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A Selection from the Sketchbooks of

Paolo Soleri

The Tiger Paradigm-Paradox

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To the Feminine

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Contents

Foreword by Henryk Skolimowski vii
The Tiger Paradigm-Paradox xv
Introduction xvii

Part I

1. Fundamental Hypothesis 3
2. Time 6
3. Past, Present, Future 8
4. The Alpha God 12
5. The Infant God 15
6. The Omega Seed 19
7. An Eschatological Model 23
8. The Urban Effect 25

Part II

Hopper 1. Wo-Man and Society 29
Hopper 2. Technology, Biotechnology, Technocracy 53
Hopper 3. Freedom, Mediocrity, Democracy 61
Hopper 4. Feasibility, Desirability, Transcendence 68
Hopper 5. Complexity, Miniaturization, Duration 76
Hopper 6. Crowding, Urban Effect 84
Hopper 7. Frugality, Fitness, Justness 95
Hopper 8. Form-Function, Means-Ends 102
Hopper 9. Revelation, Creation, Evolution 107
Hopper 10. Fate, Natural Order, Destiny 127
Hopper 11. Being, Becoming, Duration 137
Hopper 12. Alpha God, Idolatry, Theocracy 145
Hopper 13. Conservation, Consummation, Resurrection 149
Hopper 14. Anticipation, Technology-Science, Theology 167
Hopper 15. Mass-Energy, Space-Time 182
Hopper 16. Esthetogenesis 187
Hopper 17. Truth, Justice, Beauty, Grace 200

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There is no way that one can do without friends—many of them—thanks to them all.

Foreword

At the end of 1960, I was teaching at the school of philosophy of the University of Southern California and was already fed up with academic philosophy because of its aridity and irrelevance. While at USC, I discovered that architects were about the most interesting people to talk to and to discuss philosophical ideas with. Very soon I established a cooperation with them, and soon they invited me to give a series of lectures at the school of architecture. Being a philosopher, I wondered, "What can I offer to architects?" I decided to talk about general methodology of science. In order to make it more interesting, I chose examples that were relevant to architectural thinking and practice. After two weeks of lecturing, I was told that what I was doing was not general methodology of science but basic design. "So be it," I said to myself. Two weeks later, I was told that my ideas were somehow reminiscent of those of Paolo Soleri. "Who is Paolo Soleri?" I asked. "A visionary architect doing his thing in the middle of the Arizona desert," was the answer.

I decided to find out more about Paolo Soleri. It was at this time that M.I.T. Press announced the publication of Soleri's book *Arcology: The City in the Image of Man*. I was familiar with their paperbacks, which were $2.50 each. So I dispatched my order and two weeks later received a huge book, three feet thick with the invoice for $25.00! I was prepared to pay $2.50 for the title of Soleri's book alone, which I found immensely attractive —but not $25.00.

Well, I started reading the book and found it fascinating—although expressed in a curious idiom. The language was quite odd; the descriptive elements were constantly intermingled with normative judgments, and all of this was interspersed with fantastic diagrams that really forced their own language on the reader. Obviously, I decided, this text must not be read as the usual academic treatises are read. Rather, Soleri must be granted *Licentia Poetica*. So, while reading his book I continuously readjusted its idiom to my own idiom. What was baffling on one level became a conceptual challenge on another level. It is indeed a fact that Soleri's ideas are often expressed in a cryptic—as it were, camouflaged—language. But what is the mind for, if not for deciphering unfamiliar idioms. I reconstructed the bulk of Soleri's ideas in a short essay and sent the piece to him. He must have liked it, because he invited me to his place in Arizona where he was "doing

his thing." This place is now known as Arcosanti—the first arcology in construction. It is a new conception of the city and a challenge to the entire urban blight of Western Civilization. This was in 1970. I have been fascinated with his mind and his ideas ever since.

While reading Soleri, one must realize that there is much more in him than meets the eye, and one must simply grant him poetic license. Furthermore, one must realize that through his peculiar idiom, he is struggling with some of the most significant and difficult problems of our times and of all times.

Take, for example, the problem of truth. Soleri says, "Truth does not exist." This flies straight into the face of the whole Western intellectual tradition, which is based on the recognition of truth, in most cases, by accepting (after Aristotle) that truth is the correspondence between reality and its description—so that we declare a statement as true if and only if it faithfully describes reality. We have arrived at our systems of knowledge, including science, by accepting this notion of truth.

Soleri goes on to say that truth is being created: that is to say, continually created. Furthermore that we are only in the embryonic stages of this creation. Whatever "fragments" of truth have been created by mankind are still only an embryo of the real truth to come. It follows, therefore, that we have not yet arrived at real truth. Hence truth does not (yet) exist. This is particularly so because the truths of today will be invalidated and replaced by the truths of tomorrow. Therefore, to say it once more, truth does not exist. It will only exist at the end of time, when human knowledge is completed and we arrive at total knowledge of everything, at the state of total illumination when knowledge and grace are fused together. When we are omniscient our knowledge will signify both enlightenment and grace.

Thus is the concept of knowledge which is frequently attributed to God. Whether consciously or subconsciously, Soleri compares our present fragmentary knowledge (and grace and beauty) with the knowledge and grace and beauty of the all-knowing and all-seeing being traditionally called God. In comparison, past and present human knowledge appear very fragmentary and imperfect.

No, Soleri does not actually compare our present knowledge with God's knowledge, because he assumes and maintains that God does not yet exist. Soleri only extrapolates our present knowledge to its ultimate limits. These limits are indistinguishable from the knowledge ascribed to the traditional God.

Soleri's position poses a problem for the present scientific rationality and for all of us within this tradition of rationality. Within the present Western intellectual tradition, truth is something established *now* by cognitive and

scientific means available to us at present. Truth consists of the correspondence of our descriptions of reality with reality itself, *as we know it*. It is therefore the kind of truth that is verifiable by human beings equipped with present knowledge. *Absolute* truth, which is beyond present human beings and will be arrived at only at the end of time, is very difficult for science and for nearly all Western epistemologies to handle.

The other difficulty we encounter within the Soleri system is of the following kind. Real truth, or absolute truth, will be created only when we become (in the process of evolution) God: all-knowing and all-seeing beings. If so, then is it not the case that we shall (at that time) so completely transcend our present human condition that it is hardly possible to say now that "*we* shall arrive at truth at the end of time"? The kind of beings who will arrive at absolute truth will be so different from us (present beings) that *we* (with our present understanding) should be very cautious to assert anything on behalf of those ultimate beings.

These are but two conceptual problems we need to be aware of when we enter Soleri's system. If we meet these problems with a flexible mind, we begin to *see* what Soleri means when he says that truth, beauty, goodness, and grace are being continually created, and that they will all merge at the end of time. Truth, in some contexts, is for Soleri grace-in-becoming, grace-in-*status nascendi*.

Indeed, Soleri's system is a huge metaphor. To understand it, one must submerge oneself in it and attempt to comprehend it from within, or must continually translate it into one's own metaphors, into one's own language. We must notice, in all fairness to Soleri, that every world view is a metaphor and every language is metaphorical. The point is that we are used to some metaphors and their symbolisms, and we are unfamiliar with other metaphors.

As I have mentioned, truth, goodness, beauty, and grace all merge together for Soleri, as for Plato. And there are quite a number of comparisons to be made between these two thinkers. Plato did not distinguish between the descriptive and the normative. Hence, truth was for him one side of the coin, of which the other was goodness or beauty. This is only possible in the systems of thought in which there is no sharp separation between what is descriptive and what is prescriptive. Indeed, this sharp separation between the two did not exist in Western thought until empiricism invented it. In all traditional cultures, the descriptive and the normative are connected, merged in one cosmological scheme that is both the nexus for living and the framework for understanding.

There is, however, one fundamental difference between Soleri and normative systems of the past; whereas, nearly all of them envisaged grace to be the attribute of the unsoiled, pristine, original condition of humanity (and to

live in grace therefore means to return to this condition), for Soleri the condition of grace is a matter of creating it, and this can only happen at the end of time.

Thus, when Soleri says that grace does not exist, he does not mean grace as it is available to us now but means the kind of grace that will be available at the end of time. It is with the yardstick of this ultimate grace that he measures present grace and finds it lacking, or at any rate, minimal. Truth and grace are for Soleri the properties of becoming—to be always assessed in reference to the ultimate grace. Grace is then the property of becoming and tranfiguration. In so far as the world is incomplete and fragmentary until it reaches the Omega Point—the point of ultimate consummation and perfection—neither truth nor grace nor beauty really exist.

If and when we make the necessary conceptual adjustments in our minds, then some of Soleri's outrageous and impossible statements are no longer so outrageous and impossible. But there is another way of approaching the idiosyncrasy of Soleri's conceptual universe—not through the continuous translation of his utterances into accepted conceptual modes, but by letting ourselves loose and comprehending his writing in the way we comprehend poetry—through glimpses and direct insights. There is more to understanding than merely discursive and logical understanding. Most important insights into the nature of things come to us not through the abstract intellect but through the comprehension via the whole system. In this way, we somehow transcend language and get the better of it, rather than allow language to get the better of us (and continuously asking, "What does he mean by that?").

In short, Soleri's language not so much describes as illumines. One must persevere and let the illuminations slip through. And it also should be borne in mind that novel ideas are bound to be difficult, if only because of their unfamiliarity.

Francis Bacon has maintained that there are two kinds of thinkers, the bees and the spiders. To make honey, the bees collect their nectar from all the flowers around. To make webs, the spiders use their own inner substance. Paolo Soleri is a spider par excellence. He weaves his exquisite nets out of his inner substance. At times he appears too much of a spider: everything that comes to him from the outside world, in terms of knowledge or artistic inspiration, is so completely absorbed and annihilated within that one can hardly trace his ideas to their origins. The transformation is so total that even Soleri is not aware of his borrowings. The indirect effect of this process is twofold. On the surface, he gives the appearance of a supreme arrogance because he does not seem to recognize anything outside the net he is weaving. But deep down there is a supreme modesty, because he takes himself to be just an instrument of a larger design, that evolution is weaving through us. The supreme confidence verging on arrogance and the supreme

modesty verging on humility are nevertheless harmonized in the unity of opposites. This should not be interpreted as a facile expression of "a man full of contrasts and contradictions." Soleri's arrogance and his concomitant humility are blended together in his cosmology-theology, according to which we are still very dim fragments of our unfolding radiance; hence the humility. But we must express our potential radiance in a bold and unapologetic manner by transforming ourselves and our habitats; hence the apparent arrogance.

The three obvious influences on Soleri's thought and his universe are Friedrich Nietzsche, Pierre Teilhard de Chardin, and Frank Lloyd Wright. From Nietzsche, Soleri took the idea that one should strive for perfection in whatever one does. From Teilhard, he took the idea of the Omega Point as "steering" all evolution and indirectly justifying all our strivings. From Wright, he took the idea of organic architectures and thinking in terms of built forms as belonging to and being part of natural environments.

Nietzsche's legacy is an ambiguous one. His thought is often misinterpreted. Nietzsche was basically an ancient Greek born twenty-four centuries too late. In his philosophy, he attempted to resurrect the standards of perfection and the glory of the human mind that the Greeks attained in the fifth century B.C. A fundamental reason for Nietzsche's vituperations against decaying Western civilization was his disgust with the growing mediocrity of the whole race, which was destined for higher purposes. The idea of the Übermensch (superman) was a rather unfortunate outcome of his quest for perfection, which aimed at redefining humanity in terms essential to our nature and our purpose. Soleri is Nietzschean in the sense that he considers mediocrity to be (almost) a sin against human nature, and he considers the quest for perfection to be an imperative of human purpose. But the legacy of perfectionism, as we know, is difficult to sustain because it easily leads to fanaticism, with its concomitant disvirtues.

Teilhard de Chardin's influence on Soleri is a profound one. This is particularly evident in Soleri's theology, which was worked out in the early 1970s, long after he was well acquainted with Teilhard's thought. The metaphor of the guiding hand of Teilhard thrusts itself on us with an almost irresistible force, particularly when we perceive that the idea of Arcology—as the next step in evolution—was somehow hanging in the air before the Omega Point was accepted as the ultimate stage of our journey. Of late, Soleri uses the term "Omega Seed" for the ultimate point of the journey. One does not know what Father Pierre would think and say had he been able to meet Soleri now. He would probably smile benignly and say, "Evolution has its way to make people borrow each other's ideas for its greater glory."

