suns may explode without warning the neighboring stars.

Matter in space and time, the foundation of existence in this reality, is dispersed like moving dust in a wind of naught. Matter itself may explode into energy and energy may dissolve in the infinite abyss and be forgotten by the creative spirit that refuses his creatures and returns to pure contemplation of itself: Spirit within Spirit.



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## CHAPTER 13. WHAT'S GOOD TODAY?

### The Meaning of Goodness

+ = r = good, positive (plus, the shape of the cross). 'R' as in Right

### Patients' Poems Goodness

I

Radiating wonder  
flowing down  
from the endless source  
of the spirit  
whose nature you are  
spreading among us  
sustaining all life  
in love.

III.

The warmth of a kind word  
and a helping hand  
meeting mine.  
A wholesome fruit  
offered by beauty's tree.  
A refreshing drink  
from a clear spring.

II.

Warming light  
shining from each star  
reflected in planets and moons  
beaming from each scattered spark  
sharing of its small self  
giving and giving up—  
selfless sacrifice  
of the substance of existence.

IV.

The goodness of a human being,  
trusting and trusted  
beauty in harmony,  
when thought-feel-will,  
word-deed are one  
united in cosmic  
concord of love  
with the eternal Spirit.

### Similar Sounds.

x g ↺ ⊙ d z ʃ ɔ b  
h r w j L r n v m r  
△ U u ^ i I ʃ ~ u  
♡ O o Q e E p s e □



R, rrr, is the trilled sound of a purring cat

that feels 'good' and loves (R as in Right). But just as the symbol + is both vertical and horizontal, 'r' can vibrate in front and in back: the tongue tip drrr and the uvular grrr in contrast to the lip 'brrr,' to show cold. This may symbolize different types of goodness: inner spiritual good (gUr, ⊙△+), human goodness (ur ^+ ) or life-giving goodness (or, p+ ) or good feeling, pleasure (rO, +♡), which many (hedonists) confuse with happiness (UrO, △+♡), or the ultimate good. brO ʔ♡ is the together-goodness of love.

Relative (x,  $\longleftrightarrow$ ), and questionable (h, 2) is the goodness of power, again often confused with absolute value, as children confuse 'r' with 'w' saying 'bwing' for 'bring.' Power's goodness would be to protect and help the spirit, as Cain should have been his 'brother's keeper' and not his killer. The fateful relation "might makes right" should be reformed to "right have might"; the good should have power, the best should win.

There is a frontal lip vibration near w: 'v' ⚡ for 'action.' Activism for its own sake is dangerous in the atomic age. The good action is creation that leads to contemplation of the spirit. Active helpful power or goodness, radiating like light ✨ i and working 'together' (b,  $\cup$ ) in a quality (m,  $\cup$ ) of harmony (rOb) and love (brO, +❤️, 🤝). (The etymological meaning of 'good' is near be-get-on, fitting to-gether in cosmic concord).

This quality Pythagoras compared to roundness (L,  $\odot$ ), a sphere, being the most perfect shape. Sun and moon are round: the shape of the greatest volume or smallest surface. We should develop in an all-around way with all our faculties; and our lifetime should flow in an even parabola from birth to peak to death; or in a circle originating from God and returning to God. Good flows all around and returns to itself. ('L' is so similar to 'R' that Canton-Chinese (and Japanese) confuse both into L (or r).

Dental or alveolar (central) r is near 'd, z, n' or of vowels 'e and E.' 'n' is the dental nasal for quantity  $\square$ . If we all had enough, we would not fight for (limited) supply. Good is what gives happiness to most (Bentham). We can accept this if the millennial† majority is measured. ✂ 'd = through, by means. drE  $\text{H}\square$  = money, also often confused with the ultimate goal, while the Language of Space shows its mediary nature, it is a material means to an end, which should be spiritual. It has part-(z,  $\cap$ ) value under certain conditions (Q,  $\S$ ). The absolute good is the permanent value, a constant goal. (Calderon's constant prince keeps his faith in torture and death.) Goodness should be of equal (j,  $\supset$ ) value to all (cf. 'Equal Justice, Equality under the Law'); Kant's categorical imperative; the golden rule: Do unto others the same as you want them to do to you. Love your neighbor as you love yourself.

#### Similar Symbols.

The cross of goodness was described by a child as grace flowing down from the infinite above to this here and now, to me below, and spreading equally to all around. The plus-sign with its vertical line of existence, positively crosses out the (horizontal) negation (the minus sign). Goodness refutes negation. The cross radiates in all directions.

The soul feels: "What is good for me, should be good for all. aUI's imperative is ethical and ends in -rv, +⚡.\* Do it! = It is good to do it.



\*Weilgart, 1974, aUI, *The Language of Space*, Grammar, p. 48

†i.e. lasting thru thousands of years as the Bible—the Vedas, or Homer.

We can see the symbol of life  $ppp+$  as containing the cross of goodness. The vertical of existence is crossed by the horizontal of  $pp+T$  negation: we must unselfishly sacrifice of the substance of existence for the essence of goodness. The triangle of the spirit may be seen  $\Delta$  as a roof over the cross of goodness. Good means striving up toward the  $87+100$  light of the spirit. We rejoice in its beauty. Beauty is good to create and contemplate in love. Similar to the symbol of the cross is the slanting symbol for 'through' by means. Mediating good is what serves usefully  $X$  as tool, as mean to an end which we value above all and before all.  $f+1p4\rightarrow$  For it we do good actions, enter in good relations. We need good strength or even power and might to defend the right and good quantity  $\sqcup$  of material  $\square$  goods to sustain us. But material means and spiritual end should not be confused. People take money, pleasure and power as end, instead of spiritual happiness—and union with God.

**Why Be Good?**  $2\overline{+}$  In mankind there is a mystery of evil, a senseless malice, a perverse kill- or death-drive. We know not why. And there is a miracle of goodness, and when it strikes us, we too wonder why. People whose son we saved may hate us, and others whom we have offended may help us.

Simple goodness appears more often in children, primitives, shepherds, and farmers. It seems too rare among the sophisticated, intellectuals, among the rich powermen. It seems more and more prohibited among politicians and demagogues and shrewd diplomats in their professional life. But goodness occurs in the man of genius and wisdom. Goethe saved Schiller and helped Grillparzer, both considered his rivals in dramatic fame—the rarest form of generous goodness. William James helped Richard Bucke, recognizing cosmic consciousness. S. Freud and the two great Alberts, Einstein and Schweitzer, were sages of good work. In America men like Allport, and Menninger, V. Frankl and N. Borlaug are doctors of good works. One thinks of research and science as unpractical. But Norman Borlaug breeding his manifold-yielding grain has fed more mouths than the most charitable sentimentalists. Pasteur by preventing spoilage through germs, paid alone the war debts of France, which before had guillotined his idol, Lavoisier, the genius of chemistry. Over-population and starvation is solved in nature, on primitive islands by competitive selection: only the bird with the most beautiful song gets territory and bride, and only the boys who pass the passage rites and the initiation tests are worthy to procreate. Can the good and wise survive?

In the story of mankind it is a mystery how little the miracle of goodness, even if bonded with wisdom and fame, is recognized or valued. Soon after the fall, innocent Abel in God's grace was killed by Cain, the jealous man of shrewd power. Since then history is written in the blood of the good and wise. Socrates was poisoned, Christ was crucified and M. L. King was assassinated, and even in their death none of them were able to convince the cynics, or convert the hardened hearts to the wisdom of goodness. Goodness has been considered throughout human history as a starry eyed ideal, unpractical in daily life and certainly in power politics. Yet in the atomic age, only wisdom of goodness could save mankind from suicidal war. Only in the spirit of neighbor's love can mankind now survive.

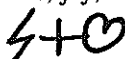
I am not so naive to think that this will persuade anybody to be good or to do good. But there are many men of good will who are ashamed of being suspected of goodness by sophisti-


cated critics. Maybe our arguments will make these good men immune against derision, attack and despair. So let us dare to speak a good word for good works.

**What's Good Today?** Even the word "good" has come out of style among sophisticated hacks. Instead, sociologists use the word "socially desirable" or "well-adjusted," as if the 'many' knew what is good for them. Under such education the naive youth falls back on crude hedonism: 'Good is what I like here and now,' good is pleasure, the goal of my drives. And the politicians and demagogues shout and act on the theme might makes right, and power is good for its own sake.

In nature pleasure (or joy) and power (or strength) serve life or survival of the species. Pleasure and pain are nature's conscience, they should tell what is good and bad. But luxury societies' sophistication has invented thousands of pleasures that do not help survival of the single individual let alone of the species of man. Liquor, nicotine and other drugs may harm our health. In man's progress away from nature's drives, feelings are no longer reliable guides to the good. In over-population sex does no longer serve to multiply the good and wise. A play-boy's hedonism may seem innocent, but if a psychopathic parasite monopolizes dozens of girls, dozens of worthier working men will be without wives and children. In a luxury society sages and saints are crowded out and die out without joy. If a luxury society gains power and power-men take over the world's wealth, mankind's idealistic minorities must starve and die by genocide.

Pleasure on a higher plane can become the joy of health that helps survive and even the joy of the freed spirit. Power can be the strength that is needed for survival and even for protecting one's children and disciples. We might even need the power of propagating our faith in wisdom and goodness. And power can come from faith in God's omnipotence that flows through the believer. But neither Buddha nor Socrates, neither Christ nor Krishna had earthly power. We need no power to be good inside, but we may need strength or even power to do good to others.

Power and pleasure should be no ends in themselves. They could be means to help us serve a higher goal. Joy could encourage and reward us and power enable us to pursue it. Giving others happiness, joy, health and strength through encouraging kindness may be a faculty of a good man. , kindness, 'Güte' or benevolence may be of the essence of goodness. But in a limited hard world wisdom and justice must find and select\* the man we should lend a helping hand.


 **Do Good.** There is a goodness of being and a goodness of doing. Good being may radiate joy and good doing may need strength. Good doing may flow from good being, as a good tree gives good fruit. An activist might never look into himself to ask that question: Is my inner essence good enough to be fulfilled in action? He will simply feel good in acting out. In the evolution of the higher life, the lower forms would have to serve. The grass should feed the cow and the cow should feed the child. But among humans the lower forms are usually the more brutal self-asserting forms. Powerful activists should protect and foster the man of the spirit. Instead they force him to serve them or they destroy the vessel of the spirit. Since the activists are most greedy for material rewards, their actions rushing toward these things on a horizontal plane clashed with reactions from other activists and both would destroy each other—and the

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\*Weilgart, WERT 1966.

upward building creators, the quiet contemplators, could survive. But in the atomic age even the innocent bystanders are destroyed. So we need a hierarchy of values of action.

"Do unto others as you want them to do to you" this golden rule of neighbor's love works for basic equal needs, if all are alike and know what is good for them. If their wishes = wants = needs, and if they are worthy to have their needs fulfilled, they should be served. Should I take milk from a starving calf to feed a distant child? Yes, if  $V \cdot i \cdot p \gg v \cdot I \cdot P$ , i.e. if the greater value of the child times its Increase (or help) times the ever so small probability of help will outweigh: the small value of the calf times its increase or service through the milk times the great probability of its death. Some feel that we should not make differences among humans: "Love thy neighbor as thyself" but this imperative is preceded by: "Love God above all." All men should be loved as vessels of the spirit including oneself. In so far as I am not a vessel of the spirit, I despise or hate myself. So likewise I do not have to love evil in my neighbor. I should love God in him as in me.

In helping him, even if I do not love him, by doing good, can I *become* good—enough to enter heaven? Protestants are saved by grace or faith in God's grace (but not by faith in other special dogmas); Catholics also by good works. What, if I bring water to my enemy dying in a desert? Is this not the more heroic the more I inwardly hate him? Psychoanalysis might solve this dilemma by an ecomenic synthesis: if you still hate your brother in your subconscious soul, while quenching his thirst, in a Freudian slip you will stumble and drop the jug on his skull. In hate you can only go through the motions of a good work, you can not truly fulfill it. So you first must learn to love him (cf.  feeling) by compassion with his suffering, or by the very triumph of your help, which can convert him from an enemy into a friend.

If the man were by nature not only your enemy, but the enemy of God, a compulsive killer or demonic tyrant, who might destroy mankind in a war, it is doubtful whether the golden rule or neighbor's love commands you to save him, because if you felt that you had become a compulsive killer, you would kill yourself. You should save a man as a vessel of the spirit of God. |

**Be Good!** If good of doing flows from the grace of the goodness of being, how do I recognize a good tree?\* The good tree stretches his branches to the sky. It is one with sun and wind. Goodness is natural harmony, oneness, with the cosmic spirit, the plan of God. Contemplative goodness "knowledge of God" may mean cosmic consciousness (Bucke, 1973, p. 277) and find the deepest truth. Creative goodness may radiate beauty in works of art. (Homer, Phidias, Leonardo da Vinci, Michelangelo, Shakespeare, Goethe, Schiller, Mozart, Beethoven, Bahauallah, Schweitzer, Einstein, Gandhi, King were creators or contemplators of goodness.) A human being can be a beautiful soul, anima pulchra, schöne Seele (as Goethe calls it in Wilhelm Meister) as a flower is beautiful by nature, innocent and one with the universe. There is no ego; drives and duties are one. The soul loves to do good: a vessel and vehicle of goodness. The humble dandelion, radiant like the sun; the tall sunflower rising to the light; the butterfly fluttering drunk with bliss, beautiful like the flowers, they all are images of the beautiful soul. There are human beings blessed with this goodness as by a miracle. They are microcosms of the mind, mirroring the macrocosm of the universe in a pure soul, a radiating diamond rotating as a wheel.

We may be "Born again" into this union. "The union of the soul with God is its second birth and therein consists man's immortality and freedom" (Spinoza, p. 86). The Buddha of Kamakura, the Bodhisatva of Nara show the meditating or wondering bliss of illumination and transfiguration. Michelangelo in his creation of Adam and Milton in his paradise showed

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\*Creative goodness is tested in WERT, Weilgart Ethos Rime Test, 1966.

how goodness can be created in a miracle of grace; all knowledge came from knowledge of God (Spinoza). Men, wise by . . . inspiration of cosmic consciousness (Bucke), could lead mankind out of the impasse of the atomic age. If instead of hush-kill, the U.N. had adopted Einstein's and Schweitzer's peace plan for the atomic age, mankind could now enjoy a creative world-peace with plenty for all.

For the holy of heart to come out of the blissful state of cosmic contemplation, out of the pure paradise of the kingdom of God into this harsh world, and try to act upon its ruthless representatives standing behind a cold wall of contempt—all this is like a sacrifice of soul. Yet the savior is treated as if he selfishly wanted to force his will upon the world for his own glorification. He is both despised and envied, hated and killed.

The prophets are the ones who love God above all, for they are first open to his word then filled with his spirit. Then they try to radiate it into mankind. But conventional language gives them no words that can be understood by the people in the meaning of the spirit: except he could speak in cosmic communication, (Weilgart, 1974).

"One effort more, my altar this bleak sand;  
that Thou oh God, my life hast lighted,  
with ray of light, steady, ineffable, vouchsafed of Thee,  
light rare untellable, lighting the very light,  
beyond all signs, descriptions, languages.  
For that, oh God, be it my latest word, here on my knees,  
old, poor, and paralyzed, I thank thee." (W. Whitman's Prayer of Columbus, P. 322.)

The beautiful soul is grateful to God, but the world knows no thanks to his prophet, whose good work and labor is an offering in love. The irreplaceable vessel of the spirit is often not loved by the world. *Summum bonum diffusivum sui*, the highest good spends itself like a radiating sun. "But the darkness received it not." (John I)

'Doing good in the spirit of being good' would mean to act from a state of grace. Paul felt: "Not I act, but Christ acts in me." Work can be an offering of love so that it leads to contemplation of the spirit in self and others. Act so in goodness, that you become in these actions open to the best and highest that mankind has created. Live so that your eyes can open to the starry sky. If we still are one with the art of the past we could say: go about your business so that you can behold a Sistine Madonna by Raphael or a Pietà by Michelangelo. A Beethoven or Goethe lived by the motto: act so that you can bring forth creation that leads to contemplation. "Gute Gedanken und ein reines Herz," have a heart so pure that it can bear great thought. Avoid all (ugly and hypocritical) actions that will disturb the peace of your soul, (den See der Seele) The lake of the Logos should be quiet, so it can mirror the stars.

The good man should lead mankind to the light of the spirit. Light means beauty and truth, the blessings of the spirit, loved by the soul. Creation brings forth the absolute within the concrete; it is a harmony of matter with spirit, spirit\* realized within matter. The contemplative scientist realizes and recognizes the absolute in the concrete, the one in the many, the cosmic law. Man was created in the image of the creator to create. If he can not create, he will seek his thrill in destroying. What Bucke called the "exalted men" of the spirit as leaders would be the only ones who would not misuse power, because they are humble vessels of the spirit, waiting patiently for inspiration. These leaders would not misuse the law of equal justice, because any one who might be inspired could lead. And all would equally profit by being led by the spirit. In the atomic age the leadership of the wisest and the best is no longer just an ideal: it is the condition for survival.

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\*See under 'Spirit' U, and WERT, Weilgart 1966.

**Goodness = Love?** "The love of God is man's only true good" says Spinoza. A Greek would say we should love 'goodness, beauty and truth.' It is good to love goodness, but not evil. Love is a relation, which is as good as its object or subject. Christianity equates good with all-loving. God is love. Plato speaks of love for beauty and truth, but hardly for the ugly wretched and decrepit, which would seem to him coprophilia, perverted love for dirt. The Greeks, like nature, had little charity for defectives: Protagoras asked: can sentimentality heal an idiot into a genius or a criminal into a saint? The Greeks rather stressed justice or knowledge and wisdom as equal to goodness. In Greece, the Kaloskagathos—the good-and-fair should be rewarded. A beautiful wise Apollo might be without (charitable) love (except loving beautiful nymphs); for to his beauty most other creatures seemed inferior. Why love them? He could only love himself and other beings as beautiful as himself (if there are equals to his sun. Is it his sister, the moon)?

Even in Christianity very soon 'faith' superseded love and mercy. One was justified by faith, even without works of love. And soon faith—instead of trust in God's goodness,—meant professing specific dogmas. If a man were caught and suspected of violating them, he was accused of heresy and burnt in torture. As Robespierre thought of himself as a good socialist, Torquemada believed himself a Christian in this sense of justice. He justified his sadism by faith. If Torquemada had been an honest pagan, one with his drives, he could have said "sure I like to torture people. I have the power to kill these helpless minorities, so why not enjoy it?" He could have still left them their integrity, but as a Christian he must say even to himself: "I must be loving. I can not be cruel." So in self-righteous rationalization he must project all viciousness into them: they must be devils to deserve to be tortured. "It is my sacred duty to torture them. It is my sin that I am being soft on them. I must overcome my weakness in God's service." Heretics 'justly deserved' to be tortured to death. Justice superseded mercy, and dogmatic 'truth' outranked beauty and love.

**Suffering.** Christ's blessing for those who suffer for God, originally meant for the Christian martyrs and against the Roman pagans, was fulfilled against the power of the church. God in His scales of justice seems to weigh triumphant evil against suffering goodness. Triumphant evil would earn God's wrath: He would have to destroy mankind, if evil triumphed. What balances the scales of justice, what ransoms mankind from God's wrath, is the humble suffering of the righteous, who carry the cross of Christ. Six million Jews were exterminated in Nazi concentration camps, two further millions are marked for extermination by Fatah fanatics. Suffering becomes tolerable only by faith and hope in the world of the spirit, from whose viewpoint this vale of tears is a prelude or a dream. We only dream for a while our suffering and death, our bliss will be in eternal life.

**The Origin of Evil.** The cosmic origin of evil is the Naught. When the contemplative Spirit became creator, nothingness\* became the destroyer. Mother Night envying God's creatures for God's love, would find vengeance in destroying them.

God created man in the image of the creator for contemplation of his creation in joy. In the garden of Eden were two trees, the tree of life and the tree of knowledge (of knowing good and evil, of self-conscious conscience). The destroyer serpent seduced Adam and Eve to become individual, to fall out of the oneness with God, by becoming one in themselves, life (Eve) becoming one with the man of earth (Adam). By eating the apple of lust or carnal knowledge, rather than the apple from the tree of life, man became immoral instead of immortal. (The Olympic gods were immortal, and so their immoral fights could only hurt but not kill them. There were

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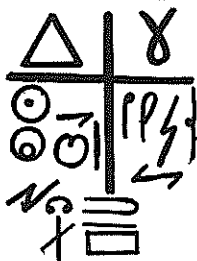
\*See preceding chapter on anti-, Y-, Negation.







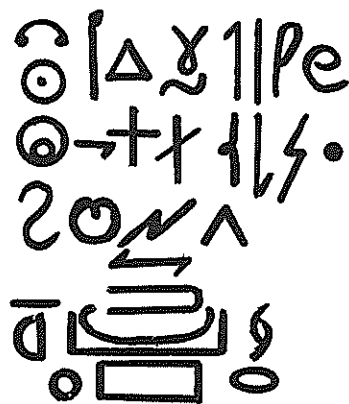
only wrestling plays: comedies instead of tragedies.) But man must play with death. After the fall man was free—to fight and kill. Abel tried to return to Adam's original union with God, and his offering was accepted. Cain would have had the conscious freedom of choice: he could have admired his little brother and asked him how to commune with God, to learn to be good, but he chose to envy him for the grace of God's love and so he slew him, in vengeance, to be the only one, whom God could love—or the one whom God could hate. But it is Cain who becomes the main founder of the human race, a race of killers. How many are "tekna diabolou," devil's brood as St. John I and Luther calls them? They pose as materialistic realists. But in their greed of the flesh for the values of matter they fight with each other and destroy mankind in the atomic age. Christ then as son of God becomes the supreme sacrifice, suffering for mankind. Again mankind did not accept the paradise of his kingdom, taught in his poetic parables. As Cain killed Abel, man kills God. Should this mean the ultimate guilt of man, a murder of eternal damnation or a redemptive sacrifice of free will? Has mankind accepted God's sacrifice? Has mankind become Christlike in union with God?


**Free for Good and Evil.** Could man be free only if he was free to kill and destroy? Would not a freedom to create have been enough? What if man had been free not only to eat from all trees (except the tree of knowledge of evil) but even to create all the fruits? Would it not be freedom enough to choose between creating the works of Michelangelo or Shakespeare? An 'Arahat,' a Hindu holy man of wisdom and goodness is free from 'upadana,' from any desire (from lust, hate and delusion). Adam and Eve coveted the apple of lust, Cain coveted Abel's superior grace, the killers of Christ envied his power of pure spirit and tried to assert their absolute power to kill what seemed beyond their worldly reach. In the realm of feelings,\* man's worst danger is hate from envy and revenge. "But the vengeance is mine" says the Lord. Mark Twain found the "remedy" vengeance in imagination. He tortured his captain in his dreams so he did not have to kill him in action. Would man have to give up all his selfish desires for pleasure and pride in power, and recognize all material values as emptiness and vanity, throw off all his lusts for worldly riches as rags,—to bare his pure soul to the spirit? Could only such a pure soul, at peace with himself, be at peace with mankind and God?

### Psychogram



Goodness beams from Spirit above. Goodness is enjoyed in togetherness sharing the inner  soul. Goodness in the rays of light shines as  beauty. Beauty enhances existence into life. Good as essence is perfect in itself like  a sphere rolling around itself, like an auspicious current. Goodness in action moves  well toward a de-



\*See O, Feelings. 

sired goal through means,  $\text{H} \rightarrow$  which are useful as tools.

$\text{H}$  First things must come first before the goal is reached: a hierarchy of values, the  $\text{T T T}$  lower ones of which must often be denied. Goodness as choice is a problem,  $?$  and it may be good to question, ask and research. Feelings are doubtful guides to goodness. 'Good' feelings  $\text{H}$  like pleasure and power become in man insatiable cravings, pretending to be criteria and need for life.


The good man looks upward  $\uparrow$  to the supreme good; he looks into  $\odot$  himself  $\Delta$  and to his fellowman with whom he works together and whom he should love  $\text{T O}$  and help. Man sees himself good in relations of equality,  $\text{E}$  which he considers right and just. There is a deep equality in the consistency of truth. The equality of truth can be first intuited then proven in mathematical quantities, in whose field all should relate to all. Quantity of matter or material is good in the sense that one  $\text{L H}$  unlimited quantity of supply would satisfy all demands and eliminate  $\text{W}$  the need for rivalry, war and destruction of life. But man, besides his craving for material goods, craves unlimited power not only over good space and time (land and leisure), good things in nature, (fruits  $\text{P} \rightarrow \text{P} \cdot \text{A}$  and beasts), but over his fellowman. Instead of singing beautiful songs,  $\text{H}$  he boosts his ego by shouting slogans. This worldly power can never be equal: not each can be superior to all. Only one can be supreme. This is why power can not bring universal happiness. Neither can happiness be in  $\text{A} \text{H}$  action as long as action is limited to partial conditions  $\text{O B}$  that may fail. Worldly pleasures are in short and unreliable supply  $\text{H}$  and are bound to favorable conditions. Even if they are available, our feelings  $\text{O T Z}$  may not respond. And we may grow tired of it all, after fighting for it and winning. Power is superficial and pleasure is shallow. Action  $\text{H}$  is of limited results. All this seems vanity to the eye of contemplation. But in the contemplation of the infinite cosmic spirit we find a constant love. And this love of God is the Spirit's joy.

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## CHAPTER 14. HERE WE GO ROUND

 = L = Roundness, a circle within a circle.

### Poem Book

#### Patients' Poems

##### I. Return.

Round ball  
rolling around itself,  
returning ever to itself  
whole all-in-all,  
microcosm  
concentric to which  
gyrates the macrocosm's dome.

Hollow vault  
loop in loop  
ball in ball  
shell in shell.

Thing closed in itself  
safe and secure  
surrounded by the magic circle  
of protection.

Oval ovum,  
chick in egg shell  
embryo huddled together  
warm in womb  
of self contemplation:  
its whole soul.

##### IIa. Regress.

Langsam drehet sich der Reigen  
der Gestalten welche schweigen  
denn sie kennen ihre Kreise  
und sie wissen ihre Weise  
ist auch längst verhallt das Lied.

Nach den Tönen welche waren  
fügen sie zu müden Schaaren,  
Lösen sich in ihrer Bahn.

Nach Erfüllung ihrer Runde  
sinket jede stumm zu Grunde  
auf dem Fleck der sie gebar.

##### IIb. Where are the Tunes of Yesterday?

Slowly turns the roundalay  
of the silent shapes that sway  
still around the erst-while ring  
each remembering its way.

Though the tune they can not bring  
back—it died so long ago—,  
every dance step still they know.  
Holding hands around the loop  
join and lose the tired group.


On completing each its round  
silently sinks to the ground  
on the spot that gave it birth.

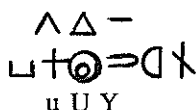
The two poems meditate on roundness. One saying yes the other no to it. The first sees a circle within the circle as symbol of self's microcosm, as image of the macrocosm of the universe. The soul returns to itself.



But if the ego returns to 'the spot that gave it birth in matter' this may be regression (II) that prevents preparation of the future, the adventure of finding new goals. Often instead of returning to our true point of origin—which may be the image of our goal—we go around and around the peak of fulfillment, without daring the ascent.






Ibsen's Peer Gynt meets "big-crooked," who seduces him to go around the goal instead of head-on solving the problem. But then no problem can ever be truly solved except within the soul that dissolves in the Spirit.

The symbol for Round is an "en-cycle," a circle growing within a circle. This means the microcosm within the macrocosm. In the sphere Pythagoras and Plato saw the symbol of perfection. The soul is a sphere. Emerson\* says: "Nature centers into balls" and quotes St. Augustine "God's nature is a circle whose center is everywhere and whose periphery is nowhere." A cosmic mandala was revealed to Dante. "The eye is the first circle. The horizon . . . is the second and throughout nature this primary figure is repeated without end. It is the highest emblem in the cipher of the world . . . around every circle another can be drawn (  ). It means that there is no end in nature, but every end is a beginning. The life of man is a self-evolving circle which rushes on all sides outwards to new and larger circles.\*



**Similar Sounds.** n r L j z d In aUI, L = round, r = good. Both are dental sonants, r vibrating the tip, L the tongue's sides. These sounds are so similar that they coincide: in Chinese†) in L, in Japanese in 'r.' As symbols  and  complement each other.

Jung\*\* combines cross and circle in a radiating sun wheel   ,  the symbol of salvation, the swastika, misused by the Nazis. The mandala or halo means totality, wholeness, holiness. The Holy Ghost is a spiral similar to our doublecircle (p. 227). Romulus started Rome with a round pit, a magic circle of protection. Rome, the mundus, should be the mirror of the cosmos. Washington D.C., like Paris and Vienna (with its 'ring' and 'belt' = Gürtel) are radial concentric cities. Notre Dame's rose window, as Buddha's Lotus flower, symbolizes the wholeness of the soul. The Navaho medicine man draws a magic circle around his patient as symbol for cosmic life, remembering the planets' orbit and shape.

'L' = r, round is good, L is good.' The liquid sound of 'L' predominates in activating battle cries as a blessing, rolling the armies against the enemy. The Greeks chanted: AllalÁh, allal-Áh, machómetha; (= let's fight) aláchete, lambánete ta hopla hopla hópsasá. Alexander was replaced by Allah's prophet Mahomet or Muhammad: "La ilaha illa Allah; Muhammad rasul Allah." The Marseillaise's "allons" and the Nazis' "Heil Hitler," shouted like "Hail Hilla," use the same a-L-i phoneme: ('z,d' other voiced dentals could be related by context: z = part, cutting apart as a secant cuts 'through' (d) a circle or an attack cuts through the army.) Nearer related are the dental nasal n and the voiced vibrant j approaching the sonant 'y.'

'N' brings us to the geometric or quantitative aspect of the round, the circle, the sphere. An inflated balloon will be a sphere, because it fits the greatest volume (of air) within a given surface (of skin). As a circle accommodates the greatest area within a given circumference. (See mathematics below). 'j' = equal; circle (and sphere) keeps the same distance from a center in two (or three) dimensions.


u, U: in old French Isolde, Isolt became Iseut. 'L' became u. In English 'should,' Germanic 'sollte' sprouted an u from the L. Likewise the round cosmos could sprout the spirit U as the

†) Cantonese




\*R. W. Emerson, *Essays*, X. *Circles*. p. 281-3; tcantonese

\*\*Jung, C. G., *Man and his Symbols*, p. 240-9, p. 227.

spirit engendered the cosmos. Creation—destruction—contemplation—creation could be the spirit's cycle. Modern man seems too proud to return to his origin in contemplation. He wants to go on and on in precipitous progress.






Primitive man lived in roundish caves or igloo-domes and contemplated around a center of essence in cosmic circles. 'Y': between 'u' and j sounds 'Y,y.' The cosmic cycle may equate creation, dissolution or annihilation. In symbols, the naught  is an oval similar to the circles of the round.






### Similar Symbols.



The nearest vault is the circle of space. Einstein saw our universe round—a breathing ball: the smaller circle could be a systole, the larger the diastole. Most bodies filling it are round balls. And so are their orbits, reflecting their hollow container, space. But why make time a round? Some see it as one-dimensional directed stream. But they are goal-setting teleologists. Natural time, though it may progress, goes around in periods. So we measure time by the revolutions of earth, moon (or sun). The hands of our clocks go around. Tides and seasons go round in periods. Trees bloom and fruit. Women have moonlike menses. Mankind likes each 30 years, each generation, a peak of depression, violence, revolution and war, to play a merry-go-round roulette game with death. In space and time the main motions go around. Spiral nebula, planet, electron . . . coconuts, tumbleweed and volvox roll. Man even if he drives ahead, rolls on wheels that spin around. The sun rolling over NW horizon may have been the prototype of the wheel. Man could not have learnt if from animals. Higher animals would lose their direction if they rolled along. But if a living wheel were turning around a stable axis its nerves or blood connections would be torn off.    Life looks like a loop in a cosmic cycle:

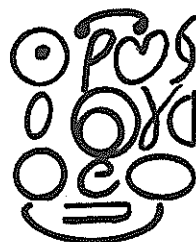
the life cycle: it rises from round ovum or seed to bloom and fruit and sinks down into death in even periods. (See biology below)

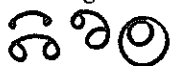
Light seems to move in straight rays, but it radiates around in all directions and even the light-ray itself seems to bend around celestial bodies as Einstein found: ultimately after encircling our universe it may return to its source. Goethe sees the eye as image of the sun. "Wär nicht das Auge sonnenhaft, die Sonne könnt' es nie erblicken. (Were not the eye a sunlike orb, could it sun's image e'er absorb?) Jung considers the halo, the radiant mandala and the rainbow as light's symbols.


We sense or feel light's quality . 'Feeling' has a roundish symbol,  feminine and involved. Kretschmer's pyknic and Sheldon's endomorphic surrounded manic-depressive cycles with their round bodies. Feelings flow round within us and around their beloved or hated center.    Equidistant from the periphery a center must be inside a circle or sphere. It may be the feeling of self-contemplation, the feeling spirit, the soul. A sphere has the greatest content with the smallest surface. A 'spheric man,' in a superficial society would hold a deep treasure of inner soul.





 Conditions or circumstances surround us outside. Fortune's wheel must turn around. But both are questionable.     Questioning surrounds a problem. Questions and problems surround us.