The influence of Frank Lloyd Wright is the most obvious of the three, and yet it is not obvious to all. True enough, Soleri spent 1½ years with Wright at the Taliesin West (about 15 miles from the Cosanti Foundation, where

the Soleris live now). However, he spoke little English at the time (1948) and often was relegated to help in the kitchen and to serve at table. The learning that went on was intense, but took place mainly through osmosis. After his stay at the Taliesin, Soleri left ("I was fired," he says) and at the time his heritage from Wright was something of a question mark. However, what he received indirectly and what found its way to the core of his philosophy was the idea that our hope for the future lies in the properly designed environment. This idea pervades both Wright's writings and Soleri's thinking and acting. We are creatures bounded by a variety of constraints. Unless we find a way of arranging the environment such that these constraints are resolved in an enhancing manner, we will never find fulfillment in life, let alone bring about a further advancement in evolution. Many architects and thinkers (including Plato and Robert Owen) subscribed to this idea; very few had the audacity and determination to push the idea to its limit so that the environment is seriously meant as a form of salvation, in the sense of the realization of our evolutionary potential.

A most important point in tracing Soleri's form of mind is to realize that each of the three influences is creatively transformed by the other two: it is therefore Nietzsche transformed by Teilhard and Wright, Teilhard transformed by the other two, and Wright molded in the image of Teilhard. But, more significantly, to understand Soleri we have to see him as the spider weaving his nets out of his inner substance.

I have seen the working of the mind of many Nobel Laureates, and at close range, too. They impressed me by their quickness and brilliance. But so often I felt as if I were in the company of cutting diamonds: hard, shining, effortless in action but without the inner glow. Indeed, sometimes with them I felt in the company of superminds, that is, the ones who left the concerns of humanity behind and were only delighted in the proficiency of their thought. The mind of Paolo Soleri, in contrast, is continually attuned to the realities and mysteries of life and radiates with an inner glow I have hardly seen matched elsewhere.

Is Soleri one of the geniuses of our age? Only time will tell. What kind of man is Paolo Soleri? In appearance, he is a slender, wiry fellow, often with a brooding expression on his face. Certainly he is not a learned, let alone erudite, person, but a man with extraordinary powers of integration and radiant imagination. He is gentle, if sometimes abrupt, with individual people, but ruthless in defence of his vision. Frugal to the extreme in his own personal life-style, he is capable of making his frugality shine with an inner beauty. His is not an ordinary sort of charisma, one that conquers people at first sight, but rather a sense of the greatness of life and its unfolding glory so acute that it makes people submit and admire. The versatility of his mind and the excellence of his craftsmanship make him a unique

and towering figure in the age of specialization and mediocrity; indeed, in the scope of his activity and the magnitude of his achievement he has few equals among the living. But Soleri's is essentially a lonely journey: he is basically a lone wolf in quest of peaks yet unconquered, and perhaps yet unperceived, carrying his mission with a fierce dedication and a degree of personal anguish known only to himself.

Henryk Skolimowski
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The Tiger Paradigm-Paradox

AS A BEAUTIFUL SPECIMEN, the tiger is a triumph of the food chain.
As a predator, the tiger partakes in the "inequity" of the food chain.

We and all living things, green and red, are singly and collectively the tiger. That is what the food chain, through the filter of our conscience, unequivocally tells us. The paradigm-paradox of the tiger declares that splendor and inequity are copresent: in fact, coactive and cooperational.

It is paradigmatic that life is "beautiful."[1]

It is paradoxical that life is "inequitable."[2]

The paradigm-paradox negates the possibility of the existence of full grace.[3] Disgrace is intrinsic to reality. That dis-grace is intrinsic to reality is further emphasized by the inequity of malice, the inequity produced by what we call euphemistically and perhaps deceptively, the "sick mind." This is still food chain inequity but filtered by intellection—the good and evil filter.

Tao, the natural order, does not make the food chain into a problem of equity. It takes it as one of the fitting yin-yang modes of reality.[4] Monotheism does not attend to the food chain. It just advises us that the lamb and the tiger will be, as they have been in the Garden of Eden, on loving terms with one another. There are no leads as to how the lamb will do without eradicating and shredding green life, nor how the tiger will do without disgorging and dismembering the lamb.

Science, now taking additional encouraging clues from Taoism, seeks the unified theory that will reflect the oneness of tigers and lambs and consequently the justness of the totality—never mind the cannibalizing suffering of the parts.

---

[1]As worded, the double slogan is optimistic and normative. It would be pessimistic (nihilistic) if it read: "It is paradigmatic that life is inequitable. It is paradoxical that life is beautiful."

[2]It is definitely inequitable for all those who are eaten—and all *are* eaten.

[3]Grace is: That which is and knows lovingly. (*Which is:* that which has become from the inception of time to the consummation of it; *Which knows:* that which knows itself in toto and in all its own distinct occasions; *Lovingly:* coherently, passionately, compassionately, esthetically.)

[4]The mode is fitness and justness; but where, when, and how do they become equity and justice?

I maintain that the paradigm-paradox of the tiger is with us, *is* us, and has no resolution unless . . . unless an eschatological model comes about proposing that

1. The food chain has, or is developing, the wherewithal for invading the cosmos so as to totally transform and transfigure it by a protracted creational process.
2. The consumption and transfiguration of the cosmos by the "food chain paroxysm" will usher in resurrection and will thus retroactively pervade the food chain process (evolution) with meaning, justice, love, beauty, and timelessness (duration).

This is like saying that the tiger paradigm-paradox would find resolution if the cosmos created its own seed, the DNA of resurrection. Then the eschatological hypothesis becomes the eschatology of the (final) Omega Seed, and it reads, "*The tiger paradigm-paradox is the cosmo-genesis-in-progress of the Omega Seed.*"

Introduction

STONE IN HAND, raging and vindictive, the small boy pursues the big ("bad") boy around the city block in the name of equity. Fifty years have not seen much change. The small boy is still chasing after equity, one hopes with less intolerance. The big ("bad") boy is now, fifty years later, reality in its "inequitable, ruthless self."

Reality is not the present, but is the past and future jointed and separated by the membrane of the present (a warped membrane, as Einstein tells us). An equitable present is utopian; even if possible, it would be in a profound sense quasi-irrelevant, given the inequity of the past and the (non)existence of a future capable of new and more ("better") inequity. Are then naiveté or irresponsibility the only shields against despair? Not necessarily so.

We, thinking matter, are observers, actors, and modelmakers. As observers, we "understand"; as actors, we participate; as modelmakers, we anticipate.

We *observe* a "dual" reality: the "physical," which degrades itself (entropy) while filling time and space, and a smaller process (the living) that manipulates particles of the first reality while self-digesting and self-perpetuating in it.

We *act*, we *participate*, in the self-digestion of this stupendous monster of life no matter where we are in the food chain. We "digest" today (we feed ourselves) and are "digested" tomorrow (we are food for them). In observing and acting, we find the dual reality: (1) entropic reality, an unwinding inertia wheel, dotted with (2) mosses and other impurities, generating exotic elements we call *emotion*, *passions*, *convictions*, *knowledge*, *compassion*, *transcendence*, and so on.

And we *model*, we *anticipate*, that what seems to be a whimsical spinoff of this powerful inertia wheel of entropy, the excruciating food chain process, will empower itself and find the heart and the will to guide the inertia wheel into a conclusive act of love and grace, of consumption into logos.

The thesis is simple: to generate the grace-full—that is, to engender a (es-theto)genesis within an immensely crude reality—things must be developed that may eventually and irresistibly engage this "dual" reality (physical-living) in what can be defined as the ultimate self-digestion: its own consumption into the seed of itself, a genesis incapable of cannibalizing itself any longer because all possibility of self-transformation has been exhausted. The exhaustion comes only when the causes and provocations for generation are

exhausted. Mass-energy and time-space consumed will mean anticipation fulfilled.

Some think this conclusion unnecessary (unthinkable) because there exists a superpower that oversees the whole dreadful thing and can ultimately act on it, righting the wrongs. These are the animists.

And some cannot conceive of a living condition that is predigested by an older being that is graceful, the all and everything (God). These are the "nonbelievers," the evolutionists. The digestion of the cosmos is its consumption into (anticipated) grace.

We do not want simply to digest and be digested because that is unlimited sufferance. We may want to consume ourselves and all (the whole of reality) into our own seed, a resurrectional seed, as all good seeds are. Then equity *will be* (and the merry-go-round-the-city block would carry flowers in place of stones and songs of joy instead of invectives).

THE ANNOTATIONS (written in 1973–1979) collected in this book are another attempt at "resolving" the tiger paradigm-paradox by proposing in fractured ways what such consummation-transfiguration into the Omega Seed might be and might imply. As annotations, they have no prescribed reading order. In a sense, they are like an extended glossary of each title. Depending on the reader's interest and attention, the reading can start with any of the titles and cross reference with any other.

After the eight sections of the first part, the book has seventeen "hoppers" where notes are thrown referring to the respective titles, like an erector set whose contents are not totally scrambled. The sorting has stopped at separating titles and their contents. It has not trickled down to organize the structure in each hopper nor soared to organize the structure that the seventeen hoppers eventually ought to make together. The response of the reader, by provoking the unscrambling of the set, may help define the final image, which could be a song, a whimper, a shout, an apology, a laugh—

The writing resembles more an instinctive nest building than an analytical, orderly process. Spontaneous (undisciplined) forays are the mechanism sustaining the process. The reentry phase in each foray is where the unconnected material begins to connect with what one could call the Idea Twig, the Original Twig, as if the diminishing distance between the two were to polarize the material collected. Each foray brings back one or more twigs to be woven or dropped into the nest, and most of the twigs are variations of the Original Twig. The more orthodox way of nest building is the flowchart of all the components toward the movement of "erection." In a way, this implies the existence of previous experience and could be a desirable way to reenact the genesis of nest building; thus, more than nest building, it suggests the prefabricated home.

The Original Twig is made of three postulates: (1) intellection is a paramount attribute of life's sacredness; (2) there is a direct relationship (coincidence) between intellection and complexity; and (3) the growth of complexity documented by evolution proposes the remote possibility of a "divine conclusion." This originating position is most comprehensive and quite unimpingeable.

If one wants to fit all this into a puzzle metaphor, it suggests that the puzzle is more like a mound of iron filings (each filing a twig) for which the Original Twig acts as a magnet (orientor). Depending on reciprocal position, proximity, container, power of the magnet, and so on, there will be different configurations defining the forcefield. So it is not the solution of the puzzle by the knowable arrangement of the filings (science) nor the revelation of the key to the puzzle (religion) that will make sense out of an existing scramble, but the constantly emerging new patterns[1] within the grid of "rules" that will give "meaning" to the filings (the mass-energy universe in metamorphosis).

In carrying out the premises that intellection, liveliness, and complexity mount together, a "sledgehammer" eschatology comes about. Its present stage of coarseness is reflected in the rough and perhaps unfair handling of historical religions. Beside my poor scholarship, I try to denounce the dogmatic and bigoted incrustations of which all religions are victims. The criticism is, therefore, directed most of the time to the least appealing aspects of theology and practice. As a tradeoff, I propose, cleverly, a serious and critical consideration for the best of the eschatology and a somewhat more indulgent attitude toward the worst of it.

But when all is said and done, there remains a clear and perhaps unbridgeable gap between the sledgehammer eschatology and the historical religions. The difference is in a different perception of the nature of time. The consequence is the eschatological model, which proposes the *creational process within a nonanimistic universe,* in contraposition to a *revelational process within an animistic universe*.

---

[1]The emerging new patterns have a component that is the anticipatory activity of the mind (the self-fulfilling prophecies).

Part I

This first part of the book
attempts to be a synopsis
of Part II.

Fundamental Hypothesis

MY FUNDAMENTAL HYPOTHESIS is then that reality, "equipped" with consciousness, is attempting to create its own semen. This reverses theological thinking from head to toe. That which religion places at the origin—the Alpha Seed, God, the divine power, the fountainhead—is seen at the end, instead. Cosmogenesis, as the word says, is the creation of genes, the ultimate genes of the cosmos. In this case, such process entails the total consumption of the physical cosmos itself. At the final juncture of consummation, the cosmos would replay itself completely (resurrection) as any good seed replays itself in the organism it "contains."

I am not peddling the truth, I am presenting an hypothesis. If it is a fact that equity, justice, truth, beauty, and grace are the real longing of conscious life, then this eschatological hypothesis might be the only one true to such longing. And if this were to be proven, then the imperative of consciousness clearly would be the dedication, full and unwavering, to the development of this ultimate seed, this divine occasion, pure, total,
—unimaginable.

According to this hypothesis, truth does not exist; it is in the process of being created. The same is true of justice, perfection, beauty, and grace. The embryonic stage of all these at present explains the existence of injustice, squalor, suffering, disgrace, and ugliness.

The human existential dilemma is the discrepancy between anticipation and the context in which we live and act. We dream of perfection, and we get imperfection; we dream of justice, and we experience inequity; we dream of grace, and we live in squalor.

The amount of truth represented by the past is known in very tiny parcels. Even more distressing, the bulk of truth does not yet exist, because it is stored in that which does not exist—the future. Therefore, we know that we do not know (the past), and we also know that we cannot know (the future). And so, because the resolution of the cosmic puzzle is in the remoteness of a distant and far-from-granted future, anguish is in the very nature of conscious life. In the absurd case that we should have access to Knowledge,

with a capital *K*, creation would stop, life would be extinguished, time (change) would end. This is a worry we need not waste time on.

But truth might come about through the self-creational process; therefore, time will be consumed. When this cosmogenesis is concluded, the cosmos will have achieved the creation of its own seed; because time will be no more, it will be the seed of resurrection. This is the total recall of the evolutionary process of cosmogenesis. The consequence of this conclusion will be justice, beauty, and grace in full. Because of the retroactive nature of the Omega Seed (timeless), every occasion will have found its absolute fitness within the totality, as well as the radiant and living knowledge of its own value. This is a skeletal explanation of my eschatological hypothesis.

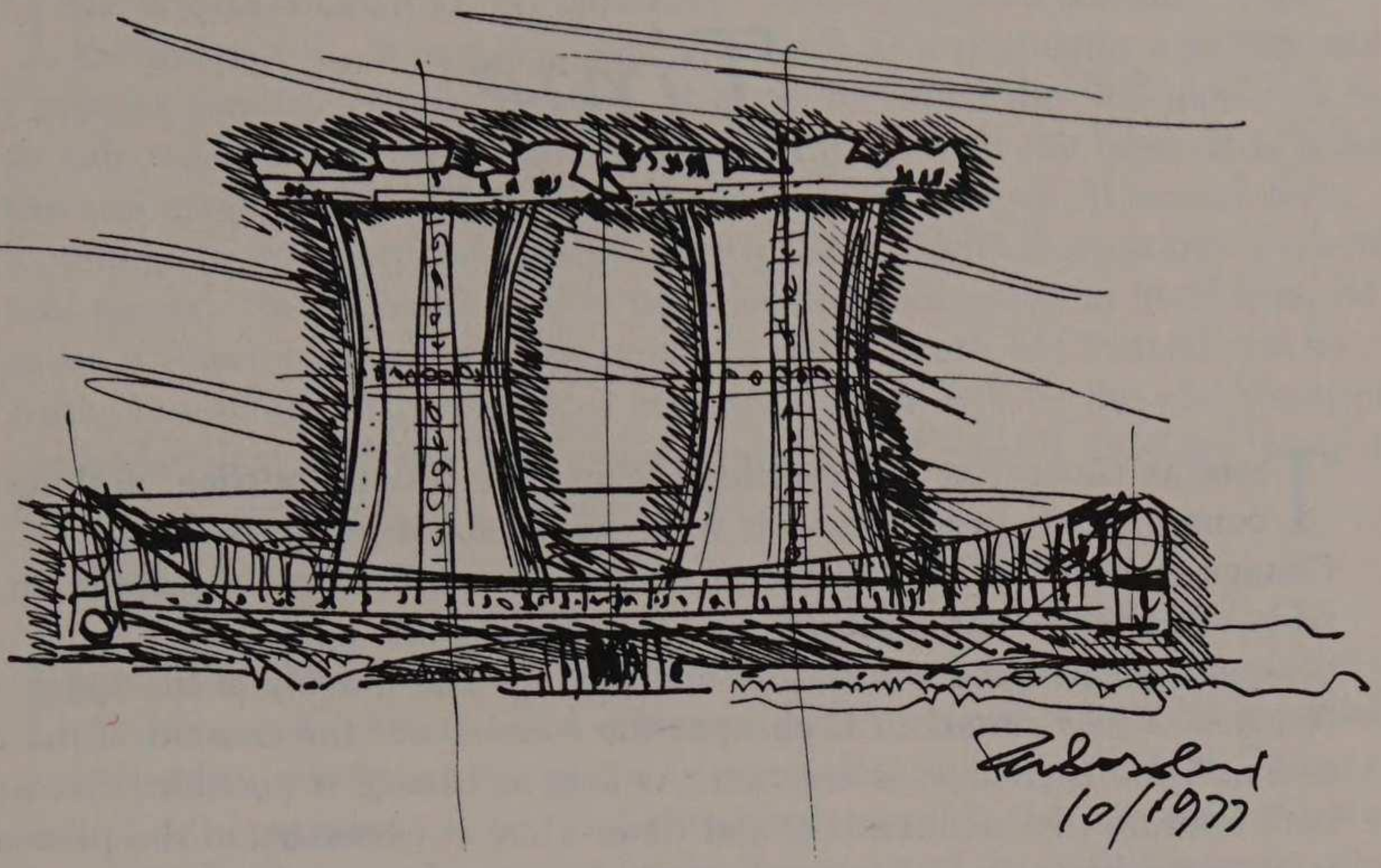
ONE MUST CHOOSE BETWEEN TIME AND GOD; if time is, God is not. If God is, time is not.

WHAT IS REASONABLY FRIGHTENING IN OMEGA SEED is the infinite labor of love that, with knowledge, is the key to its advent. What are the reasons for wo-man[1] to be interested in the eschatological hypothesis?

1. It gives meaning and direction to the condition of wo-man. It does what biological evolution cannot do (intentionally).
2. It proposes, or portends, the possibility of justice, beauty, and grace.
3. It demythologizes the past.
4. It explains and justifies suffering, as a consequence not of a fall from grace, but of the inherent limitations of a reality in the process of creating itself.
5. It casts the responsibility for transcendence on the agents for transcendence: conscious life.

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[1]A small affirmative act. It stands for *man* (the generic) or *mankind*.



10/1977

Time

TIME AS CREATION "Everything takes time." Without time, nothing comes about. In fact, time is what comes about—time is change. Change is what lies beyond the present moment. To move the apple on the table takes time—and a future. The present sees the apple only "at present," unchanging, within the unchanging. The moving of the apple "creates" a new situation. It changes the context and the content of the occasion. Time is change, is creation. As long as change is possible, there is both a future (the nonexistent) and time. Time is necessary to the process. It cannot exhaust itself leaving something or anything undone. The end of time will not foreshorten becoming; the end of becoming will terminate time.

AN END OF TIME? DURATION? The end of time might be imaginable (foreseeable) under only two circumstances: (1) total entropy in which change (time) is impossible; (2) an end; that is, a design instituted in the cosmos that brings about a conclusive occasion whose fullness negates the possibility of further change (time). Inasmuch as time "ticks," the occasion is not conclusive. Inasmuch as the occasion is conclusive, time ceases; the becoming has reached being.

It has created itself into the fullness of being. The notion of being (God) copresent with becoming (life) is self-contradictory. If being is, becoming is not. If becoming is, being is not. The fullness implicit in this second hypothesis makes imperative the inclusion in the final state of all occasions that sequentially contributed to creating the conclusion. All past times are present in the final condition as duration: the physiological, mental, and spiritual time.

THE ESCHATOLOGICAL HYPOTHESIS This conclusive occasion, hypothetical as it is, is eschatological inasmuch as it postulates a finality and a process conducive to its creation. If it can be called the *first mover*, it is so only inasmuch as desire and anticipation make it fit the label. It is indeed the end magnet and is by definition nonexistent. As such, it cannot move anything. In its place is prophecy, anticipation of critical pressure, a mountain mover. The eschatological hypothesis does not proclaim itself true, because it implies a modality that does not *follow* truth but instead *creates* truth. It assumes that truth does not exist yet but will be the end result of the eschatological drive. This eschatology looks at what is desirable even in the face of "demonstrable" impossibility.

PROOFS?! The proof is in the pudding. There is no way by which the pudding can be tasted and evaluated before its coming about, especially if we keep in mind that the recipe (genetic design) is nonexistent. The notion of esthetogenesis is the most fitting because it is the one most explicative of a phenomenon shrouded in the deepest and dread-full mystery, the glory of which cannot but escape our feeble, embryonic intellection. We are part of a folly with a secretive intent, and there is no escaping the anguish of our predicament except for short moments of enlightenment about the infinity of the uncreated.

The alternative to this model may well be, inescapably, that our lives, measured in months or years, are all that there is, a nothing sigh in a dumb, unwinding cosmos.

THE IMPERATIVE OF RETROACTIVITY Unless the process is unending—that is, limitless—the process is discrete. Unless the process is indiscriminate (amorphous), it is made of parts. There is no way for the process to be integral except under the premise that all the parts are contained in the finiteness of the process. Ultimately, at the end, *all that was must be*. That entails a total transformation of the medium. Time must become duration. In duration, space and mass-energy have ephemeralized into "logos." For such a condition, the present can reach back into the past and can resurrect it. Time is the consumer that consumes itself while consuming (processing) space and mass-energy.

Past, Present, Future

THE RUBBER BAND METAPHOR, OR THE FUTURE AS THE REPOSITORY OF THE PAST Given a "point" of origin (the Big Bang), one can compare becoming to an elastic band springing from the point of origin because of an inner thrust, "the time-space, mass-energy urge." At a certain moment (the moment of consciousness and memory), the tension developing in the elastic band is great enough to originate contractions within it. (See the writing of history, for instance.) The contractions travel through the body in the direction of the head, because the head pulls the rest of the body on itself. Therefore, after an elongation of the body (stretching of time-space), a phase of contraction appears (the consumption of time-space).

Becoming is a "body" launched into the future that, past the limits of the stretch, has begun a process of self-contraction toward an imaginary station yet to be designed (Omega and the creational process). In the metaphor, the rubber band stretches and then releases itself on the furthest point of stretch.

Becoming is the reabsorption of the past into the future by the creational train of present after present that becomes ever more able to register, recall, and experience the "past." The moment (last moment) comes when all the past finds itself stored—or, better, restored—into the last station of the project: Omega, which because of such restoration is resurrection.

Therefore, reality is not defined by the return of the future to the past but by the moving of the past (all of it) to the last of all futures, Omega. This agrees with genetic genesis, in which the gene is the presence of a selected past in the future organism defined by the ovum. But the genetic memory is only a pale anticipation of the full "memory"; that is, reenactment by the Omega Seed.

Another way to view reality is to outline boundaries of concern and see how they fit one another. One could arrange a series of concentric circles in order of magnitude and finality. The circle at the "center" is the survival concern. Surrounding it in successive layers would be the technological, the sociopolitical, the cultural, and the eschatological concerns. Each ring can be divided into subrings or bundles to express the many-faceted nature of each concern. At the very center is the "physical" medium, which is the basic food for consumption in developing responses to the many concerns.

In the medieval view, what has been proposed could be considered to be a section through the center of the sphere of cosmos in its unalterable format. With the introduction of time-space and viewing the physical as mass-energy, the model becomes a "cable" similar to the telephone cable made of bundles of wires. But time is peculiarly divided in three parts: past, present, and future. The part of the "cable" that is thus tangible and "operational" is the wafer-thin present.