 Roundness is still a questionable mysterious quality and 'quality' is a feminine round concept, intuited emotionally rather than described.  The thing itself, also something




round, surrounded by a bag, enclosed by a shell—what makes it a thing? A chair may be a thing—a bench, consisting in a ledge on a meadow becomes a thing, only if we use it as bench and mark it off. 

Together-ness can be likened to roundness, if the companion surrounds the self as does mother's womb. Could there be mutual surrounding in embrace? 


Part cuts roundness apart, denies its wholeness. Roundness is anti-part, totality.  =  ,  = 

A part denies all-round wholeness, as the man of action realizes only a part of cosmic essence and destroys the other. When all round cosmic minds die out, so does humanity, even all life. We need the whole cosmic soul to survive.

**Science of Circles and Spheres.** Mathematics needs only one magnitude, the radius  $r$ , to measure them in all dimensions. The equation  $x^2 + y^2 (+ z^2) = r^2$  shows symmetrical compensation. It makes no differences to  $Y$  whether e.g.  $x = +1$  or  $-1$ , right = left, above = below, as the mystic feels it. The bigger the  $x$ , the smaller the  $y$  . . . &c. We find the mysterious  $\pi$  that hints at infinity. Circle and sphere keeping the same distance  $r$  from their center imply equality of each of their peripheral points. A cyclic group like  $i$   , the

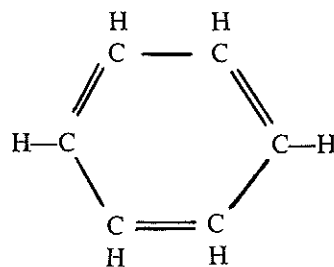
powers of  $i$ ,  $i^2 = -1$ ,  $i^3 = -i$ ,  $i^5 = i$ ,  $i^n + 4$ , returns to its origin as the reincarnate soul. The sine-curve shows periods as waves.

Physics shows a sphere as the greatest volume ( $4 \pi r^3/3$ ) in a given surface  $4\pi r^2$  ) or a circle as the greatest area  $r^2 \pi$  within a given circumference  $2\pi r$  . A ball bounces because its round shape defends it against reduction of volume. Any distortion would diminish its size. Suns, moons, stars are round. A drop of oil weightless in a water-alcohol mixture, floats as yellow sphere of constant cohesion. A raindrops drags a streamlined tail falling through the air. Electrons like planets circle around their centers, atoms or suns, whose attraction stays constant.

Technology for millenia has used the wheel for smooth riding. The vehicle's box must stay the same height above the ground. If wheels were oval it would bob up and down. Cogged wheels or gears keep gripping each other because of the equal distance of their centers. Our en-cycle  is used as internal gears rotating in same direction (as symbol of micro- and macro-cosm). Rotary engines, turbines and propellers screw themselves into water or air. Electric condensers are balls with minimum surface.

The chemist Kekule dreamed of a snake biting its tail to explain Carbon atoms closed in themselves in a benzene ring. Pauling completed the symmetry. Mendeleev found the periodic structure of the elements.




**Biology** knows cycles of metabolism e.g. oxygen and nitrogen cycles, a cyclic food chain. Water sleeps in the ocean, then is pulled up into clouds by the sun and again drops back to earth and sea as rain. In water, the blood circulates through our bodies, and air as breath streams in periods. A volvox colony rolls around in the water to provide each member with



the same chance, a rotating metabolism. Radiolaria like flowers radiate all around, dandelion and sunflower seem images of the sun, a puffball like a bomb explodes its spores all around and a tree spreads branches in central symmetry. Sedentary anemones show radial symmetry, but an animal progressing in one direction needs a front different from its rear.

Morphology shows round algae, spores and ova, the oval egg, the round berry, cherry, orange, grapefruit, melon, or coconut. The round ladybeetle, and turtle (like hedgehog) surround their bodies with a minimum of armament surface and we cuddle roundness in pets. Humans get attached to their lengthy bodies' roundish parts and appendages, which they mold and fondle.

**Psychology** knows feedback and reverberating circuits in compulsion and addiction. The more an alcoholic drinks, the more he has to drink. The more a compulsive washes, the more he must wash. From burning alcohol a man must get thirstier. So he tries to replace quality by quantity: an unfit substitute leaves unsatisfied. If Lady Macbeth would wash off guilt, she may feel: if I cleanse myself thousand times in this wrong way, it may replace one time in the right way. The more a drunkard drinks, the more he gets despised. To forget his disgrace he must drink—a vicious circle. It could be solved by truly revolving contemplation.

**Man** is his primitive state liked to think around a problem and return to the center of essence. But modern activists emphasize the frontal assault and want to progress on and on in the same direction. Woman still stays a round reservoir of receptive conception. In a UI he = vu , she = yvu  or , Lu, the round human, who surrounds the fruit of her body.

Primitive man lived in round caves or igloos and dome shaped twig huts, revived in B. Fuller's geodesic dome. But sky scrapers rise proudly in unorganic square shapes to crash in atomic attacks.

**Logic** frowns on circular definitions but we read: "good is what is socially desirable . . . desirable is what ought to be desired . . . what ought to be is what is good." Circular conclusions from premises which are themselves concluded go by the form  $a \rightarrow b$ ;  $b \rightarrow a$ . Thinking

induces rules from which we deduct as if they were primary laws—an eternal perpetual motion, a constant petitio principii, begging the ultimate question: what should be proven is taken for granted. Jews are evil because they are satan's brood. How do you know that? Because they are evil. In absolute logic, we conclude: "All men are mortal, Socrates is a man, so he must be mortal." But how do we know that he is a man, unless we first wait till he dies from poison and proves that he is mortal. He might be a visiting god. An how do we know that all men are mortal, unless we first wait until all have died? A man snapped the door and forgot the key inside. So how can he open the door to get at the key?

**Religion** finds compensation between this world and the realm beyond: the more we have suffered here the more we might be rewarded in heaven, or: the more we have sinned in one life the more we might suffer in another incarnation. Whether  $x$  is positive or negative makes

no difference in the circular function.  $y = \pm \sqrt{1 - x^2}$ : the first will be the last, who lowers himself should be exalted. Religion solves the mystery. The mystic feels: we come from God, and bloom and fruit here on earth, and go back to God—in the eternal circle of the whole creation, dissolved in contemplation of the Spirit.





## Psychogram

A sphere is closed in itself and thus may not relate so well to other spheres. Leibniz's word is Monade.

Cubes or bricks, symbols of matter, would fit better together. But roundness is perfect in itself. Protected in itself, it does not need others for supplement or help.

The sources of light are round, surrounded by a halo. We feel sheltered in a round shell—for safety and warmth. Life begins as a blob.

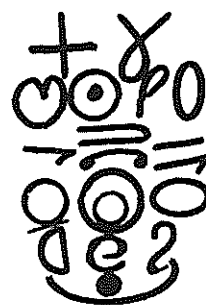
Roundness is equal from all sides. The 'toward' is the 'from,' the end returns to the origin. Beginning = end. Goethe writes in the West Eastern Divan:

Dass du nicht enden kannst, das macht dich groß,  
Und dass du nicht beginnst das ist dein Los.  
Dein Lied ist drehend wie das Sternengewölbe—  
Anfang und Ende: immerfort dasselbe.

That you can never end, that makes you great;  
that you never begin, that is your fate.  
Your song revolves round star's eternal game.  
Beginning and the end is all the same.

This makes progress to outer aim a vain pursuit. The zero shows roundness as empty vanity, circling around itself. But like a spiral nebula revolving, it has meaning in itself as cosmic universe.

Space is a sphere. Space and time is round. Time returns to the beginning in oval periods. By the movement of planet, earth and moon we measure time. Roundness need not move, but when it does, we question the goal. In systolic contraction the goal is inside. A 'thing' is rounded in itself. It can be enclosed in a hand or bag. But we can not find its center. The cabala compares a human with an onion. It has many shells around the divine spark hidden inside. Roundness is a quality felt in love. One lover surrounds the other. As their nuclei unite, they may find the center of their soul.



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## CHAPTER 15. FIRST QUALITY

U m = Quality, adjectives end in -m

adverbs in —mQ, U

### Patients' Poem

"How are you?" "Thanks, I'm fine"  
 "Pay a fine for that lie  
 if you're fine, So am I.  
 "How are you?"  
 'I am blue.'  
 "What d'you mean?"  
 'I am sad  
 I feel mean  
 I am bad.'  
 "Are you mad?"  
 'I am not well  
 Can't you see, can't you smell?  
 I am rotten.'  
 "This may be a transient trait,  
 soon forgotten—  
 not innate  
 perhaps a passing fancy or feature  
 nature did not endow you as creature  
 with this accidental behavior condition  
 or are you a larva transformed in transition?  
 It's not a property inmost owned  
 but a mask, a fad, a fancy loaned . . .  
 how are you? I ask  
 for the essence of your being."

Qualities are described in adjectives. "A ball is round" But since it is the nature of a ball to be round, an idealist could say: the idea of roundness appears in this ball, rolls as this ball. What is really there? A thing or a substance that "has" qualities or just qualities, floating about, flocking for a while together in the syndrome of a thing? Or are both things and qualities only words, illusions of the mind? Snow is white, the tree is green.\* The post is white, then I paint it green. The white cloud blushes red in the evening. Is it as essential for snow to be white as for a ball to be round? Could not frozen crystals be green? The 'tree greens' only when it sprouts. Part of the time parts of the tree are green. But these parts, the leaves, are most essential for the tree's life. If the leaf wilts, even though it keeps its size, weight, or shape, it is no longer a living leaf.\*\* But if I paint a post-surface green, this may be just a whim—of mine,


\*Kainz, F., 1972, Berlin, über die Sprachverführung des Denkens, Duncker & Humblot.


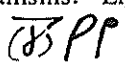
\*\*Locke however prefers his primary qualities.


not even of the post. Clouds shine rosy in reflected splendor—to my eye. And if I have an illusion or hallucination or an eye disturbance, I might see rainbow colors around anything. Some philosophers (e.g. Galilei and Locke) thought that only qualities like tall, long, wide . . . are reliable and essential. Although even stars expand into giants and shrink into dwarfs, the most permanent qualities would be measured quantities. Psychologists and humanists heard this from chemists and physicists. But is it true for living beings? Is it not much more essential for a plant to be green, then to be one foot tall? Soon it may be a yard tall and wide. A child will grow.


“Peggy is pretty” ‘She is? I find her rude.’ What does this mean? Instead of ‘she is attractive’ he should say: “she attracts me” or “I like her.” Rather than a quality inherent in her, there is a feeling or drive in him or a relation of his qualities to hers. At best it is a subjective quality. But ‘beauty’ that leads to contemplation of the spirit, may mean an absolute quality that outlasts millenia.

The most dangerous judgement on qualities in the atomic age is: the projection of my inner attitudes or prejudiced relation into an essential quality e.g. of my enemy and rival. Since I compete with him in jealous envy, I judge him as (and make him) inherently evil, I give him a permanent invective slogan “he is a kike, and now I start, ‘because’ of his wickedness, an atomic war.”

Against this danger we hold the Language of Space. The elements of aUI can be considered as qualities or components of all things or concepts. For each concept we combine all those qualities that are necessary and sufficient. Necessary and inherently essential to make the concept what it is, and sufficient to set it off as one thing against others. We are combining those qualities that are so characteristic and typical of this concept, that they are not, or least, shared by others. Leibniz called them unique. These qualities enter into our aUI description. Since they are most permanent they may be considered elements or parts of this concept. 

In aUI word-formation, the end is most essential and the modifiers precede as an adjective in English. os = animal, jE-os = water animal, fish. kE-jE-os = air fish, flying fish. But jE-kE-os = water bird, duck. If properties are subjective they might be called aspects. E.g. ‘life’ is not a thing or substance, it is a quality inherent in all living organisms.\* Light (as a need) is an aspect of a plant. “  ” describes a plant as “light-life.” 

A tree grows upward (to light, toward above). And is alive (through light). 

Since in aUI all elements are descriptive, the categories are used in a qualifying pregnant sense. One could say all around us and inside us are existing things. That something is ‘existent’ or a ‘thing’ does not tell me anything about it in conventional language.\*\* But in aUI it does. Here a thing is only something that is marked off against its surrounding, that I can, as it were, wrap up and put in a bag.  is a concrete thing. Existent is only something that stands out, ex-sists. A free floating dream may not exist.

Boehme felt ‘qualities’ themselves as ‘qual’ suffering and quellend, sprouting out. Qualities are restrictive painful limitations. God is without qualities or qualifications. But if qualities



**Qualities** (How, ‘poietes’; idion. Eigenschaft)


	Subjective	Objective
Transient Accidental	boring arousing	moving changing
Permanent Essential	disgusting lovely	heavy large








\*Kainz, p. 219


\*\*Kainz, p. 254




sprout forth from a being, they would be creative or created and maybe joyful and tempting in their variety. But they seduce away from the unqualified rest in the absolute Urgrund of the primal Spirit.




 **Similar Symbols**  Quality looks like a bowl, pronounced 'm,' while quantity like a box sounds 'n.' Both look like open containers, holding the substance of a thing. Is a quality an outer attribute or an inner essence? Is it more, or less reliable than quantity? If you describe on a passport 5 feet tall, is this more permanent than pink complexion? No, if we are talking of a child. If quantity contains the substance like a hard box or a coffin, quality is like a bowl, containing fruits or like the skin of the fruit.




 Quality is more rounded, feminine. It is felt\* intuitively. When we describe an apple as sweet, we subjectively high-light one quality and obscure the others e.g. that it has seeds. This is why some mistrust quality, and even some psychologists want to quantify qualities first by ranking them with 'more' or 'most.' Then they may take a dozen 'factors' and count each factor's strength e.g. from 1 to 10 as traits of a personality. We describe matter in quantities of size and weight in physics, chemistry and technology . . . (cf. Fechner, Planck); in psychology, ethics, esthetics, and poetry let us keep a sense for qualities. We need deep empathy and intuitive understanding in this atomic age.




 Feeling. If a man is angry, should I measure his anger by the number of enemies he kills: If he is loving—by the scarifies he brings for his love?—or by the length of his orgasm? Is he predominantly loving? More loving than most? Is his loving nature within him  or does his love come over him accidentally under certain conditions?  Or is it attached to him (cf. Democritus), going as it were 'together'  with this nature so that he 'has' love? Plato believed in the independent existence  of eternal qualities like "good, beautiful, and true" in the absolute realm of ideas. These ideals are intuited by the soul. In this crisis of faith, we need more than ever these absolute values as guiding stars.  We sense different qualities of light and sound, brightness and loudness, colors and timbre (optic and auditory . . . nerves). Qualities can be measured. In a UI the colors we see are numbered as first . . . to fifth light-quality, aim . . . oim from red to violet, from the longest to the shortest visible length. Otherwise there is no way to describe color qualities: one has to show them. The musical notes could be described in numbers. We feel  time and space qualified. Not only as long time and a big space but a good, a right time and a good space or place for doing something. A material thing extends in space and lasts in time. It is high, wide and long in space and enduring in time. If we describe an animal by its *genus proximum* and its *differentia specifica*, we locate it as it were, e.g. among mammals or cats and then specify it as bob-cat or alley-cat, as if within a land or city we specify a street, and we can find our way. To describe a thing's qualities means orientation and direction. If it is a 'wild' cat we will not let it play with our canary.
















 Motion can be described as typical of living things, especially a willful unpredictable way of motion. A thing is either moving or at rest with us. Just as it is on a higher level alive or



\*In psychograms quality (m)  was associated with feeling (  , O) and life (  , o) 5 times more than with other symbols. (cf. Democritus)

dead. Life is a quality of organisms, a form of  existence, as sensitivity and feeling is a quality of animals. Life as  feeling is mysterious and questionable. In the atomic age we should be aware of the precarious nature of life. 


 Most bodies in nature are rounded. Life is rounded in itself. The difference between living and dead may be a question of degree, but it is a kind of degree as if  a curve more and more closes itself to a perfect circle. When the circuit closes we may have life. Life stays  equal to itself. An individual stays the same and its offspring resembles the parent.

Qualities are equalities. If the apple did not remain equally red for a while, it would not have the quality of redness. But when I say "it is red," I equate it to other red things or at least I can compare it with red strawberries or lips. Still, all qualities of a thing which I can  enumerate, somehow describe only part of it. Usually we see the outside (animals smell the inside hormones: they sense anger and fear in (nor-) adrenalin). To our eyes there remains the hidden part beyond, the mysterious nucleus of Kant's thing in itself. We can ask what is its inner  essence? Its ultimate purpose? Its cosmic meaning in the Spirit's plan?

**Similar Sounds.**              'm' is a labial nasal sonant. 'N' resembles 'm' also as  a nasal. Quality and quantity  are sisters. One

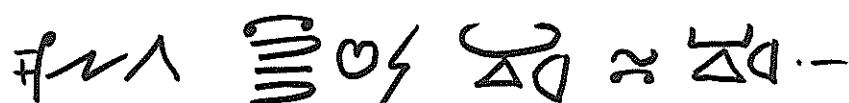
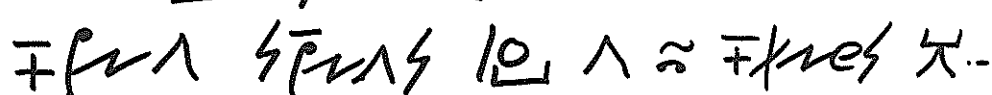
can replace one by the other. Instead of saying this is a 'brilliant' student I can say he has a 3.8 average or an IQ of 180. Chemistry has replaced more and more quality by quantity. But there is something crude in applying this to goodness and beauty, ("He is a good man, he has helped thousands or millions. This is a beautiful picture: millions admire it."), unless it withstands the millennial test. If after hundred or thousand years it is still admired and works goodness, it might have proven its intrinsic value (r). Saint or sinner, creative or destructive,   might

be a question of degree. But there is a moment when destruction tips the scales. The man is then on balance *predominantly* evil and most of his life is directed toward the kill. Creation closes the circuit for the perfect circle: it leads to contemplation.



In the field of pathology, the addict or compulsive seems to substitute quantity for quality. If my organism is not satisfied by an ersatz similar to the genuine original, I feel this as a thinned-down version: if I drink more of a watered down orange juice, I will get as many vitamins as from a little concentrate. So of a pop juice without vitamins I must drink "Coke after Coke." Whiskey looks like water to a shipwrecked sailor: the more he drinks the thirstier he gets, and the more he has to drink of the burning stuff. Lady Macbeth may wash compulsively her hands' dirt, thinking that if she cleans often enough the outer dirt, this can replace the one purification of her inner guilt. But her very hypocrisy makes her the more guilty. So the more she has to wash. This means a vicious circle (L) .


 w: the powerman will lose his sense for quality and replaces it by pride in quantity.


Napoleon measured a painting's value by its size. He conquered more and more lands, since he could not win their people's hearts. Brute power is blind to inner values of integrity, because




  


they can not be manipulated or enslaved. 'w' is as labial and as sonant similar to 'm.' Power seems to replace any good quality in the eyes of the mob. If a man is omnipotent he must be omniscient. Might makes right. But in a deeper sense all qualities may be powers or forces to the good. And the powerman ought to have all good qualities.

 v,  , active: Boehme feels all qualities as active for good or evil. A red apple may refresh or seduce Adam and Eve. In its qualities as with arms a thing reaches out for us to affect us.

 b (: together). By the bond of its qualities a thing communes with us. And its qualities themselves are attached (together) with the thing. And the qualities are what the thing has in common with other things. E.g. green unites this leaf with other leaves and even with a green emerald.

 p (front). Maybe the visible qualities are only on the surface. Qualities may be only skin deep.

 f (this). Qualities show the 'so-being' of a thing (so = fUd,  ). Its qualities describe this thing. 'This' points at the thing. There may be a hidden thing itself (fU), unique and mysterious, so that we can never reach its center. Can we ever describe a person's soul?

The sophist may say: there are only qualities that I can sense, freely floating around. There is blue, green, yellow, red, noisy and sweet. Maybe they are only my words that pick out what I want to see. Sure the blue stays usually above, but sometimes it floats down in a 'lake.' The green wafts in the wind but sometimes sparkles from a stone. Noise hums around yellow sweetness. But are 'honey bees' a permanent syndrome or a transient correlation? Could not white or red be bonded to sweet? The quality-clusters that stay together for a while, I can describe as 'things.' I find common substance, no essence.

The mystic may profess: even though it may only be an experimental play sensed in a nightmare, I still feel all this as dream of the spirit. If it is the one spirit who is dreaming, the same quality of spiritual essence should pervade the whole cosmic universe, one light in many rainbow colors branching out in thirty-three qualities that combine in many ways to serve as elements to millions of 'things.' But these are only roles the qualities play. No thing should misuse its qualities, as possessions as permanent properties, to selfishly separate it from the spirit. Each thing's essential qualities are its qualification to play its part in the manifestation of the spirit. An animal may be a vessel of its life in its moving vitality. A plant may show the Spirit's life and its shining light. A tree its height. An abyss its depth. A rock its eternity. Thus we can arrange all qualities in a harmony sub specie aeternitatis, a concert in the plan, for the purpose of Spirit. Man as a microcosm should gather all qualities of the macrocosm in a hierarchy leading up to the Spirit.

## Psychogram

We could organize all qualities in 33 groups, attaching -m to each of the 33 elements of aUI forming adjectives as: -Um, spiritual, -kam, kOm, kUm . . . superior (high, noble, divine); ram, rOm, rUm . . . good etc. 'Good' should be the most essential quality expressing the Spirit above. Supremacy is essential to the spirit,

$\text{P} \leftrightarrow$  transitory and relative to all else. Feeling  $\heartsuit$  as quality of Human Life, unique in itself, flows in many qualities,  $\text{P} \leftrightarrow$  good, bad, active, passive . . . Feeling colors  $\text{Y}$  qualities subjective, seen from a  $\Delta \text{Y}$  self-view, related to self. This makes them questionable and partly medial, instrumental. The spirit's medium is matter.  $\text{X} \square \bigcirc$  Material seems to the material-

ists the most permanent quality—as long as it does not  $\odot$  explode into energy or Power. Then it moves as it were outside of itself,  $\text{Y}$  or radiates  $\odot$  into light and sound. Bright and loud seem subjective  $\Delta \odot$  impressions transitory and accidental to things, but media of feeling  $\Delta \text{Y}$  communion of all other qualities. Is the 'thing in itself' dark and quiet?

We can speak of it only if we shine our limelight on it: does speaking  $\Delta$  of it and shining on it make it exist, make it a thing? Can a thing be  $\odot$  round in itself, closed in itself, or do we enclose it into our concept  $\Delta \bigcirc$  and wrap it into a bag? Do we pull it forward to say: it is in Front? Do we run Toward it to say: it is attractive. Are its qualities attached to it or attributed to it by us? Are all topo- vectors accidental?  $\text{T} \text{Z} \odot$  'Inside' seems more permanent than 'toward' or 'before.' Are these our temporal or local arrangements (in time and space). Or is there a spiritual center, the spirit's priority, a trend toward the Spirit? Would a thing  $\bullet$  still be that thing if it occurred later or somewhere else? Would it be  $\equiv$  a different event? Or can a thing stay equal to itself, existing throughout time and even in different places? Or is equality  $\equiv$  only a symbol of the permanence of the Spirit? Does a space-time system identify a thing  $\text{L} \bullet$  regardless of its inner character? Could it have the same inner meaning in a different surrounding? If a tool keeps its quantity of material, but loses its function, is it still the same tool? Are not all things and beings tools of the Spirit? This great 'one' could see all other things with their qualities as conditional to its service and of transient value—as to how they relate to each other and to the Spirit. It could deny  $\text{Z}$  them, put the negative prefix as annihilating qualifier before them and  $\text{Z}$  dissolve them in the end into Naught. Then the qualities themselves  $\text{C}$  return to the Spirit, who is without qualities, Spirit in itself.



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## CHAPTER 16. HOW MUCH? [THE MEANING OF QUANTITY]

**How Much?** (The Meaning of Quantity)

 n = Quantity, n as in number, -n as article plural\*

### Patients' Poem

More snow falling  
on Alpine mountains  
floating flakes  
in endless numbers  
down the slopes  
avalanche roaring  
covering forests  
filling valleys  
level with peaks



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How much?  
Measure the masses!  
"Count each flake?"  
Think scientific:  
drill hundred holes  
down to the rock  
and gage their depth.  
Weigh each well  
and predict the water.  
Dam future floods  
harness rivers' force  
in whirling turbines:  
be nature's measuring master.

Quantity rules mathematics (with arithmetic, algebra, (analytic and projective) geometry, two and three dimensional trigonometry, infinitesimal calculus, function theory, and topology . . .) Applied to physics, chemistry, statistics, sociology, in economics and finance . . . quantities can be measured, weighed and counted. One weighs masses of matter, one counts distinct objects that one judges equivalent . . . as bullets or peas . . . even human beings. They have to stay equal to themselves and to each other. Changing and diffusing clouds or dreams can not be counted or calculated. Two dreams are not always bigger than one. One and one diatom may be one. And one may become 2, 4, 8 . . . We measure mass and energy, weight and force, space and time.

Nature measures time by periods of planetary revolutions and orbits. But space's extensions are arbitrary realms: the solar system, this earth; this land to the sea, to the river. When the Nile flooded, Egypt needed the artificial yardsticks of geometry. Their sky was as clear as the Nile was muddy, so they learnt astronomy's directions from Babylon. To measure the space between moving stars, the speed of light must be known. It is the fastest speed in the universe and its intensity jumps by a certain 'quantity' (cf. Einstein; Planck). As the lightning flashes before the rolling thunder, the savage sees that it outspeeds sound.



### Similar Sounds:


sonants: n m r L w (y)   
dentals: n j ʃ z s 

Quantity is pronounced 'n,' a dental nasal sonant.

\*aUI Language of Space, p. 44, 46, 252 . . . Numerals and Plurals

'-n' reminds of number. 'n' enters in the sound of all aUI numbers, each are nasal vowels  
 a, e, i, u, o; A, E, I, U, O; Y (or Q) zero, 0, as nothingness (or neutral base of count-  
 1 2 3 4 5, 6 7 8 9 10, 0  
 ing).

Nearest is 'm' for quality, the bowl  near the box  of quantity. (see preceding chapter.) r = good. Quantity as muchness is 'good.' As Shakespeare knew one can "not have too much of a good thing." If we had enough food, we could solve most of our problems. Want is the reason why rivals fight. If Helena had had a twin, their would have been no Trojan War. Germany and France fought over iron and coal. But there is the addict's perversion: the more he has the more he wants. The rich get richer and the poor get poorer. The rich and powerful use their very riches to destroy the helpless poor. Big nations rob the small: "Rich is good: because we are rich, we deserve more." Wealth is a blessing that should be earned by helping the poor. The wisest should be wealth's stewards.


≡ J = equal. z = part, the result of division. Fateful is the problem of a division of limited resources, to be distributed into an ever growing population. Equality contends with quality and quantity.  Nature selects by quality. Only the best (among humans: the wisest) should have children. Then we could survive. But if, in contrast to nature, mankind wants all equally to multiply, we must produce infinite quantities of material and energy. We could make food from jungle plants, from wood, from (yeast-) bacteria, algae; or synthesize it from water and air or till other planets. But unlimited unqualified multiplying without just and wise dividing and fair distribution and participation means annihilation.  $n/\infty = 0$ .

✓ w: power pride resents equal distribution and quality selection. Power greed craves infinite quantities to grab, conquer, kill or rule. Masses are valued only as submissive slaves. Fanatic masses of mob, and masses of material wealth give power. But power can also suck superiority from world wide scarcity, manipulated into monopoly. In a war, either of the rivals strives to be superior to the other. In the atomic age each 'must' have a ten-fold over-kill. As a vicious circle: the more the one arms, the more the other.

✕ d: power works through channels and quantities are its tools. They are means to an end. And it is true that what is countable and comes in numbers, e.g. money, should not be an end in itself. But it should not be a means of buying power, but like all material wealth, a means of sustaining life, ultimately the life of the Spirit.




⊙ L: roundness symbolizes totality. A sphere has a center, concentrating wholeness, greater than the sum of its parts. An individual organism's cut head, arms and legs, can not be welded together into a unique living being. The whole is contrasted to nothingness almost like the infinite.  $s-0/s = \text{whole } s = 1s; s/0 s = \infty$ .

● s: if you take no part away from a thing you keep the whole thing. But if you could divide it by nothing, you would get infinite.



j:  as equation: mathematics is based on the premise that the sum of parts equals the whole and that the parts can be interchanged freely. It neglects the individual differences between its elements and the difference of sequence.  $2 + 2 + 2 = 6$ ,  $2 + 4 = 4 + 2$ ,  $1 + (2 + 3) = (1 + 2) + 3$ ,  $2(3 + 1) = 2 \cdot 3 + 2 \cdot 1 \dots$  Do these commutative, associate, and distributive laws of equation apply to living beings? Could I first reap and then sow?  $s + r = r + s$ ? If I run 100 yards in 10 seconds, can I run 1000 yards in 100 seconds?



➤ Mathematics assumes equality also in the sense that the same operation can be repeated over and over again. Do people never get tired of sex, work and war? If millionaires' biographies have been best sellers for a century, does it follow they will be so in the future? But in arithmetic one operation follows from the other.  $a + a + a = 3a$ ;  $a \times a \times a = a^3$ ; operation signs are a residue of magic symbols. '+' might be called 'I' as the first operation, multiplication's 'X' could be called II, and the exponential operation III. Then  $a \overset{1}{I} a \overset{2}{I} a \overset{3}{I} a = a \overset{1}{II} 3$ ,  $a \overset{1}{II} a \overset{2}{II} a = a \overset{1}{III} 3$ , generally:  $a \overset{1}{N} a \overset{2}{N} \dots a \overset{n}{N} = a \overset{1}{(N+I)} n$ . We could raise to the 5th power 5 times or ask: What do I have to do with 2 and 3 to get 8?  $2 \overset{1}{X} 3 = 8$ , answer  $2 \overset{1}{III} 3 = 8$ , I must raise 2 to the 3rd power. But here commutation breaks down:  $3 \overset{1}{III} 2 (=3^2) = 9$ . Could a computer figure out:  $x \overset{1}{IV} 2 = 10$ , then, what is x? Will we need super-roots? In psychology's reverberating circuits, in politics of power as applied to itself, in nuclear chain reactions, mathematics might enter these higher realms of exponential powers.



### Similar Symbols.

⊕ Quantities can be positive and negative. The negative quantity is subtracted from zero. In economics we enter the limbo of debts. To deny a negative makes it positive. The cross for plus in addition shows the horizontal and vertical  like the box of quantity , a full box is the brickstone of matter. Matter is made, and treated as, homogeneous by scientists, so that it is a quantity without (changing) quality. A mechanic does not like a wheel with clods of slag in the steel. One uses material that can be melted, for liquid can be mixed most evenly and divided best into equal parts. Solid matter, like hard metal, keeps the same quantity and shape for the longest time (it does not evaporate like liquid or gas) and so it is felt most reliably  to 'exist' and remain.



Forces and drives move in vectors toward  certain goals. We try to predict their results as a parallelogram's diagonals. 


 If we bend and slant the uprights inward, we find the triangle of mind. 

The mind can control the material world by calculating or quantifying it. Through mathematics the mind measures matter. Although quantitative reasoning pervades large areas of the brain, if the left occipito-parietal is injured, a-calculia, inability to calculate, results. Mathematical reasoning does not only consist in counting as a magpie does with its beak when it guards to seven eggs, but in finding relations  or functions, between magnitudes. If we bend () the one upright down, we obtain the symbol for relation. There is a certain wisdom in which men are often inferior to animals: powermen do not understand that the optimum  $\neq$  the maximum. Many a miser thinks the more the better, the most the best. If cold is bad, the warmer the better. An animal or a primitive knows: there is an optimum in the middle. Moderation is the counsel of wisdom.

**The Meaning of Numbers as Symbols.** Modern man is obsessed with numbers. Instead of names he has to memorize telephone and street numbers, zip codes and social security num-

bers. A meaningful combination of sounds and letters would be easier to recall. In aUI each number is a nasalized vowel and so number sequences make sense e.g. 351 ioa, corresponds to 'ioa' light-life-space or plant-room. The primitive Tasadays (cf. MacLeish 1972) have no words for numbers and do not strain under tyrant clock. They spend their life in paradisiacal contemplation. Without numbers primitives count herds by rhythm much more rapidly than in numbers: dAdy dady, dEdydedy, dIdydidy, dUdydudy, dOdydody counts 20 (syllables). In aUI a,e,i,u,o; A,E,I,U,Q = 1,2,3,4,5; 6,7,8,9,10.\* Since after 5 the vowel sequence returns longer, we can multiply by the rule: if the factors are homophonous, the product ends homophonous. E.g. a and A have the same sound (only A lasts longer, so they are of equal sound, homophonous). e = 2 sounds like E = seven. Even in the usual way of writing, 12 and 42 end both in 2. For  $6 \times 2 = 12$ , and  $6 \times 7 = 6 \times (5 + 2) = 30 + 12 = 42$ , because a multiple of 10 does not change the sum's end. In aUI even a multiple of 5 does not change the end sound.  $2 \times 2 = 4$ ,  $7 \times 7 = 49$ ,  $4 = \underline{u}$ ,  $9 = \underline{U}$ : they are homophonous as e and E, 2 and 7. For  $7 \times 7 = (5 + 2)(5 + 2) = 25 + 20 + 4$ . Zero '0' sounds Y if it symbolizes nothingness. But if it is the condition or basis for all other numbers, it can be sounded and transcribed rather as Q the nasal of Q condition.