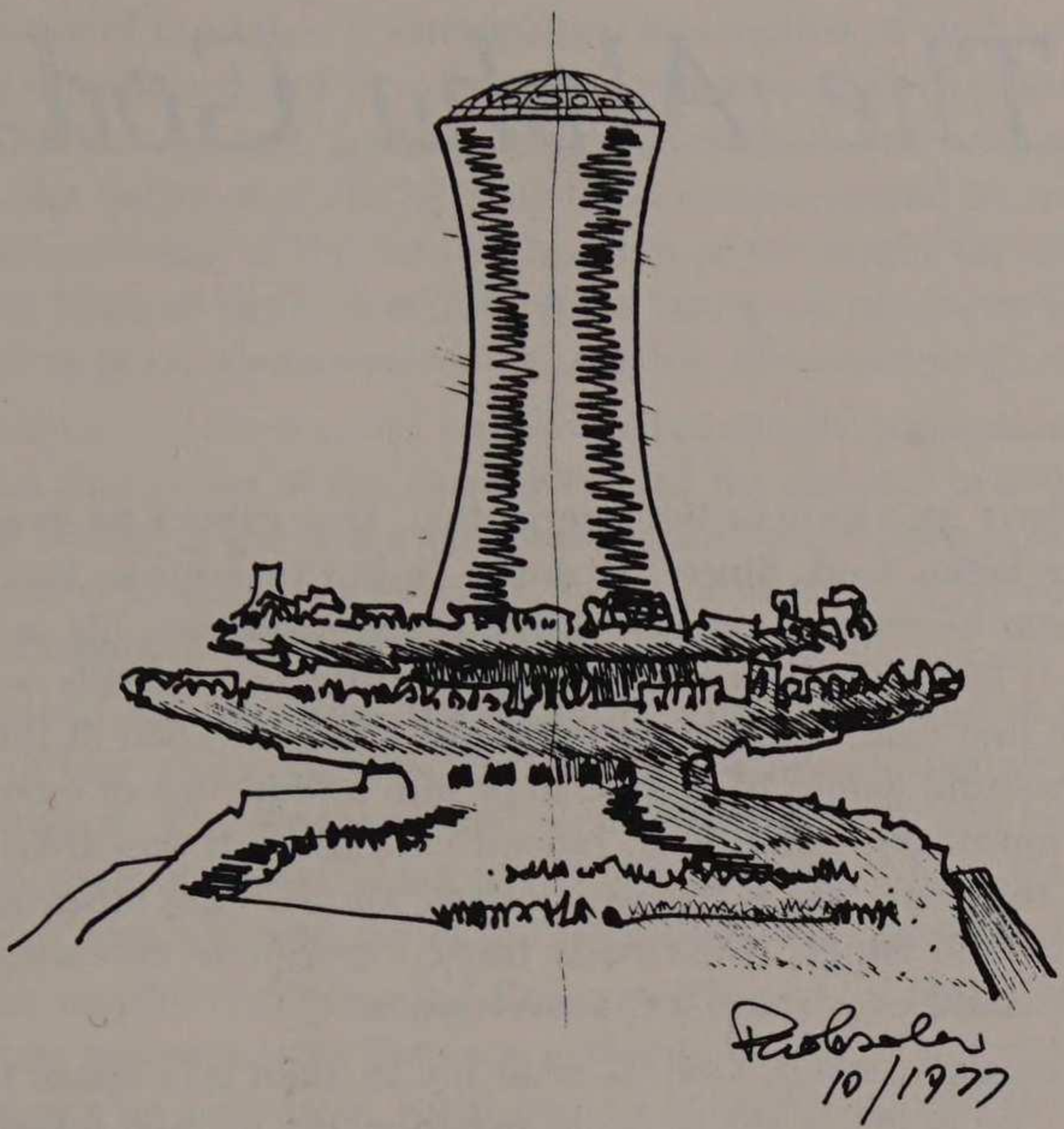
Three observations:

1. Of the past, two factors are still operational. One is the lingering presence of nonphysical elements scattered throughout the rings of concern; memories, mores, techniques, credos, and so on. The other is the physical system used in the present but constructed in the past: nature, buildings, vessels, railroads, forks, shoes, and so on. These are the things both physical and metaphysical that define the direction from which the cable comes.
2. If the present, the wafer of zero thickness, does not carry all patterns of concern, the unrepresented concerns are, at best, carried over from past wafers in parasitic modes; at worst, they are lost, possibly forever. This means that, unless each present is able to care for all of the concerns, a pathology will establish itself within the creational, evolutionary process, and soon the breakdowns will reflect and reverberate throughout the system. (It also makes practical wo-man into a museum piece for a collection of unfitting, abortive notions advanced by a society that developed during the second millennium of the Christian era.) In other words, a cable that cannot maintain all of its strands continuously will not be able to deliver the messages that have developed within it from time to time.
3. Because the number of messages is constantly on the increase, it is imperative that the technology of the system constantly produce more effective uses of the media. Otherwise, it would eventually take more mass-energy and space-time to keep things together "transversally" (statically) than to move even puny messages longitudinally along the cable. The steady state would become total and fossil-like—a cable whose diameter tends to infinity and whose length approximates zero.

Time goes up to the present.
Space goes as far as the place.
Next time and next space, the future, are uncreated as yet.
Total awareness, the Tao, stills the process. It kills.
We must be limited so that we can become the unlimited.
Space is the whereabouts of becoming.
Space is one parameter of becoming.
There is no space beyond the confines of becoming.
Time is the pulse of becoming.
Time is one parameter of becoming.
There is no time outside the beat of becoming.
The fury of becoming overwhelms and silences the presence and the sound of the past. Once the becoming ceases (into Omega), the past is there as a being (time and spaces exhausted).
Time is lengthy. It is not infinite.
Space is vast. It is not infinite.
As the cosmos moves away from Alpha Being, time and space surge with the becoming of Omega Seed and are extinguished by it.

THE PRESENT SELECTS AND PERCEIVES from reality those occasions that are most useful (survival) and leaves most of reality itself undetected. But trust in the future must force out of reality, from among the undetected things, those of which the future and not the present can make best use. Therefore, of all the phenomena coexistent in reality, some are taken for granted and ignored (the past), some part perceived and used (the present), and some are sought (the future). Infrared or x-ray cameras show us how simplified is the physical world as perceived by our senses. Other kinds of cameras—the soul, for instance—show us ever deeper complexities that everyday perception ignores or tries to ignore.

AT THE MOMENT OF TRUTH, we are left with two alternatives: (1) the senselessness of it all, and (2) the meaningfulness of it all. At such a point, despair and faith are the two vehicles on which we find ourselves.



10/1977

The Alpha God

ONE CANNOT BE LENIENT with perfection. One cannot be generous with the father God. Since he cannot be but perfection, how can he be cruel? How can he witness cruelty? If life is self-invention, life is a prodigious event. If life is God's invention, it is wanting, a tragically wanting event. In the first case, life is the miraculous transformation of the dumb, random, uneventful games of mass-energy into a sequence of ever more surprising and improbable conditions, radiant with life and sensitivity. In the second case, this same life is the paradoxical, absurd, dim offspring of the nonperfectible God father. A curiously tragic experiment revealing all the experimenter could ever stand for: senselessness.

If the experiencing of itself, God, is what life is, then let's speak the truth and see that God is life in the making, experiencing its own infantilism and inexperience. If it were true that the (inane) proof to oneself of one's power was that one could do anything, just anything, make souls out of soil and then watch them dissipate in suffering, there is the proof of one's own (God's) true impotence. What violence is this to one's own essence: love . . . love?

Anthropomorphically, the Alpha God can be represented as the father God. In reality, such God is the least godlike of all possible conditions, burdened by the totally prescribed, by the total automatism of randomness and separateness. This encapsulated impotence, represented and embodied by each particle of matter, these approximate localizations of events, is all that reality has to deal with at the very beginning of its journey into the space-time continuum.

But there was abundance of them, hordes of self-same godlets swaying with the probability of their determinism, not unlike seaweed swaying with the currents swelling the water, but more like themselves, being swept by the gravitational-magnetic forces of which they were and are the cause and effect in one. This "our father" is quality by quantity, the quasi-infinite reservoir of utterly dim-witted media potentially capable of suffering its own crucifixion on the cross of monotheism. The myriad of single, simple egos expecting the liberating self at the end of enlivened reality.

The Christ of the cross is anticipatory incarnation of such self when, finding himself abandoned and forsaken, he recognizes the mystification of the father. The love of such father is the kind of bond that connects the being as part to the being as a whole. This bond cannot extend its own being beyond into the nonbeing of the future, because at the origin the nonbeing of the future is beyond the conceiving, anticipating, or prophesying means of being (the original, deterministic ego-godlets of mass-energy, the father).

Such a love therefore could be only paradoxically conjectured as if emanating from the stones of the torrent toward the (future) beauty bathing in the current brushing her grace on their surface, eons since polished by time. A love turned to stone, so to speak, or more justly, a stony contact or connection anticipatory of a loving caress.

It is indeed the offspring, the daughter, that by holding the stone in the palms of her hands, radiates loves toward father-mother stone and sacramentalizes it. The mother-father God is then utterly and helplessly dependent on their children (being not yet incarnated), whom the father-mother in his-her stony bowels could not have imagined, let alone conceived.

We, the children of stone and fire, are still and "almost" forever crucified to our stony ancestry, and the incarnating nonbeing of our children will be the only power on heaven or earth able to resurrect us into the totalizing light of love-knowledge-creation at the end of time and at the collapse of space, those frozen bullions of information, noise, and dislocation.

In the desert, the tribal prophet had these options:

1. A deity that expresses its wrath in the overwhelming odds against life embodied in the desert itself. Through this fury of nature, wo-man sees the discontent of God. Therefore, the animistic nature of human idolatry: nature as the instrument and as the rewarder or punisher under the animation of a deity.
2. The recognition of a nature too indifferent to be bothered by the emotions, the passions, the needs, and the suffering of an aberration of nature itself, life (the liberation of matter). This nature is not really animated, because it is a medium totally deprived as yet of messages (conscience is not there to receive them, anyway).

To overprint on such nature the design of a deity would be to fall into Case Number One; therefore, not only would the other option cancel out, but the imposition of a conglomeration of indifference, matter, brewing grace (God), and conscience (humanity) seems to be a case where, because there are all sorts of leftovers on the table, the cook decides to throw them into the soup, disregarding "design" and coherence.

For the Egyptian, divinity resided in those things in which age was awesome (the sun, for instance). For the Jews, divinity resided in one who was the creator of all things, divine and not. The long retrospective of the Egyptian was "taken back" one better by the Jews with a step further into the past to the originator of suns, moons, and so on. For both, there was no question about the precedence of perfection on imperfection. At the beginning are the deities or the father-God.

The Infant God

At the center of the Christian theology is the person of the son, Christ, whose father is an idea, God, and whose mother is a person, Mary. This is, to say the least, a startling conception. One wonders what degree of enlightenment was in the intellect that first came up with a myth of such form, if it is plausible that a single mind comes up with it. Perhaps it wasn't a discovery, but the casual coincidence of a formulation of faith and a predictive formulation. "They didn't know what they were talking about." If prediction was the case, the generating question could have been put as follows: "There is the human creature and there is the organ, the womb, whence it comes. What is it that makes for the repetitious birth of unrepeatable 'copies' of such creature?" The cause is the idea, anticipating a finality, a goal. Such is the nature of the father: at first was the verb. This idea, this finality, this goal is pressuring "Mother Nature" and conceiving in her these myriad of offspring, who, unremittingly and at progressively higher ledges of "perception" (evolution), will play out the creation that the idea anticipates. The idea is the form, the archetypal jug that seeks and finds contents that slowly, ever so slowly, fill it. This jug form is the idea-father, but the sons (the contents) are really the fatherless children of "Mother Earth" who are able to come to life through the mediation of an earthly father (Joseph).

While the earthly father is accessory to the event, the earthly mother is truly a "fractional" womb of divinity, because she is, contrary to the "idea-father," concrete and performing from the inception.

The male is a starter and a genetic carrier, a pseudofemale, whose value is in his contribution to the conception of the infinitely rich permutability of the genetic mixes. He is the stirring stick in the caldron (pool) of genetic soup. Although his main task is to be the son forever chasing after the content of his idea form-father, this chasing is also part of the female task, because she is likewise the "son" of such a form-father. She is the son, not the daughter, because in the myth there is no mention of daughter, sister, or brother. Her essential role is that of lifemaker and nurturer. It is only when

the two halves of the human fruit, male and female, are perceived as complementary that the roles of both emerge clearly in their uniqueness and splendor. This is the union of the mother-lover with the son-lover, it is the Godmaker, the "power-house."

The mother and son are the personae, the actors, the performers, the makers. What they act out is what they want to concretize or be the makers of: the son-God. They are the creators of him who will be. The idea-father is the "blueprint" they designed and agreed on. Therefore, the womb as tabernacle is less of a metaphor than a definition of the world tabernacle, the receptacle of divinity (of the infant God), of the yet barely conceived God. The genesis of the son is a recapitulation, an anticipatory recapitulation, of the genesis of divinity. From dust (Mother Earth) ye come to make dust, eventually, into thyself.

Seeing the reentry into the mother as "more desirable" than the return to dust is simply the need to see the essence of oneself nurtured and carried into the future, not consigned to the indifference of the "father," dust. Because what is consigned to the mother is a defenseless child (conception), then the mother is the feminine in full flower, the loving and passionate tender of conception. The daughter is the imminent mother, the carrier of one's own seeds. There emerges the inescapable tinge of incest hovering over the species or, from the opposite point, the fundamental role of the incest taboo on society.

DO NOT FROWN AT THE INFANT GOD. He is all there is—the flesh of the earth, of all earths.

The infant God is the cry of consciousness echoing throughout the immensely dull voids of space.

At the harsh breast of matter, the infant God nurtures its own hunger for the warm breast of flesh.

From the coarse crucible of matter, he constructs the soft womb of flesh.