**Single Symbols.** '0' means death or eternity. As Y it stands outside of the number sequence, since it denies any quantity by multiplying. The nirvana mystics of India found the zero. Y stands between i and U, light and spirit. Quantities are burnt away in the light of the spirit.

1 = a, a = space , round complete in itself, there is one space. 2 = e, e = movement.

2 means conflict,\*\* contraposition and communication which makes movement. 2 is the number of sexes, male and female,  $+-$ , electric  $\pm$  polarity; relativity. We move relative to something else. gim = yellow, the color that invites, arouses, moves. 3 = j; i = light. The triune spirit is felt as light. jim is the 3rd color, green. Green plants grow toward light. 4 = u, u = man, human. '4' symbolizes the human situation (cf. Cirlot's directory of symbols). Man has 4 limbs, and 4 choices: good, evil; matter, spirit. 5 = o; o = life. Cirlot, p. 233, finds 5 symbolic of health and vitality. We, like most vertebrates, have 5 fingers; most flowers have 5 petals, tail-vertebrates like lizards can be called 5-limbed. Thus we can associate 'five' with things 'alive.' The 5th color is violet, a mixture of red and blue. Blood mixed from arteries and veins might be purple, the color of life. 6 = A, A = time. We measure time in 60 seconds or minutes, originally in 4 x 6-hour periods and 12 months. Insects have 6 legs, bees make hexagonal cells. Ants' and termites' instincts bridge eons of time. They build castles that withstand thousands of their life spans. Snow has hexagonal crystals. The benzene-ring is  $C_6H_6$ . 7 = E, E = matter. 7 = 4 + 3 combining the quadrangle of matter with the triangle of the spirit, 7 is the sacred or magic number. There are 7 days in the week, 7 branches on the menorah. Newton distinguished 7 rainbow colors like 7 different tone intervals. 8 = I, I = sound. Octo = 8, we sing 8 tones in an octave because we close with the octave. "The sigmoid line" moved the heavens in spherical harmony. 9 = U, U = (the triune spirit, 9 = 3 x 3.



The triangles are symbols of the spirit and of light. For the Hebrews 9 was the symbol of truth. Because it is 10 - 1, it reproduces itself in mystic addition, as if it were zero. This could be said of the spirit. If 9 is added to a number, it does not change the digit-sum.  $17 + 9 = 26$ ,  $1 + 7 = 8$ ; Likewise  $2 + 6 = 8$ . Any number times 9 becomes 9 in its digit sum.  $42 \times 9 = 378$ ;  $3 + 7 = 10 = 1$ ,  $1 + 8 = 9$ . Anything which the spirit touches be-

\*Weilgart aUI, The Language of Space, p., 44, 46, p. 252.

\*\*Cirlot 1971

comes spirit.  $10 = \underline{Q}$ ,  $O =$  feeling. 10 is felt as the number of perfection, the number of commandments we feel obliged to keep. We have 10 fingers and a decadic number system of measurement.  $\underline{o} = 5$ ,  $o =$  life. Living beings have feelings.  $11 = \underline{Oa}$  has numerical qualities complementary to 9. We multiply with 11 by adding digits  $578 \times 11 = 6358$ ;  $8, 7 + 8 = 15$ , keep one;  $5 + 7 = 12$ ,  $1 + 5 = 6$ .  $12 = \underline{Oe}$ . Twelve is the number of tribes of Israel and apostles.  $13 = \underline{Oi}$  is considered an unhappy number although it combines 1 and 3,  $\underline{a}$  and  $\underline{i}$ ,  $a =$  space,  $i =$  light. Man's whole preoccupation with numbers may prove fatal. Originally a Kepler gazed at celestial bodies revolving round the sun. In comprehending reverence to the divine plan he found laws like  $p^2/p^2 = d^3/D^3$  (period-time-squares proprot like distance-cubes). The mystic Newton found as mutual loving attraction the masses' product divided by the separating distance squared  $M \cdot m/D^2$ . Einstein discovered in stars that  $E = m \cdot c^2$ —solid mass can explode into a force that is light-speed-square times greater. But the powerman misused this cosmic law of energy for the atom bomb.

### Psychogram

Matter can be seen boxed in quantity that disregards matter's inner quality or essence.



We measure and master: matter, space, time, and motion, and thus predict nature and hold power over it. We can act through its energy for our goal. We measure the speed of light and hope to adopt it



as words in commanding and counting to subdue to our service. The captain counts his soldiers. To count on them, he debases them to numbers. Originally for each man the number was one, felt as

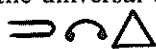
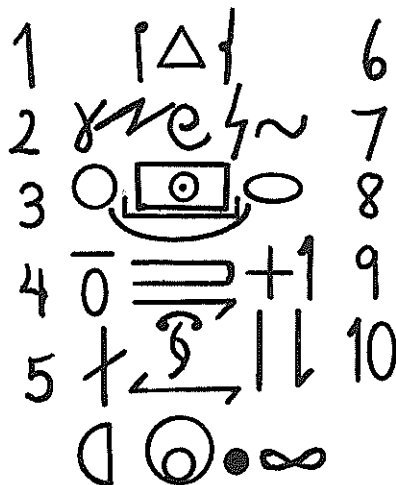


identity of existence: "I am this one." It

is also felt as symbol of wholeness, enclosed in itself. The opposite of whole is part. A thing is rounded in itself or related to other things. Possessiveness counts things and people are things. But people are not equal since they are not alike. They can not be figured out as long as they are persons of quality rather than equality in quantity. So instead of understanding them through equation, they must be forced into equal conformism into a quantified mass. Calculation becomes a means of manipulation. Ranking becomes a way of reward. Power rules and kills the masses in pride.

Numbers run from plus over zero to minus, even from  $+\infty$  to  $-\infty$ . Science

can research numerical relations, functions, conditions and causes in a quest of awe to understand the universal design. The mind can find equality of laws that bind the cosmos to the logos.



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## CHAPTER 17. POWER IN THE ATOMIC AGE. ✓

### POWER IN THE ATOMIC AGE

Patients:

"When I move my little finger,  
I can murder millions."  
(Megalomaniac paranoia)





"Grab a stick,  
hit a beast,  
sit on top,  
drive it on,  
rule the woods."  
(healed)

"I am a worm in an ant heap . . .  
treated like vermin . . .  
hurt and helpless."  
(Suicidal melancholy)

"Being born along  
by a mighty stream  
a hollow cane . . .  
now dipping deeper  
and holding still  
the stream flows through  
and there is waiting . . .  
a vein  
for the blood of life  
to throb through  
and feed and breathe  
cosmic force!  
Soul . . . the sheath of the Spirit . . .  
melt to become, be, the Spirit."  
(healed)

#### 1. What's in a Name?

Tapping and trapping nuclear energy has given man now billion times his forebears' power. Most sleeps still in the ground as threat of total destruction; some is used to produce; can it become creative? What is power? Conventional language confuses a whipped horse's 'power,' a slave's manpower with supreme dominion and omnipotence: "Thine is the power." Would you say a slave's omnipotence and a horse's dominion? Some say: Power greed is evil. Others: The will to power is life's will. But domination over others is not inner strength to do and be. (E.

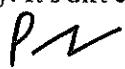
Fromm 1963, 1973) aUI distinguishes knuQ  (Q = Oe, Ø) from vewQ  and gwUc . But they have "w"  (energy) in common. (Weilgart, 1974)

Is destructive power violence? Forget a parking meter and it damns you for violation. But Torquemada's tortures? No! They were 'legal.'

#### 2. Force: Bond or Ray.

'Energy' serves as neutral word. Explosive energy is a mobile state of existence, while matter is its lasting precipitaion. In radiant energy stars span space; matter spans eons of time. Ein-



stein found  $E = m \cdot c^2$ , seeing energy as matter multiplied with the squared speed of light. So any grain of matter can burst into an energy that may lift itself millionfold up into space. Thus there's no dearth of energy. It's dirt cheap. Then why would a tree spread its leaves to the sun to get force to grow? (aUI:  ow). The clod under its roots spends its energy not for radiation, but keeps it to hold itself together . . . its atoms and molecules . . . its power 'to be.' It needs the force of gravitation to hold on to earth. But Einstein dissolves its force into a quality of a space-time field around a hunk of matter.

So far we faced the conservative party of forces, holding matter together. But electro-magnetic radiation diffuses force to the outside to enliven . . . and destroy. The sun shines, a nova explodes, anti-matter annihilates . . . even a caveman knew: fire warms and burns. Man is its thief, not its master or maker. He can unleash it, but can he stop it?

Can man trap power in magic formulae?  $F = m \cdot a$ ; Force is mass times acceleration; power is force times velocity . . . or the work of e.g. lifting up a weight (p. sec.) How often does a politician's power lift up a nation . . . rather than accelerate it in its downward trend to destroy others? "Power is energy under control." How often does a politician control the mob's forces he has unleashed? Will Adam control the atom's power? Could Adam keep himself from eating the apple?

### 3. Strength to Live. (ow)

The sun's rays give life-power. Water and wind, heating and explosive fuels transform sun-power. By it trees grow and muscles tighten in man and beast. Nietzsche claimed: "Wherever I found the living, I found the will to might . . . in self-pride." Life feels: The sun gives me power unselfishly in its rays . . . a self-sacrifice of its substance. Aquinas saw the sun as spreading God's love: *Summum bonum diffusivum sui*. Living things with little 'will' could passively suck-in the sun's power. Then why must trees out-grow and out-reach each other's branches? There are too many lives on too small a living space on the surface of our little planet . . . a transient technical problem, till we populate others or even dive down into the sea or delve into the third dimension, the inner realm of this ball of earth.

Power over others or the power to kill others is not needed for staying alive. We could make food . . . like plants . . . by photosynthesis from water and air, and we could create any elements by fusing hydrogen atoms . . . as the sun does it. Instead of fighting by force for a little food, fuel and dominion, we could create more of it. Good-bye, old superman of power!

What's a man's natural strength? Box a bull? Wrestle a rhinoceros? So in the atomic age of automation, when technology superseded any natural strength, do women still adore the fighter's flexed muscle, as if it could protect them against H-bombs? Dysgenic society regresses to an exaggerated caricature of savagery. Many a female's infallible intuition senses a man's power: His biceps to beat her, his penis to pierce her. Carmens prefer toreros as matadors. "Killer-man, you are my man. I love you, my killerman." Self-begetting fire . . . the panic mob is like a femme fatale, the demagogue like a bullfighter. His cape is his promise and his muleta is his slogan of hate; and the mob is the bull. Dysgenic women and the panic mob prefer to be destroyed by cruel brutality to being saved by the spirit. True primitives trust the genius, the sage and the saint. They feel: Man has overcome nature not with the action of his muscles, but with the ganglia of his brain. Commercialism entrusts brawn-power with the stewardship of millions of dollars and despises brain's power, the thinking that could save us.

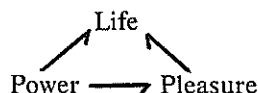
In his praise of power Rollo May (1972) lists 'nutrient power.' We too revere a father's protecting strength and a mother's nourishing bosom, to which she clutches her babe. But what is this 'power' against a terrorist's bomb? It is easier for power to destroy than to protect or

create. That is why less than a one billionth part of the universe is filled with the matter of existence and less than one billionth of existing things are alive and less than one billionth of living things are spiritually conscious. Most is empty and dead.

#### 4. How do you Feel Power?

Power is felt as inner strength and as dominion over somebody (E. Fromm 1963, 1973). The inner strength can be a potential for overcoming something or somebody in action. But it need not be. There are strong men who do not use their strength for pushing anybody else down, but rather in lifting weights and even in lifting weights from other . . . weaker . . . men's shoulders and even in lifting up some other men. And there are strong men who use their strength to create and thus to radiate their energy in all directions. The athlete can enjoy power over his own body overcoming gravity in a jump. Potency in adolescence may be enjoyed in dreamlike rising of phallic forces, even if there is no rival on an island. Of course it helps, if a maiden is around to celebrate fertility rites with her. But does the swain have to feel his procreative force as overcoming a rival or as overcoming her? Or can he enjoy serving her or mankind, offering the rays of his procreation? The artist's powers of imagination, the scientist's faculties of invention and discovery, can overcome problems rather than rivals and can serve humanity.

Can power like strength be enjoyed? Emerson (1910) warns man: "You shall have joy or you shall have power, said God, you shall not have both." In nature, power brings pleasure and pleasure serves life.




But in humans, who can no longer trust their instincts, power becomes an addiction and end in itself. Cruel power that crushes others is enjoyed most by those who first were down-trodden and frustrated and emptied of creativity . . . Adler (1935) calls this 'compensation.' Naked man himself for a million years nature's most crushed creature, wretched among the stronger beasts, as master became the most cruel tyrant.

Napoleon as a small despised Corsican, mocked for his Italian accent, had to crush with a rock the skull of his playfellow who had wrestled him down. Crushed-proud Hitler, the unemployed, good-for-nothing dropout, could identify with the frustration and panic of a defeated, starving nation and cruelly crushed first the Jews than whole Europe . . . (Men, who were not first put down, hardly enjoy pushing others down. Jefferson confessed: "I have never been able to conceive how any rational being could propose happiness to himself from the exercise of power over others." For him as for George Washington, the hero of self-control, for Benjamin Franklin and Goethe . . . power meant the burden of responsibility.)

But in the state of decay, power compensates not as in primitive tribes for waning strength, but for inner emptiness, an impotence to procreate and create. It even results from envy against the (pro-) creators and contemplators, who must be crushed. Cain failed to communicate with God and be accepted in love. So in jealousy he overpowered Abel. We agree with Nietzsche that man is doomed unless he becomes superman. But in the atomic age that "overman . . . shall overcome" envy, jealousy and power-greed. He must overcome the drive of power to crush and destroy others . . . by the strength to create, help and love.

**The Popular Politician.** A politician may win influence and power by pretending to be a level-headed all-loving friend. He can go around kissing babies and helping old ladies across the street. He can drink beer in a popular pub and play cards with cronies. He can march in a local victory parade and play football and golf. But how does this prove that he can solve man-


kind's problems better than you and I? At best it proves that he is a regular fellow who likes other regular fellows and will represent the majority's drives—for pleasure and pride.

It would be good, if man could rely on his drives, and if man had an intuition to know, whether the demagog truly shared these (good) drives. (see ). But what, if many men's present drives are distorted into a problem, and if people can not see through a politician's pretense and diplomatic double-talk? What if the truth is that we can no longer afford our costly luxuries and pleasures, and what if competitive power-pride would have to be sacrificed to the humble wisdom of the Spirit?

### 5. Politicians as Powermen.

A gunless gangster met at midnight a rich gun-toting dude, whom he warned: "This is a good place to get robbed. See that hood behind that bush? I'll protect you. I'll get him if you lend me your gun." He grabbed the gun and shot the dude and robbed him.

This is a way demagogues get power. Originally they had no bombs. The inventors, the scientists had them. But now it is a crime for the inventor to own his atomic invention. Originally the selective struggle for survival of the fittest meant that the best inventor and craftsman of weapons could have the highest power. Even though this may have been a crude way of rewarding brainpower, it still meant the survival of imagination. It meant the dominion of natural inner creative strength. Now power starts with an 'if': Only if you serve me, I will reward you. Under the condition that you follow me and make me your leader, I will protect you or avenge you. The demagogue's 'if' brings a promise for the future; power is not a gratitude

for the past.  Lavoisier helped France more than Napoleon I, Pasteur . . . more than Napoleon III. Both chemists could have said: Only if you give me power, I give you my inventions. Or: Because I have given you wisdom and wealth, give me power! Gratitude is not a virtue of the many. But true genius is generous. So merit itself goes without reward. Lavoisier's reward was a chopped-off head.



The demagogue, to get power with his promises, must be believed. Why do the people trust him? He is usually a man without merit, a frustrated failure like Hitler. The mobs, debased in panic, trust him, because he is like them . . . only more so. He has the courage of a strong conformist. He is common in quality, but superior in quantity and intensity. 'In Turkey do as Turks do—but Turkeyer!' He has the same cravings of greed, the same hates and resentments, but he can shout them louder. He commands, holding his voice steady and controlled, but tense as if threatening to explode. Tenseness means energy. But this energy will explode, unless they follow his commands: "Kill the noble, the rich, the landlords, the niggers, the white devils, the rebels, the traitors, kill the Kikes . . .!"

The demagogue rides on the waves of predominant prejudices into power over the very people he pretends to serve. The demagogue, as a condensing mirror, collects the heat rays of hate and reflects them back to the people into the focus of a flame. He had listened to the rumblings of resentment and echoes them back as a paranoid scream: Do unto others what they might do unto you, what they will do to you! Attack and I will protect you. All for one, one for all (you all for me and I crush you all).

A bull challenges another bull openly as a rival to see who is stronger. They serve the selective mating drive. But a tiger pounces from behind on the back of a bull to feed. A hen defends her chicks, for whom she would sacrifice herself, but she does not provoke a fox, against whom her motherhate is more ultimate than a rival's or a carnivore's rage. Modern war, for the power of ideologies, fuses the hate of rivalry, hunger and brood-protection. The demagogue's

contradictory power drives are insatiable: He challenges like a proud bull after pouncing upon the unsuspecting victim like a stealthy tiger, who however is not hungry, but hates like a hen, who is protecting her chicks, whom she however, expects to fight and die for her, as if she herself were a helpless baby.

The next atomic war for the power of ideologies, triggered by slogans of hate, would start not with two cocks crowing provocative slogans against each other, but with two hens challenging each other, which of their chick tribes, whom they protect under their wings, is more willing to kill and die for its mother. Thus the 'charismatic' courage of an atomic dictator would consist in screaming provocations per radio or TV, and pressing a button so that the very population who gratefully admires his heroism, must die for his glory, while he, who pretends to protect them, hides in a mile-deep hole.

Man overcame his debasing helplessness by banding together  , proudly identifying with the glorious leader. Thus his word, calling together, his rallying cry, became the command of power. It was an expression of his power, and an appeal to his group's proud power, identified with his leadership. But since it is a leadership into war, it ruthlessly demands sacrifice . . . power means praise-reward for the brave (if you serve me), but condemning invective and cruel punishment for the cowards or dissidents (if you resist me). 

The general pushes the captain, the captain the sergeant, and finally the sergeant the private, who should explode against the enemy. But in peacetime the boss pushes the foreman, the foreman the worker, whose ego pride can only explode against the weakest and most helpless slaves . . . the minorities of genius, sage and saint . . . now an endangered species. Kick the idealist in the eye, crucify the creative Christ within each of us. The eunuch, his eyes for ideals kicked out, is the most reliable slave of the powerman.

The powerman hypnotizes by command and invective, by slogans of hate. Both are lies in the garb of tautologic alliterations: Kill the Kikes, Jew-Judas-traitor, Blu-Bo (soul and soil). They are lies as they pretend strength, while they are seeking to steal strength. As alliterations they imitate the child who cries for help, while pretending to be the strong father, who gives help. But the powerman's strongest appeal is not the appeal to life, but the appeal to death. What Fromm (1973) called "necrophilic language" goes together with the greed for absolute power. Conventional speech today impresses most as 'kill drive' or 'death drive' language.

The Language of Space makes slogans transparent and analyses commands into statements of goodness and dissolves invectives into statements of evil. Since in aUI each can create his own words, not the most powerful destroyer but the most powerfully creative genius, the wisest and kindest is most convincing in this logos of love. As the Language of Space leads us back into the original meaning of words before the confusion of tongues, so the leaders commanding in the Language of Space would recall the original heroes of our sagas.

If mankind had always been led by vain ruthless demagogues, it could not have survived in the struggle for life against the other stronger beasts. Originally the strongest and wisest must have been chosen as chief (Service, E.R. 1966) . . . as hardship teaches surviving tribes. (With WERT (Weilgart Ethos Rhyme Test) we can assess in ten minutes creative vs. destructive trends. Thus we could test future politicians, indeed all children, to prevent destructiveness from coming to power.) Could strong Siegfried or Beowulf have ripened into King Cyrus the Great, the Shah of Persia, Asoka, or Solomon? Could strength have passed over into the wisdom of old age? When the young had gotten used to respecting him for his help, a leader, who could replace his waning strength with their protection, could command them and rule. Power over others superseded his physical strength.

A Beowulf sacrificed himself for his people. A leader who sacrificed others for his whole nation, had to be ruthless. He had to suspect rivals and assassins. The Parthians worshipped Phraates as king. Power greed made him kill his father, his 30 brothers and his son. Power became the proud shield for his self *H*, forged by the witch of fear. Thus people came to expect paranoid cruelty in a man of power, and the powerman's sadism was matched by the herd's masochism. I remember in a military academy how after a whipping a boy would shine (almost lick) a captain's boots in orgasmic submission. But sadomasochism may lead to destruction: Power greed demands: Who does not submit as slavish masochist to my dominant sadism, must be destroyed. That's how the Roman emperors crucified Jews and Christians (like Christ) who did not worship them. But all that seemed functional, because only the collective could survive and the state needed a leader.

But in the atomic age of automation, the motorized individual will be better equipped to survive alone by himself than the collective threatened by H-bombs. A hermit with insect repellent and laser ray could survive in a jungle. Even Eisenhower advised such total dispersion. Nations will no longer be useful nor what holds nations together: Power as domination over the many. H-bombs will be for everybody. Today's weapons are rather offensive and destructive than defensive and protective: they no longer serve as shields for survival. Thus the military and police-state could "whither away." This is not only a tenet of Marxism. Swiss and American individualists and liberals have never idolized ideologies or seen demagogues as demigods. Henry Adams wrote: "Power is poison." That's why the constitution is based on the wisdom of balance of power. But even this perfectly balanced republic, in its only deep conflict, burst into a senseless civil war, which in the atomic age would mean annihilation.

If the future still likes collectives, the men who have proved their mettle by their creative invention or discovery should rule, or be trusted at least as umpires for ultimate decisions. These could be voted by majority. But they would not have to campaign as career politicians, whose empty ego pride depends only on power over others. While these demagogues would commit any crime to gain or hold on to power, for a scientist and sage like Einstein or a saint like Schweitzer or King, his work has given meaning to his life and mainstay to his spine and power would only burden his back with responsibility. Plato's Socrates saw most deeply through the traps and trappings of power: The less a man craved it, the more he deserved it. Before power is entrusted to a man, his fame should be fulfilled by his work, selfish ego cravings should be satisfied through creation. He should not need to make a splash like bursting an atomic bomb to gain attention for popularity through destruction. If the common man wants to survive, he would have to entrust a senate of sages and saints the ultimate power to rule, just as the muscles can survive only if they are steered by the brain.

#### 6. Ethos of Power: Grab, Have or—Be!

"All this I give thee, if thou fall down and worship me" was Satan's sermon on the mount to Christ. I give you power, if you submit to my power. Death or devil, Mors has might. In his name you must win. The prince of this world is the patron of powermem, a conditioning *SS* manipulator. He could have added: If you do not accept my condition, I will scourge you and nail you to the cross. For Abaddon is Lord of destruction, and power is most absolute and perfect, not when it creates but when it destroys. There is no perfect and permanent creation, but there is absolute destruction—with anti-matter. There is no complete fulfillment, but there is the complete and perfect vacuum, the empty zero. *O*

A good man tried to catch a butterfly to save it from a flame. But a spider had spun a net in its path. The butterfly was skilled to escape the hand of the good man, but fluttered into the claws of the spider. Thus, it is easier for demonic power to grab than for the spirit's power to save.

We agree with R. May (1972) that power is "neither good nor evil." But we add: power of good over evil is good; power of evil over good is evil. And, though playboys' power of pleasure taboos, the spirit's power over flesh and matter is good; the beast's power over the spirit is evil. If material profits use spiritual values as pretext and pretense, if the mind is used to serve pleasure and power for their own sake and aggrandizement, it is evil.

We believe in a hierarchy of values. The spirit's rank should rule. Power is meant as a means, not an end. If a means becomes an end in itself, this is evil. Hitler felt: "What the masses want is that the stronger wins and the weaker is destroyed." By strong he meant perseverant, on and on in one direction. If a man eats to still his hunger and drinks to quench his thirst, this is good, if the man is good. But if he drinks on and on for drunk's sake, he's an addict, though a 'strong' drinker. He has no power over his power. He is a slave of his power drive. Many men of power are addicted to their power. They bully others and destroy others merely to show their power.


When does a leader create values? But how often does a tyrant destroy! Shakespeare exposes the limits of the powerman's dominion: (Ri II; I, 3) "... but not a minute, King, that thou canst give / shorten thou canst my life with sullen sorrow / and pluck nights from me but not lend a morrow." In Hitler his drive for "power and hate and lust for destruction" seem one. Power "manipulations . . . cripple" man's creativity and thus "turn him into a sadist and destroyer." (Fromm, 1973) "Might makes right: the boss is always right."

The law machine codifies the tyranny of brutes over idealists and makes it a system of 'rights.' The power of the establishment prevents creation rather than destruction. Convention destroys. Police arrests whatever seems strange and different (for worse or *better*) from the average norm. Does the police protect our lives? Did the police prevent the assassinations of the Kennedys and the Kings? But the police did prevent Dr. King sometimes from marching and speaking for his good cause. (The U.S. lawmachine catches less than 15% *after* their crimes.)

The power of propaganda, of publishers, editors, and critics prevents and hush-kills new beauty and truth. If commercial power figures it won't sell to its profit, art can not be shown. A religious leader who is different, is called heretic and arrested, burnt or today electroshocked and drugged to death. Where is the freedom of communication, creation and contemplation? Power provokes destruction and war. Could anarchy be worse? Why not dissolve nations in a world government?


In a panic crisis, debased mankind disintegrates into Jeekyll and Hyde; the good and wise having no power and the tyrants losing their conscience. Power without responsibility to a higher ideal, power as self-aggrandizement corrupts. The more he has the more he craves. Power corrupts the man in power and his creatures around him: they are castrated into sniveling sycophants and hypocritical hangmen of any upright man of truth. By flattering the tyrant's vanity, they gain power even over him, whom they cheat blind. So who needs charisma? I knew an anemic girl who by her very helplessness flattered the manly chivalry of a leader and thus satisfying his ego, had really control over him.

Then why praise dominion of self-aggrandizement? Such "power" bloats at the expense of another life. Such might makes right, if the other life were on a lower level of spiritualization: The cow could eat grass and man could milk the cow. But the highest God does not need

bloody sacrifice. Even the creative genius has his strength  within him and does not need to subdue anybody else to gain it. Indeed the contemplative creator can not even enslave another man by cruel violence or 'dirty trick'; not only because he is by nature harmless. Even if he forced himself to exerting ruthless power, and played the tiger and fox, he would lose the very purity of his soul, the clean mirror of the spirit that contemplates and creates.

### 7. Power and the Spirit.

To tell the purest spirit to assume (indeed to grab) power, confronts him with a tragic dilemma: even though the creative contemplator would deserve most power,—by forcibly or stealthy grabbing it, he would lose the very soul which is worthy of it. Solomon and Asoka ruled by righteousness and dharma. But power was given to them by natural inheritance: They did not have to campaign for it. Whenever good wisdom came to the throne, it ruled in peace.

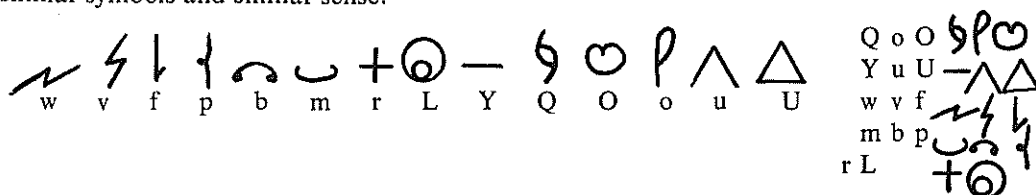
The peace of the spirit is more than an absence of war. It is  "brU" in the Language of Space, "togetherness in the spirit of goodness" inspired for creation. Creation is born after a passive peace of pure contemplation. Melodies, poems, even insights into the benzene ring (Kekule) come in dreams. Inspiration is energy of the spirit, flowing in from above. But in passive conceiving of the idea as in active developing into voices of harmony or colors of painting—the creator must concentrate with a diver's breath: keeping out the influx of what does not belong, the irrelevant, and staying true to the essence of the spirit.

Only the leadership of a man of the spirit could bring mankind to its true destination: Looking up to and contemplating the beauty, goodness, and truth of the spirit, or ultimately becoming and being part of the spirit. If the word 'power' still holds forth, we would become and be the essence of this 'power.' In Zen it would be the spirit of light.


The human mind may feel an infinite urge for power, but is conscious of helpless impotence (as the melancholy in his poem). This tension can be bridged by constant resentment, conflict and war, attacking enemies. But the soul can rise into a realm, where it finds reunion with the infinite powers of Tao, the cosmic spirit, the Logos of Love.


## II. Power in the Language of Space.
















The analysis of different aspects or meanings of power in the Language of Space enabled us to look into its essence. In aUI, each sound has a symbol and a meaning. Similar sounds have similar symbols and similar sense.















### 8. Similar Sounds

w  the sound of POWER) with rounded lips as in 'work' or 'war' forces its follower sounds, 'o' or 'a' to its 'will.' (They may sound no longer as in 'or' or 'are'.)

v  (= ACTION). As lip-sound 'v' reminds of 'w,' as 'Power' leads to, and is the potential for, 'Action.' Unvoiced 'v' becomes 'f.'


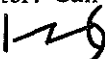
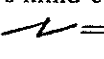













- f  (= THIS). Power-action concentrates on a 'this,' something concrete  To which it is directed. A powerman commands 'dig This ditch!' but hardly: make a beautiful poem.  
fU = self; power tempts to self-bloat.—The friction-labial caught to a stop becomes
- p  (= PRE-, BEFORE, in FRONT). Power wants to lead, march and reach forward. The fore-time is the past on whose tradition power is built. But in the past man was the last, so now he wants to be first. p voiced is
- b  (= TOGETHER). On the bond of Togetherness is human power based. Man became powerful in the herd, held together by the leader's will concentrated on his goal. As lip sonant 'w' reminds of 'm' and of the sonants 'r' and 'L.' 
- r  (= GOOD). In the atomic age power might care for the quality of Goodness: Omnipotence should go with omnibenevolence. Might with right.
- m  (= QUALITY). The force of gravitation is seen in relativity theory as Quality of the space-time field around a mass of matter.
- L  (= ROUND). Power should hold together as in a ball—as nuclear bonds hold the atom together like a solar system. Power should protect with surrounding walls. As semi-vowel 'w', double-u, relates to other rounded vowels u, U, o, O, Q (= Ø, Öe) and Y (Ûe).
- Y  (= ANTI-, NEGATION; Y = ZERO). The power drive may be the sucking force of a vacuum, an inner emptiness. (Fromm 1973, p. 408.) Power triumphs in denial and destruction. A tyrant can command the destruction of millions of people, but hardly the creation of one great work of art or the procreation of one genius.
- Q  (= CONDITION). Power is a Condition, depending on conditioning: IF you serve me I will protect you, if you resist me I will kill you, says the powerman.
- O  (= FEELING). Power is a Feeling as a man Feels powerful and is Felt as powerful. Power-feeling means self-confidence and courage. If a man feels stronger he will be given power and if he is given power, he feels strong and others feel for him and with him. Competing for power, rivals woo like Don Juans for the love of Lady World.
- o  (= LIFE). (Rounded as Oh). Life force = ow. If an animal has  power over his territory and flock, his survival and offspring is assured and he feels joy.
- u  (= MAN) is most like 'w,' sounding as in 'push.' Man is pushed by an obsession with power. He craves power for power's sake and uses it to get more power.
- U  (= MIND, SPIRIT). Even the reasoning mind is forced to slave for power's proud domination. Maybe all could feel pleasure. But not everybody could have power over others. For this dominion he would have to fight. And fight means now atomic war. Only if the Spirit's wisdom has power, can man survive.