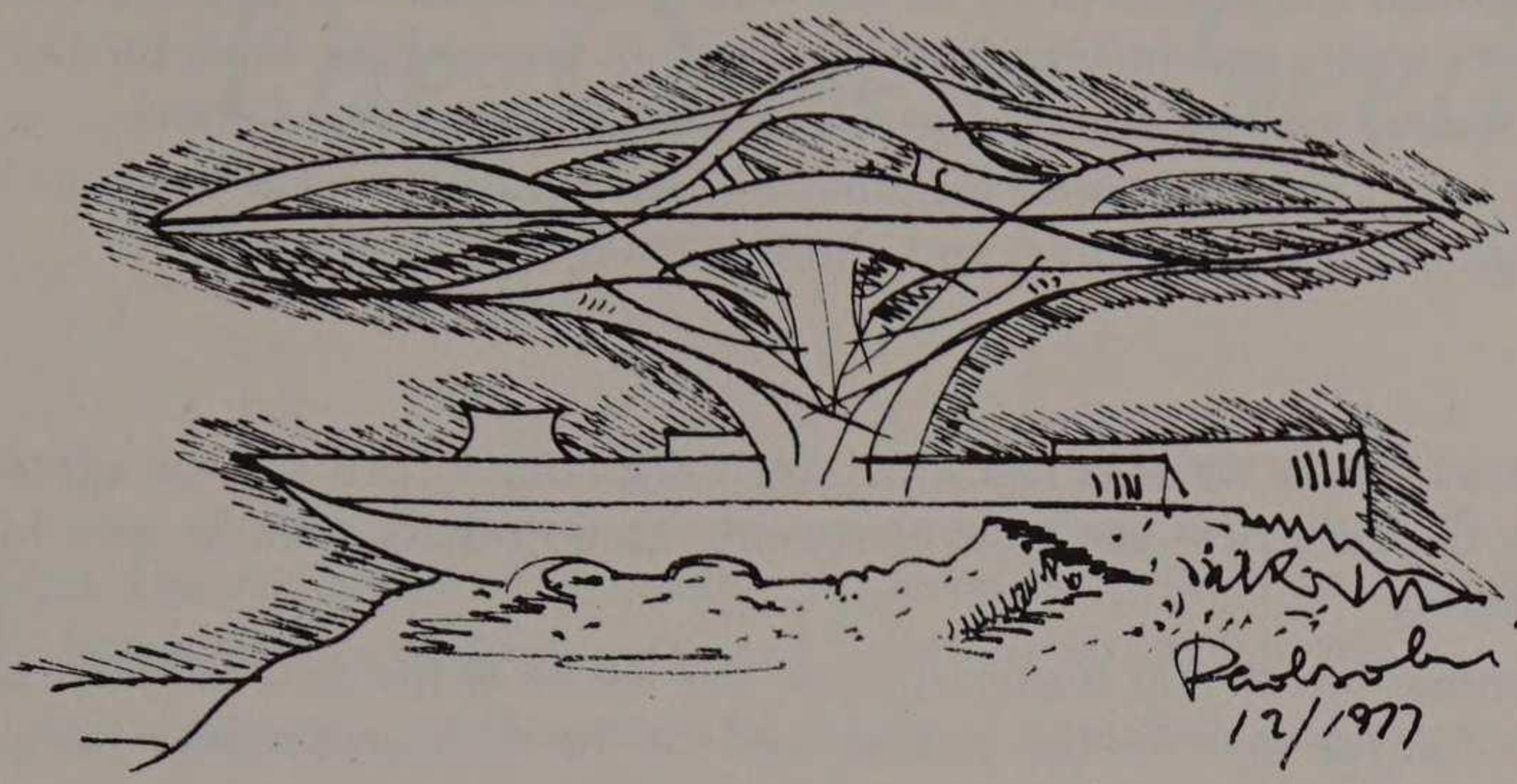
Born and reborn, nurtured and sustained, the infant God incarnates matter in ever wider spheres of becoming.

The sufferance of matter turned into flesh is the first step of the sufferance of matter turning into spirit, the adulthood of the infant God: the Omega Seed.

In its own terrors the infant God is violent and ugly. His fury is concealed and at times choked by agony.

The savagery of the father descends on the son.

He is a tiny speck of love brutally maimed by the awesome, original father.


12/1977

But through the interception of the womb, the feminine, the original father recedes further and further into the niche of time where flesh for the first time became radiant among the interstices of matter (the father).
In the torrential sequence of mothering, the incarnated son weakens the bondage of fury (the father) and shrouds itself with compassion.

THE STORAGE OF MATTER AND THE FEMININE WOMB are the agents for the fatherless son's development. To no others does he owe his birth and destiny.

The cosmic incest that makes the son the father of his own mother claims for the son the love for the mother and for the mother, love for the son.

Son and mother, the lovers, at last forge the infant God to become the one in whom the last call of time in the last corner of space will have incarnated all.

ALPHA BEING IS AT THE ORIGIN OF CREATION (EVOLUTION);
Omega Seed is the resurrection (of creation)—the revelation to itself of a concluded becoming.

The Omega Seed

THE OMEGA SEED The model presented here could be read as an eschatological hypothesis. Some of its tenets are as follows.[1]

1. *The recognition of the critical position of humanity and the precariousness of the human condition in a scenario of cosmic indifference.* The awareness of the crucial part we may play or may want to play in the fate of a cosmic genesis.

2. *The conviction that life, of which we are an integral part, is the most powerful phenomenon within reality.* Its power comes from the immense and growing complexity that makes it the repository of quasi-unlimited choices. This makes the human event a cosmic force. We can deny it, but we cannot nullify it (other than by an act of voluntary, evolutionary annihilation), nor, in the end, can we ignore it. It is true that the living phenomenon in its bulk of mass-energy, space-time, is puny compared to the physical universe. But it is also true that the living phenomenon is the embodiment of a complexity whose magnitude dwarfs any other aspect of reality. It does so because, no matter how complex the universe of matter is, since we belong to it we necessarily partake of its complexity, and to this complexity we must add the complexity peculiar to the living and to the mental. (The reverse is not true—a reason why the vector of complexity that points to a future "divinity" is the offspring and not the parent, Omega and not Alpha.) More events act themselves out in the brain of a mammal than there are particles in the universe. This not only gives pause to the scientist but, more importantly, it expresses itself in the subtleties and the passions of the living. The suffering of life is limitless because its achievements and splendors are also limitless. They are in direct proportion to the complexity of their makeup.

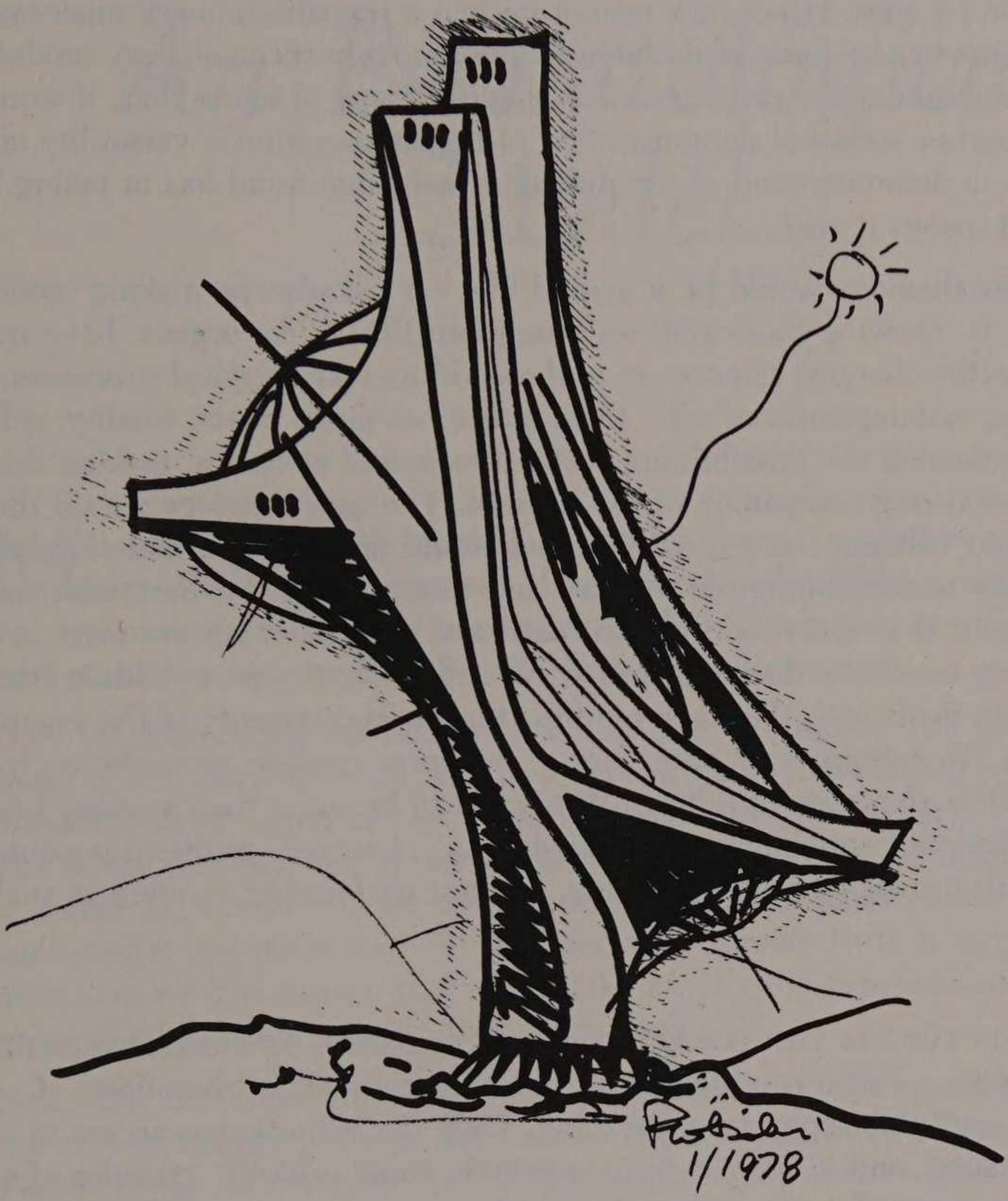
3. *The belief that the universe through the complexity thrust of evolution is searching at this point for its own genetic structure, the Omega Seed.* This search is a creational process. To speak of Mother Nature is to prophesy more than to reveal. Mother Nature does not exist except in our wishful thinking. What does exist is a frightfully large number of immense and violent systems (galaxies) separated by immense extensions

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[1]The content of this book is an attempt to explain them.

where the space and time parameters mesmerize wo-man's mind. The whole is kept together by a set of rules we call the unchangeable laws of nature. To maintain that these laws are eternal is worse than maintaining that water ripples are eternal, as if both a moving stone and a water surface were eternal. It is worse, because with water, stones, and ripples we do not necessarily involve metaphysics, as we do when we lift our minds' eyes up to cosmic mysteries. Given stones and water and gravity, rippling is in the order of things—no more, no less.

4. *The belief that in the quest for the Omega Seed's own genetic identity not only will the "unchangeable" laws of the universe be shattered but also, and more importantly, the whole context of the cosmos will be consumed (mass-energy, space-time) as the medium necessary for the creation of that which is not*. The future is that which is not. In this process of consumption, all ends become means in a succession of transcendence culminating in a resurrectional explosion finally and completely revealing reality to itself for the first time. All historical revelation will be, ultimately, anticipatory structures invented by the prophesying mind of consciousness.
5. *The belief that those ascending steps are the exponential convergence of events tying the development of consciousness, knowledge, and love to the ability of life to integrate information with performance, communication with resilience, mentation with wisdom, and emotion with grace in the process of matter becoming spirit and involving ever larger sections of the physical universe*. Those ascending steps are the "urban effect imperative," warping the mass-energy-time-space reality into the reality of logos by way of the evolutionary process.
6. *Therefore, the paradigm of incremental complexity and miniaturization is at the core of the evolutionary thrust*. This paradigm guides the urban effect toward the ultimate in anticipation of the Omega Seed, the final act that will trigger instant recall of the whole process of genesis from the very start to the very end, the advent of resurrection.
7. *Through resurrection come reincarnation and acknowledgment of the equity pervading the whole genesis (evolution), because when each particle of the process is able to acknowledge and recognize all others singularly and collectively, no corner of the universe is any longer ignored or sacrificed*. All those historical ends that had become evolutionary means will discover themselves as "ultimate ends." Equity will then be not justice but beauty, the radiant love of a total esthetogenesis, the infinite beauty of a process that has seen an immensely brutal beginning transfigured through an ever protracted cosmic anguish into an immensely loving end, the Omega Seed.



A TRULY NEW THEOLOGY cannot be just a transdisciplinary mish-mash. It must be, by force of its inclusiveness, a truly reconciliatory model of science, philosophy, esthetics, and religion. Short of being that, it would be only another sectional demonstration of the human mind's versatility and, further, a demonstration of the difficulty that same mind has in taking hold of what makes it click.