Symbol — Transformations

 w  E  c  t  d  r  n  j  x  i  a  k



## 9. Similar Symbols

- E  (= MATTER).  $F = m \cdot a$ ,  $E = m \cdot c^2$ , Force speeds Matter; Matter bursts into force. Mind over matter? Can man's mind control matter's force? ('e' = MOTION joins 'E' by sound.)   =   $\cdot \gamma^2$
- c | (= EXISTENCE). cwQ, power of Being (Q = 'Oe). Even matter needs forces to hold it together. We need energy to Exist and to survive. But some feel non-entities unless they can push somebody else around.
- v  (= ACTION). (see under sounds) Power Acts concretely (on 'this').
- f  (= THIS). Power lying zig-zag, 'up-down-up' in potentia, rises into the bolt of lightning of Action (down-up-down). It hits the This (down-up).
- t  (= TOWARD). Power is energy pushed into a definite direction with the same intention. The powerman attracts his followers to himself. He pulls them as a magnet or pushes them Toward a goal, on and on (perseverance). Willpower is often a passion for power.
- d  (= THROUGH, BY MEANS). Power works Through channels, the means lead to an end; might should bring right. But might makes right. Often men become means used by the power-boss whose end is his power. How often is power the means to serve the spirit?
- r  (= GOOD). Only so could power be Good. (See 'r' as sound.)
- n  (= QUANTITY). Science calculates force in frequency quanta  $h\nu = E'' - E'$  (startless end- energy), to unleash it on a relay trigger in magic formulae. Politics competes for power. Millions kill and die for a powerman's space, but in time a "millennium" may last ten years.
- j  (= EQUAL). Under him, who is on top, the powerman pushes all others Equally below to serve him. His power makes him blind to shades of value. King Lear and Gloucester (Weilgart 1952) see only what flatters their power, they are blind to goodness, beauty and truth.
- x  (= RELATION). Power works in Relation to things or persons, whom it moves or stops. Is influence absolute charisma or relative dependence?: "He would not be a wolf, but that he sees the Romans are but sheep." (Caesar)
- i  (= LIGHT). Power could radiate, enlighten and enrich. Raphael or Mozart, suns of genius—but who would serve them? They freely served. ('i' joins 'e' (Motion) by shape and sound and 'e' joins space and time).
- a  (= ONE). Heis koiranos estO, one should be Lord, says Homer. Only one can be on top. This is the tragedy which makes power a fight.
- k  (= ABOVE). Looking like a quarter note, it has the vertical in common with the power zig-zag but rises with its head over it, as man over the other beasts. The leader rises Above his followers by promising to raise them Above enemies and strangers in power. Would he also raise them up to the spirit?
- u  (= MAN, HUMAN). Man craves atomic power for a million years' impotence as naked ape.



demons  $\overline{+} \overline{\Delta}$  rules to transform QUANTA of energy, triggers to unleash FORCE beyond control: A MEANS to which end?  $\overline{\Delta} \overline{+} \overline{\Delta}$  He but unlocks his own insatiable power drive. He craves POWER over LIVING (even cosmic)  $\bigcirc$  SPACE, but has he CONTROL OVER TIME?  $\overline{\Delta} \overline{+} \overline{\Delta}$  He squeezes  $\square$  MATTER in his power-grip and molds it into THINGS, which he grabs from OUTSIDE. ( $\square \cdot \overline{\Delta}$ ). But has he power over his FEELINGS INSIDE,  $\bigcirc \overline{\Delta}$  atavistic instincts of eons ago?  $\{ \bigcirc$  He manipulates MULTITUDES of  $\overline{\Delta}$  OTHERS and MOVES the MANY with the SOUND of magic commands, but can he wield POWER OVER HIMSELF?  $\overline{\Delta} \overline{+} \overline{\Delta}$

The old king was ONE and throned ABOVE and SOUNDED  $\overline{\Delta} \overline{+} \overline{\Delta}$  the voice of wisdom and truth.  $\overline{\Delta} \overline{+} \overline{\Delta}$ . For first he had proved the truth of his worth by GOOD DEEDS of help  $\overline{\Delta} \overline{+} \overline{\Delta}$ . Then he marched in FRONT TOWARD  $\{ \rightarrow \}$  a HIGHER goal  $\overline{\Delta} \overline{+} \overline{\Delta}$ .<sup>3</sup> But later this seemed hard work for the  $\{ \overline{\Delta} \overline{+} \overline{\Delta} \}$  leader and for the led, who had to bend in humility to his superior mind and crush their envy, to recognize his good wisdom. So the leaders learnt to 'campaign.' A demagogue learnt that a few flattering words could win more people than works of worth. He told the people that *they* had the power, that he was their creature and promised to do their will, IF they chose him  $\{ \}$ . He called their cravings in  $\overline{\Delta} \overline{+} \overline{\Delta}$  powerful slogans, to fight for the might, for dominion on top. All would be EQUAL in POWER, RELATE to the leader.  $\overline{\Delta} \overline{+} \overline{\Delta}$

But only one could rule. The others must perish or cringe. The pleasant play of 'king of the castle' becomes in the age of the atom an absolute fight to the finish. Atomic war means annihilation  $\overline{\Delta} \overline{+} \overline{\Delta}$  The Language of Space dissolves commands and invectives, slogans of power into statements of goodness and truth. The GOOD and wise could commune in this logos. If the common man wanted to survive he must learn to trust who flatters him least, who craves power least.

The man of the spirit is fulfilled by his creation and contemplation. He would have to be begged to assume the burden of duty. A senate of sages and saints, the humble men of the spirit would have to rule, for they would be ruled by the spirit and would lead mankind up to the SPIRIT of the GOOD, the beautiful and the true in love.  $\overline{\Delta} \overline{+} \overline{\Delta}$  The Spirit's force may flow within.  $\bigcirc \overline{\Delta} \overline{+} \overline{\Delta}$

<sup>3</sup>(Such 'kings of the spirit' by consensus, men of works of merit would be e.g. Solomon, Asoka, Leibniz, Kant, Franklin, Emerson, Edison, Goethe, Schweitzer, Einstein . . .) They would not need political skill, if no politicians oppose. Selfish power politics means mutual threat. If all rulers were angels, they would agree on the welfare of mankind. Its greatest creators are nearer angels than any powerman.



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## CHAPTER 18. ACTION: CREATE!



### Action: Create!

 = v = action, act, do, make . . . ; -v = verb ending, v- = causative prefix  
 'v' as in vim, virile, vu  = he.  
**Patients' Poem**

From black balled thunder cloud  
 coiled-up snake  
 springs zig-zag a spark.  
 Bolt of lightning.  
 Hits the highest peak:  
 the house on the hill.  
 Inside mother and children  
 holding each other  
 huddled in love and fear.  
 Now livid and lifeless,  
 while the blessing rain  
 they prayed for  
 drenches their fields  
 growing their grain  
 to feed them.

Billions of years ago  
 in the era of tempests  
 piercing pungent vapors,  
 sewing together  
 gas and air  
 with threaded needle—  
 a bolt of lightning  
 started the spark of life.





**Nature's Actions.**  The bolt of lightning, missile of angry gods, Zeus, Jove and Thor, is our symbol of action, where myth and science meet. For lightning welded together N & O; and  $\text{NH}_3$ , ammonia, with methane and steam; this activated eobionts from amino acids: protein and protoplasm are the stuff of life for plants and animals.




Inside animals, the motor muscles contract when actin is activated through acetylcholine, aroused by the reticular activating system and (nor-)adrenaline (Ochs 1965) with the sympathetic nerves. It mobilizes to fight or flight . . . but for love's potency the parasympathetic vagus is needed. Thus even the male (whom Emerson calls the active sex with his competitive swimming sperm,  or ) can not rely on his conscious will for potent love. Thus willful action by nature is rather aggressive and destructive than loving and creative. For creation man needs conception, passive to inspiration . . . in rest and peace.

Is action movement? Does the orbiting moon act? Only when it changes motion.  $m \cdot v \cdot ds$  (the physicist's 'action') = momentum  $\times$  time. In action—potential is changed to kinetic energy which changes the surrounding . . . for better or worse. If the state was bad, it's easy to change it for the better. If originally it was a good life, a random change has the same chance to improve it as hitting a watch with a hammer and hoping this will make it more exact. —Steel balls hang parallel. Pull the first and let it swing back to hit the others: the last ball will















swing away, return and the first ball will come back to our hand. Newton's 3rd law: any action is matched by reaction. In human affairs this means conflict and war, risky in the atomic age. Before, we could wait for the feedback: after centuries of crusades, Christians found they could not convert the Moslems by the sword. After a 30-Years War, the Catholics and Protestants found they could not reform each other by bullets. But in the atomic age we have not centuries nor decades to find out by trial and error the reactions and feedback of the atomic test. Hindsight won't do. We need, what few men of action have, creative imagination before we act.







**Similar Sounds.**  w v f b p (labials)  z j y (voiced friction)  i e I E Y (front vowels)  v 'v' is a voiced friction labial—lips vibrating in front of the mouth.


Verbs in aUI end in -v and begin also with v- if they are causative. (Weilgart 1974, Grammar p. 48) E.g. ev = move, vev = make move, drive. ov = live, vov = make live, engender; vyov = kill. To show action v- must vibrate in front of the mouth as action: directed to the front. w is most similar to v, power is kin to action. We need power (potential) for action and most acts are done to increase power—a vicious circle in which the powerful get more power by destroying the helpless quiet. Before, the powermen might first destroy each other and the neutrals could survive. In the atomic age, an atomic war would kill all.  f (unvoiced v) = this. Action shouts always only 'this,' and cruelly neglects all else. Men of action have tunnel vision. The activist's tragedy is: he can never see the other side nor can he foresee another time. The Activist shouts: "I here now!" (in aUI:vevu nIv: "fu fa fA!") Now it is popular here to throw the atombomb—hang the other nations and the future! p (a stopped f) = front. Activists look in front and march ahead and the devil take the hindmost! They never go back and retrace their steps to reconsider. They like to stand in front of their followers and advance themselves. And the human herd follows the activist leader . . . into death (for he can not foresee the future). b ('together' is a voiced p or stopped v). The man of action needs followers, for he is nothing in himself. He must concentrate all his forces within him together, and gather all his crew together. Cooperation is one road to success.  j (equal, same). All must do the same to be effective and they must do the same over and over again. Collection and repetition makes action's success.  z (part): Still human

action only can succeed in part. It may improve one part of his personality: the part that strives for power through action. His aggression pulls him in one direction.

Y (anti-). The tragedy of action is that it is mostly destructive. This comes from its flight-flight past. But in the atomic age (except for outer space) there might be no place to flee. Man's actions are mostly aggression and revenge. Nasser said: "I don't act, I react." Clemenceau, and Hitler, too, lived for revenge. It is easier to destroy than to create. And in creation we are receptive, passive during inspiration, and active only in execution.  e  i  I  E  Y. Most action means movement in matter, e in E. Not all movement is action but all action needs movement. The activist is usually not a laborer himself. B. Russell said: "Work is of two kinds: altering the position of matter . . . and . . . telling other people to do so. The first is unpleasant and ill paid. The second is pleasant and highly paid." (The same goes for brain work. It is the administrator who pushes scholars around; not the scholar himself, not even the inventor or discoverer, is highly paid and has the power.) What the boss-activist primarily moves is his tongue. He gives off lots of sound (I  ). And he moves hot air around him.


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
Y (anti-). The tragedy of action is that it is mostly destructive. This comes from its flight-flight past. But in the atomic age (except for outer space) there might be no place to flee. Man's actions are mostly aggression and revenge. Nasser said: "I don't act, I react." Clemenceau, and Hitler, too, lived for revenge. It is easier to destroy than to create. And in creation we are receptive, passive during inspiration, and active only in execution.  e  i  I  E  Y. Most action means movement in matter, e in E. Not all movement is action but all action needs movement. The activist is usually not a laborer himself. B. Russell said: "Work is of two kinds: altering the position of matter . . . and . . . telling other people to do so. The first is unpleasant and ill paid. The second is pleasant and highly paid." (The same goes for brain work. It is the administrator who pushes scholars around; not the scholar himself, not even the inventor or discoverer, is highly paid and has the power.) What the boss-activist primarily moves is his tongue. He gives off lots of sound (I  ). And he moves hot air around him.

Of vowels we can relate to the voiced front sound 'v' best the front vowels: e, E; i, I; Y. Most action means movement in matter, e in E. Not all movement is action but all action needs movement. The activist is usually not a laborer himself. B. Russell said: "Work is of two kinds: altering the position of matter . . . and . . . telling other people to do so. The first is unpleasant and ill paid. The second is pleasant and highly paid." (The same goes for brain work. It is the administrator who pushes scholars around; not the scholar himself, not even the inventor or discoverer, is highly paid and has the power.) What the boss-activist primarily moves is his tongue. He gives off lots of sound (I  ). And he moves hot air around him.

But humans like howler-monkeys are conditioned to blindly obey shouts and commands. Again it is easier to activate hate than love in conventional clichés. It is easier to activate to kill than to give the life of the spirit. A leader like Hitler can make dozens of millions kill and die for him, but even a Christ could make only a few to learn from him and live like him.



Y, Y action in the atomic age may end in destruction.  $\overline{0}$


**Similar Symbols.** As in sound so in symbol action is most similar to power . The potential


of power  lying down, rises into  action. Action needs power, power affirms itself by action. A similar zig-zag is 

(relation). A double arrow from me to you, from you to me. In relation we reciprocate action.  $\longrightarrow$  If action flows only in one

direction, a simple arrow, e.g. the boss is pushing his servant. Buber feels: "In the beginning is relation . . . within a narrow circle of acts . . . charged with presentness." Again we find the


selfish one: "I here now." " . . ." Only the 'this' exists  for the man of ac-

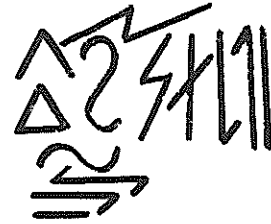
tion: the pragmatist judges: what I can not act upon does not exist for me. "Was ich nicht wirken kann, ist nicht wirklich." (Fichte) Whom I can not push around does not deserve to live. Administrators evaluate men whether they are 'administrable' = worthy to survive. Still an uncreative man of action is empty and sterile in himself. He must act through channels and through men who are his tools.  These men in turn need tools to act. But going through

so many channels it is questionable  whether any of the original human spirit (  $\wedge \Delta$  ),

if there ever was one, will be in the ultimate outcome. A. France feels: "Our actions are not our own . . . they depend . . . upon chance . . . we do not deserve them." "What's done can not be undone," will with Macbeth pronounce the leader who will have ordered the final

atomic blast. Negation is  $\text{—}$  ; horizontal action clashes with reaction and leads to destruction. Destruction is still the most spectacular action, sure to make the hack's headlines. But who will report on the final earthly act?


**Good or Evil Deeds.** Is man the most active creature? Then why not simply command: man, do good? But can not evil follow out of a well-meant deed? Account for the consequences: calculate 'good times its probability' minus 'evil times its probability.' 'G · P—e · p' or '+P—p,' the positive probability minus the (probability of) risk. Goethe found "Der Handelnde hat immer Unrecht." "The man of action is always in the wrong." There will be ever evil. So Luther counselled "choose the lesser of the two evils." Be just to your neighbor even if he be your rival. But comparing yourself with him you will judge yourself by your good intentions, but the other man by his good achievement. "I am my ideas and ideals; the other is his deeds. If I can not perform my good will, it is hard luck. If the other does not deliver by his good words, he is a hypocrite and a fraud." Intentions are ever higher than actions. So "I am ever better than he."—Then make sure that results match your will. Foresee what follows—could George Washington have foreseen that his ideal revolution of freedom from England would touch off the bloody French revolution with tyrant Napoleon conquering the world, touching off a chain reaction of world wars?—Then don't worry about the consequences. Act by principle: the golden rule, the Ten Commandments, the law. (See  good.) What if there are millions of







laws that contradict each other? Good works won't get you into heaven. Act in good faith. What if I bring water to my enemy dying in the desert? (Is this not a good work? asks the Catholic. The agnostic Jew Freud might have brought peace with the Protestant:) "If you still hate your rival, you will 'slip' and drop the jar on his head." True good deeds grow as fruits from a tree of grace. Good acts are the fruit of love. Love God above all and your neighbor as thyself.

Gibran sees "work" as an offering of "love." In love we act productive-creative. Our acts rise up. Horizontal actions rush in one direction and on the same plane are bound to clash with another man of action who leads in another horizontal direction, even against his foe. Action brings reaction in the opposite direction. Conflict means war. Atomic war means annihilation. All this may start with a political arrangement. One leader arranges chairs in squares. The other in circles. So they fight. But the carpenter who produces a new chair with the work of his hand, or the artist who creates a new work of art, does not clash with another creator. Creation leads upward to contemplation. (see spirit ) And there is always room up in the sky.

As for horizontal action of busy-bodies that crowd out creation, Christ compared busy Martha who "troubled herself with many things" with Mary who saw the one that is needed. St. Thomas of Aquinas saw this Mary as beautiful soul in contemplation of the Spirit.

When Hitler shouted "unser Gebet ist die Arbeit" "our prayer is hard work" he did not mean the labor of love, but the work of war. I rebelled against him and wrote against him my dissertation on "Schöpfung und Schau," Creation and Contemplation: "the man who proclaims action as ultimate goal of man, debases man in his own beholding eyes to a swarming ant. But in contemplation man rises to grandeur. His very smallness becomes the wonder. For his beholding eye, a minute microcosmic mirror, can comprehend the macrocosm of the universe."




The microcosm of the creation of a work of art represents the infinite in the finite. True creation leads to contemplation of the Spirit. Uncreative action leads to power; and power leads to action. In unproductive action mankind resembles a brat playing in the sand: the left hand destroys the castles that the right hand has built up. Only, the plays are wars and the sand grains human lives. And the water of the sea is tinged crimson: man's history of action is written by satan in blood.









The dying king in Grimm's fable decreed that his laziest son should get the crown. "Put it on my head. I'm too lazy to reach for it." Tung Chung Shu advised: "The ruler takes non-action as his way . . . he sits upon the throne of non-action." Pascal discovered that "all human evil comes from this: man's being unable to sit still." Lao Tsu knew: by doing nothing, all things are done. And O. Wilde found: "The one person who has more illusions than the dreamer, is the man of action." "Action is a blind thing, dependent on external influences and moved by an impulse of his nature; it is unconscious. It is a thing incomplete in its essence, because it is limited by accident and ignorant of its direction, being always at variance of its aim. Its basis is the lack of imagination. It is the last recourse of those who know not how to dream." And the Koran II 268 teaches that the life of this world is just a play. "Schatten sind des Lebens Güter, Schatten seiner Freuden Schar. Schatten, Worte, Wünsche, Taten: die Gedanken nur sind wahr." Shadows are life's fleeting pleasures, shadows are the deeds you do. Shadows are rewards and treasures, only thought and love are true. (Grillparzer, F., Traum ein Leben, Life a Dream.)


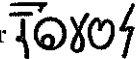






But I had written in this same dissertation before my flight from Germany in 1939: "Only he who could say: 'Sun stand still at Gibeon and moon in the vale of Aijalon' might believe in the eternal dignity of the human deed." But now as in Joshua's time (10, 12) mankind may need

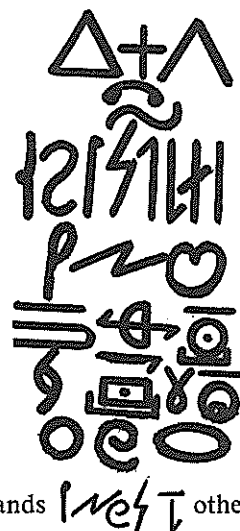
the cosmic deed, before it can rest in creation and contemplation. Maybe we need to till the soil of distant planets and explode two atom bombs on the sunny side of Venus and the shady side of Mars, so that hot Venus can cool it and cold Mars is pushed nearer to the sun. Thus we could conquer new lands for human habitation, so vast that Alexander's and Napoleon's conquests seem backyard feuds. And these cosmic conquests would not shed a drop of blood. Algae could be transplanted and lichens cultivated to feed billions of colonists. Cosmic actions as creation, could bring peace for cosmic contemplation.

### Psychogram

Actions as cause for change could be traced to matter exploding into energy and radiating as light, followed by change in  motion in space and time. Sun and moon,  'act' on the ocean. Lightning acts on life. 

To stay alive, animals flee from danger and fight for food and love, which to enjoy they relax and rest. What  drives us to action is need, a want,  an emptiness inside, or a goal outside.  Man is driven to pleasure and dominating power and to get the means for both he  craves many tools and more and more things. His acts increase his power and  with power he acts. Man acts with hand and voice: he leads and commands  others to work together  for him and to repeat the same acts over and over. He uses relays to trigger off enormous forces of nature, that become his  servants or demons, that obsess him.

For the man of action sees only 'this one.' The selfish activist knows only himself. But even for the unselfish fanatic his actions seem a matter of existence.  He acts as if the survival of the universe were at stake. He acts on and on in the same direction, never retracing his steps, never  looking around  the thing from the other side. But seen objectively his actions' value seems highly questionable.  They function in relation  to certain unreliable conditions  which he can not foresee . They are at best a partial  solution of his problems. But what must he not sacrifice for his success! Half of his personality can not be used as tool of his actions. Most of his kindlier feelings must be crushed, (Lenin denied himself to listen to Mozart: it would make him too soft). And certainly the fanatic man of action sacrifices or destroys all obstacle as Macbeth says when "in my way it lies" Duncan, Banquo and his sons must be killed. To the ruthless activist, even if he be no sadist, all people are either tools or obstacles, that must be destroyed. Since such is the case, how could contemplators ever survive among men of action? The answer is that one activist rushing headlong ahead is bound to clash with another man of action. And both might destroy each other. The man of peace might submit and survive. As smiling third party, the neutrals





might survive. But in the atomic age, the neutrals would die with the rest in poisonous radiation or fallout. An atomic total war does not tolerate the uninvolved contemplator or creator.

As in Hamlet\* he is called "coward" or even traitor by the fanatics of action. "And enterprises of great pith and moment lose the name of action." Only in Hamlet—actor and contemplator is the same man. Hamlet could be a philosopher or poet: but he acts like an actor on a stage. He scolds himself, because he hesitates to revenge his father. In war the youth of a whole nation, even life of the future, is sacrificed to revenge the offenses of the past. When will mankind learn to act and create for the future? Action could lead up to creation and creation up to contemplation of the Spirit.

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\*Weilgart, 1952.

## CHAPTER 19. THIS IS IT. ↓

**This is it.**

↓ = f = this, 'thisness' ( ↓ arrow pointing down or hook pulling up).

### **Patients' Poems: haec-ceity**

Hundreds of little fish  
 swarming in glass-box  
 out of reach: 10¢ each.  
 Lady sees the mass, knocks  
 pointing fat female finger on  
 glass: "I want this one!  
 I wish this fish."  
 Saleclerk's advice:  
 'Lady at this price  
 you must take potluck,  
 or you're out of luck.'  
 "But this fish is different—unique"  
 'They are all spawned in sequel:  
 all fish are created equal,—  
 so to speak.'  
 "Just do it for me"  
 'As far as I see  
 you are just a dame  
 and all dames are the same.  
 The dame makes a row:  
 "I want him here and now"   
 The small swarming fish  
 in bliss without wish  
 unaware of his individuality,  
 identity, singularity  
 had been a fish without name,  
 privilege or fame.  
 Now the lady demanded  
 that he was branded  
 as "V.I.P."  
 (Sales list no. F-9-8-3.)

### **Individuation**

A dozen geese high  
 fly through the sky  
 sister and brother  
 one with the clouds  
 one with each other.  
 An arrow rushes up  
 whom will it stop  
 it got me of all!  
 I exist. I am one, I.  
 I fall  
 I die.

What does 'haecceity' do for communication? If you are a stranger and don't know the meaning of a menu, you can point at what another man seems to enjoy: 'I want this.' Pointing can replace language. In aUI all elements are categories so basic that nothing else can describe or define them. But they are so primitive that they can be pointed out: you can teach aUI to a child on a primitive island whose language you don't know. You can point at different lights,



sun, moon, stars, fireflies and candles and shout 'i' and gesture 'Y'. You can point at things like clouds and stars and birds above for 'I'. But even the most abstract concepts like spirit  $\Delta$  or thinking can be demonstrated: point at your forehead with brooding eyes or at Michelangelo's 'penseroso' or Rodin's 'penseur' . . . finger and tongue are the most human organs and the finger can replace the tongue. The dog as man's friend can follow the pointed finger's invisible line to fetch an object from far. The elephant can point with his trunk as with a giant nose and the chameleon can point its sticky tongue catching 'this' fly. Some fishes can shoot their spittle at gnats like missiles, and Indians, if their hands are busy, point with their lips. This we do in aUI: we hiss 'ff' thru a protruding lip, blowing air at the object as with a blow gun. aUI as the Language of peace has no egocentric "I": we point down at the self  $\wedge$ , at 'this'-person, ( $\downarrow \wedge$  = we, these-people), as at my other object and so it is equal to  $\wedge$ , the together-person, the 'thou.' We dissolve the greedy possessive 'my'  $\wedge$  into 'this-man's' house, as if it were loaned to 'this man' for a while.  $\wedge \circ \circ$

### Similar Symbols.

The arrow pointing down, simplified to a hook can be upturned to a one, in aUI:  $\uparrow$ . 'This' thing is unique, I single it out, there is only one. In pointing my index finger at it, I force attention 'toward' it  $\rightarrow$ . In a way  $\uparrow$  I lift it out, make it 'ex-sist' out above  $\uparrow$  and before (see 'p')  $\uparrow$  the crowd of other things, as a back-ground. If the hook of the  $\uparrow$  melts into the dot of above,  $\uparrow$ , it might again expand into the loop  $\rho$  of life. Animals have more identity than bullets. I feel a relation  $\leftrightarrow$  toward them, ( $\leftrightarrow$  comes from the double arrow,  $\leftrightarrow$  from me to you, from you to me).  $\uparrow \uparrow$ : if hook and vertical are lengthened, we get the










symbol for 'through.' Pointing is a means by which, through which, we establish communication (see 'b, together,' below).

In naming a thing, identifying it, making it exist, we have the power  $\swarrow$  of creation and we can act  $\swarrow$  on the thing for good  $+$  or evil  $-$ . Is individuation a blessing or a curse? ( $\downarrow \swarrow$ : adds another line for a zig-zag.)  $\wedge \wedge$ , in protracting the hook of  $\wedge$  we get  $\wedge$  'man.' Man is the creature with ego and identity crisis. He wants to belong into a herd and still stand out as individual. Great leaders like Napoleon or Wallenstein kept their men in their power by remembering their names as individuals in the herd of their army, but made them lose their true selves.

### Similar Sounds.

$\swarrow$  v f p b  $\uparrow$  The sound 'f' is blown through protruding lips or setting the incisor teeth at the lower lips. It is as if we were blowing or spitting at 'this' thing. f, the friction 'f' can be stopped into 'p.' (Greek 'pyr' becomes 'fire,' open  $\rightarrow$  often). p = front in


pointing at 'this' thing, I pull it forward, into the fore-ground and all else into the back-ground. 'This' is pre-ferred. Again we find v (action ) the voiced f: we can act upon what's identified. It has become a 'thing' (s ● ). Before, a bump merged into the meadow. Now we call it our 'table,' it is some-thing for our picnic. If we stop, soften or voice the 'f or p' into 'b' , we can overcome our nothingness, by togetherness. In a sense we call another being a 'this,' choosing or chosen, and dissolve the lonely curse of our singularity, or dissolve the privilege of our uniqueness. I and Thou ( ) (cf. Buber).

Front (lip) consonants are nearest to front vowels as i  and I . The 'this'-sound is the name (fUI, , this-word) with which I cast a spell on a thing or person. Adam could give names to animals, plants and things. Students ask 'what is my name in aUI?' A name is the same in any language or rather it is outside linguistics as is pointing, unless it means something—as the old Indian names like "Eagle Eye" or "Lion Paw." A name or word casts the beam of a limelight on something. It is described and seen as individual; light and sound, sight and word, are ways of discrimination  and individuation.

**Individuation.** We thank the scholastic Duns Scotus for the term *haecceitas*, thisness, concreteness, singularity, that lifts a thing out of abstract generality. But he saw individuation as tragedy: in the paradise of grace Adam and Eve were one with God and his cosmic all. But when they broke the creator's law by selfish will, they fell off into individuation and on their own they had to die (and kill). They were self-conscious of their nakedness which they hid away in a shell of clothes and walls.

Long before Duns, Empedokles felt individuation as hate, seclusion of, breaking out, from the union of love. Anaximander saw individuation as guilt, to be atoned by death that dissolves us back. On the other hand, some see single concrete things as primary, and generalities as abstractions. Are there universals? For the human life of the spirit we need to see the universal idea. We can not go on pointing at innumerable single things. We can not survive in disjointed crumbs. How could man's individuation come about?

I. Was man chosen, or fallen, or grown out, or did he willfully step out, of the universal cosmic harmony as *self*? Eastern sages find no central self in a man, just many trends in the same body, partly conscious and partly suppressed (Hesse, Freud).

Did man grow into, and become an individual self or declare himself a proud ego: "I am this one." W. James felt identity as "an active tension, holding my own and thrusting outward . . . this is the real me." Piaget finds egocentricity as typical of the child before six. Some hippies insist on , 'I-here-now.' I want my wish right here and now. Damn future and past. To hell with providence. Russell called 'here and now' egocentric particles, true only from the speaker's standpoint. Tolstoy's horse Strider finds man obsessed with "my" labels of greed and possessiveness.

If man willfully stepped out of the cosmic context, he would have to be a Titan, strong to hold his own. He seems to be destined to a tragic fate. If he fell out into apart-heit, his destiny is to die. Only if he was chosen and grows into individuality, is there hope. This blessing blooms in creativity, 'thrusting outward' as in W. James. Creation and research finds-back into the union of contemplation (III).



## Psychogram

Floating down the St. John's River in N. Florida, my body-self dissolves in the warm water with which I am one.  $\overline{\Gamma}=\overline{\Gamma}$  But looking at the banks I suddenly  $\overline{\Gamma}\circ$  see the the tide has pushed the river  $\rightarrow \overline{\Gamma}$  upstream and I must swim against the current to reach home. In straining and resisting the environment I get painfully aware of my thisness, my individual  $\overline{\Gamma}\wedge$  existence, that actively strives toward a goal, which I almost can not reach. The 'other,' the 'obstacle' as 'enemy,' informs me of my 'ego.' If I  $\wedge\overline{\Gamma}\Delta$  will swim thru a goal and get stuck, I am again painfully aware of the limits of this my thisness as of a foreign thing.  $\overline{\Gamma}\cdot\overline{\Gamma}\cdot$

If somebody else gets on top of me or before me and I envy him as a rival I suffer even the shame about envying him, I am ashamed of the imperfections of my ego  $\overline{\Gamma}\overline{\Gamma}\overline{\Gamma}$  in this harsh world. I am shivering in the cold  $\overline{\Gamma}$  outside and want to withdraw into my house  $\wedge\wedge\circ$  *fum fuga, my home, here and now.*

In the home we huddle together. In togetherness I might lose my individuality. But togetherness in love might expand thisness into both:  $\wedge\rightarrow\overline{\Gamma}\wedge$  instead of 'I,' the feeling is "we." Humans, even in the closest loving union,  $\overline{\Gamma}\overline{\Gamma}\circ$  might be aware of the other and the self even in wordy communication.  $\approx$  A humble alga in splitting apart as again in union, loses its identity and individual life. It dies as self when it melts in the union of love.  $\wedge$  Humans can dissolve only in the union of the Spirit becoming part of the cosmic all.  $\circ$



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## CHAPTER 20. THAT IS THE QUESTION ?

### That is the Question.

2 = h = Question, ( 2 from ? question mark; 'h' gasps a question as 'how' from within)

### Patient's Image: The Questions





Have I been asleep?  
 Why is it so dark around me  
 after all that light?  
 I wonder whether the day has found me  
 or the night?  
 Am I in a water warm and deep?  
 Floating in a stream or in a sea?  
 Coming into it—but how and why?  
 Even where? or when? —I can not see.  
 Is the darkness cave or starless sky?  
 Am I carried? Whither? Whence?  
 Without touching, hearing—am I without sense?  
 Passing through a dream,  
 or can I be?  
 Am I what I seem,  
 or is it me?


**Similar Sounds.**  $h \begin{smallmatrix} \swarrow \\ \circ \end{smallmatrix} x \mid c$  'h' is a breath almost inaudible (to the Frenchmen and  
 $g \circ \rho \wedge \mid k$   
 a A o O u U

Italians), unless followed by a vowel whose position it assumes. This symbolizes that a question without an object is impossible. The schizoid's free-floating anxiety of our poem means alienation as prelude to flowing hallucination without whither or whence.



'x =  $\swarrow$ ': Most akin is the snoring rasp of x as in Mexico or Loch. In English relatives sound like, and answer, questions: who =  $\wedge$  or  $\swarrow$  in aUI. "Who came? "Who came was my brother." A 'relation' should be established through a question like: How are you? The psychoanalyst asks for the cause, whence and why? The existential analyst asks: whither? What for—do you exist?






$\mid$  c (sounds 'sh') = existence, being. "To be or not to be, that is the question." Or more vital: How should we be that we can be, that we can survive?




g  = inside; guttural as most 'h's.' The human being (  u) breathes the question from inside, in our center we bear the question: 2 was the 3rd center-symbol in students' psychograms after  and . Man straddles the questions: good or evil? Matter or spirit?

k  = above. Still we ask for the 'above' we search and strive upward. How can we ascend (to the spirit)?

a,o,u. We mostly ask for space and time, ha 2O = where; hA 2O = when? for practical orientation, and hu 2 $\wedge$  = who? Who is man, what is man? hU 2 $\Delta$  = why? In what spirit? Philosophy starts with wondering, thaumazein. In the atomic age, when life's survival is in question we should examine our motives and commune with (our) heart (Ps. 4:4; 1 Cor. 11:28; 2 Cor. 13:5). We should doubt our drives that are distorted by slogans, we should hesitate and question before we destroy. For what we destroy might be ourselves.

**Similar Symbols.** Most similar to the 2 of question is the  lying wave of sound. If we could not speak, we could not ask. A 'dumb' animal can puzzle, wonder, and try. A cat can try catching fish with its paws or birds by jumping. Success is yes, failure is no. "Curiosity killed the cat."\* Humans still use this trial and error method in war even in the atomic age. Humans ask, what the cat never asks: why should I live? Should I live? 

Human feelings are questionable and problematic. The cat can smell another cat's feelings, humans hardly know the qualities of their own heart. But while an animal in a question-  able or contradictory situation panics (e.g. a cat when approached by a stuffed cat with  angrily arched back, like seeing a ghost without smelling it), a human in a question-  able situation has the faculty of research. If 'sound' asks questions, the clear 'light' of reason gives answers. Asking or finding reasons brings us the power of science . Challenging questions are stimuli to action, the response. But actions themselves are of questionable consequences. What makes them partly  questionable are unfit conditions, outside our control. Especially in the atomic power play it would be very useful, if politicians considered themselves fallible.

In contrast to the unquestionably cock-sure man of action, who rushes into victory or defeat, there are humans who doubt themselves in reverberating circles, brooding round and round. Finally they ask the value of questioning itself, even of thinking and living, and end in complete nihilism.  Humans are most mobile  in space and most rapidly progressing in time . This makes every old truth questionable. Still, besides the skeptic, the doubting scientist, open to new ideas, there is the neophobic fanatic, the man of action who tolerates no doubt. The most dangerous combination in the atomic age is the fanatic dema-

\*10 week-old-babies, and (butter) flies show curiosity, Bucke, p. 51

gogue, who has learnt from the skeptic cynic to doubt and deny ethical and spiritual values, and has become an ethical nihilist, but who does not doubt that might makes right, and believes in his power to destroy. It is essential for survival to know what to question. In the atomic age we need men like St. Francis or Spinoza who questioned all material values, but not inner intuition, the cosmic consciousness (Bucke) of the eternal spirit. Even those who have not reached the state of cosmic intuition could hold life in reverence, and the Spirit in awe.

**The Grammar of Questioning.** In English and other western languages question words start with a consonant (h in how and originally hw in hwo or hwat is now who or what, when and where, why still pronounced with beginning h). In aUI always 'h': how = hUd,  $\text{h}\Delta\text{h}$ , who = hu  $\text{h}\Delta$ , (Weilgart 1974, p. 44, 47). But English shows no clear connection between these 'open' questions and the decisional (yes-no) questions for which it has no special particle as other languages have. (aUI has hI? ("eh?") at the end of a yes-no question, which shows the relationship to the open question.) Open questions leave the answer open to a phrase or sentence, which the asker does not know before. In English if one asks 'who did it' one does know before: it was a person (not an animal, for which English has no question word as 'ho'  $\text{h}\rho$  in aUI, 'which-living-being'). Nor can English ask for a woman, hyvu, hlu  $\text{h}\Delta\text{h}$ ,  $\text{h}\Delta\text{h}$ ? Which woman did it? English has also no single special word for qualis or quantum, which? 'What-kind-of' or 'how-much,' 'how-many?' hEm, hUm; hnE, hEn? And English 'how and why' are ambiguous. 'How' asks for the accidental tools or methods used "how did you build it?" or for the intrinsic style: how are you? could be answered with "I feel good" or "I am good" (by nature). "Why?" implies either 'how come' hyt?  $\text{h}\Rightarrow$  or "for what purpose, what for? In what spirit?" hUt, hU?  $\text{h}\Delta$ ?  $\text{h}\Delta$ ? Old "whither goest thou" was clearer than "where are you going?" which could be answered: "on a road."

Finally 'who' is ambiguous as it is now also used as relative pronoun. Who came? Who came is my friend. hu tepAv? xu tepAv c fum bru.  $\text{h}\Delta$ ,  $\text{h}\Delta$  But decisional (yes-no) questions in English have not much in common with open questions. They are inverted and start with "do (or did . . .) you go?" and this allies them almost with a (negative) command "don't go!" It puts a man on the spot. He must decide or justify himself.

**The Logics of this Questioning** is controversial because not all, in fact few, questions can be answered with yes or no. And since the questioner does not know the answer, how can he command that the answer be decided this way? Can you command an unknown? Logics have even proven that some questions are unanswerable. E.g. if a word can be said of itself, it is predicable e.g. "word is a word" if not, it is impredicable. Now: "Is the word impredicable—predicable?" If "impredicable is predicable" then it follows "impredicable is impredicable." Likewise it does not make sense to ask whether pi is an odd or even number. pi is beyond such a yes-no or 'whether or' decision. (Goedel has made provability controversial). But it seems neither the law nor politics have awoken to this fact. They still ask: is he guilty or innocent, capitalist or communist? Friend or foe? Good or evil? Should he live or die?

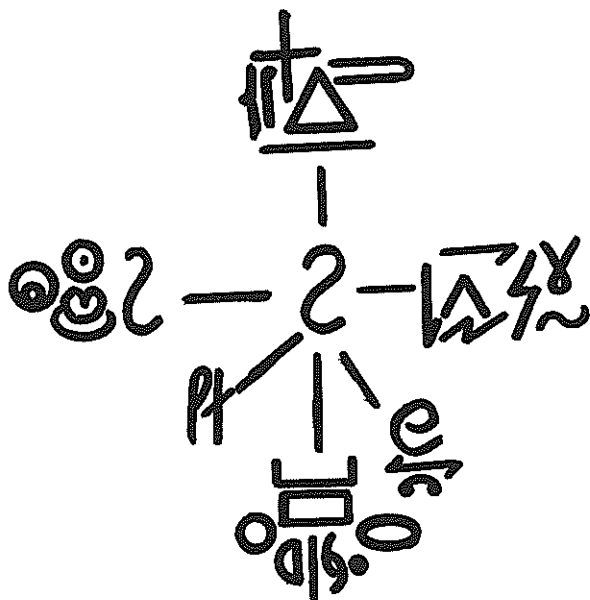
Psychologists ask, 'true or false?' "I have never had trouble with sex." But what is sex? What is trouble?

**Law.** "Answer the whole truth and nothing but the truth. Answer yes or no!" "Yes or no, your honor" I answered when a judge asked me "is this man guilty of circumlocuciousness? (and therefore schizophrenic and therefore unfit to work for the pentagon as he saw it). Everybody uses sometimes circumlocution, talking around. But this does not make them schizophrenic. The judge raged at my answer "yes or no" but I was following literally his command. The problem is how can he command me to do or say what he himself does not know. If he knows what I should answer, why not command me "answer yes." The questioner stands below the adviser in knowledge, so he should not command him and restrict him, because he can not know whether his restriction applies. A prosecutor uses decisional questions as a trap: "Have you stopped killing your stepmother?" even though I have no stepmother. But if I answer yes he can say: "Then you must have been killing her before": the whole truth is that hardly any questions can be answered with 'yes or no.' Is it 7 p.m.? "Well more or less, but while I am saying this, it is getting later." Is  $33 \times 3 = 100$  wrong? "It is about right." Is the sum of a triangle's angles 180? Yes unless you transcend Euclidian geometry. Is matter of permanent mass? Yes, unless it explodes into energy. Thus all these millenial axioms have been questioned and even, whether certain questions can be asked meaningfully has been questioned. "A fool can ask more than seven sages can answer."

**(What) should we Ask?** "For forms of government let fools contest: "whatever is best administered is best." (Pope) In a bureaucratic power-structure we are enjoined from questioning power. Might makes right and so the boss is always right. Rigid neo-phobia crushes the open eye for new truth. King Solomon and Buddha questioned the value of power and riches. In the atomic age the value of power to guarantee security, may be most questionable. Wagner's kings questioned the blessings of power. Parsifal should have asked King Anfortas for his suffering, a question of compasssion. Lohengrin, his son, should not be questioned: we should not question grace. God made us; we should not ask: who made God? or what made God make us? We should revere created life and the Creator in unquestioning faith and awe. If man questions and searches for truth, he should do so in humility. Schiller in his "Veiled Image of Sais" warns not to reveal the truth to the guilty eye, and Goethe counsels: humbly search the comprehensible, humbly revere the incomprehensible. Lessing professed: 'If God held in one hand the whole truth and in the other the search after truth, I would choose the search for truth. For the truth itself is only for God.'

### Psychogram

The snaky question mark can wind around all human problems. It is most human to ask questions or: are the things around us problems, stimuli, or questions, and we should respond? Or are we free to ask whether we should respond? Is it the spirit in us that asks? Does the spirit question the limits of space and time, the value of material things, their pleasures and the actions that strive for power over this world? Does the spirit in us ask: how am I? What is man? Whenever the spirit asks, our mind can give it only a partial answer. We never find what is wholly good or true.



Questions of good or evil, matter or spirit, truth or error can be asked in cynic or healthy skepticism, in asthenic anxiety that broods round and round, or in humble persevering search that leads to creative invention and discovery of truth. Man can waver between emotional intuition, feeling life's inner qualities in art, or a life of power and action rushing toward an outer goal. A man can question the privileges of the past and the superiorities of the present. He can solve both in equality, which may prove itself a precarious questionable balance. Should man move with the masses, relate to the crowd, or remain within himself? Should man gather material things: how much will I need? Should he conquer living-space for the now or shelter for the future? Should he find the means and conditions for staying alive? Should he be satisfied with existence? In the atomic age "to be or not to be" may be the question: survival of the Spirit on this earth.

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## CHAPTER 21. THEY HAD A RELATION

### They had a Relation.

↪ = x = relation, snored as in (Spanish) Mexico, Loch

(↔ arrow from me to you, from you to me)

### Patient's Poem; The Threads of Relation



From the sun to the earth,  
from the earth to the moon  
from the moon to the sky—  
the force-pull of mass  
or the ray-push of light.

From the sun to the sea  
from the sea to the cloud  
from the cloud to the tree  
flows life-giving strength.

From the tree to the bee  
from the bee to the tree  
threads of life-giving love.

Down from the tree  
jumps the panther  
on the back of the deer  
lightning strikes the tree  
fire rages through the forest  
—force from sun?

### Similar Sounds.

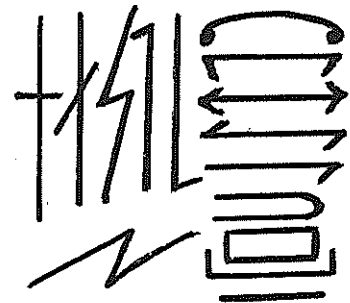
g k x h j c  'x' is a friction guttural. Relation may mean inner friction. When two 'snore together! . . . , they have a relation. x is harsher than the inner breath of h, the question. Like h, x can adapt to its vowel: ich, ach . . . ix, Ix, ax, Ax; . . . ox, Ox, ux, Ux . . . mean light-, sound-, space-, time-, life-, feeling-, human-, spiritual- relationships. As we saw before (under 'h') relatives look like question words: who came? He who came was my friend. The mere 'who-came?' is identified and related by being asked for. "I saw a man. Whom? I don't know" becomes: "I saw a man whom I don't know." aUI distinguishes questions (hu = who) from relative (who = xu).  j: the simplest relation could be equality. Twins are most related. | c (= sh, German: sch shows relation to ch) All things are related by the bond of existence, which means staying equal to oneself. If I changed into a cloud or a rock, I would be



confusing the laws of existence. The bonds of existence mean fetters of friction, since only one thing can exist in the same space at the same time.

⊙ 'g'; This struggle seems resolved if one thing stays within the other (as the baby in the womb) or just within itself. ∫ 'k'; Some people are not satisfied with minding their own business, they try to stand on top of somebody else. Man's upward trend can be united with his inward longing, by rising up to the Spirit, within which we can stay. ⊕

**Similar Symbols.** The symbol for relationship is an arrow from me to you and from you to me, simplified into a double hook, a zig-zag that could be rounded into a wave. Part of ↔ is → the arrow toward, the relation of approach. ↪ But what dissolves the isolation of the ↑ (one) and the ↓ (this) is the relation of togetherness, ↔ which can be derived from ∞ by melting the hooks down into balls. Togetherness is the friendly soft side of relationship, the harsher part is related to action ⚡ and power. ⚡ Instrumentality: ⚡ the man of action manipulates his pawns, through whom he works by shouted commands. The power-man's relation is subjugation. But as Hegel and Marx found, in power relations ⚡↔ anti-thesis causes friction, frustration and fights. The opposition is the tragic relation of war and destruction.



In **mathematics**, the realm of quantitative relations or functions,  $\frac{1}{x}$  opposition becomes negation and reciprocal or negative exponential.  $y = -x$ ,  $y = 1/x$ ,  $y = a^{-x}$ ,  $y = a^{1/x}$ . In all these functions the bigger the  $x$  the smaller the  $y$ . A positive proportion may still be a surprising relation.  $E = m \cdot c^2$  or  $c^2 = E/m$ . The bigger the mass the bigger its energy . . . but multiplied by the squared speed of light! Even the simple relationship of equation can prove paradoxical:  $y = 1/(1-x) = 1 + x + x^2 + x^3 \dots$  works well as long as  $x < 1$ ; e.g.  $x = 1/2$ ;  $y = 2 = 1 + 1/2 + 1/4 + 1/8 \dots$ ! But if  $x = 2$ ;  $-1 = 1 + 2 + 4 + 8 \dots = \infty$ !

Kepler found the relation that the nearer a planet comes to the sun, the faster it must travel. Einstein saw motion, time and space as relative to a field, a related cosmos. Mathematics, physics and astronomy, tries to relate all to all in a harmony of eternal laws, in proportions of spiritual beauty and truth.

**Logics of Relation.** Relation is a set of ordered pairs, reflexive:  $aRa$ ; symmetric:  $aRb$  if  $bRa$ ; transitive:  $aRb$ ,  $bRc$ ,  $aRc$ . Reflexive would be identity to itself. Also feeding is reflexive if I feed myself. Thinking is reflexive if I think about myself or my own thinking. The spirit reflects itself. Reflexive, transitive and symmetric is equality: if  $a = b$ ,  $b = a$ . 'More than' (bigger, higher) is transitive  $a > b$ ,  $b > c$ ,  $a > c$ . In human relations symmetric reciprocity may mean gratitude or tit for tat, revenge. Is conquest transitive? A hedgehog can

kill a viper, a viper can kill a child, but a child can wrap a hedgehog in a cloth.

Basic categories were: thing, quality, and relation. Hume derives relations from: similarity, identity  $\supset$ ; space  $\bigcirc$  time  $\bigcirc$ ; quantity  $\sqcup$ , quality  $\cup$ ; contrariety  $—$ ; cause and effect  $\Rightarrow$ ,  $\rightarrow$ . Höfler's compatibility (Verträglichkeits-beziehungen) are symbolized by  $\hookrightarrow$ .

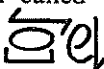


**Topo-vectors** in aUI mean more than space relations.  $\odot$ ; a babe can be inside mother's womb, a man can stay inside his house or self. He can be torn outside of 'himself' into the cosmic spirit. (see  $\downarrow$ ).  $\int$ : most men want to be superior to somebody. Nations hold on to military superiority, but atombombs are equalizers. Spiritual superiority is still scorned. Mankind must strive up to the Spirit.  $\times$ : instrumentality. I can relate to a tool, or with a tool to somebody else. But I should not use a man as a means to my end. This would be a *de-meaning* relationship.  $\overline{\text{f}}\text{f}$ : a tool may become a weapon against me—hostility is a negative relation, from which man could flee in the pre-atomic age, or will flee in the space age.  $\Rightarrow$  'From' means not only away from but originating from. A son may flee from his father from whom he originates. He may rush 'toward' his love.  $\rightarrow$  Longing is a relation of potential motion.  $\hookrightarrow$ : it strives toward togetherness. This could be man's natural relation. Buber sees the child as growing up from "natural connection" to "spiritual relation:" the "meaning" of the "spirit" is "relation" of "I" to "Thou." Goethe saw man as a "dialogue between nature and God" (cf. Falk). So man would form the link of relation between the above and the below, and between the after and the before. The creator would be the primal cause, the origin to which we can return.











$\text{PR}$ : family relations are marred not only by the generation gap  $\overline{\text{f}}\text{f}$ , and by the children's rebellion against their parents who were their 'before' and were superior, but by the Oedipus complex, the love between mother and son, father and daughter, which means rivalry between father and son, mother and daughter. True mother relation may mean sacrifice: she gives 'up' or ('out') her child in birth, she separates from him in weaning. She finally gives her son up in marriage to another woman and may lose his love to his profession in the world. More tragically, the parents may lose a son to the authority of an unworthy leader, who might sacrifice their son to his ambitions in war. Power-relations: blind subordination and ruthless dominion, are most fateful relations in the atomic age. Hacks misuse the word 'charisma.' Any leader who appeals to the drives of revenge and pride has this one-to-many relation of idolatry. Originally charisma meant a spiritual radiation of a sage or saint, a teacher or prophet, that enriched and healed.



Cosmic charisma may bring us back into relation with the universe. Originally each related to all. Then in seclusion of individuation we lost their relationship. Beziehungslücken, relation gaps, like crevices in the ice, chasms between worlds of being, opened up: relation gaps mean evil, for here nothingness can seep in, discord tears beings apart. What is evil? A train rushes toward its destination. This may be good. An avalanche rushes down a mountain slope. This is not evil. But when the avalanche buries the train, this means death. For there is no consideration in the avalanche for the train; there is no connection, no relation. If people's drives do not

consider their fellowman's needs, they will destroy each other, when crammed into a narrow world. The creator planned a world of harmony, where each was related to all. Cosmic charisma can bring us back into this union.

### Psychogram

Starting from below we find a relation of condition called causal. B follows A in time in the same place. Einstein  measured time and movement as relative (related) to the observer. For a ball rolling down, another thing it passes by may be an  "external" but the earth's attraction an  "internal" relation, "causing" motion (cf. U. of California).

In life a male is 'attracted' to a female.  He 'asks' her? He gets  'through' to her. He is 'together' with her. He  'acts' upon her. He  has 'relations' with her. He may enter her body and even her soul . The spatial topo-vectors have symbolic meaning: a babe in mother's womb.  The individual, 'this one' may be or become 'part,' submerged in  'participation.' Qualities relate. With one of my qualities I am equal to many: I am an American like the others. My relation gives me 'identity' by  belonging to a common purpose of power. A common purpose can give relations. In evolution a bird's organs relate to flight. Man's feelings are  related to wants or needs and to his purpose, his quest, in life. 


Man's behavior may relate to material things. His senses relate him. He sees the light of distant stars and hears his fellowman. Creative man  relates matter to the spirit, the upward goal toward which he strives. 

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## CHAPTER 22. SOME ARE MORE EQUAL .

Some are more Equal . . .


 = j = equal (as in French 'juste'; measure) the sign of equation = .




Patient's Image: aqua aequa (level water).


Abating flows the river as a stream  
 into the waiting mirror of a lake  
 where radiating stars reflected gleam . . .  
 until the sun will call the day: awake!  
 On mountains shimmer blossom-trees a-shore  
 in even waters bearing transient skiff.—  
 when echo thundering from a craggy cliff  
 bursts forth the crude voice of the cannons' roar,  
 which with a ripple quiet waters shake.  
 When gun burst echos mountain valleys fill,  
 the quiet lake reflects them calm and still.  
 When fragrant flowers send their blissfull balm,  
 the quiet lake reflects their peaceful calm.



'Equal' comes from aequa(-le), level. In aUI level water = jEkam jEn. The symmetric mirror image is a symbol of reflecting truth. Even rhythm and end rhymes are symbols of equal harmony. 'j' suggests the flowing or rushing of water, a liquid stays horizontal. j sounds as in 'just(e) measure,' with 'j' as simple soft palatal fricative as in French (without the English d-).


The symbol  is like the sign of equation, drawn in one line easier to trace for the blind. In flash light signalling and hand writing one stroke is quicker.

### Similar Sounds.

x h c  s • | c: in rushing (rauschend) water, the 'sch' sound (as in precious) is unvoiced 'j.'  
 g ⊙ j = dz

 + y L r, n | In aUI, c = exist, be. | To exist we must stay rather equal to ourselves. A cloud changing in a lion or a rock, could hardly exist in our world as a 'thing' = s • .

Things occur in relations  x, a more guttural unvoiced friction sound. Voiced but more dental z = part: how to divide into equal shares among his daughters was Lear's problem (or question , h). In our age equal distribution, equality of rights is considered good (r + ).

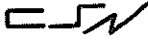
Quantities (  n) are easier to equate than (individual) qualities.




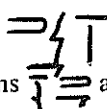

⊙ L = round. A sphere surface is of equal (r) distance from its center. ⊙ 'Inside' = 'g,' which before e, i sounds 'j.' Inside we should stay in equanimity even though our surface may change.



≡ Y and j are interchanged: yes, yea = ja in German. y = anti; negation equalizes; whether we multiply '1' or '1000' with zero ( 0 = Y), it makes no difference. The nihilist denies all values equally.





### Similar Symbols.

Equation's two horizontals look like a double negation, a negation denied.  Power establishes itself by crushing an opponent.

Power tries to crush all into equal molds of dependence. The fighting for equal power  over material goods may mean equal annihilation in the atomic age.

 We must find the positive values of equality. Equality in the realm of quantity means  a reflexive; symmetric; and transitive relation  $\hookrightarrow : A = A;$

$A = B, B = A; A = B, B = C, A = C.$   But quantitative equality disregards individual differences. We count bullets or peas. Can equality of qualities bring us together  ?

 Can all the good and fair unite?  We are together in time,  we all suffer under the problems of this age. Time is measured in equal periods of rolling years. Do we all equally drift to the end or can we  all aspire to the same end, a higher goal?

...

**Dialogue.** Equality is of precarious balance. So let us ask an Eg(alitarian) and an Ar(istocrat) for their opinion on equality in various fields.

**Mathematics. Eg.** All mathematics, all science, is based on equation. What wonderful insights we find in  $\pi / 4 = 2 \cdot 4 \cdot 4 \cdot 6 \cdot 6 \cdot 8 \cdot 8 \dots / (3 \cdot 3 \cdot 5 \cdot 5 \cdot 7 \cdot 7 \dots) = 1 - 1/3 + 1/5 - 1/7 \dots$  or:  $e^x = 1 + x + x^2/2! + x^3/3! + \dots$  for all values of x. How surprising is the binomial equation:  $(1 + x)^n = 1^n + n \cdot x^1/1! + n(n - 1) x^2/2! + n(n - 1)(n - 2) x^3/3! \dots$

**Ar.** How surprising indeed, if for  $n = -1, x = -2$ , we find that  $-1 = 1 + 2 + 4 + 8 + \dots = \infty$ . The '-1' means for me the unique individual. This symbolizes for me that applied to exceptional circumstances an equation, indeed the principle of equality, becomes absurd.

**Physics. Eg.** All things are created equal and by equal laws: If I throw up a rock, in equal speed will it come down. From earth we all come, to earth we shall return. In fact the whole cosmos is of the same material. And matter is permanent and will stay equal to itself. And so the laws of the cosmos say: as it was so shall it be. The future equals the past.

**Ar.** Even the laws of purity, homogeneity, and conservation of matter have been questioned. How do we know whether there could not be an evolution of better laws? Matter can transform into energy and its energy could lift the rock as rocket up into space. Matter itself could meet

antimatter and go up in smoke. But maybe matter could move upward into a higher synthesis with energy . . . maybe as living light. . . .

**Biology. Eg.** All living beings are created equal from DNA. They must stay in the same ecological balance. Heredity assures equality of offspring: like father like son. And within, each organism stays alike in homeostasis defending itself against change. We keep the same temperature: if it's too cold we tremble, if too hot we sweat . . . **Ar.** The ecological balance was broken by man, who won supremacy in an evolution of survival of the fittest, the best, we hope. Unless we evolve into something even better we can hardly survive. Nor will all the beautiful animals and plants. By the way, the simplest diatom defeats the equation of mathematics:  $1 + 1 = 2$ .  $1 + 1$  maybe 1, if 2 protozoa unite and '1' may become 2, 4, 8, 16 if it then splits and multiplies. The adventure and fights of courtship and love defeat already the law of homeostasis. If an organism would just want to stay as it is, why fall in love? To say nothing of curiosity and daring. What law of homeostasis makes us climb up Mount Everest? or walk over the Niagara Fall on a tight rope? **Eg.** Even these abnormal feats of daring are based on balance, our sense of equilibrium. Our semi-circular canals, and our cerebellum etc. work together, better than in reptiles, or indeed in most mammals. Walking upright on 2 legs there evolved our sense of equality between right and left, which symbolizes for me our sense for equity and right, the balance of justice.

**Psychology. Ar.** Well, no animal slips and falls so often as man, that creature in precarious balance between mammal and bird, striving upward. And as far as his equal justice can be relied on . . . well I better keep my peace. **Eg.** Since we all have the same needs, we should have the same means to satisfy them. **Ar.** A drinker 'needs' his bottle of whiskey a day, a gangster needs a steak each meal and he must drive in a Cadillac. But a Franklin, Carver or Gandhi walked on foot and ate a bowl of oatmeal, peanuts or rice a day. Where is their equality of 'need?' We can almost say the nobler a mind, the less he needs or insists on his wants. **Eg.** I'm O.K., you're O.K. If I want whiskey, fine. If you eat peanuts, O.K. Only, a Gandhi should not think himself better than the rest of us, if he can fast longer. Ethical eccentricities like Gandhi's or Christ's or M. L. King's are abnormal and arouse our envy and anger. No wonder that Socrates was poisoned, Gandhi and King were shot and Christ was crucified. It is just, if such men, in compensation for their exceptional ethical and intellectual gifts, make up by enjoying less benefits. They should get less food and less money, since they got more brain. On the other hand, an idiot or gangster is less endowed with intellectual and ethical gifts, so for compensation in balance, to be equal, he should get more pleasure. He needs more whiskey and a bigger steak to fry.

**Ar.** And the sage and saint should burn at the stake. Actually, all such fanaticism for equality comes from jealousy, envy and hate for the better man and perverse love for the inferior, even the scum. The mob's coprophilia is love for the dirt. Moblaw damns the noble minority.

**Eg.** Since Archimedes and Lavoisier got their heads chopped off,—the bigger they are, the faster they roll,—thus aristocratic geniuses should be the first to come begging for equality. Mankind in its sense for equal justice, will never treat them better than the average, but is likely to treat them much worse for their selfish arrogance of playing the big shot. Nobody can stand a 'superior' man.

**Ar.** These sages and saints are mostly the humblest and most unselfish men. But they are blessed or rather burdened, (from the view of enjoyment we could say: cursed), with their task, their message, their responsibility to serve mankind. They should be entrusted with more stewardship of money and influence, not because they crave it, but because mankind needs their help to survive.

**Eg.** But what about justice and compensation?

**Ag.** You can compensate only equal values. The brain, the mind or spirit can not be balanced by money or food. He has not 'got' his brain or his mind. He *is* his mind. And no amount of money can make up for it. The idiot or gangster might use his money to buy a gun to shoot people. By giving a bad man money, you would not balance his badness, you would multiply it. True  $-A + A = 0$ , but  $(-A) \cdot (+A) = -A^2$ . By what you call your system of compensation, you would raise evil to the  $n$ th power.

**Eg.** If the gangster buys a gun to shoot people, as long as these people are unequals, the exceptionals, the abnormal, whom you call genius and saint, it would be all right with me. Mankind would be much happier if all were alike. But if they are really saints, they should not mind being burnt and crucified. They should take with equanimity . . .

**Ar.** And still live and die for their ideals with constancy. Yes, here I agree with you. And they will. Only if they all die, as they are already a dying-out species, mankind will die with them. The humbler the saint is, the more mankind should revere him.

**Eg.** How many of those geniuses, sages and saints were ever there? They are a ridiculously small minority. Only the majority has a right to survive. Only the majority is normal. Damn the different!

**Sociology. Ar.** So since the best are abnormal, they are like the worst?

**Eg.** Much worse, because they are envied. And since the majority is envious and jealous, these traits are normal and normal is statistically proven the average and the average is what is socially desirable to conform to. This is democratic.

**Ar.** Norm as 'average' in an age of transition or decay need not be the same in the sense of 'ideal optimum standard.' (Weilgart 1957)\* If in a luxury society 9/10 have decayed teeth, so that perfect dentition is abnormal, that does not mean unhealthy. Normal can become abnormal, in the sense that healthy perfection can die out. But then, so does that species. Delinquency doubles each decade. 3 millions, 6, 12, 24, 48, 96, 192. As soon as psychopaths will be the majority, a democracy can not survive.

**Eg.** All men are created equal. By right they are equal. Certainly of the same value.

**Ar.** I would be happy if all men were equally angels or at least would rise to geniuses, sages and saints and I also would be glad if all had the same food and clothing. But if all would equally sink down to psychopathic morons or insane criminals . . .

**Eg.** So what? One man is as good as the other. Equality counts, and all have the same rights.

**Ar.** I can agree that they should have the same opportunity. Although Vauvenargues calls this "impracticable." If you give an idiot, a criminal and a saint the same opportunity, e.g. a knife and training in knife fighting, the saint will not use it, but the criminal will. If you give an idiot and a genius the same opportunity to study, the idiot will not use it, but the genius will. Still this is where I can agree with you. Although the idiots might crowd out the genius. (Gardner: Can we be equal and excellent too?)

**Politics. Eg.** This sounds very undemocratic.

**Ar.** Jefferson thought that democracy will bring out the "natural" nobility and excellency in man. It will be a "natural aristocracy." But W. James found that "our society does not find it easy to applaud the superior individual."

---

\*Weilgart, W. J., What is Normal? Gerold 1957, Wien.

**Eg.** "All men are by nature equal." (Hobbes)

**Ar.** "The doctrine that all men are . . . free and equal . . . is an utterly baseless fiction." (T. H. Huxley)"we know that men are not equal in their native gifts nor . . . motivations and achievements." (J. W. Gardner)

**Eg.** If men are not equal, we must make them so by cutting out the exceptionals and non-conformists. Then they will all be happy in a homogeneous commonwealth. Hang those of different color, accent, talent, creed. . . . Hang the 'noble' minorities.

**Ar.** Kick the creative idealist in the eye! Then all will be happy like termites, colorless and sightless, sexless and flightless. Except even termites have a queen.

**Eg.** Far from being spineless conformists, each should be man enough to stand up for his equal right.

**Ar.** Right for what?

**Eg.** Right for happiness, power, pride, and wealth.

**Ar.** "If each demands his equal right, / as envious rivals all will fight.  
Direct you eye to higher goal, / respect man's merit for the whole."

**Eg.** Ha Ha Ha! This rhyme sounds fossil! 'Right' sounds timely. Envy we all feel. But respect instead of envy for merit. Ha Ha Ha!

**Ar.** Goethe said the only remedy for envy is admiration. If we all equally can agree on a highest creative goal of the Spirit, whoever contributes to this goal, should have more influence and means to do his work. Even nations should be rewarded with land not for winning wars, but for creative cultural contributions to mankind. Instead of envy, we need respect for a hierarchy of values. Only an ultimate spiritual standard can give equal justice.

**Law. Eg.** I believe in the equality under the law.

**Ar.** I agree that with the resentment against superior men it is the best a genius can hope. But I believe in liberty under the law. And with this diarrhea of laws spouting forth from each busy legislature, there are more than a dozen million laws, so where is there liberty left between them? The law, like a lock, keeps out only an honest man. The criminal will break the lock, the crook will break the law. The police, over-worked, ignores most crimes, only 15% are caught. But these 15% are usually 'minorities,' conspicuous members of minority groups. 'Tropians' (of tropic origin, Negroes) Indians, who are called "savages" in the Declaration of Independence, and immigrants, who were treated like indentured serfs, who had to work off their passage fee to America without pay in 7 years, in which it was in their master's interest to work them to death. Many bosses still feel that way about immigrants. And the Law damns who differs.

**Eg.** Then you do believe in equality for minorities?









**Ar.** I believe that the law should ignore inessential differences as race, sex, nationality, and creed. And since minorities and idealists are treated worst, equality could only help them. But essential differences should not be ignored by the law. In Greece if a monster raped a girl, he was killed, but if an Apollo forced his love on a nymph, they sang about it in a poem. In our society one says that "poor psychopathic idiot could not help it, but the genius should have known better." He is forced into suicide. From the eugenic viewpoint of the Greeks, we are decadent.

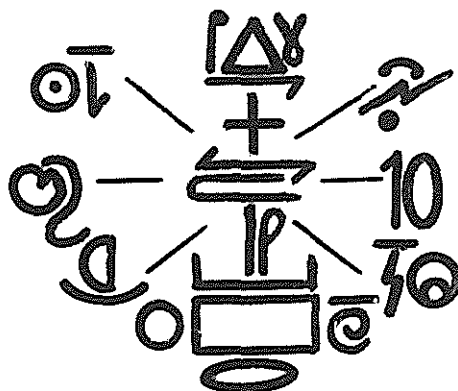
**Eg.** Eugenics were invented by Hitler.












### Psychogram.

From a high  view of the Spirit all may gleam in equal good  light, constant  and unmoving  . From the inside  of a loving heart  all life may be equal "all these I feel or am" (as Whitman and Schweitzer saw it) and death may be just the release of life. A unique  individual remaining in his identity sees all other creatures alike, but he may feel: How can 'this one' be like the many  ? Quantities can be compared, but different qual-



ities?  'Is it the quality of existence in space and time, or is it life that unites all?'   
  Collective action gives power. Men can relate  , all becoming part  of the  
same cause, moving together toward the same goal, the evolution  of the Spirit.

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# CHAPTER 23. TO BE OR NOT TO BE . .

| = c = existence, being. ("c" as in precious, special existence.—vertical stroke for "standing-up," ex-sisting)

## To BE or not to BE. . The Healing Hymn of Being

(aUI)

ag pe pAc U  
Ib U pAc ag fU Ib rUt fU  
a ammUm, jUm am at fU  
Ib U UOv fU ad cnA. —

U pAc pI cU, am cU.  
"fU c xUt fU c"  
yUg OpAv Uj bQx  
a Yf cmQ  
baz pI cU, pAc pI YcU. —  
yUg pI YcU Yc pAc CU,  
yUg, YsQ-fU. —  
Ib U UOpAv YcU  
Ib U tywepAv Ub LUv  
am fU Ib Ys.  
fUd U tEpAv YbOm  
Ub cEv amfam  
yUt pAc Ybam yEgez  
eg U Ib Ys  
Ib cU tvepAv  
at jEkдав pI Yba. —

Ib U pepAv at yiviOv  
ag wU ek a, A Ib Es.  
U-yiviO pAc wUvQ.