The new theology would be a guided tour on a landscape making reality what it is, showing those stations (disciplines) that, like organs, have special and specific charges: science, to understand its technological processes; philosophy, making sense of what those processes mean to the totality; religion, prognosticating the possibilities of the future; and esthetics, making this future an existing companion of the present. The new theology would then be not a new religion but a discipline that would demonstrate that religion is a necessary underpinning of the spirit and that to fulfill this function it must be presented as a reverential anticipation of what does not yet exist. An anticipatory condition does not deal with truth; only the past yields truth. Anticipation deals with the uncertainties, the unpredictability of the creative process. To anticipate creation, not to interpret creation or evolution (philosophy), is the labor of religion if it wants to be more than another branch of science. But anticipation is somewhat an "observer" position: passionate, involved, provoking, and vocalizing, but not performing creation as such.

THE FUTURE IS THE CONSTANT TRANSCENDENCE OF PRESENT CONDITIONS. Those conditions are the subject matter of the efforts of science and philosophy to understand. Only the esthetic has access to true performance, and it does so in despairingly small exploits, granules of substance in a sea of conjecture and anguish.

A theology is a setter of guidelines, up to the trailblazing fire. True fire is in trailblazing. It is in the boiling blood of those saints "doomed" to a sufferance "technologically" inextinguishable, even by a technology of the future bent on reassurance and optimism. If technology could demonstrate and science could explain the implosion into the Omega Seed, theology would have to ask, "What then?" because the holy wo-man will need to feel revelations with the kind of anguish that technology or science are incapable of appeasing.

In a "demonstrated" universe, both the saint and the artist become pathetic masochists, good for a laugh, the laughter full of metallic inflections. Such a universe is an unequivocal technocratic spasm, a brilliantly unmusical structure of vibratory events. Fortunately, the mystery will step just one more X^n light-year into the recesses of the future and give saints and artists that much more time to "suffer."

An Eschatological Model

MY ESCHATOLOGICAL MODEL (any eschatological model) is not true or false. It is useful or useless, desirable or undesirable, promising or sterile, inspiring or insipid, irresistible or dull, imperative or indifferent. And all of this because it deals with hypothetical occasions.

Only by obliterating the notion of the *not yet*, the future, can one seriously speak of certainty, of truth. If truth were not always redefined by tomorrow, tomorrow itself would be untruthful; that is to say, "imaginary," unreal. And that is, by the way, the paradoxical nature of the future. As future, it is not, it cannot be, because to be would mean to be past. At the same time, this nonbeing is the repository of truth, and the ultimate truth is so far into this nonexistence (the future) that it will take exactly the consummation of all physical parameters for it to concretize itself.

Naturally, this consummation presupposes creativity, the creational process, not as a revelatory process, the uncovering of truth, but as "true" creation. That is to say, it presupposes the genuine bringing about of the future (and not the rediscovery of the past) by a continuous process of self-creation, and consequently, of truthmaking. All such "truth" is instantaneously stored in the past, in the expectant tension of instant recall, total and infinitely forceful, that will be triggered at the resurrectional moment, the moment that will witness time-space and mass-energy consumed finally into logos.

THE ARGUMENT PRESENTED HERE DEALS WITH TWO ASSERTIONS: (1) God is not because God "will be" and (2) God "is" the urban effect. These assertions form an eschatological argument. This eschatological argument is absurd and/or blasphemous unless we are able to distinguish between that which is potential and that which is actual. Because God is not (as yet), the urban effect is not (as yet). There is an immanent urban effect that incarnates a limited divinity, the immanent God.

There is more than semantics in the choice of the terms *God* and *urban*. The theological concern causes an eschatological model. The eschatological model is somewhat the Christian model flipped over head to toe. It proposes the urban effect as the maker of divinity.

The Urban Effect

To put it briefly, the human habitat demands the coexistence and cooperative interaction or synergy of physical, physiological, and trans-physiological reality (social, cultural, and religious factors). In this three-pronged reality, what works as the indispensable medium, the physical, also works as an unavoidable obstacle. Therefore, while consciousness and knowledge develop through the medium of physical reality, consciousness and knowledge are in turn victimized by its coarseness. In other words, the physical supplies the means to develop consciousness and knowledge while at the same time being "noise" that impedes their growth. Thus, in an evolutionary process seeing the emergence of consciousness and knowledge, the space and time parameters are destined to "optimize" their participation through progressive effacement, minimization, and miniaturization, consuming themselves and, in so doing, favoring transcendence into the transphysical. This process is the flowering and the triumph of complexity. See it in physiological evolution, see it groping now within the technological progression.

A paradigm can be articulated: in any given system, the most alive quantum (a city, for instance) is also the most complex. In any given system, the most complex quantum (a city, for instance) is also the most miniaturized.

The paradigm disposes of the irreconciliability of substance and essence, matter-spirit, body-soul, because the second is generated from the first without this first being shipwrecked in the steady state of a fatal, unchangeable, solid, unknowable reality. Instead, what makes reality is the dynamic of a progressive vivification, of matter becoming spirit, the *urbanization* of the mass-energy, space-time original medium.

The urban effect is the eschatological denouement of consciousness. The origin of the urban effect is in the ability that appears in matter, when matter attains certain morphological properties, to become responsive to stimuli and stresses in ways that are not the norm but the exception. By "norm," I mean that, given a certain condition (cause), there will normally be a certain response (effect).

Part II

Wo-Man and Society

THE EMBRYO (humankind) is a tiny monster driven by a demon. It cannot go around boasting about its own beauty, balance, and perfection. That is why the utopians are fundamentally amoral. Their stand is circumscribed by a critical loss of anima. For instance, consider the abortive mystique of "conservation" by the chosen people in the chosen spot at the chosen time, all perpetuating themselves *ad infinitum* outside of time and "spaced out." (Therefore, the cry about abortion should have wider ramifications to include forces abortive of life in general.)

There are two main drives: (1) to preserve and perpetuate (the feminine), and (2) to innovate and explore (the masculine). If the double task had not been divided at the onset, the species would probably have failed, if a species could have been at all conceivable. From the combination of preservation and innovation comes transcendence. With transcendence comes access to evolutionary sequences. Notice that preservation is the necessary premise to perpetuation-procreation, and it has, therefore, all the radiance of creation-innovation. The passivity of the feminine exists, then, only on paper or in the mind of the opportunist, the tyrant, or slave.

MOTHER-LOVER AND SON-LOVER

The feminine looks for certainty, and the future is hostile to her hopes.

The masculine looks for the unknown, and the present seems too obvious for his drive.

It is providential that feminine and masculine match as the two halves of one fruit with a compulsion toward transformation made possible by the wisdom of self-preservation.

It is obvious that in some women there is a more pronounced "masculine drive" and that in some men "feminine desires" are stronger.

It is obvious that two halves of something share almost all there is of it.

THERE IS A GENETIC INEQUITY in man opposing woman; the ultimate result is man suppressing woman and becoming the "strong man." (Childbearing and nursing are one if not the only cause of subordination of the feminine.)

There is a need for a mental "reconstitution" in which opposition is not the real question. The dialectic is one of difference, not dominion.

There is nowhere to go if the controversy is seen as soluble once difference is obliterated. Difference is, and difference will be and, naturally, childbearing is ultimately and for good the difference. The advocacy of indifference is the advocacy of parthenogenesis, primitive reproduction by one creature into two, two into four, and so on. That is how to carry on as blobs of flesh; it is not how we carry on as bundles of passions and thoughts.

Heterosexuality is the magic and the demon. The deviant forgets to count his or her blessings. The blessing for man is to originate from the mother (earth). To climb somewhat free from her protectiveness, and then to retreat into her womb as aging selectively unwinds his adventuring, comes as almost a matter of fact.

The agelessness of the mother (earth) is in proper contrast to the aging of the son. The mother, then, in her transformism of sister-lover-daughter, remains the fullyblossomed female receptacle, a constant among variables, incorruptible among the corruptible, inexhaustible among the consuming.

Mothering is far from being a biological expediency. (Medicine presents the possibility of fathering.) It is quite probably one of the most critical "decisions" life has made to inject the most subtle response into the question of mortality-immortality. The first step is the split of the individual, not into parthenogenetic twins but into two wanting "halves"; then the great diversification of "tasks" for each, a diversification that crowds the process with all sorts of stresses (woman's liberation, man's "dominion," and so on); and finally the emergency of a form by which oneness has split into the bisex of the motherforce and the sonforce, whose "crafts" interweave and sustain the endless play of passion-emergence-immortality.

Where is the father in this? The father is a "station," physiologically essential but somehow also in the way of the flame that closes the magic circle of mother and son. In theological terms, the father is of use as a symbol of possible conclusive perfection. But, because such a condition is "terminal," the creature that will emerge will be not the father-God but the son-God, transfiguring in its fullness the duality of mother-son into the transcendent (Omega Seed).

The virgin birth is the fatherless conception, the genesis of consciousness from Mother Earth without the intervention of a father, the Son-God of which Christ is a synopsis, the offspring of consciousness-deprived reality, symbolized here by the feminine in agreement with the thinking of biblical times when the feminine was the instrument, more than one of the two parts necessary for creating the human organism.

FEMALE-MALE ASYMMETRY The female is born from her gender. The male is born from the opposite gender. The experiences of fetal development, birth, and nursing are bound to be influenced by such asymmetry. Perhaps the unbalancing nature of such asymmetry, as any other, is at the origin of the female-male opposition. The obvious fact that the breast is magic for the male and "just" anatomy for the female more than symbolizes the ambivalence intrinsic to the female-male value grid. The desperate longing of the male for the female (and vice versa) is constructed on the differing morphologies and consequently *mothering a daughter is like mothering a sister while mothering a son is like mothering a lover;* between male and female is the innate drive toward complementarity, a drive that is not present in the mother-daughter relationship.

The male is "taken in," no matter what the circumstances are, and this is "submission" at least as much as it is "dominion." Entering and reentering, ultimately a reverential submission to one's own "mother" in her most beautiful impersonation, the lover. As robber or worshipper, vandal or beggar, observer or iconoclast, the male enters the female as if entering the church, the mother church. In her, he finds the lover-daughter as the lover-sister, the lover-mother as the lover-lover. In losing or extinguishing himself, he finds himself at the same time shielding her (under the shield of her unremitting power).

The brilliant invention of the fatherless child hiding in the myth of the virgin birth is the clue to the accessory nature of the father figure. The father is really the son-lover who enters the mother to ensure that the son will be incarnated again and again, moving from the mother at birth to the mother at death. He is the lover through his own incarnation, and at each union with the mother-lover he touches close to the base of immortality (reproduction) to be at the same moment dissipated in her. There is then not a return to the father but a return to the mother, and it is a return of a very different kind than the one implicit in the father mythology.

Far from being the last act of a penitent soul, the return is instead a reentry to recharge the soul with all those "imperatives" that will carry the reborn son through his life's inquiry and achievements. The mother-lover electrifies life, fatherless life, by her regenerative-passionate love for her son (lover).

The continuum of which the mother is the bearer and symbol is the closest approximation, not of the father-God himself, but of the concept of fathering (mothering). The primeval reservoir of energy is selectively "energized" into the surenergy of living stuff by the mediatory and crucial action of the son on her. The mother-lover is seeded and made pregnant and gives birth to the lover-son.

THE FATHERLESS CHILD Life is fatherless. This is the prime condition for the existence of an open future. If life were to have a father, life would be stiffened into the reenactment of the father, a surfeit of déjà vu.

To see the mother-son phenomenon as a device for the furthering of novelty and as indispensable for the necessary momentum is to implant in the model that which the model wishes to dispose of: the prime mover, the father. But love is not injected into the mother-son encounter by an "outside" being (the father). Love is born into such encounters, and, because it is born and reborn there, each one of those moments contains (to a greater or lesser degree) an element of transcendence. With this, almost as a balancing burden, goes the asymmetry of a feminine side, which is perseverance, endurance, and grace, and of a masculine side, which is unbridled, unreliable, and violent. But even more momentous than such (traditional) attributes is the incorruptibility and mesmerizing power of the mother, which is at the same time invalidated because she is caused into making her sons by being seeded by them. The sons, shrouded in their demonism and anguish, are short-lived and prey to aging and "disruption." The incarnations of both male and female manifest the condition that is ultimately the human condition. In the female, the mother-lover comes to full light among the accessory incarnations of daughter-lover and sister-lover; in the male, the lover-son is seen in relief among the accessory incarnations of father-lover and brother-lover.

This life, the fatherless child, renews its strength in the myriad incarnations of mother-lover and son-lover and is carried on by the mother-continuum and the son defiance.