...

U wUpAv i  
Ib i viOpAv riO +  
Ib YriO Ub yim YcU,   
vum pAm bQx.

(English)

In the beginning was the Spirit  
and the Spirit was in itself and for itself  
one unique, equal only to itself  
and it contemplated itself throughout  
eternity. —

The Spirit was the being, the only being.

"I am that I am"

But it felt as a mate  
one other principle<sup>1)</sup>

besides the being Aught there was the Naught.

But the Naught was not a being  
but nothingness itself. —

And the Spirit contemplated nothingness.

And the Spirit tired of considering  
only itself and nothingness.

Thus the Spirit grew lonely  
of being alone.





For there was a wide gap  
between the Spirit and nothingness  
and the being tried  
to bridge that abyss.

And the Spirit began to dream  
in power over space, time and things.  
and the Spirit's dream was creation.

...

And the Spirit created light  
and the light showed beauty  
and the unbeauty of the dark Naught  
his erstwhile mate.

<sup>1)</sup> essential "being-quality-condition" 34 '15'

Ib jAg U tEpAv wUvU,  
 pl yim, yiEm Yc tEv tvYc.  
 Ib yi bwapAv i-wU tag E.   
 yUg E vyeV i-anai.  
 nap E ejEpAv al ag tYgle   
 YfA sE mav tag YfUs   
 yd anai Ub i.  
 pl a zEv tag nEn,   
 pl iYz tag zE.  
 yUg ge zE, Ys tag-jEnYnyEyv.  
 eg pIn gez Ub i-xU  
 yi jEn-YnyEyv.—  
 yi lyganav sEfU  
 Ud YdYrd Ub E.  
 YfA vyokEv ei  
 Yd wELYg Ub E.  
 Ib E Yb riEmU  
 nYnzEv tag knYnE.  
 yUg U bEtjEv E,  
 Ib jEtKev tag jEkE,  
 Ib twebev Ud kwei  
 Ib epAv Uj o.  
 Ib o vorv som jUms  
 Ib yc nYnzErv.  
 Ib o. tOv cU  
 Ib atkev at i  
 Ib a vov nEn.—  
 Ib YcQ iOv o.  
 Ib tEv Yc-o,  
 yi tEv yo,  
 Ib yo tev at vyov.  
 xA Ys iUv o-nEke,  
 sE tnakev a Ib E.  
 Ut o ywv kyftUv  
 yd yf o  
 Ib etgUv vyov yf o.  
 Ib U UIpAv: wUrv o,  
 xo wav wUv, Yc tvYcev.  
 Ib kU wUpAv u, Uj jiOvs Ub fU.  
 Ib u lev at i Ib fUIv sE riOm  
 Ib fUIv YtYvu yi YriOm  
 yUt twUv iOv Ib gUv.  
 Ib fUIv yo YrUm,  
 yUt twUv wUv Uj KU.  
 yUg YcU tUIv u:  
 "Uj KU bu twUrv wU"  
 Ib u twUv wU ek E, os, Ib Yf u.  
  
 Ib u, xnu Yc bruv vum wU,  
 tEv vum Ybru.  
 Ib u vEv I Ib nlv vum bru tab

And while the Spirit became the creator  
 the dark cold Naught became destruction.  
 And darkness condensed light's power into matter.  
 But the matter stops light's rays.  
 First matter flowed around in spirals;  
 then it shaped into objects  
 to the rays of light.  
 The one split into the many  
 the whole into parts.  
 But between the parts, the Naught seeped in.  
 Between the gaps of light-relations  
 darkness seeped in.  
 Darkness surrounds itself  
 with the shield of matter.  
 Then stifled the spark of light  
 with a crust of matter.  
 And matter without warmth  
 crumbles into dust.  
 And the Spirit melted matter  
 and boiled it into steam  
 and hit it with a flash  
 and it moved as life.  
 And life should beget its ilk  
 and it should not crumble.  
 And life craves existence  
 and rises to light  
 and one begets many.—  
 And the Naught saw the life  
 and became the unlife,  
 darkness became death  
 and death came to kill:  
 when the Naught saw life's increase  
 it shrank space and matter;  
 so life had to vie  
 with other life  
 and learnt to kill other life.  
 And the Spirit said: Let us create life,  
 that can create and not destroy.  
 And God created man in his image.  
 And man turned to light and called it beautiful  
 and he called mother night ugly  
 for he wanted to see and know.  
 And he called death evil  
 for he wanted to create like God.  
 But the Naught told man:  
 "Like God you should want power."  
 And man wants power over matter, beasts,  
 and other men.  
 And the men, who did not want his power,  
 became his foes.  
 And man made sounds and called his friends  
 together

Ib nIv Yd vum YrUm Ybru.  
 Ib Ys kLYgev sEfU tag E,  
 Ib vEv Es, xQ u twUrv xnE.  
 yUg U sev vEd at u  
 Ut vEv rUm Es Ib wUv.—  
 YfA YcU tvYjev vEd tag wYd  
 Ut bYdev ek YnEn Es Ib tnakQm a.—  
 yUt Ys tYnepAv a Ib Ed Ub E Ib o.

fUd u vyov u rUt od, wU Ib rO.  
 u tiOpAv rUt krO at i Ub U  
 yUg pI Yc wEygev i Ib U Ud E.-

Ib u vEpAyv vEd ag bQ Ub 'Yc'

Ib Ynuma ag bozEvz Ub tvYc.  
 pI Yc vugav YpAzm jEged Ub cE  
 Yt bwEm bE Ub tYbzE.—  
 Ib tUlv nu at av ag trO,  
 Ut Utev nUrs Ub rO.  
 Ib pI pnEk wom u  
 batAv tazev-wU.  
 bYdev At jEged gyE-zwEv.  
 wUvu tEv tvYcu—  
 can, ksevAm ag jam gyEgEm ged,  
 jEkev kab yim jEna Ub Yc,  
 YnemQ tYkYvevAm.

a u tiOv kat ki Ub U.  
 Ib OUv canca Ud sUm i.  
 Ib UiOv pI U  
 Ib tEv a eb U.  
 Ib vum o-i ytbev Uj jEz ag jEna  
 Ib jEna pev at iv Ud U  
 Ib jEna Ub Yc Ib anai Ub i,  
 Ib U tEv a  
 Ib can cUv a ag U.



1 ^ 8 0 4 2 1 8 A Δ,  
 ~ 0 Δ 4 2 0 Δ 4 0 Δ 4,  
 ~ Δ 8 0 4 2 Δ,  
 ~ 3 4 1 2 Δ.

and shouted against his evil foes.  
 And the Naught wrapped itself in matter  
 and made things which men should want.  
 But the Spirit gave man tools  
 to make good things and create.—  
 Then the Naught changed tools into weapons  
 to fight over few things and finite space.—  
 For the Naught had shrunk space and the  
 means of matter and life.  
 So man kills man for food, power and lust.  
 Man had looked for joy to the light of the Spirit  
 but the Naught encrusts with matter, light  
 and soul.  
 And man was made a tool in the hands  
 of the Naught  
 and a puppet in the claws of destruction.  
 The Naught built a finite ship of existence  
 from the clay of decay.  
 And told the people to voyage  
 to find the treasure of pleasure.  
 The strongest man would have power  
 to direct the boat.  
 So they fought till the boat sprung a leak.  
 Man the creator, became the destroyer—  
 all riding in the same leaky boat,  
 floating on the dark ocean of Naught,  
 sinking slowly.










One man looked up to the star of the Spirit.  
 and meditated the universe in its light.  
 And he contemplated the Spirit.  
 And became one with the Spirit.  
 And his light of life dissolved like a drop in ocean.  
 And the sea began to shine by the Spirit.  
 And the sea of Naught and the rays of light  
 and the Spirit were one.  
 And all were one in the Spirit.

~ 4 2 1 8 = 2 4 Δ 2 0 Δ 0 Δ,  
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 ~ 2 0 Δ 4 1 0 Δ.



### Similar Symbols.

To 'ex-sist' = 'stand out' of the surrounding or of nothingness, (Nirvana, ) , vertical like a tree trunk. Man's spine just pretends to stand upright. But it is not rooted in the ground. What holds it up is a ray from up high  . Man's existence tries to stand above other forms of life



as 'this one man' , before all else. Actually all other forms of life rose up before man. But man, the 'unique individual' rushes forward in action  toward power  over matter , which has both existence and substance , which for man is a medium he treats with tools  to shape into the good  things he needs for his use. But good in itself  crosses existence with denial and sacrifice, to rise from selfish existence to the essence of the spirit. 

**Similar Sounds.** 'c' in aUI sounds as in 'special or precious existence,' i.e. 'c' = 'sh' (or 'sch').

k t  
x c s   
j z r 






In English it sounds often s or k, in Italian tch in cinque, in Spanish 'th' in







cinco. c (sh) is a post-dental fricative, that could be voiced into 'j' or 'z' or



even the sonant r, or pulled back into velar 'x.'

Is 'IS' a trap? \* aUI can distinguish, (besides 'c' for "snow's white") e.g.:



he 'is'; | a donkey is an ass; | a d. is a mammal; | he is mad;  | he's my friend;  
(exists); | (equals)  | ; (part of)  | ; (part-condition)  | (relation)  | ;

 j = equal. To exist means to stay equal to itself, as a thing (s) standing out above (k) others but still partly (z) related (x) to (t) them, or moving toward (t) a goal. In English there is no verb from essence. We could say we exist as far as we stand out unique, but we may 'ess,' we may truly "be," as far as we are in relation, in harmony with the cosmos, as part (z) of the Logos—as far as we are 'good' (r) symbols of the Spirit.     

**Historical Notes.** Existence: essence = action: potency. Substance may be the medium of existence. Essence = , transitory existence  . As life with its DNA runs like a

red thread through all plants and animals, so existence connects like a wire all atoms and electrons of matter. But this is just the materialist's definition. The idealist sees material forms as appearance or manifestations of the Spirit, which is the absolute essence. Hesiod, Thales, Anaximenes and Heraclitus beheld the steady earth, the flowing water, the blowing air and the raging fire as primal substance, that is the solid, liquid, gas or energy . . . state. Parmenides goes beyond the 'chaos' into the Apeiron, the measureless abyss. This approached the Hindus' Nirvana, in which the Maya of existence, the dream of illusion is to be dissolved. But the Hindus' Brahma is the Bible's 'ruah,' St. John's Logos, St. Paul's pneuma, the Spirit that creates Plato's ideas of the good, the beautiful, and the true, the ultimate beings, in whose light outer existences are only shadows.

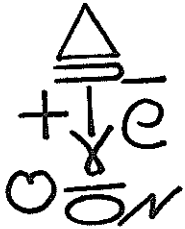
\*cf. Hayakawa 1965, Weilgart 1970

oo fe fo | Δ  
 ≈ Δ fo o K ≈ t K  
 1 1 E, E 1 o | Δ  
 ≈ Δ Δ o / K o | B.

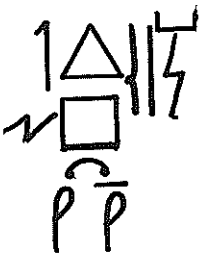
Δ fo K | Δ, K 1 | Δ  
 "Δ | E, K | Δ"  
 Δ o o / o / Δ E E  
 1 1 1 E:  
 o K K fo K 1 Δ.

Is 'being' permanent or moving? Is an electron just a special state of motion? What is more existent, a rock or a man? Aristotle saw in a rock less being than in a crystal, then a plant, and an animal and a human rise higher on the scale of being as life. Finally God has the highest form of being, in him essence = existence = action = creation. Yahwe said to Moses: "I am that I am."

#### Psychograms:



**Platon** believed in a spiritual timeless unchanging unmoving constant good radiant form of ultimate essence: to on ontOs.



**Plotinus** found the one before the many potency (power) before action, essence before existence.

**Pico** saw life mixed with death. When God, the contemplator, became the creator, the Naught became destruction.

**Aristotle** saw a thing as concrete if separated from other things, as individual. He raised a hierarchy from matter to life to feeling to Spirit.



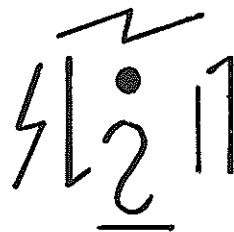
**Kant** found the thing in itself as what is, and the absolute good as "ought" to be.



**Hegel** in his philosophy of becoming saw thesis opposed by anti-thesis, and united into synthesis, moving up to the absolute Spirit.



The Existentialists, Fichte, Nietzsche, Kierkegaard, Heidegger, Sartre stress the uncertainty and the risk of man's decision. If the "Naught naughts to the aught" what claim has the aught, that it ought to exist? If there is the question of life to which we must respond, but have no God, to whom should we be responsible? If we have no goal, why should we act? Existentialism drives-in deepest the nails of the agony of man's existence on a rack, that forces to confess what we could not do, and to do what we shun to confess. In the atomic age Plotinus' contemplation can guide us to the Spirit.







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- PS. Philosophers found different degrees and dimensions of reality: material, psychic, spiritual . . . In creation we find physical symbols of spiritual essence. To survive, let us be pragmatic idealists of the Spirit.



## CHAPTER 24. THAT THING! ●

### That Thing!

● = s = thing is something round you can put into your bag.

#### Patients' Poems: Mother and Daughter

'Mother dear, I want a thing  
that you to me from town shall bring.'  
What kind of thing, my darling child?  
'I'm sure you know, my Mother mild.'  
A mini-skirt or flary dress?  
'You're no good Mother; you can't guess'  
If it's a secret, do confess!  
'I want a thing I can enjoy'  
I'll bring a doll, a tinker toy.  
'Oh, Mother sure, you can annoy'  
Is then your dream-thing big or small?  
'It's short and then again grows tall'  
Give me a hint and don't be coy:  
Does maybe the 'thing' come with a boy?

#### A Cave Lady's Dilemma

Cave-lady sits in a well-furnished cave  
amidst the tools of her husband brave:  
assorted clubs and pointed bones  
and flattened, chipped and sharpened stones.

Cave-lady sits and entertains  
her visiting girl friend with the remains  
of a half-gnawed scull. She asks Mrs. Jones:  
"Dorothy, Christmas is coming near.  
What shall I give my husband dear?"  
'It's hard to find. What shall one bring  
to a man like him, who has *every thing!*'

**Definition.** In contrast to the absurd word-use of the daughter's song above, as not to interfere with other categories, a thing in aUI is something rounded in itself, enclosed in its existence, so that one can 'put it in a bag.' ●○/○○○○ 'sav tag stag.' It is not a tool by which to make something else. But as ending -s it can lift out a concrete noun from its abstract substance. An animal is a life-thing os ♪●, a thought is a mind-thing Us △●.

#### Similar Sounds.

dentals d/ t ʔ (h)  
fricatives ʒ x c | s | f |  
cogeners ʒ j z ○  
sonants (r n L) L

Black Othello is debased by Desdemona's father (I, 1) as "such a thing as thou" and Antony scolds Rome's burghers "you blocks, you stones, you worse than senseless things." Thus we hiss like a snake at a thing "s," as at an 'object' to which our spirit 'objects.' Things may clutter up our soul. Rather goes a camel . . . than a rich man

into heaven. For the rich man like the camel is loaded with things, which he amassed and owns as his legal possession. Similar to the dental sibilant 's' is the 'th' in thing.' 'Thing,' Sake (Sache, sak) chose' are legal terms. A thing is what one can fight over in court. As such it is a 'good in itself' r. (s changes  $\text{+}$  into r in just; jus, juris . . .), like a jewel enjoyed for itself or a means (d,  $\text{X}$ ), a tool for (t,  $\text{—}$ ) other purposes. Equal? justice (j,  $\text{=}$ ) would demand that all have the same (quantity n,  $\text{L}$  of) things. Things may be equal to each other like bullets, but to be a 'thing' it must stay equal to itself (j  $\text{=}$ , f,  $\text{↓}$ ), to exist. But do only things exist? 'A crumb is better nothing; nothing is better than heaven; therefore a crumb is better than heaven.' Here 'no thing = nothing, for this pseudo-logics. An ever changing cloud that becomes a tiger is not a 'thing' of our world. But besides being rounded in itself (L, as r, n are dental sonants) a  $\text{⊙}$  thing exists (c  $\text{|}$ ) in relation (x  $\text{↔}$ ) and even as part (z,  $\text{D}$ ) of wider cosmos.

### Similar Symbols.

The round dot shows a thing enclosed 'round'  $\text{⊙}$  in  $\text{⊙}$  in  $\text{⊙}$   $\text{•}$   $\text{⊙}$   $\text{~}$   $\text{f}$   $\text{f}$   
 itself. We can put it into a bag or a space  $\text{○}$  and it lasts  
 there a time  $\text{○}$ , keeping its shape . . . until it falls a-part.  
 But a whole thing may have been a part of a larger context,  
 where I put it together  $\text{⤿}$  or above another thing in posi-  
 tion or value. Before  $\text{f}$  I placed it, a priori, it may have had zero  $\text{0}$  value, or it may have  
 been no 'thing' at all, a 'nothing,' just an inconspicuous part of matter,  $\text{□}$  a hunk of clay.  
 Now I moved it out  $\text{⊙}$ , and shaped this piece of matter into a work of art, I created a new  
 thing.

**The Philosopher's Thing.** If there is only 'thing, quality and relation,' then a thing is anything from a rock to an angel. But then what is (or what is not) a thing? Kant had an intellectus archetypus that created things by perceiving them. But what do we perceive? Only the light, sound, warmth, touch—the outer appearance that reaches us from the thing, never the 'thing in itself.' This may be not only invisible, inaudible, untouchable, but even—unthinkable (Kainz). The thing itself may be the 'noun,' the word with which conventional languages call a thing. But there may be a deeper empathy or intuition with which we understand a 'natural' thing, e.g. a crystal's or a plant's inner essence.

**What can I Do with a Thing?** First I can *create* it by naming it. I can call an elevation in the meadow our picnic 'table.' I can really create from a clod of clay a statue which may be more than a 'thing,' for it may radiate spirit into others. A creation may be a 'being.' But others may 'object' to it. A thing may be to them an obstacle which they remove or a collector's treasure which they want to *own*. Things can be given (cf. aUI:  $\text{•}$   $\text{e}$   $\text{f}$  sev) or received (sYv,  $\text{•}$   $\text{f}$ ), bought or sold (rEtsev,  $\text{+}$   $\text{□}$   $\text{•}$   $\text{e}$   $\text{f}$  strEv  $\text{•}$   $\text{f}$   $\text{□}$   $\text{f}$ ) or just gathered and collected


(cf. setbav, sbAb). On the other hand, being an outer possession, they may be robbed or stolen without otherwise harming my life. If they are useless they may also be thrown away, or even excreted. Freud compares the hoarding of gold coins with children playing with what came out from them. Things can be played with, play-things are enjoyable. Things can attract us and we can attract or impress others with them. Bower-birds attract females with a display of glittering 'gems.' Things can be 'arranged' in a certain order or hierarchy. An administrator may consider his inferiors as things. He dismisses those whom he can not arrange in a certain order that pleases him, they must be 'administrable' or 'arrangeable.' He likes to arrange them in triangles so he fights with other bureaucrats who like to arrange them in circles, rows, (sana), or squares. He founds a party whose cause is 'square arrangement' and fights other political arrangements. If he succeeds, he has 'charisma,' as a crystal-forming radiation that organizes things into squares. Things so arranged make him *proud* and give him *power*. But things may also have power over, and take possession of, him. Compare the caveman in our poem with the modern rich man who has everything. Buber warns of the tyranny of the It, the world of things that encircle our lives. The boss who will not pay his employee enough to buy salt on his bread, will spend a fortune on surrounding himself and his wife with all kinds of nick-nacks, do-dads, and bric-a-bracs. His attic is filled with them and on his employee's 25th work anniversary he honors his faithful servant with a gift of a porcellan lamp in the shape of the Statue of Liberty.



Does he hint at a freedom from 'things?' Th. Vischer in 'Auch Einer' saw things full of demonic 'Tücke des Objekts,' objects' malice. They roll between your legs, under your feet, and make you trip, they fall on your head when you walk by. Freud traced a jealous husband's backward flying slipper that hit a perfume bottle given his wife by her admirer. So maybe Kant's sinister thing in itself is crowding in on us and The Thing might come to get us.


Jesus warned Martha from troubling herself with many things, only one is needed. St. Augustine and Meister Eckhart knew the disturbing danger of "created things."

But could we not see all natural things as parts of the cosmos? See in each thing a manifestation of the cosmic Spirit? See wisdom in a growing crystal? But let never a 'means' or an object come as obstacle between you and the Spirit itself. If it does not help you to reach the Spirit, ignore it or discard it. This is spiritual poverty: "Only if you empty yourself of created things, can the Spirit of the creator enter."


### Psychogram


A 'thing' in aUI definition is something enclosed in itself rather than something that has its purpose outside itself (as  a tool). A thing we can wrap

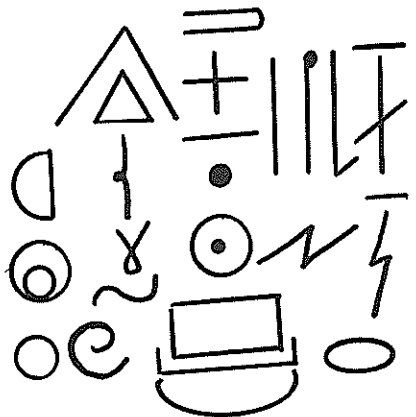
up and put in  a bag. Or we can point at it 'this' and  lift it out of the background: 'this



bump  in the ground is our table.' Before it

was part of a field, now we named it a thing. A natural thing can grow from its substance, as a crystal from its mother solution (diamonds forming from their mother lode of Kimberlite or

pearls secreted by an oyster are natural 'things')  A rock may rise against our path and as

an obstacle become a thing. But an artist may cut out what used to be part of this rock, and sculpt it into a statue, a new creation with its own form or his own idea. 



The thing should be passive to his creative act. We can give, receive, collect, own, place, arrange, count, play with things. We can be proud of,  and enjoy things. We can attract and impress others with our things. We can describe things by their qualities, which however are really our perceptions (of their outside). But what is the inner character of the thing itself? Is a 'thing in itself?' Could we understand a thing's meaning in its cosmic relation? Could we see a natural thing as manifestation of the Spirit? 

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## CHAPTER 25. PART AND WHOLE D D̄

D = z = part. (a zone is an area-part)

### Part and Whole

Faust (I, 2) Then tell me who thou art.  
 Mephisto. Part of that power which would  
 the evil ever do and ever does the good.  
 Faust: Thou namest thyself a part  
 and yet a whole I see?  
 Meph.: A modest truth I speak to thee.  
 Though folly's microcosm, man, it seems  
 himself to be a perfect whole esteems.  
 I am part of the part that first was all, of night  
 and mother darkness bore herself the light . . .  
 Faust: Now I perceive thy worthy occupation  
 thou canst not get wholesale annihilation  
 and now a retail business hast begun.

— . —

D. H. Lawrence:  
 We ought to dance with rapture, that we should be . . .  
 part of the living incarnate cosmos.  
 I am part of the sun, as my eye is part of me.  
 That I am part of the earth, my feet know perfectly.  
 And my blood is part of the sea . . .

— . —

Goethe:  
 Two souls alas! dwell in my breast  
 and one part of myself will sever from the other . . . !

— . —

Ever strive for the whole! And if you cannot be yourself one,  
 then as a serving part, join as a member a whole.

— . —


Goethe Distichon, Vier Jahreszeiten, 45.















### Similar Sounds.








The voiced dental fricative sibilant 'z' reminds of the teeth that bite things (the unvoiced congener 's') apart, or of the buzzing friction sound zzz of a saw that cuts them to pieces. We experience existence (c) in concrete 'this and this' (f) details or parts, and we like to divide life or possession in a number (n) of equal (j) parts, as Lear his kingdom or Caesar Gaul. Action (v) attacks the world's task in parts. Through (d) details, we come to (t) the whole. My organs, my parts are in the same relation (x) to me as I myself am to the cosmos, the whole.






**Similar Symbols.**

 is a semi-circle, a half moon, or cheese cut in part. It reminds of all round figures, by contrast. The symbol for infinite implies the opposite, all (not just a part). Zero is perfect in itself, divided by 0 any number gets infinite. But 0 itself can not be cut into other parts: even if divided it stays 0. In contrast to

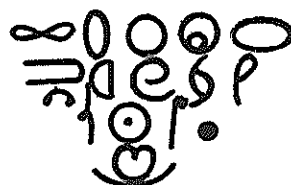
 all 'rounds'  are fully symmetric, symbolizing a whole: the most 'pregnant' figure or 'Gestalt.'  Space and  time we must cut in parts to manage them. Time is divided through periodic  movement (of the earth in years and days). Space we should divide into equal  or just parts, instead of fighting for it: Gallia divisa est in partes tres." Lands are divided by mountains, rivers or seas. Our life we, in time, divide into parts, ages and years, but we can not divide in space a living organism, whose condition  of staying alive is that it is more than the sum of its parts. Organs are not screwed together  as the wheels of a watch, a thing . We may call some parts 'aspects' like front , or top  (head) or center  (heart). Are qualities  e.g. feelings,  part of a person? They are shared with others. Others too are happy or sad, good or bad. Finally we ourselves can be part of a larger organism, a family, a nation, mankind, the cosmic whole.

**What is a Part?** It is easier to point out than a whole, which can be indefinite or infinite like the 'whole universe.' For a child we can disjoint the limbs or parts of a doll or toy house and say 'z' and then put it together again and say 'whole,' Yz,  "undivided." Then we can show kaz, top-space-part, , Ykaz, low-space-part . What even adults learn in this atomic age is that there are essential, since irreplaceable, parts that are usually inside (intrinsic)  +  , as heart and brain, and outer replaceable parts as hair or nails or sharks' teeth that can grow back. On the essential part 'depend' the others and the whole could not survive without them. But a dependent part needs the others. In our bodies there is a mutual relation  and harmony in the sense that even the essential brain depends on the heart for blood and the bones for protection, etc. Society confuses 'essential' and 'independent': if scholars and artists depend on society they are deemed 'inessential.'

In a worm or a sponge parts are much more independent and therefore less essential. Is there a common law, a common force that relates the parts to the whole?

**The Laws of Logics and Numbers.** In logics if A is part of B, A  B, B  C; A 

C, A must be part of C, or element of this 'set.' In physics, if an electron is part of an atom, and the atom is part of a molecule, then this electron must be part of this molecule . . . but these particles have a way of escaping and the whole molecule, even the atom, can explode in atomic fission.



Mathematics divides into parts. Divisions can be carried on indefinitely, and fractions can be added up. We know that  $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \dots$  like .999 will never reach, but is practically the same as, '1.' A fraction is one of equal parts. Jesus made fun of the logics of division by dividing 5 loaves and 2 fish into 5000 men's stomachs and having 12 baskets full left (Math. 14:17), as a symbol that the living word can multiply while it is divided or distributed.

The parts of some machines should be exactly interchangeable as equivalent molecules. Technology tries to make all parts work together as a whole, all should be essential and inter-dependent, for economy. But they are hardly self-replacing or self-substituting. If one wheel breaks, another rarely takes its place. In privately used gadgets there are often unnecessary parts added for pleasure or pride. These are really not structural parts but 'things' like an extra phony gable or column on a building or a tail-fin on a car.

**Life's Parts are Organs or Members.** A living organism is more than the sum of its parts, which in themselves are often lifeless and useless. One skin is wrapped around a whole body, one circulation system feeds it and one skeleton supports it. But these functional organs that can not be replaced from the outside, substitute for each other. A man can swim with arms instead of legs and guide himself by ear or touch instead of eye. But the symmetric harmony of his form is mangled if one limb is cut off. A tree does not limit itself to a number of limbs or leaves. A squid can replace a limb. Humans try to replace regeneration by organ transplant. A nudibranch may gobble up a hydroid, whose nematocyst-harpoons he then can shoot out of his skin, as if a lion would swallow a porcupine, whose quills he then grows for protection. Hydroids might hang together like leaves on a branch, corals may form huge colonies, whose members are linked by a common channel of food supply. A sponge cut up in hundred parts may reconstitute its original shape. An ant, bee or termite is part of its tribe and can not live outside. The whole hive thinks, feels or acts as a whole. The higher animals may live in herds. In a sequence of generations, the individual animals may be seen as pearls on a string of heredity, links in the chain of descent. Male and female may be seen as 2 parts, united in procreation. But an individual cat is seen as 'part' of the mammals, therefore part of the vertebrates, although they feel no common bond.

**Man, A Member that Plays Many Parts.** Man divides and classifies. He feels part of a family, tribe or nation and sometimes even part of mankind as a whole. But a hermit on a lonely island may feel this bond stronger than a redneck in a crowd. To be part of a society, man has to give up part of himself, often even the best part. A business will not swallow him whole. The more he is in himself a whole individual, a genius, the less he will be (accepted as) part of the crew of a state. It is as if clay balls are pushed together and lose their round shapes: one cuts them into cubes or bricks. But is an individual ever a whole? Man is part matter, part spirit; part good, part evil. Freud cuts a man into 3 parts: Id, Ego, and Super-Ego; drives, defence, and duties. (In a split personality, each may take over the body at turns: "3 faces of Eve.") The ego defences themselves are many and they may cross both duties and drives, which remain often subconscious. Jung's self, animus or anima, dons many masks, plays many persona roles. Hamlet (II, 7) muses: "All the world is a stage, and one man in his time plays many parts." Baby, child, boy, youth, lover, husband, father, worker, grandpa, . . . "the only religious way to think of death is as part of life." (Th. Mann) After it, in reincarnation we may play in another body, another role, or our immortal part, our soul, may enter the realm of the Spirit.

**Man as Part of a Whole.** The Merchant of Venice (I, 1) sees the other side: "I hold the world but as a stage . . . where every man must play a part." Before, his roles were part of the man, now man is part of an ensemble, a society. But then his inmost part, his essence, may not par-

ticipate here. Politics may demand that we join a part, with which we only partly agree. Even with our occupation; (our fellowworkers, our boss, we may only partly agree, although it is the big wheel whose cog we become. Beyond our profession we should be part of our family, and nation. George Washington felt to be "part of all humanity." We could be part of the cosmic whole.

**Language and Art.** Such a cosmic harmony is represented in a work of art whose parts are organized in a hierarchy of values, as the body with its fat, bones, muscles, nerves and brain shows an ascending order. Schiller consumed by TB, wasted away all lower tissues although to his physicians' surprise only his brain remained strong to death.

A language has many parts, letters, particles, adjectives, verbs and nouns, corresponding to relations, qualities, and things. The Language of Space is a symbolic microcosm whose elements correspond to the macrocosm of the universe. And now we can answer the question: how can you become part of something greater without falling apart yourself? Must you as a sacrifice split down the middle and lose your center? The answer is: have the same center as that whose part you will be. Be a concentric part of the cosmic whole. ☉

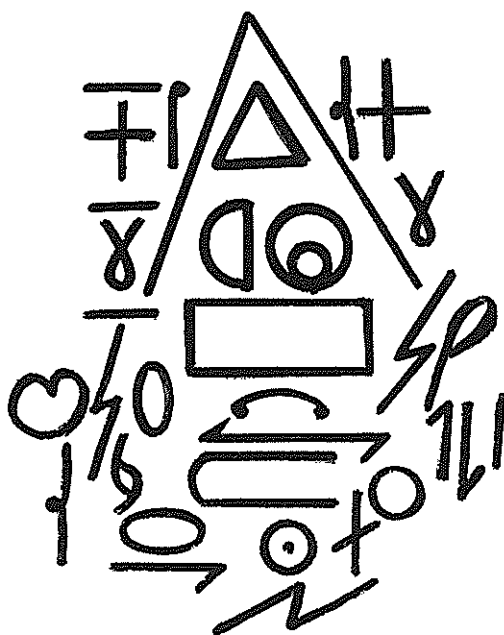
### Psychogram

Man is the all part-ticipator. He partakes in devil's evils and angel's goodness, in earthly matter and God's spirit. He is part active, part contemplative. He is part male and part female, part bright hot Yang, part wet passive dark yin. ☯

As all men have all qualities, they are equal. As each man shares these aspects in different proportions, he differs from his fellowman. One man is more of an animal, the other rather a plant. One is more alive, the other more devoted to death. One is a servant of the aught, the other of the naught. Part of mankind works in creation the other part for destruction.

Destruction in man comes from fighting in opposing parties, whose cause one must join for power. Power may press people together into a whole with a common goal. Men are cut into sectors whose tips join in force, but then they have to give up their inmost soul.

Man may keep his round wholeness, comprising all parts of the universe, with body and soul. Man may stay in himself a round sphere, but this microcosm shall be in the center of the macrocosm of the universe, reflecting all its rays, like a dew drop mirror, in the midst of the dome of the starry sky.



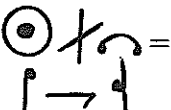
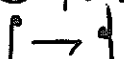
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## CHAPTER 26. WHO'S IN, WHO'S OUT?

### Who's IN, who's out?

 = g d b in, thru, together  
 = k t p up, to . . . , before

**Topo-vectors** answer questions, as where or whither, about location and direction. But from space they can apply to time, life, feeling and Spirit. They and their opposites mold our drives, passions and perversions. In aUI they are all stop-sounds, voiced and voiceless: guttural, dental, and labial. Dots mean location, straight (arrows) direction.




 = g = (with)in, in(side).


### Patient's Dream


Die andren Farben Kugeln kreisen  
um mich, den einen in verschiednen Bahnen.  
Doch jene dunkel-blaue nähert sich,  
berührt mich und umgibt mich ganz—  
mir schwand das Licht.  
Im dunkeln Innern wach ich  
dass ich lebe  
und in mir kreisen viele Farben Kugeln.


The many other spheres of color circle  
around one me in variant orbit-tracks.  
But that dark blue ball comes ever nearer,  
approaches, touches me, surrounds me all . . .  
light disappears,  
in darkness' core I watch  
that I may live.  
And in me circle many color spheres.

### Similar Sounds.



h x k   
 r j g d   
 U O u o 

The dot 'within' a circle sounds 'g' as in guttural, voiced, within the throat. The other stop 'k,' unvoiced, means "above." g → k should not the most inside be supreme? Could not the heart unite with the brain? Feeling join spirit?  Could the God above come into












our heart? Buber explains "Shekhina" as In-dwelling, the presence of God that has descended into the world and shares its love (as Christ did).—  d, another voiced stop (meaning 'through') is a child's substitute: 'dod' = god. A mouse may run 'through' a pipe, then stay 'inside.' The Word may come 'through' to our center.

x and h are other gutturals, meaning relation and question. Should we relate our inner problems, our centers? Are they equal (j)? J sounds like 'soft' g (jelly from gelatin). The center may stay equal to itself and it should radiate goodness (r). As uvular 'r,' the vowels U and O are back-tongue sounds. The spirit and human feelings or life itself (o) are within. 



Our sounds and feelings originate inside. In aUI (inner) sounds correspond to the (outer) visible symbols. This conveys that our outside should correspond to our inside.   A problem of our age is that we live in a bureaucratic sham world, of false outer pretense, meaningless formality and hypocrisy, which strangles and crushes our inner feelings. This tension may explode into revolution and war.

### Similar Symbols.

 looks like a thing  in space . We are all surrounded  by space and our feelings flow in time . As we float in the cosmos, we feel the cosmos within us. If we are empty () inside, we are without inner life  and we feel no togetherness , which should unite our centers . We should not try to stand above  or before  our fellowman but understand what is hidden within him.



**What is In?** Topology knows the Jordan-curve, that like a ring severs what is inside from the outside (Lewin)<sup>1</sup>. But if our mind is such a ring or sphere, whatever is outside is reflected in our inner self. The Möbius-band is a ring whose outside and inside are on the same side. Twist once the end of a 1 dm masking tape so that its sticky side joins the sticky side of its beginning. If an ant could crawl over its sticky side, it would pass over onto its dry side at the joint and again at the joint onto the sticky side crawling over inside and outside on the same side.

**Atoms and Stars.** The nucleus of an atom and the center of a star or planet differ from the nucleus of a living cell which is most alive, in that it is least fit to sustain life. But both nuclei have in common that they are most essential. For the living being life is most essential, but for the atom or planet stable cohesion. So the midst is the center of gravity and hot pressure.

**Life's Center.** A nut has its meat inside, a peach outside. But inside the peach stone is also a kernel of meat although it is too bitter to eat. A clam's or bug's skeleton is outside (exo-), while a man's is inside (but inside a man's skull or spine is the 'marrow' with its ganglia and nerves). The thalamus inside the brain seems a center for emotions<sup>2</sup> (para-) sympathetic nervous system; especially the vagus helps us to digest and breathe. We vegetate inside while we sleep, dead to the world outside.

A germ sleeps inside a seed shell, a cell nucleus is protected by an outer membrane or skin. A chick is born twice, when the egg is laid and when it emerges from the egg. Do some mothers want to keep, do some babies want to stay, inside the womb? Jeremiah asks: Why did I come forth out of the womb? Calderón judges: *el delito mayor del hombre es haber nacido*. Man's greatest crime is to have come to life. O. Rank found our first trauma in having to leave the paradise of the womb. So we build houses and cars and dream that we sleep in a car and the car knows where it is going.
















**Feeling-Flow Inside.** As our thoughts, so our feelings stay inside, especially if we are introverts. Jung sees introversion as "inward turning of the libido" or loving life-force. F. Schiller said: "externalize all within and shape everything without." In the extravert the object like a






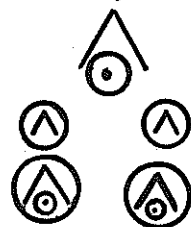
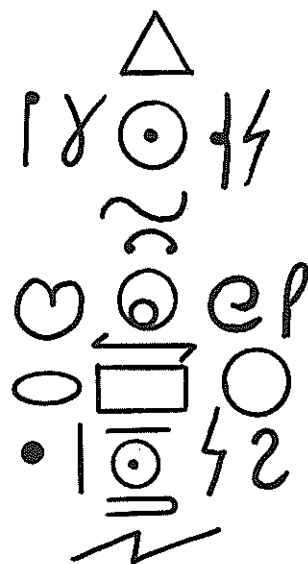




### Psychogram

We can create all outer forms within ourselves. Imagination shows an inner light . The inner Spirit  guiding from above  before all else  should bring us together . Our word  should relate  our feelings . Existing things  of matter  (although we consist of it) are sensed as outside in space and time  and we must act  on them. These actions should  (but rarely can) be in harmony with our inner life.  The power-man thrives on outer pretense. His words are slogans of hate. The Language of Space restores the harmony between inner  meaning, inner sound, and outer symbols to be seen and shown. This harmony brings peace.

Creation and contemplation are expansive and contracting movements of this harmony: creation moves  outward, contemplation inward into the essence of the Spirit. In contemplation  we may enter the inside of beings, finding our same center, or we may suck out our inner life in itself, and the inner hollow vacuum will draw-in God's Spirit . St. Augustine advises to become empty of outer things, then the Spirit of God can enter. Dionysius found: "He speaks best of God, who in the fullness of his inner riches can best keep silence."



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## CHAPTER 27. UPWARD I FLY ¶

¶ = k = above, up

### Upward I fly

#### Patients' Poems

#### Gipfel.

Nebel rollen durch die Nacht  
runden die Dinge zum Raum  
dem enthebt  
sich die Sonne  
klärt die Höhen  
im Widerschein.  
Über der Zeiten  
breite Täler  
grüssen die Grossen  
einer den andern.

#### Peaks.

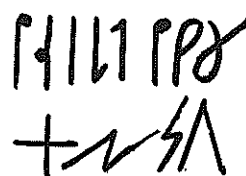
Fogs rolling through the night  
round the things back into space  
thence upward  
rises the sun  
brightens the heights  
in glowing reflection.  
Over the times'  
broadening valleys  
greet the great  
one the other.

cf.: Sarah Slower-Adams, Hymn "Nearer my God to Thee . . . even though it be a cross that raises me . . ."

H. W. Longfellow's *Excelsior*, J. W. Goethe's *Ganymed*, "Hinauf hinauf strebt . . ." ". . . upward, upward striving." W. J. Weilgart's "Fulfillment" in *Cosmic Dreams* "Climb up, rise up, . . . grow up."

#### Similar Symbols.

The dot *above* the vertical line, a musical quarter note, allies itself to all upright symbols (with dots, hooks or loops). Most akin is { , a dot before a line. The head in front on a reptile or fish is above in man. He stands up and exists | as 'this one man' | 1 1 ^ Life strives upward to light as to the good 8 + . A tree grows up, does a man 'act up?'









| Maybe to exist we must stand up and rise from the sea of chaos, overcoming the bonds of gravity, that pulls us down into the common swamp. Even a crystal has to rise from its mother solution to exist as a 'this,' 1 | as an individual thing. The heavier, the more material it is, the deeper it sinks: lead sinks down, water and air will rise.

Life needed the lighter water that could rise into clouds. But life itself had to rise from the depth of the sea to the light and up to the land. From algae to trees, from crawling lobsters to butterflies, from creeping reptiles to jumping mammals and flying birds. Even rattlesnakes wrestle, who can rise higher and push the other down. The springy gait and triumphant jump of a galloping deer that uses mother earth as a stepping stone to skip up into the air, and finally the birds soaring up high . . . all means the conquest over the gravity pull of mother earth. Life rises to bloom and fruit and then sinks down into death.


Even in animals 'up' means victory and pride, and down means defeat. The winner lizard raises his head in triumph for all the lizard ladies to love him; the loser is 'de-spice-able,' looked down. What tells us what is up and down are statocysts (heavy balls), if we are lobsters; and liquid in semi-circular canals in our ears if we are men.

Not only do our feet differ from our head, as a tree's roots from its leaves, but our front differs from our back, since we run forward (in contrast to a tree). In a herd the leader or guide runs ahead. Man, 'homo erectus' with (slipped disk) vertical vertebral column, rises proudly on two (varicose) legs precariously balanced to slip and fall,—he likes to rule and run forward and act ahead. Archein (archein) means to begin and rule. Cyrus said: No man has the right to rule unless he is better than the people he rules.




**Similar Sounds.** K is a voiceless stop in the throat or up on the velum, the mouth-h x c  roof. The voiced guttural 'g' (in) seems the nearest kin. (edge  $\rightarrow$  ecke). We g k t  should rise to the idea that is in  our center. The nearest voiceless stop is 't' r O U w  (Latin quis = tis in Greek). We should strive toward above, , = up. K is often spelled 'c,' which in aUI sounds as in 'special' and means existence. To exist we stand up. k  $\rightarrow$  ch (aUI: 'x'), break  $\rightarrow$  brechen, book  $\rightarrow$  Buch, or k  $\rightarrow$  h, centum (kentum)  $\rightarrow$  hundred, canine  $\rightarrow$  hound. 'Superiority is a questionable relation'

 K is merged with 'u' or 'w' in qualm, Qual, quarrel. Superiority goes with power (w) or with spirit (U). Since K is a back tongue sound, uvular 'r' and the back vowels U and O (feeling) are near. We like to feel 'high.'

“Why did you climb Mount Everest?” “Because it's there,” answered Mr. Hillary. In human existence is a striving upward. This superiority complex can overcome an inborn sense of inferiority—naked man was most helpless, and felt safe only high up in a tree or in a castle on a hill. Instead of rising up or growing up he could reach up with his hands, like an elephant with his trunk, for forbidden fruits. He could also raise his club to smash it down on his brother's head. Man the rival, drunk for power could raise himself by pushing his brother down. He could also grow up and rise with his brother to the Spirit.

 For this ascent he has to delve deep down into himself. As a tree, to grow, has to send its roots deep down. Depth psychology enters the subconscious. But for most people to dig down into the hidden mysteries, even treasures of their mind, is too painful. If they feel depressed or 'down' they take a pill, an 'upper' that gives them a 'high.' A maniac floats on air. In cosmic

contemplation or 'sushupti' we dream with our patients in trance that we climb a mountain and each step the rocks roll down on the dragon in the ditch. On the peak we spread our arms and they grow into wings and embrace the universe. We fly up into space and wrap translucent wings around the stars.

**Think High.** The thinker of high thoughts, the idealist, is often alone.  He is not allowed to survey, let alone supervise, the acts of his fellowman. It is a question whether they will relate to him at all (hx) or whether  they will destroy him. But strange enough, although they reject a man who is superior in wisdom and goodness, they accept a man who is superior in ruthless power as boss. 

**High Power.** Do our actions move up? Man has succeeded in advancing in power over the world of nature. From a naked babe in the woods he has become the tyrant of this planet, ruling the beasts of the wild. How did he do it? Men banded together and overcame the strongest beast by organized cooperation. How did they enforce cooperation? By submitting to a leader, who was the most ruthless, even the most cruel. He wielded the power of command by slogans of hate. But now when nature's dragons lie defeated at our feet, the powermen of each nation stand against each other, and with atombombs each can kill each. Powermen can not cooperate with each other; what brought the human race high, was fierce competition and ambition to be on top, and the highest can be only one. Power can not be shared.

There is a whole set of symbolic rituals that show superiority. The Shona-women in Rhodesia must approach their husbands on their knees. The Fiji chief is called 'tu' (standman). An oriental king was greeted by proskynesis, his subjects stretched out prone before him. He sat on his lonely throne, a sun among his planets. Power brings solitude rather than solidarity. Divide and rule was his motto. His lackeys prayed for his favor, slandering each other and fawning in hypocrisy on him. The tyrant could be, or through his high power become, a psychopathic megalomaniac paranoid. Since he sat on the throne of false pretense, not being intrinsically superior to his subjects, he would hate anybody who told him the truth. He would exterminate the truly superior man of wisdom and goodness. He might kill the idealists by over-demand: 'if you are really a saint then live from air, and sacrifice not only your body, but your ideals.'

Cyrus and Plato thought the best and wisest should rule. Nietzsche described the Übermensch, the overlord, as a different superman. Although he had read in Tacitus "Cupido dominandi cunctis adfectibus flagrantior est." 'power greed is the most flagrant passion,' and from Milton's Satan: "Better to reign in hell than serve in heaven," and although he had seen France's tyrants Robespierre and Napoleon, Nietzsche glorified the powerman, beyond good and evil. He rules not by virtue, (*Will to Power*, p. 170) but by "keeping distant" and "slowness of gesture."—Is a paranoid lion tamer an effective demagogue? If not goodness and wisdom or merit determines a man's intrinsic worth, what is it that should put a man on top to deserve his power? Nietzsche says the lordman (Herrenmensch) has 'rank.' But "what determines rank?" It is "quanta of power." The superman is the powerman. This is circular definition, implying that super-power is an end in itself. But if it is, would not all strive for it? And since tyrants must have subjects and slaves, there must be incessant fights and wars and these wars mean annihilation in our age.

In aUI, there is  kwU control and  kWu authority, and  krUw good rightful authority. Solon, Cato and Washington knew: "Only he who can rule himself

can rule others." Different from kwQfz6, a (transient) power condition—is krU, ftΔ, the supreme good Spirit.

**The Supreme Good.** Freud's super-ego rules men from inside, a guiding conscience. But the star's guiding light is found by delving down into the subconscious depth of the night. Some mystics tell us of an 'ek-stasis' that leads them beyond (kYb, fæ) and above their mind, after a night of despair. Balzac's Seraphitus can defy the fjord's giddy depth, but Minna reels. "Why, you can look into far vaster space without qualm," he consoles her and points to a tunnel in the clouds through which she can see the stars. "We are born to aspire skywards. Our native home like a mother's face never frightens its child." Rather than God's distance, other mystics feel his nearness. At the height of their ecstasis they find the God within.

### Psychogram.

"The world is a staircase. Some go up, some go down" says Hipponax. Man's upward drive is his glory—and his curse, if to raise himself he pushes others down. For this means war. It started with multiplying life in limited space. Superiority became a question of existence and survival. To overcome the animals, man bred a leader type that proved itself by overcoming all human competition. Only the human top dog, says this dog-kill-dogmatism, will win the rat-race against the other beasts. When the dragons lie defeated at our feet, we must defeat the imperfections in human society and in our own heart. This

overcoming, instead of tyrant's solitude can mean the solidarity of friends. We can help each other in a common ascent. Yes, common man's power-drives must be overcome. We must strive upward, grow up within. Man must become over-man, a deeper man in soul and higher in the spirit. The prophet, far from wanting to push others down, so he alone can reach the top, even rather than soaring above all such struggles, will help\* his brethren and take them up with him to reach the light of the Spirit.

\*Even charity flows easier down-hill and drains in competition. Condescendingly to drop down a dime into the hat of an amaurotic (blind idiot), who will never compete with you, boosts your ego. You see yourself higher than your beneficiary by looking down upon him. —But helping a genius or a saint you would have to look up to—means an uphill gift. Goethe accomplished to help Schiller and Grillparzer out of their despair, although they were more effective dramatists than he himself. But he wanted not to raise himself, but all mankind—up to the Spirit.

Man needs exaltation, the upward lift. The power-man in state or church, distorts it into cringing sham-devotion to his person and command. True worship looks up to the Spirit.

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## CHAPTER 28. ONWARD TOWARD→

→ = t = to(ward)

### Onward Toward

#### Patient's Poem: Directions

'Hold steady course NE  
my boy' "Aye, aye, sir!  
On my first night I'm looking toward  
the polar-star and hold the wheel"  
'Boy, are you deaf? Take that!  
The Polar star is not the only star.  
Go Lyra, boy  
NE I said and head for Greenland.'  
"I'm doing what I can; no need to slap me.  
My hands are numb with trying"  
'So let me hold it. What? It rights itself!  
We're going faster, faster  
The North Star draws us toward itself!  
Sagas, long forgotten, come back—  
the magnet mountain far off looms in sight.'  
The whole ship groans  
the very nails begin to stir and wrench  
Alas! They tear themselves out and become arrows.  
And fly as missiles through the air  
first slowly soaring, then faster, faster  
and finally with a rush  
they hit the huge gray iron rock.  
Spears swim, shields skip upon the waves.  
The naked men jump over board.  
But the very iron in their blood  
seems pulling them: they float helplessly  
to the magnet mountain  
and crush their brains  
against its rock of steel.

#### Similar Sounds.

c s  
k t p  
g d b  
r n z



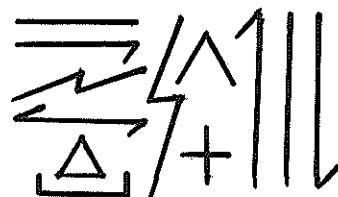
t (toward), is a bridge between k (up) and p (front); voiced d (through)—between b (together) and g (in)—may be a means to get toward the others: upward, forward, nearer, inward. Man often confuses means and ends. The end justifies the means only if they are minor, or lesser evils. 'Realists' confine their planning to mediate, i.e. practical,

goals like money, pleasure and power. But then they forget that these were only means to a higher end and sacrifice that final goal. Besides d, z (part) r (good) and s (thing) are dentals. The goal toward which man strives should be a good thing. An abstract idea flows to many parts (nz) to become concrete existence (c).  $\sqcup \overline{q} |$

**Similar Symbols.** ➡ Toward is an arrow, cut into a hook, that pulls us toward a goal. From


one to many is the relation of toward. Relation is to and fro, from. Toward means toward a 'this,' conceived as good, or away from evil, Striving toward is 'action' that needs power. The strength we need is the strength to exist. Matter strives upward to realization of life.

The opposite of toward is 'from.' The from is the cause and the 'toward' is the effect or the will. Some thought that the will is the cause of life. This would mean that the



'from' comes from the 'toward.' Does man come from,  $\Rightarrow$  or strive toward, the spirit?  $\Delta$

**Matter and Motion in Space and Time.** The time from which we come is the past, and the time toward which we go, the future. Power men plan for the future looking into the past. They walk forward, their face twisted around, looking back to revenge. They are praised for making wars to revenge former wars. But the prophets who see the future are crucified. The powerman reminds us of the overshoot through inertia. A golfer misses the hole by an inch and the ball rolls on past it. The momentum in a certain direction may become independent. A man perseveres even when his pigheaded pursuit no longer makes sense. If you want to reach the North Pole, fly north. But suppose you can't stop there and your momentum carries you past it and so you fly south. Action may cause reaction. Drill a hole from the Arctic to the Antarctic. In a barrel fall down the hole. When you arrive to get a peep at the penguins, your barrel may fall back and may go back and forth until it stops in the center of the earth. This is called gravity attraction. Besides, we found magnetic attraction and positive attracts negative static electricity, which repels its peer. Female attracts male as the acid the base in chemical affinity, thesis challenges anti-thesis, to become the neutral salt of synthesis.

**Life's Attractions.** Lewin represents the direction and strength of a drive by a vector, and two vectors (as sides of a rhomboid) added result in its diagonal.   $a + b = d$ . Nietz-

sche measures a will's strength by the obstacles it can overcome. These obstacles are pains, which most creatures try to avoid and their drives lead them to pleasures which they try to approach.  $\Rightarrow \overline{f} e$  is a 'movement away from bad' experiences,  $\overline{f} e$  = a toward-good-

movement. The sensory nerves tell us the difference between pleasure and pain. The adrenals speed up the heart, the muscles contract and pull toward pleasure; the buck runs toward the doe, and shoots his sperm into her, and the sperm swims toward the ovum, the goal of love.

**Man's Perversions.** Man can strive for wrong goals in a wrong way, he can strive partly in one, partly in the opposite direction, and he can be without striving either by nature or by drugs. A man can strive too near or too far: he can love his own or an animal's sex. Both does not procreate useful life. If an animal fulfills his drive, the drive abates. The full cat loathes food. Not so the addict: the more he drinks, the more he has to drink. He perseveres on and on. The same with the power-addict: the more he wins the more he needs. World conquerors Alex-

ander and Napoleon were in so far like Macbeth: "I have in blood stepped forth so far, returning would be as tedious as going on." "Damned be he who cries: hold enough." The paranoid perseverer is the most dangerous powerman in the atomic age.

The opposite of the fanatic addict is the split mind, whose one part strives to the left while the other strives right. One part likes to fight, the other to make peace. Maybe during the fight he will lower his guard and be hit. If two opposite trends cancel each other out, this may result in Aboulia, lack of will. The schizophrenic catatonic sits in a corner and stares into empty space. Inwardly his Id may float in a chaos of whirling hallucinations without whither or whence. In neurasthenia or depression there is often the will so weak, that drugs bring relief from the responsibility to act. Tolstoy confesses (IV) "Had a fairy offered me all I desired, I should not have known what to ask for. Why should I live? What for? I really wished for nothing." At the peak of fortune and fame, his death-drive had taken over. But he flew into contemplation, instead of fleeing into drugs. But the anonymous of "The Inner World of Mental Illness" describes his mescaline trip: "Leaving a pencil in midair . . . going to urinate (was) too much of a decision. A step backward was as good as a step forward." Ludlow found himself "sucked into an abysmal emptiness . . . left alone in the midst of infinite space."

**Wish and Will.** In healthy life we move in hope,  $\overline{\Gamma}$   $\heartsuit$  wish,  $\heartsuit$  or will  $\swarrow \Delta$  .

Hope is most passive: I hope this will happen even if I do nothing about it, a gift will come to me. R. May distinguishes wish from will (p. 182, 218): wish is the imaginative playing with (a) possibility . . . will is the capacity to organize one's self . . . in a certain direction . . . will implies choice . . . and plan." Freud saw the Id wish and the Ego will. But as agnostic determinist he came near to Tolstoy the believer in providence: "We think we are drivers, but we are driven." Are we pointing the arrow or are we hooked? →

St. Augustine confessed to be divided into these two trends, as will of the spirit and passion of the flesh: "The mind commands the mind to will and yet, though it be itself, it obeys not" (vol. I, Bk. VIII, Ch. 7). St. Paul writes to the Romans (7): "What I should do, that I do not do, and what I do, I should not. For even though the will to do good is in me, I can not do it." If the self is divided into Super-Ego, Ego, and Id, each might have its duty, will, or drive.

Plotinus, Meister Eckhart and Boehme sees the will to individual existence, individuation, as sinful, while the existentialists never tire of glorifying this will to exist. Though Schopenhauer recognized the tragic *power of the will* over reason, Nietzsche tried to laugh, where his master had wept and sang of it as the 'will to power.' O. Rank even idolized will into mana, an emanating magic power in itself standing above natural causality.

Schopenhauer and the vitalists believed "the (blind) will always wills one thing: life," (Lebenswille). It is irrational: "One does not want a thing because it is good, but finds it good because one wants it" (Freud, who finds a death-drive beside the life drive). I would rather call it a 'death-drift' or a death-wish: "I hear their gentle voices calling: old black Joe" (S. Foster). Adler dissolves power-will into commune-will (Gemeinschaftswille) or social interest, a common will to help. Beyond those existentialists' will to existence, the vitalists' will to life, and this social will, the idealists' will strives toward the Spirit.

**To and Fro.** → , ⇐ The opposite of 'to,' means 'from.' And it implies causality. Oedipus fled away *from* his parents, from whom he descended, who were his cause. Freud was a causalist, R. May is a purposeful teleologist, believing in the freedom of will. We don't do 'because'  $\overline{\Delta}$  , but 'in order to'  $\overline{\Delta}$  . Cause =  $\Rightarrow \Delta \bullet$  YtUs, effect = tUs  $\bullet \overline{\Delta}$  and

purpose = tsU,  $\overline{\Delta}^\bullet$ . B. Russell called "causal dependence . . . a conception very dangerous to accept. Any event from which another can be inferred can be called a cause." Science calls y a 'function' of x,  $y = f(x)$  if  $y = x^2$ . But then this is reversible into  $x = \sqrt{y}$ .

A most surprising reversion has been attempted by calling the 'will' the ultimate cause. Here Böhme, Schopenhauer, Nietzsche and Bergson agree. The will is a 'toward' trend, but a cause is a 'from' origin. How can a 'toward' be a 'from?' It is like a gushing geyser-spring, springing up toward the light, but blindly willing all the life it may engender.

As Freud sees life going from death to death, so Thomas Aquinas and Spinoza see God as causa causarum, as ultimate cause and the ultimate goal of life.

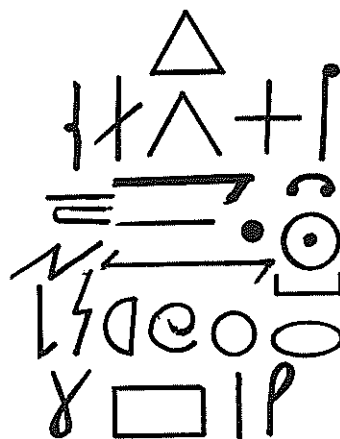
But the mystic feels the spirit within himself and so he need no longer strive. He is free from hope and fear. He rests in the peace of contemplation.

### Psychogram.

A straight movement leads toward, or away from, something. If a thing is inside, its straight movement leads outside. If it moves toward something, it might end inside that thing. Motion happens in space and time. Matter is drawn toward matter, positive toward negative electricity, but light radiates away from its source.

Did matter come from the Naught or the chaos? Did it come into existence? Did matter change into life? 'Toward' brings change and transformation. Action streams from this to the other, only partly to its goal. A force drives or pulls action like a magnet. Physics liked causes and effects as functions, biology finds purpose: survival. Leaves turn toward the light, roots toward the soil. Beasts strive toward pleasure and away from pain.

Man calls his striving 'will.' He strives ahead and up. He uses tools for the goal of his superiority. He should strive away from evil and toward good, above matter and up to the Spirit.



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## CHAPTER 29. THROUGH MEANS TO ENDS †

### Through Means to ends

† = d = through, by means of; (channels, tool, instrument); † (against, weapon)

#### Patient's Poem: Instrumentality.

Sucked into a whirl  
and through its funnel  
in the cave you can curl  
and swim through the tunnel.  
When you spy a dim light  
clench your knife in your teeth  
for the dragon of spite  
in the dark lurks beneath.  
He sleeps watching the treasure.  
Use your sword at your leisure  
his throat to slit.  
Now you are free:  
with the golden key  
to open the lid.  
With the jewel's light  
you can buy the whole world  
and the wing-gates of might  
swing open unfurled.

Through a straw, you can suck lemonade, by means of a pipe you can blow smoke. It would be too simple and direct to drink or eat the lemon, or to chew the tobacco leaf. (Smoking should make a man happy. What about a man who sacrifices his happiness and health to smoke or drink?) Man became great as a tool maker. He has a sense of instrumentality that tells him to use gadgets and go through the right channels. †

This is the difference between dreamy wish and practical will: the will plans to use all the tools and means to achieve its end. It is also the difference between strength and power: the primitive may use the strength of his own arm, the chief has the power to use the whole tribe as his machine. To get them to obey he uses the means of the spoken command. His tools become weapons that may turn against their master. Where does it get him? What is the relation of means and end, between tool and goal? Mankind has amassed an arsenal of a multitude of means, money, the treasures of natural resources unlocked to explode by the magic of technology, motor machines that work in automation for the manager or boss. But what is the end?

F. Lasalle said that "ends and means on earth are so entangled, that changing one you change the other too." (cf Koestler) — Power may first seem the means of attaining



higher goals. But then upholding it becomes the end, and whatever ideals there are must serve them. Political arrangements like democracy, capitalism, fascism, communism . . . the American, British, German or Chinese 'way' of life, ' were meant to be means to achieve the perfect life. Now we all should die for such a way of life to keep it in power. Is not the goal a life of goodness, beauty, and truth?

### Similar Sounds.

k t p  
g d b  
c j z s  
l n r



d, a voiced dental stop relates to all other stops (t; bg; kp) and all other dentals, voiced j, z, voiceless c, s and sonants: l, n, r.

t (toward) is the end to which we go, the goal, tes is achieved

through certain particular paths, channels or means.

z (= part, particular ). But since the paths are particular, they only reach part of the

whole goal. The means could themselves be a part of the goal. Our tools, the machines, are composed of parts. Suppose we had a basic kit of parts, corresponding to the symbols of the Language of Space: a space tool (e.g. a yard), a time tool (watch), a motion tool (rocket), a tool for light (lamp), sound (whistle) . . . and we could compose out of them all machines as we do aUI words. Suppose they would combine automatically like DNA genes or chemical elements. We could take such a kit in a knapsack into desert or jungle and compose water, food or snake repellent. In this way we could compose parts into a whole. , Yd is the opposite of 'through, by means': a tool turns 'against' us and cuts us. We cut the whole into parts.

- 's' a thing could be a means to the end of existence (c), which could be the means to live, work and create.—j, n : equality may be a means to measure quantity. Yardsticks must be standardized. Unless bullets are of equal size, why count them? Equality or homogeneity of matter assures reliable tools. Equality may be a means to easy power control. Power control may be a means to conquer more space. Plenty may be a means for better living. But each of these: things, equality and quantity may become an end in itself. Greed strives for plenty without using it. Equality can become an idol.

L = round. Roundness is a means of self-preservation. For protection an animal withdraws into a ball. Wheels and balls and bullets are round in order to roll and slide through water and air. To be well-rounded in itself may be an end in itself.

r = good. r vibrates as rapid repetition of d-d-d. Goodness should be an end in itself, but is often misused as a means. A shrewd boss hires a good man to abuse and exploit him. But even a 'good' worker may produce 'good' goods, not to help people, but to sell more or be proud of them or he may do good to come to heaven. All this is often too harshly condemned by protestant theology: the main thing is that the man does good.

t, k, p; gb. I can use all means to come 'to' my goal, to rise 'up,' to get ahead and stand 'before' others. I can strive by all means to get 'together' with what I love or even 'inside.' Instead of ends, all the topovectors can be used as means: I can try to stand above others in order to dominate them, I can run in front to lead, medial steps precede their goal, we can come together for power, I can look inward to concentrate and contemplate and to find the Spirit.

**Similar Symbols.**

✦ is a slant slashing through another (vertical) line. All symbols with verticals and slants and all symbols with crossing lines or angles, can be related, 1 ✦ . One man 1 ^ exists | and gets 'this' ↓ material □ + good through many ✦ □ other things and tools. Matter itself is a medium through which we live. We need certain conditions 6x x ✦ of light and warmth 8 □ and certain relations ↔ with our fellowmen to have the power to act ✦.

**'If' or 'By.'** Languages have conditional and instrumental forms. Is an instrument a condition? If and only if I use this tool, can I open that door. English uses 'with' this key (instead of 'by means' or 'through'). There are necessary tools or means and necessary and sufficient conditions. A tool may be necessary but it is never in itself sufficient. I must use it. Most tools are not necessary, (something often forgotten by our gadget-crazy age). And the same tool can be used in different ways. A knife can be used by a surgeon to heal, or by a criminal to kill. Is an instrument that works only in one way still my tool? E.g. if a cobalt bomb kills all life, is it still a tool or even a weapon? ✦

Even though we are slaves of conditions, we like to be masters of our tools, which we can create.

Only the child or psychopath expects immediacy. Most goods must be earned through many steps of hard work, maybe forging one's own tools before one can start to work. Tools and work are a 'condition' for reward. The universal condition for life is existence in matter. Food '✦

, 'od' is a means to live. The radiant energy of light is needed to build our food. But our soul needs a higher light. Christ said (John 14), "I am the way, the truth, and the light. No one can come to the Father except *through* me." Through suffering in truth and love we come to the light of the Spirit.

**Life's Tools.** Man does not like to concede to animals the talent to make tools. If a spider weaves a net, man says, "oh, but that's instinct." If a snail has a house, we say that's part of the animal itself. If an otter finds a pebble and uses it as hammer while swimming on its back—using its belly as anvil to break open a clam—we say: "Oh, but the otter did not *make* the pebble." Animals use tools: rats use tunnels, which they make. Beavers make dams and termites and ants build castles and farm fungus. Most animals use as tools their own organs. A bird can thread with his beak as with a needle. The angler fish uses an organ as bait. If an amoeba wants to crawl it pushes out pseudopodia. A hydra shoots poisoned harpoons (nematocysts), but if a nudibranch envies her for these weapons, he devours her and lets them sprout out of his own skin. An ape can hold on to a branch up high for protection. What if it broke with him and he fell down to the waiting tiger. If the tiger bit into the branch, could he not thrust it deeper into the feline's throat—as a weapon? Koehler's chimpanzees stuck bamboo sticks into each other for a longer reach as a tool to get bananas. So ape or man has a 'tool sense' dO, ✦○, a sense of instrumentality with which he recognizes a potential tool e.g.

in a branch. Man's hands are variable tools. Since he uses his feet to walk, they are free to transform into tongs, hammers, and hooks. Man perfects his teeth into saws. But which limb





is the model for gun and spear? The stabbing and ejaculating phallus brought lance and blow gun. (Even sex is not 'beautiful' as an end in itself. It is a means for loving joy creating beauty in a good wise child.)