As the son does not want to *be* the mother but wants to be *of* the mother, so the mother should not want to *be* the son (woman's liberation) but be *of* the son. It is in being *of* one another that both mother and son are themselves and more than themselves at one and the same time.

The Virgin Mary and the son-God are more than an invention or an hypothesis. They are the prophecy of the condition that is, the human condition, given that we allow ourselves, trust ourselves, to be of stuff divine—obscurely, tormentedly divine, but yet divine.

There is not a father before a son, there is a predisposition for an event—or is it an advent? The advent of life (the son).

The child-mother is ageless. The child-son is aging. In his aging, the child-son "forever longs for the lover-mother," because it is in her that all of his "impersonations" can express and fulfill themselves; the infant son, the brother, the father, and fundamentally, the lover, the son-lover.

HOMOSEXUALITY Homosexuality and indulgence of the self may be connected. Mirror gazing and narcissism bring self-love (or vice versa). Self-love can easily spill over into love for one's copies. Masturbation easily transfers to one's copy and with it all that comes with it.

Perhaps altruism is the best antidote for homosexuality, which is not to say that homosexuality excludes altruism. Altruism must operate at the onset of puberty (and before) so as to moderate indulgence in self-love. For some reason, leisure classes, deprived groups (prisoners), actors, and dancers are prone to homosexuality. The occasions for narcissism and "self-sufficiency" are more abundant there.

Inasmuch as the "liberation" movement tends to minimize the differences between the sexes, it also tends to endorse homosexuality. If the difference, be it biological and/or cultural, is played down, then it is difficult to see deviance in homosexuality because the heterosexual invention is reduced to casualness or to a perversion that has caused a painful and uncalled-for split within the specie.

To explain and tolerate homosexuality is not to justify or endorse it. In the scale of best to worst in the secular world, homosexual behavior is in the worst half, not so much because it empties the reproductive imperative (which it does) but more because it denies the richness of the heterosexual universe and retreats in a sort of narcissistic limbo for two or more. Perversion is intrinsic in the homosexual act itself. If the measure of "rightness" of an act is in its universal applicability, then it is clear that little can be found in the homosexual act. But then, we are all perverse in some of our motivations and actions.

It is part of the sexual occasion to be attracted by that which one is not and/or by what one has not (sexual organs). The endless surprise, novelty, astonishment about that which one is not is part and parcel of the pleasure of sex. Homosexuality is deprived of that. It falls closer to masturbation than it does to intercourse if it were not for the fact that masturbation itself runs on fantasies about the pleasure of interacting with the "complementary" to one's own.

On the Occasion of a CBS Special, "Gay Power, Gay Politics" (April 26, 1980)

"Pretorian thugs, SS perverts, the Chosen Ones"—these labels kept coming to my mind during that "fascinating" and frightening hour, an hour of pathetic exhibitionism.

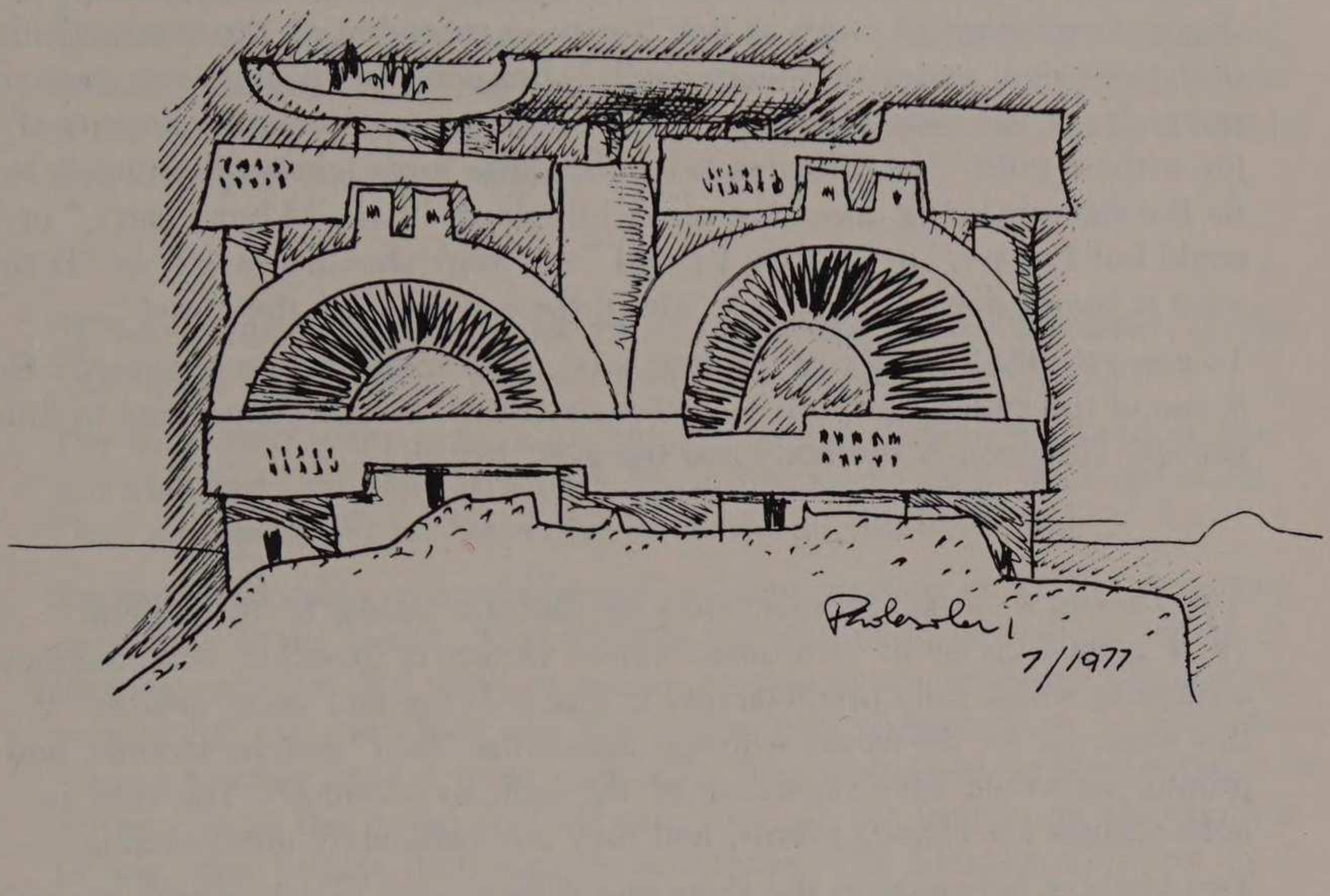
The occasion of love, fundamentally private, an excruciating mix of tenderness and fire, of secrecy and adoration, is clearly thrown into the gutter. The worst of human nature flies in the faces of the poor majority of honestly distressed homosexuals. Their peers participate in an orgy of narcissism, arrogance, violence, intolerance, extravagance, bad taste, perversion, sadism, masochism, disregard for everyone else (young and old, shy and bold, believer and nonbeliever). Mobsterism, savagery, spiritual naught—the dictatorship of dementia mentis is the order of the day.

It is quite clear that society must make room for reality. Homosexuality is part of reality. But it is also quite clear that society must care for the dignity of the individual and the regard for his or her rights. To tolerate is not to acquiesce. To acquiesce is not to endorse. Each step is an erosion of responsibility toward society. The endorsement of deviance—perversion in this case—endorsement of perversion is an insult to life and an ominous signal about the future.

PROSTITUTION IS SEX CARRIED ON WITH CONTEMPT (rape aside). If affection, tenderness, and reverence come with sex, prostitution is absent. In homosexuality, there is deviance, and deviance can easily generate contempt or self-contempt. Sex may then be demeaning and therefore prostitution. (Contempt is hot, disdain is cool.)

There is innate resentment in the *daughter* for not being born from the father so as to be able to relate to him as the son relates to the mother. Consequently, lesbianism might be a far more natural phenomenon than male homosexuality. The ambiguous nature of the daughter-lover is the consequence of a negated son-lover ideal.

IF THE BODY SAYS YES AND THE MIND SAYS NO, a "mild rape syndrome" can become the appropriate crutch. By being taken "without consent," the body has its own triumph and the mind has less guilt to contend with. All of this is starkly schematized; body and mind are not two engines on parallel or diverging tracks. They are more like a two-faced or double-willed organism seeking balance outside of indifference (a deadly balance). The "mild rape syndrome" is a vaccination against the virus of impropriety, of lust, of irresponsibility, of infidelity.



Piolenteri
7/1977

It is not the case of the mind scheming and mapping out the landscape conducive to intimacy as much as it is the mind reflecting on the wanting sides of the occasion, generating (hormonally?) behavior that predisposes eventual surrender at the edge of "rape." To be forced into passionate moments of joy without guilt. The dilemma is for the other lover (always the male?) to do the right guessing about the other's thinking: "I would but I can't," or "I could but I won't," or "If only I could," or "Why should I ever?" or "Is this what it comes down to?" or just "Help! the animal is on the loose!"

To generate the radiance of passion, love, and tenderness on a woman's face is one of the sublime experiences of male consciousness. Something to hunger for. Then comes the body and the gifts therein.

WE ARE BASICALLY CREATURES OF CHANCE insofar as our general makeup is by its own quasi-infinite variety of (possible) combinations a surprise whose only predictability is that of being and being healthy. If this were not so, we would willingly match the "best" genetic strands, and pronto, we would have superman by the millions (cloning?). The best genetic strands are chancy events, and they are fortunately unrepeatable.

Two kinds of perspective: the short one defines a set of values with its own priority chart; the long one hypothesizes a different set of values and a priority chart that does not match the short perspective chart. For instance, to limit population is an indispensable goal in the short perspective. It is "mortal sin" in the long one because only by the multiplication of the living will death (entropy) eventually be done with.

Space civilization might be a cruel whim at present, with a Terra packed, hungry, inequitable, and poor. It will eventually be in obeisance or reverence for the (potentially) divine.

THE BILL OF RIGHTS is at most one-half of what impinges or ought to impinge upon our conscience. A mirror Bill of Duties (responsibilities) is the necessary counterpart. There are no rights where there are not duties. Both duties and rights come as automatic at the beginning of life: "I had better start breathing (duty) if I want to use the right to life." Then, progressively, the duties and rights parallel the becoming that is more and more the concern of will and conscience.

IF VOTING IS NOT TO BETRAY ONE'S OWN RESPONSIBILITY, then one votes every day of the year. The ballot box is really of little significance. In fact, absenteeism can say no to the system as against voting yes for one of the candidates. One votes with one's own behavior, not just by a scribble or a lever-pull once in a while.

THERE ARE THREE KINDS OF PEOPLE: (1) the leaders by choice; (2) the leaders against their wishes; and (3) the wishing-to-be leaders.

The third kind is the noisy kind, they show their fists to the Leaders One and Two and shake the structure. They turn to the silent ones and shout, "You morons, don't let them (the leaders) lead you by the tail."

Because leadership (transcendence?!) seldom happens en masse, the group must turn to the leader. That irritates the wishing-to-be leaders, who are long on ambition and short on anima. In democracy, wishing-to-be leaders permitting, the consulting and persuading goes on piecemeal. In absolutism, leaders forcibly impose their leadership. The wishing-to-be leaders could be as coercive as the tyrant, but because they are not leaders, as the tyrant is, or was, they bungle their chances at tyranny. The Eldridge Cleavers (*Soul on Ice*) and the Jerry Rubins are of this third kind, the Mahatma Gandhis and the Cesar Chavezes are of the second (or are they?).

WE ELECT LEADERS, or we elect representatives. With leaders, we incur dictatorship; with representatives, we incur bureaucracies. Both conditions are present in any government, because not only do we elect leaders and representatives but leader and representative are often merged in one. Where leadership is prevalent, representation is impeded. In its stead comes a nonrepresentative bureaucracy. Where representation prevails, even when it turns out to be misrepresentation, leadership is stunted, and even a better bureaucracy can hardly fill the vacuum caused by the loss of anima brought on by want of leadership. Then we have the dictatorship of bureaucracy.

THE POLITICAL STRUCTURE should be analogous to the physiological structure. Authority in the brain becomes power in the body.

THE CHILD IS NOT BORN WITH A PERSONAL BURDEN, an original sin of his or her own to atone and do penance for. He or she has a genetic endowment to cope with. Therefore, it is quite simply an inequity that one child is nurtured into life and another is thrown into squalor. If democracy

allows for this, then murder by democracy is a fact. If rationing is imposed on a group and it comes about that one or more of the group are deprived of rations, then the rationing is recalculated to take care of the mistake. All societies are rationed by different sets of circumstances and priorities. To say that some people are destined to destitution is to anticipate, by way of an ultrascience, that the genetic structure of a certain child clearly shows what indeed no one can see because it is not there. A king can be made out of any fool. It is greed and hypocrisy that paints a different picture.