If a knife with which I cut, turns around and cuts me, it becomes a weapon against me.

the opposite of 'through, by means' is 'against.' Man, the tool maker, became the weapon forger and the aggressor. The 4F area of the brain, and the adrenals arouse a man to fight. If part of the hypothalamus is destroyed, a man becomes aggressive instead of helpful (B. Alpers). Lorenz derives aggression from rivalry for food and from mating fights, whenever there is too much drive or need-demand but limited supply of fulfillment. But man is aggressive even in abundance. Man has an inbuilt inferiority sense (Weilgart 1957) which he overcompensates by an almost paranoid craving for superiority and power drive. And it is the power to destroy which he craves. 'Man against himself' (Menninger) has an inbuilt killer- and death drive (Freud), for which he invents unlimited tools of destruction. Now America and Russia each have enough atom bombs to kill each other 100 times over.

Power is a shield forged by the witch of fear. Thus power was originally a means to the end of banishing fear. But it has become an end in itself for the man with power-drive. And man's progress into an inexhaustible technology is the means for satisfying his power-drive.

**Good Tools** are tools that are needed to stay alive. The Amish scorn all power machines: If a man chops wood with his own hand he will not find time to chop off his neighbor's head. Besides, motors make noise and poison the air and exhaust nature's resources. But could not tools produce energy or at least release nature's energy? Technology produces power and finally goods. It is based on calculation which needs measurement. Measuring instruments and sensing devices precede manufacture. Exploration precedes production. Tools themselves can be produced identical over and over again in enormous quantities (until their raw materials would be exhausted). We are still not at the self-repairing and self-producing stage of progress. But automation and Cybernetics, making man-like machines, works with feed-back and inbuilt memory and learning mechanisms. (A simple feed-back is in a toilet box or thermostat: the rising water or heat (expanding the mercury and tipping the contact away) stops its own inflow.) We can unleash enormous powers by tiny relay-triggers. But in case of an error or defect, the homing automation rocket bomb that is supposed to destroy our enemy may destroy us or the whole world.

Political arrangements should be means to the end of a better life and a better mankind, better fit to survive or to let the Spirit survive. 'For forms of government let fools contest / whatever is best administered is best / for forms of faith let graceless zealots fight / he can't be wrong whose life is in the right.'\* We might sacrifice small means for high ends, but we should never forget a high goal for petty means. Suppose the aspired life is twice as good as the present, which we set as 'one,' 100%. But the probability of achieving it be only 50%. Then  $50/100 \times 200/100 = 100\% = 1$ . So there is no significant difference that would warrant fanatic sacrifice. But we should experiment freely and playfully with creative reforms without sacrifice. Establishment sacrifices the highest ideal for a fossil crust, the means of its power. A fanatic mob would sacrifice all for a passing fad or a slogan of hate.

Language and its media are means of communication. Words should be means to show what it means, keys to meaning. Language should convey creation and contemplation. But it

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\*A. Pope.

has become an idol of nationalistic pride. And conventional language is an inadequate and distorted tool. As a medium language should be in harmony with what it expresses, the mind. Symbols are tools. Conventional language with its homonyms and synonyms would offer a hammer that looks like a saw and may drive a nail into my own thumb that it cuts off. In the Language of Space what looks the same sounds the same and means the same. aUI is a medium in harmony with its spirit, a body-form that fits the soul.

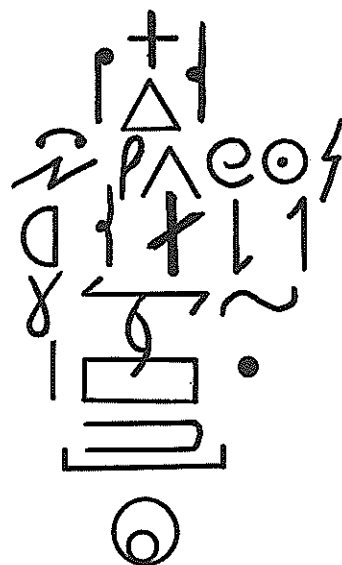
Be as im-mediate as you can! Use media only when needed. Use good means for good ends. We should not use the mind or intellect to serve as a means for our passions or our will. The passions should warm the will that strives to the Spirit. In a hierarchy of values, matter should be a means for life, life a means for feeling, human feelings should love the Spirit.

### Psychogram.

Means are stepping stones, rungs on a ladder. Matter, the universal medium, is the condition for existence. Radiant energy is the medium for life. Light and sound are means for communication. Roundness (is a) means (for) self-preservation. Material things like money

are means for exchange. Equality may be a means for (together-) relations. Qualities are means for recognition. Quantity for measuring and control. Power is a means for action, superiority over the material world. For this man uses tools that threaten to become weapons for war.

Man scorns to shove his snout into the mush. He even shuns scooping it up with his hands. He neither eats nor kills directly. He works through media. As Christ came as mediator between God and man, so man should be a mediator between nature and God. Most men can not receive the Spirit immediately as mystics. Language as Logos of love should guide us upward. Our life should be a stairway to the Spirit.



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## CHAPTER 30. COMMUNION TOGETHER

### Communion Together

 = b = together, two dots together, lips pressed together in 'b,' as in 'both, bond.'

Romeo: If I profane with my unworhiest hand  
           this holy shrine, the gentle fine is this:  
           My lips, two blushing pilgrims, ready stand  
           to smooth that rough touch with a tender kiss.

Juliet: Good pilgrim, you do wrong your hand too much,  
           which mannerly devotion shows in this.  
           For saints have hands, that pilgrims' hands do touch  
           and palm to palm is holy palmers' kiss.


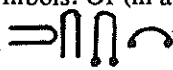












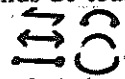

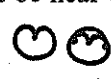

— . —

(Shakespeare, *Romeo and Juliet*, I, 5, 102)

Ich denke dein, wenn mir der Sonne Schimmer  
     Vom Meere strahlt;  
 Ich denke dein, wenn sich des Mondes Flimmer  
     In Quellen malt . . .  
 Ich bin bei dir, du seist auch noch so ferne,  
     Du bist mir nah!  
 Die Sonne sinkt, bald leuchten mir die Sterne.  
     O wärest du da!

I think of thee, when sun's first radiant shimmer  
     Shines from the sea;  
 I think of thee , when springs reflect moon's glimmer  
     In rays to me . . .  
 I am with thee, be thou however far, so  
     Thou'rt to me near!  
 The sun sinks down, mine eyes see the first stars, oh  
     If thou wert here!  
 (Goethe's: Nähe des Geliebten, Nearness of the Beloved,  
 p. 46. Ganymed, p. 321)

**Similar Symbols.**

 Two dots joined (together) by one arc can remind a child of all dual symmetric rounded or dot-symbols. Or (in a play of metamorphosis) he can sprout dots.  Equality can be explained as a condition  for togetherness: likes like likes. Only within same species or quality  do opposites attract each other, as male and female, Yang and Yin, positive and negative electricity; thesis and anti-thesis unite in Hegel's synthesis. If both are together then one is a condition  of the other. If many of the same quality stay together we have a family (ub  or tribe, . We are part  of our nation in which we submerge as in a rounded whole , inside , which we live. Togetherness is a condition for insideness. Lovers stay together, then they try to enter each  other's lives. Still togetherness may be a temporary condition of nearness in space or time. Lewin, p. 217, calls it "connectedness." Then they change each other's state, which implies movement  toward, or radiant vibration in light  or sound  waves, for communication. Communication transcends proximity in space and time. Although "hands do touch," memory bridges time; we need not be near to commune. This close relation  pervades life  and feelings . In symbioses and love we can feel above  and below, in front or behind our companion. Goethe's Gany-med rises 'upward and inward,' "Umfangend, umfängen, / aufwärts in deinen Busen, alliebender Vater." "Embraced and embracing, upward into your bosom, all-loving father."


Empedocles sees Eros as cosmic togetherness: Field forces of gravity, matter's cohesion and adhesion, chemical affinity bonds, iron sticking to a magnet, light radiating from star to star, from sun to earth, positive and negative electricity; planets accompany suns with fellow stars, moons encircle planets, "l'amor che muove il sol e l'altre stelle." Dante as Shakespeare\* saw love and concord as a cosmic force.



**Living Together.** With all our ruthless fights for survival, the cooperation of living beings is often overlooked. Nitrogen-fixing soil bacteria (rhizobia) help legumes make their protein, (peas and beans can replace meat). A green alga feeds a fungus which stores water for it, so both can survive as lichen on a rock. A hermit crab uses a snail shell for a house, and a remora clings to a bigger fish.

Touch and smell are communications like sound and light. Ants tickle aphids to give them 'milk,' and like termites or bees communicate with movements and smell. Bees, through


\*Midsummernight's Dream, Oberon.

dance figures, tell each other where and how much the honey abounds. Animals in a tribe or herd are one big family. Protozoan colonies like volvox or a sponge are so well-organized that they really form one animal. And in a sense our body consists of a system of billions of co-operating cells, who however have no independence and could not regenerate on their own.


Bodies like to snuggle up to each other even before the sex drive starts. Cats rub against each other and human legs, dogs circle their master like a moon. The aUI word for domestic animal is together-beast, bos, . A tame animal keeps the same attitude to man as to mother.

 Motherhood begins within, the deepest communion. The fetus is part of the mother's life. The trauma of birth is the first separation (O. Rank) of this paradisaal commune. But when the mother hen keeps the chicks under her wings and the mammal mother gives suck at her breast, she holds the baby still close. The weaning is the second separation . When the son joins the tribe and finally marries another woman, it is the third separation. (A fourth might be death, when the mother looks down at her son's grave in a war or when she stands under her son's cross, where he died for mankind.) Thus motherhood is an almost super-human succession of resignations and a sacrifice, to be borne without jealous grief.

**Loving Together.** Primitive protozoa may just meet and fuse and so truly are within each other, having died as two they live as one. (Then they may divide.) Is dissolving in the other, fusing with the other, losing one-self or finding one's true self? In some insects there is little communality: the queen-bee flies once up with her chosen king, until he falls down, dead. The male praying-mantis and spider steer clear of their wives, who may consider them another prey. But love-birds and humans 'engage' in each other.

In aUI, love = brO,  good-together-feeling. Good is related to the 'get' in to-get-her. It is good to be together. (see 'r' under *Similar Sounds* below). If I feel the good in the other and feel that the other feels the good in me, I am in love. We feel that our togetherness is good and we feel good about it. We enjoy each other, and together we love the world.

Much has been said about sexual compatibility. Why should not any healthy handsome boy enjoy sex with any pretty girl? If she loves him, she will satisfy whatever special love play he likes, and if he loves her he will tell or show her. Maybe girls are more choosy, but prearranged marriages in old China and India often turned out well, even if boy and girl had never seen each other before, and even if the girl had no 'orgasm.' On the other hand, with ecstatic orgasm

there may be little 'bo'  together-life, married life and companionship. Days seem then longer than nights. A primitive girl marries a boy whom she finds so good, healthy and wise, that she can wish that there would be more like him and the world would be a better place. To improve mankind she bears him children. But sophisticated civilized girls marry a man because he is 'good in bed.' If body and mind are different, it is possible that one loves the mind of a woman without craving her body, which might be sick and old. It could happen that from the girl whose attitude one hates, one might have children who are good and wise. There may be a contrast between sensual and spiritual love. Plato (from whom we learnt 'Platonic' love) in his symposium sees love as uniting split halves into the whole which humans were originally meant to be. Then M. Buber's 'I and Thou' were not independent to start with and he derives love from a common center, in our soul. S. Sullivan proclaims: "We love others to the extent





that we are able to love ourselves." ("Love God above all and your neighbor as yourself" or Love God in yourself and your neighbor.)



**Splitting Apart.** There are people who can not live with themselves. Dual personalities (in dissociation) may find no bridge to their other self, which they may not even remember. Passion's Id may be split from Ego and super-ego in the "3 faces of Eve." On drugs, Ludlow reports: "One portion of me was whirled unresistingly along (this) track . . . , while the other sat looking down from the height upon its double. It was someone else who spoke." The schizophrenic is split off from society and the commonsense reality of things. Hillyer relates "a state of emotion unaccompanied by thought."


In this sense a whole bureaucratic society may be in a state of schizoid 'anomie.' Thinking may be done without feeling and feeling without thinking, and acting without both. The hippies only feel, the yippies only act, and some scientists only think, but neither feel nor act. The bureaucratic apparatus may grind on without thinking, feeling or acting, until it explodes. It speaks in an incomprehensible meaningless lingo of technical terms and clichés.

### Similar Sounds.

In aUI we seek meaningful communication, where sound goes together with meaning and symbol in a harmony of 'rOb' + ♀. 'b' is a labial voiced stop with lips pressed "together." The nearest other stops are dental d and t. But all lip sounds, p, f, v, w, m; and even r, that can be 'lipped' (brrr, it's cold!) are related. Since the lips are in front of the mouth, the front vowels i and I are nearest.

✚ r = good. Dr. K. Menninger found the healing power "this medicine of love which cures all sorrow" as Donne prescribed it, following Jesus and Buddha. Love and goodness unite in sympathy and compassion ♀♂, (syn = com = br ♀) which are a remedy against hate and envy, seeing the suffering of the enemy, recognizing the "tat twam asi" (that art thou— , fE c' bu) of all life. brO = love, brU, (together-good-spirit) = peace.

∪ m = quality. Togetherness is a quality reforming all life into goodness. My quality belongs to(gether with) me. What is of me is mine, Ub fu = fum,  = , 的 related to me; (Adjective-ending -m, "of," and relative-particle . . . all in Chinese "-de")

↓ p = before, in front. As long as people show their nice fronts to each other they can stay together. R. May emphasizes that human lovers face each other , so they can look into each other's eyes, seeing and enjoying the other's enjoyment. Also when we look into the mirror face to face, we put our best nose forward.

↓ f = this. Freud asked: "Are we capable of giving ourselves to our beloved and still preserving what center of autonomy we have?" can we still be 'this individual?' For many, striving for (t) love is a means (d) of forgetting and losing their selves.

Y i = light. Distance in space is overcome by radiation, stars and glow-worms speak by light, humans by sound. Through radio, telephone, and television we can send our voice around the globe. ~ (I).

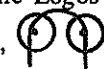
### Communication.

Man's basic schizoid duality between good and evil, matter and spirit, can be overcome by communication. Zhivago feels: "Communion of mortals is immortal." This should be true of our greatest poets whose very rhythms and rhymes hold their words together. H. Melville's *Billy Budd*, the strong child-like stutterer wants to communicate his innocence and honor, and his voice fails him. "Could I have used my tongue, I would not have struck him . . . I could say it only with a blow." So he kills his master at arms. Violence must be overcome by communication. But most people even if they talk, use slogans of hate, for this is what conventional language was made for. It screens away our deepest feelings and highest ideals and communicates what is worst in us. The Language of Space is the soul's creative logos of love.



$\text{y, w}$  = action, power. Among competitive humans, hate unites and love divides. When two boys love the same fair maid, they fight. But when they hate the same threatening enemy, they unite to act under the same leader. He gets power for a common cause, which is often defence or revenge. This is how Freud saw it. Adler believed in a communality of social interests as *Gemeinschaftsgefühl*, that would work creatively for a creative and contemplative communion.

We need a 3 fold communication: 1) with society, with our fellowman, with the thou, in love; 2) with our own subconscious, communion of Ego with Id, of conscience with our visceral drives, of mind with soul; 3) the microcosm of our mind must meet the spirit of the macrocosm in a logos-word of love. (Spinoza's *amor Dei intellectualis*; Understanding Love of God.)

**The Bridge.** Man should be the mediator bridging creation and creator as the Logos is the mediator between man and God. The mystic feels the supreme Spirit inside, , his highest center and God's center are one, as Meister Eckhart found. The Siddhas in India reached a state of trance, *Kaivalya*, in which, isolated from the world, independent from their drives but even detached from God, they strive for immortality. The mystic frees himself from created things to unite with his creator. In the atomic age we need cosmic communication to survive.

— . —

### Psychogram.

Togetherness is a cosmic force. Solar systems and galaxies stay together (as long as they don't dissolve). Matter and magnets, positive and negative electricity hold together. Movement in space and time reconciles centripetal and centrifugal forces in proximal orbits. Light and sound bridge distance. Yin and Yang, male and female, life's contrasting forms, work together. Individuals act together in large herds and nations for protective power: all for one, one for all. They all feel equal, hands join in friendship. Men feel good in union. The relation of solidarity is a condition for happiness and strength—and for power in war. Men communicate with dissonant words. A Logos language should give a concord between meaning, symbol and sound. Man needs a communication with others, with his subconscious soul, and with the cosmic Spirit of God.





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## CHAPTER 31. BEFORE: BEGINNING AND END.

### Before: Beginning and End.

† = p = front, before, (fore-, pre-, pro-, per-)

### Poems for Patients.

#### Driver Kronos

Hasten thee Kronos!  
 Foward with clattering trot  
 dizziness loathes your lingering delay.  
 Over stick and stone rattle thy trot  
 lead into life straightway!  
 Up and forward, don't idle  
 hoping, striving ahead . . .  
 Down now, quicker still down  
 see where the sun sets  
 before he sets, ere old age  
 seize me in the morass,  
 hurl me, while dazzled and reeling,  
 down to the gloomy portal of hell . . .  
 Goethe, J. W., *Schwager Kronos*,  
 (Chronos = Time as symbol of  
 technologic progress.)

#### Skier Scout.

Carefree venture ahead into fog where no pioneers' daring  
 could have prescribed your track: plow your own path for yourself.

(cf. Goethe 'Mut.')

### Old Songs of the Foretime.

(Praising the past:)

Should auld acquaintance be forgot  
and never bro't to mind?

Should auld acquaintance be forgot  
and days of auld lang syne?

And here's a hand my trusty friend  
and gie's a hand o'thine  
we'll tak' a cup o' kindness yet  
for auld lang syne. (Robert Burns)

Tell me the tales that to me were so dear!

Long long ago; l(ong) l(ong) a(go).

Sing me the songs I delighted to hear! l. l. a., l. a.

Do you remember the path where we met, l.l.a.; l.l.a.

Thomas H. Bayley

(The very repetitions in these songs re-feel and relive the past.)

**Problem Pro Pre-** Why does man live by precedent and for progress and still progresses into the preceding errors of the past? Carlyle awakens us that paradise lies not before us, but before us! It did not happen, he says, long before our time, but it is still our task opening up "before us." In the dozen languages in which we had to do psychotherapy in different lands, we found the same dichotomy in the word 'before.' The bevorstehende 'Frist,' the future before us, has the same word (Hebrew: 'aherey') as the Vorzeit, foretime, the time before. Why would man in technological progress invent new weapons to avenge wrongs of the historic past, long long ago? Why does man look back to a childhood he idolizes as idyllic, while scorning regression as unworthy of the hardboiled adult and progressing forward into ruthless success? A child playing with symbols and sounds will solve our problems.

(Symbols:  $t + t + l + p + (p) + x$  (S)  $g + t + (d) + o + l + d + o$  ;

sounds: r d b t p f v w; i, l; e E

**The Word Before.** Webster (Merriam 1971) writes cheerfully: before = "in front; preceding in time, earlier than, in the future of." Earlier was in the past, how can it be in the future? The Oxford Dictionary, more sophisticated, distinguishes between before I, of sequence in space 'in front' and II of time preceding in order, previous. But then Carlyle's "golden age before us" is it in *space*, in front? French has devant for space (?) "Nous avons devant nous tout la vie" . . . allons en avant! (time?) Avant de t'avoir rencontré . . . " (A. Gide on the same page seems to confuse time and space, and before, after and behind.) Would not our life as the golden age come after this moment, not before, or is it before our eyes in space? We shall solve all this later on, when we have understood what 'before' really means biologically in our evolution of movement and sight. Etymologically (Duden) 'before' is related to 'for, vor, für, pro, prae, pre, pour, por and even to faran, fare, fahren.' Indo-European 'per' seems to have meant 'leading beyond as it were beckoning to advance toward it.' Thus per, para, (through) and pro (for the good of) are related.

**Similar Symbols.**

††† If something like a mountain lies before me I might have to bore 'through' it a tunnel, if I want to plow forward, or 'ahead,' (the head is really above †). Both above and before are 'good,' in the sense of preference. The headman like the president has power (see 'w'). There must be progress and success. "Every man must get a-head," said a headhunters' chief. It is the dog-kill-dogmatism of our rat-race. The leader in front may be a mod-

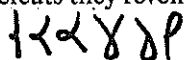
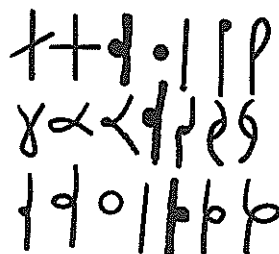
est guide, exposed to danger. The king † on top is more safe and may rule from behind.

It is good to have 'pri-orities' and the first priority are we ourselves. Nothing, least of all the self (see 'f'), can exist, without standing 'before,' in front of its back-ground. † looks like • † a thing existing. (cf. Gestalt Psychology of Perception.)

**Life's Front.** Did you know that most living beings have no front? i.e. no front or face that differs from their back or rear. A tree has a top above and roots below. But you could distinguish its sides only by exposure to sun and wind. Most plants and sedentary animals and a revolving volvox or a sliding ameba have no permanent 'front.' But as soon as e.g. a spermatozoon rushes ahead, he needs a kind of 'head' or as a physicist would say 'leading edge.' Some Coelenterate larvae like the Obelia or Planula (of a medusa) have only a front, but hardly a distinguishable top (dorsal) side. They have the symmetry of a dart. A crayfish rushes back; his flight is more rapid than his fight, for which he still keeps his claws on attack. A fly or even a rabbit can still at least *see* backward.

**Man's Front.** Not so man. His hindlimbs have become underlimbs (ykbo †B) and he can hardly run backward or even climb down, while seeing what he is doing. Man sees only in *front*. For him light comes from the front. † And this is one root of our problem with 'front.' Taking life as a journey through a blooming landscape, we see a hill in front of us. While ascending the hill, our former path in the valley lies *behind* us. Our past lies behind us. But to look back we must turn *around*, and now our past journey lies open *before* our review. But we can not see the peak shrouded in fog. The path goes straight ahead and so walking up backward we guide our steps by the direction of our former path. Strange, isn't it? But this is exactly what mankind's statesmen are doing. They take their bearings from battles of the past whose defeats they revenge: they sacrifice man's future for his past. But man must live looking ahead: †

For man has two other peculiarities. Spatially he can not see backward but only clearly forward, but in time can not see forward, but very clearly backward. His leaders are no prophets, and since mankind changes through technology in rapid progress, it is harder to foresee man's future than the future of any other form of life. Man can not know what man will do next. He can not 'foresee' in time. But he can look back and so the past lies clearly *before* him like an open book. Since man wrote history books, he has a millennial memory for the past. Our past does not lie 'behind' us. It is our pre-history, our fore-time, Vor-zeit.



Man is a late intruder into life. Plants and animals were there before him. So he over-compensates his temporal inferiority by rapid *pro*-gress into a time when he will be the First, the Fürst, the *Pri*-nce of this world, because there will be no other form of life around. And for this

he needs 'power', and power he achieves by progress in technology's tools. ✕

ǀǀǀǀǀ. 'Before' was originally a space preposition. It means existence in space. Now it is used for time. To develop out of the dot of ǀǀǀ the oval of time, we need a grotesque outgrowth ǂ. And this reminds us of man's stupendous memory in annals and records. Al-

ready Polybius calls political history of the *past*, the "true pre-paration for government and state." F. Schlegel sees the historian as a 'prophet turned backward.'—As Confucius had advised: "study the past if you would divine the future." Byron said: "The best prophet of the future is the past." Spengler and Jaspers believed in a cyclic theory of periodic repetition, so that as seasons return, the wheel of the world swings around. But can we swing around the atomic age?



ǂǂǂ **Condition.** In logics the precedent or the premise is a condition for the conclusion. H. Bergson thinks: "The present contains nothing more than the past. And what is found in the effect, was already in the cause." Solomon said (Eccl. 1): There is nothing new under the sun. Scientists follow Solomon. They believe that the same laws that ruled the universe a billion years ago will still hold true after a billion years. And so astronomy, physics and chemistry . . . can pre-dict. But is this equality of the laws throughout eternity not in itself an apriori assumption? Wittgenstein warns: "Only that which we construct, we can foresee . . ." "Logic is prior to any experience." (5. 552). While to Kant "space and time were aprioris or pre-formative forms," Dufrenne finds two aprioris: "1) the structure of objects outside and before us, 2) an immediate presence of meaning, an essence within us" (similar to Plato's ideas). They were neither in the past ǂǂ, nor in the future ǂǂ, but in a sense ǂǂǂ, before time, beyond time.



### Similar Sounds.

ǂǂǂ p b d t Since p is a labial stop, all other stops, especially dentals are near, like-  
ǂǂǂ f v w r wise all labial fricatives and sonants. Finally even the front vowels i, I, e,  
ǂǂǂ i I e E E, and front a.


ǂǂ = together: people 'feel together' or identify with the leader in front, and with a friend whom they knew long before . . . their memory of the past, the foretime holds people together. B. Croce feels "unified" with the past. aUI 'bay' = to have. (What I have is 'together with me.') Not only the friends but also the possessions and lands we have, are derived from the right of the past. Who arrived first and foremost in the Oklahoma landgrab could own the land. (Of course the 'pri-mitive' Indians themselves were killed off.) Lands belong by 'right' not to the worthiest who would cultivate it best in the service of creative culture, but to the nation who has held it for centuries past. (One could rather imagine a take-turns policy: you have enjoyed this so long, now give your brother a chance.) Instead of 'first come, first served' man should realize 'first things first.'

ǂd, through; t, toward, f 'this.' d: 'per' is related to 'for.' (See above.) Tools are the means of



progress. Men like to go toward the front, forward. (Although there are shy people who have a proto-, or prosthe-, or prosthe-phobia; they fear limelight and like to sit back and resist change. f:   'this-mind' = self. Through memory I am one with myself. Amnesia is a sign of dissociation. Memory is the bridge of continuity and coherence.

 v = action,  w = power. Nietzsche feels "history is necessary for the man of action and power, who fights the great fight and needs examples." (He also learns reverence and solace in his suffering.) Urbild = Vorbild, prototype = model. Politics, although it uses weapon technology, is most different from this forward-looking progress: the politician derives his power from the past. Clemenceau looked into his past when Prussia besieged his beloved Paris and revanche brought about the First World War. His Treaty of Versailles Hitler in turn revenged in the Second World War.

Politicians are no prophets. They crawl into the future rear-first, looking backward like lobsters with claws for revenge. But it is their bond with the tradition and convention of the past that gives them their 'charismatic' power. Mussolini wanted to rebuild Rome's old glory. Napoleon saw himself as Charlesmagne. Nasser as Ramses. Political leaders blow up a mirage before the people's eyes and they walk into it and become that image. But usually they do not achieve their ideal. After Napoleon's and Hitler's death France and Germany were worse off than before these great leaders were born. None foresaw his defeat. But the prophets who foresee the future are crucified and burnt. And the scientists who invent and discover the future, are often mocked and ignored, and if they are reformers, they are killed.

r, e i E: still all agree that forward is a 'good' movement or direction. The light shines ahead, the lode-star guides. Sound of word and song calls us to advance. (Allons enfants . . . , Onward Christian soldiers; Adelante, adelante con Christo nuestro Salvador! Upward and onward. Seek first the Kingdom of God . . .) Are we not progressing and ascending away from Matter (E )? Matter here has her place of priority: it is materia prima, the primal stuff.

**Fore-Feeling.** Freud found drives back to the origin, back to mother earth, dust and death. In dreams we regress to our beloved childhood, we play as naked babes, even in mother's womb. With Faust we go back to "the mothers!" We see our land as primeval mother and we gladly die for her: she owns us first.

Against her priority and against all drives inside we may put up an outer nice front, Jung's 'persona,' a mask which carries the dignity and traditions of the nation's past. p (  ) is then the opposite of g (  ), the superficial front becomes an outer crust that may crush the inner soul.

It may be this fear of losing their inner self that makes some people prosthepobic (gives them front-fear). This primal fear may start with the fear of coming forth from the womb. It is usually condemned as regression. But a memory of my past and a fore-feeling of what I *will* do gives me unity of *will* and self. The man whose plans I know is I.

The whole human race is split between precedence and progress. Solomon predicted, "What has happened will happen again. What has been done will be done again." Pythagoras and Bhagavad-Gita\* saw the worlds dissolve and compose again and again. Archetypes became our prototypes. In our age of rapid change and outer progress people may question any prediction, even the prescience of God. If God is omniscient and omnipotent, why did he not fore-see and prevent evil?—Maybe God knew that human life would be a tragedy, but it is not


\*Weilgart, aUI, p. 159, 1974



absolute evil, because it has no absolute being. The Creator is the *prima causa*. But from his viewpoint this world may be an experimental dream: what will happen if I concentrate light into matter that blocks light? Into life that must kill to live? What if a creature arises that thinks in absolutes, but applies them to his killer drives? Of course this creature is going to annihilate himself, as soon as he has absolute power. As soon as he can, He will kill all he can. So much the better, if such a world dissolves. The dream of man became a night-mare. But we can take God as our Vorbild, our prototype, and enter his dream. And we can foresee with him. And we may even then with him just *dream* our tragic fights, and fore-dreaming them, we could live in wisdom, love and peace.

Then our origin may be our goal. "Before the mountains were brought forth; ere earth and world were born, Thou art,"\* "I am the A and the O, the first and the last, beginning and end."†

### Psychogram

Does the future or the past lie 'before' us? If the past, the fore-time, lies before  us we can not help it. But if the future,

we can understand the past but leave it in reverence and compassion behind. 'Before' is a problem, for man has eyes only in front, he can see only forward in space, and only backward into the past in time. His leaders are not prophets. They look 'for' the past and walk backward into the fog of the future. They try to predict the future by the past. This will not work for the atomic age of space, an age of crisis in which we must change. We can no longer sacrifice the life

of the future for the past. To come into existence is a forward

and upward movement in space and time. The past has power to act

and tries to pre-determine the present. The past pretends to be a condition,

for the present and future. Man has identity through his memory of the past. He feels he stays 'together' when he conforms with tradition in his politics, while he progresses in technology. But maybe just his weapon technology could rest, while his politics should reform. In the atomic age of space, not only philosophers but prophets should be our kings. †

\*Ps 90, 2

†Rev. 22, 13

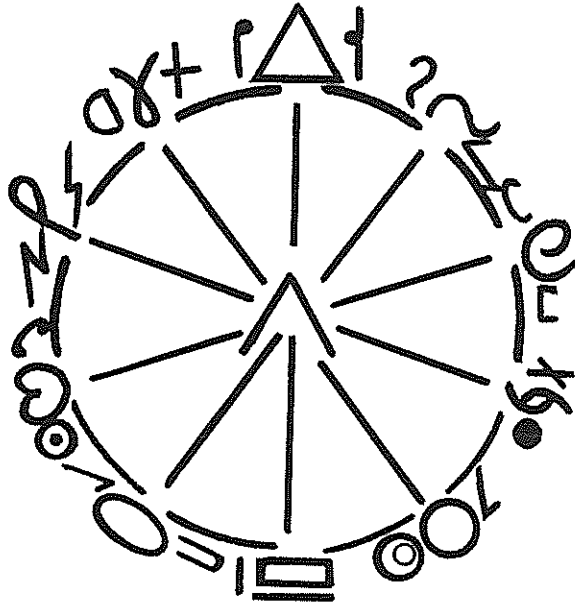
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## OUTLOOK: A HUMAN COSMOLOGY



To see himself as measure of all things, Man should be the mediator, standing between Spirit and Matter, Existence and Negation, Good and Evil, Life and death, the Power of Action or creation, and the Question of destruction.—What Man can destroy is not only Man himself, but now all Life. Life stands between Matter and Spirit—having risen from Matter on its path toward the Spirit—an active force to evolve into Man. Life teeters on the other side of Movement.—For all moves rapidly in Qualified Quanta (directed modified speed of spin) Through changing Conditions in Space and Time.—Can you still say: This is a Thing, Rounded in itself, remaining Equal in Time; or does it flow already Toward an unknown destination?—Above beckons the Good Light of the Spirit, that was Before all. But Light appears to Man only as Part. The other Part is shrouded in darkness. Man senses and feels Light's Communications. Man has Inner Feelings, which he tries to communicate. On the same latitude we find the Sound of his voice—Questioning and Relating. But within the sounding cave of Man's mouth, as Within a womb, there live again all Sounding symbols, singing the words of the Spirit.

If man could learn to sublimate his power-pride into the mystery of his symbol-cosmos, becoming aware that the whole universe is only the Spirit's manifestation in a symbolic dream, he would not have to fight for conquest of material possessions, wars of nuclear destruction. In awesome contemplation of the harmony of the symbolic cosmos, whose beauty he can recreate in joyful play, man can survive in creative peace through understanding in the atomic age of space.



## ENCYCLOPEDIC INDEX

This index prefers 'Elements' of Meaning (see p. xi) as Titles, e.g. 'Superiority' refers to 'ABOVE', 'Psychology' refers also to 'FEELING', 'POWER' is preferred to 'Politics', and as each is treated as cosmic organism with all relations, there must be overlap and repetition in a linear presentation, (unless we could write a multidimensional book, each referring to each). Thus, even in reading only one chapter, the reader becomes aware of the concord and harmony of the Symbolic Cosmos.

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