THERE ARE TWO WAYS OF INTERPRETING WHAT PEOPLE SAY:

1. Take as commitment the assertion of people that they care for equity, culture, learning, environment, energy, land, pollution, and so on.
2. Take as noncommitment those same assertions (the true aspirations are concealed).

Evidently, the results are unreconcilable. The former attempts to define what ought to be according to the assertions. The latter attempts to define what will not rock the boat. Which is the honest one? The first, which relies on the honesty of the assertions? Or the second, which dismisses the assertion and takes actual behavior as a guideline? Is accepting the assertion as honest the honest thing to do? Or is denying the dishonest assertion the honest thing to do? How scientific or logical is the constructure of a model of social engineering that is based on statements that are not true to the assertion of concern?

The statement of a person is of one type when the debate is abstract. What is in it for wo-man? It is of another type when the debate is specific. *What is in it for me?* The contrast between the two is often so sharp as to make them incompatible.

Conscience and dimension are *ultimately* incompatible. We are conscience-deprived because we are dimensional. The conscience of the universe (God) can only be the dimensionless (the Omega Seed).

IF TO BE CAPTIVATED BY AN IDEA is to be deprived of freedom, then the more one thinks, the more one is captive, because thinking is idea oriented.

AS EQUALITY IS NOT FOUND among organs of all organisms, so it is not possible to find equality among individuals, because individuals are "organs of the human species." One must seek, not equality, but integrity—

integrity of the organ, of the organism, of the whole. We are "organs" because each of us has a special responsibility, a specific task that makes each and everyone "originally motivated." That originality is differentiation; that is, inequality, but in the realization of integral fitness for the motivation specific to each one.

HERO WORSHIP IS HERE TO STAY. It is the most natural way by which we all gravitate toward the emergency we believe it stands for. In the hero's emergency, we vicariously emerge into our better selves. The fact that our heroes turn out to be made of cinders explains our growing cynicism. Nirvana keeps reabsorbing heroes and heroines and the cohorts of beings who vicariously hold on to them.

Now and then, here and there, the niceties of life, its warmth, must be swept by the tide of the spirit to give way to the powerful ramming of life against the gates of indifference. Heroes and heroines are synopses of such surging. Without them, pablum and life might be too similar.

WALT DISNEY AND THE U.S.A. —one is the expression of the other. Given the hedonistic bias, even the deepest trouble turns out to be fun. One is the embodiment of the other's ideal in the ease of its dynamics: our gliding on the highway is of the same ethos as the effortless speed of which Donald Duck is master. The difference is measured, naturally, by the bulk of the two technologies—three tons of hardware on one side, supplied with plenty of concentrated energy, and a brush stroke, supplied with imagination, on the other.

To get something for nothing could be the key. But if one thinks that energy is all there is in the universe, why not?

WE ARE ALL "GREAT" IF THE PARAGON IS, SAY, THE RABBIT. We are less than great if the paragon is one of the great achievers—a Plato, a Ptolemy, or a Freud. Then, we are all great rabbits. We carry something great within ourselves. But for most of us this greatness is in our thrust, not for our own use. We are carriers, the carriers of a holy genetic bomb. As for ourselves, most of us will settle in a foggy niche of time, in a minor atonement toward the light, the light of our children.

The teacher and the pedagogue are guilty of attributing or distributing greatness as if it were popcorn. Such an attitude is a cowardly act, an act of intellectual fraudulence, an acquiescence to the hunger of the pupil's ego, a disservice to his or her better self.

ARROGANCE IS AT BEST GRADE B AUTHORITY. Because it goes together with intolerance, it makes ultimately for torture, the ultimate exploit of a corroded conscience.

ABSENCE OF CONFLICT CAN MEAN ONLY ONE OF TWO THINGS:

1. A condition of perfection and fullness. This condition has never been part of reality and therefore is not part of human experience (instants of fullness might be experienced, but they are isolated between past and future perspectives of differing character).
2. A dead-end situation where the lust for life has lost to the death wish, insidiously if patiently anticipating clinical death. The sweetness of illuminated youth hints at such pathology and is propped up by a dose of arrogance that is by itself sufficient to unmask the litanies about love and harmony, so dear to their ears, for what they are: hot, no lukewarm air—the air of intolerance, ultimately, intolerance for anything that disrupts the ecstatic blur of a self-deception righteously worn and boringly rationalized in endless soliloquies of togetherness.

THE NATURAL CHILD If the contention of pedagogy is that the child must be "doing his or her own thing" free from the burden of outer discipline, it is nonsense. The child is born "natural"; that is, free of culture and of deprived civilization. This is to say that if shielded from them he or she would not be able even to conjecture their existence or to read a message that a fragment of these would carry and convey to an "acculturated" infant. Cultural deprivation seems to stunt activation of the brain into mental performance. The infant raised by animals is an infant animal with some potential and a lot of rusty, irreparably broken equipment (the brain).

The key to fulfillment has been thrown away. It is the key to the door of culture, the lifelong evolution of the natural child into the product of nature that, as individual and in mass, is responsible for the humanization of the species, *Homo sapiens*.

What we expect from children doing their own thing is really cruel and irrational. That the children themselves will reinvent history in all its episodic dynamism and with it all and everything humanity has done and invented during such history. A most unnatural demand, a burden that would be crushing if it were not absurd.

The undisciplined child is a deprived child, because that which might have been a natural denouement for the species in the spread of thousands of

generations, the development of civilized wo-man, would be the most unnatural of all developments for the tiny strength and brief episode that is a single human life.

Then there are the freaks who preach return to nature by the printed word, by electronic media, and so on—a demonstration of deprived infancy, infantilism. To be true to their credo, the intolerance of arrogance, they should be grunting noises in the very ears of their mates in one of those lengthy hygiene sessions somewhere in mid-air or on the ground of all-loving Mother Nature.

Language is a technocultural feast of immense consequences that the snorting protohuman animal cannot comprehend or master. It is reenacted in each infant with the help and by the steadying hand of the pedagogue. Naturally, this miraculous reenactment comes about through routine, patient painstaking learning and the humility necessary for the acknowledgment, conscious or not, of one's own ignorance and one's own shortcomings in learning capacity. Routine has a sublime component that escapes the return-to-nature people, whose greatest luck has been their submission to some of this sublimeness before their immature minds took over and began to undo themselves.

The fact is that a natural child is one who is bathed from birth if not sooner in the ethos of his or her parents' culture, whose upbringing is guided by the discipline of pedagogical routes that will make his or her responses instinctive. These languages are the patrimony of civility, the painfully acquired cultural heritage.

In a way, the return-to-nature type has one thing in common with priests and scientists. All three, willy-nilly, seek solutions and answers in revelation. For the first (return to nature), revelation by an undescribed being who guides the ego across a glorious bridge that keeps one's feet clean of all the dirty business of civilized life. For the second, revelation by the father God of the true way and the deliverance he will bring. For the scientist, revelation sweated out of the mechanism that keeps the megamachine clicking away. For the first, an illusion nourished by irresponsibility. For the second, a prophecy that needs a head-to-toe flip (past to future and vice versa). For the third, a hard-headed chasing of truth that causes a color blindness toward the not-yet-created (because there is no truth in that which is not).

JOY IS NOT FITNESS. Joy is fitness plus consciousness plus imagination plus anticipation plus reverence.

ORIGINAL SIN IS DEPRIVATION.
Sinfulness is shortcoming.

Original sin is the measure of the gap between what is and what ought to be. It is the measure of how much the future might fall short of its aims.

A deprived future and a short-changed past are characteristics of original sin and sinfulness. The deprivation of original sin is not deprivation of a known condition, it is instead a yet unperformed "act" the advent of which we labor for in the constant effort to perform in ways that will animate the form into the radiance of grace. The measure of how much we are "in sin" is the sense of how far the present is from the anticipated form of perfection.

There may be a total lack of sinfulness in us, and yet we are drowning in the waters of underachievement. We cannot escape the "original sinfulness" of life, which must transcend itself to transcend itself again and again.

Sinfulness is the private matter of not being willing to do what we can do. Original sin is the universal condition of life that by its own nature can only fulfill its potential glory if and when it suffers its own transfiguration through uninterrupted, transcendental performance, the transcendence of its own present being. Evolution is the story of this sequence, a sequence that cannot be halted suddenly because we, at the apex of escalation, might want to cop out, out of cowardice, or might want to freeze our souls in the immensely arrogant conceit that we represent perfection and fulfillment, the closing act of a glorious ascent. Is this the arrogance hiding in the rationale of the second coming, the anthropomorphic reincarnation of the spirit?

ROCK SOUND Most "soul music" is body music. The latest part of the cortex says no to the flesh; it says to rock music, "You belong to my ancestry but I belong to my offspring." Rock music is of the past. *Homo sacramental* is not sustained by idolatry of the flesh (rock). The blasphemy of the church (its nemesis?) in accepting back in its temples, rock the "physical" sound, the skeletal rattles, is in the betrayal of the spirit implicit in rock. Rock does not cater to youth—it caters to primeval life at a time when life is engaged in the transcendence of its "original" nature. It turns mechanically to the past, as the church does, as if there were to be found the loving divinity. Rock shows what to find there, the elemental simplistic savagery of primitivism. Far from being the wave of the future, rock is "old stuff."

LACK OF PERSPECTIVE, lack of an accurate sense of time for the scale of phenomena, are responsible for the expediency and pettiness of our acts and for the mediocrity of our lives.

THE BEST ONE CAN DO FOR THE CRIPPLED (handicapped) is to get rid of the crippler. The cripplers—war, the automobile, the urban flat grid, "comfort," and so on—are like the captain of venture holding a big club, bashing heads and limbs while screaming to his victims, "What are you doing for my beloved cripple?" A damn fool? No, an ugly hypocrite.

The cruelty of the car is especially ugly. First it cripples you. Then it turns around and there!—without it you can do nothing! The flat grid of unmeasurable distances ensures that your handicap is of the first magnitude.

AN EQUITY TAX ON THE CHOICE TO KILL An equity tax on the choice to kill would care for the handicapped directly instead of ruling in ways that handicap everyone. There is no limit to the regulation that may be equity distributive; all sports are inequity for the handicapped. All special activities or environs are inequity for them.

The premise for an equity tax on the choice to kill is that we all burden society with our weaknesses: alcohol, tobacco, drugs, reckless driving, sloth, and so forth, and we should and must compensate society for our vices, because our vices are very expensive for the individual and for the group.

Society—and, disproportionately, the poor—pays for illness, hospitalization, insurance, special institutions, clubs, prisons, and so on, for the physiological, psychological, social, and cultural breakdown of our lives. Because society does not say, "No, do not do it," society should say, "Do it, but pay for at least part of the bill."

Define the killing factor ratio[1] and then match it to the ratio of the choice to kill. Computation may give access to a measure of equity. A tax tag is determined for each item: cigarettes, drugs, alcohol, speedometers, power tools, and so on.

The poor are very willing to take chances. The rich say not, through the insurance company. Therefore, the poor are deprived of access to whatever they were willing to take a chance on, be it a dangerous situation or a risky structure or a precarious adventure, because, after the rich and the corporations are through, situation, structure, and adventure are beyond the means of the poor. *Every time we insure ourselves, we add someone to the deprived list.*

CALCUTTA The squalor of Calcutta is more than one can bear unless the images are unfocused and then refocused at the level of folktale,

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[1]For instance, the killing factor ratio of a cigarette would be 1/300,000, if one believes that it takes 300,000 cigarettes over a period of 20 years to "kill" the smoker. Smoking 100,000 cigarettes would mean 1/3 suicide.

which keeps the conscience silent. But within the squalor there is a monumental lesson of thrift, frugality, miniaturization, and survival. If one could scrub, disinfect, unpollute, and keep greed at bay, the lesson could be fundamental, aside from being quite possibly indispensable for a country as poor as India. Without that, India may not survive—or, better, a socially intense India may disappear.

Can a brutally miserable snack bar, a cubic yard in size, customer-standing-room only on the sidewalk be transformed into an equally minimal, efficient, and thrifty enterprise?

And if it can, who would then preside over the operation? The 90–100 pound man would soon be the 160–200 pounder, his eyes screwed on the 6-by-6 foot snack bar on the other, sunny or shaded, side of the street, an electric bulb dangling from the ceiling. If that man has a wife and children, and if he can keep them alive with his cubic meter bar, we would have a running miracle in our midst worth analysis and "translation."

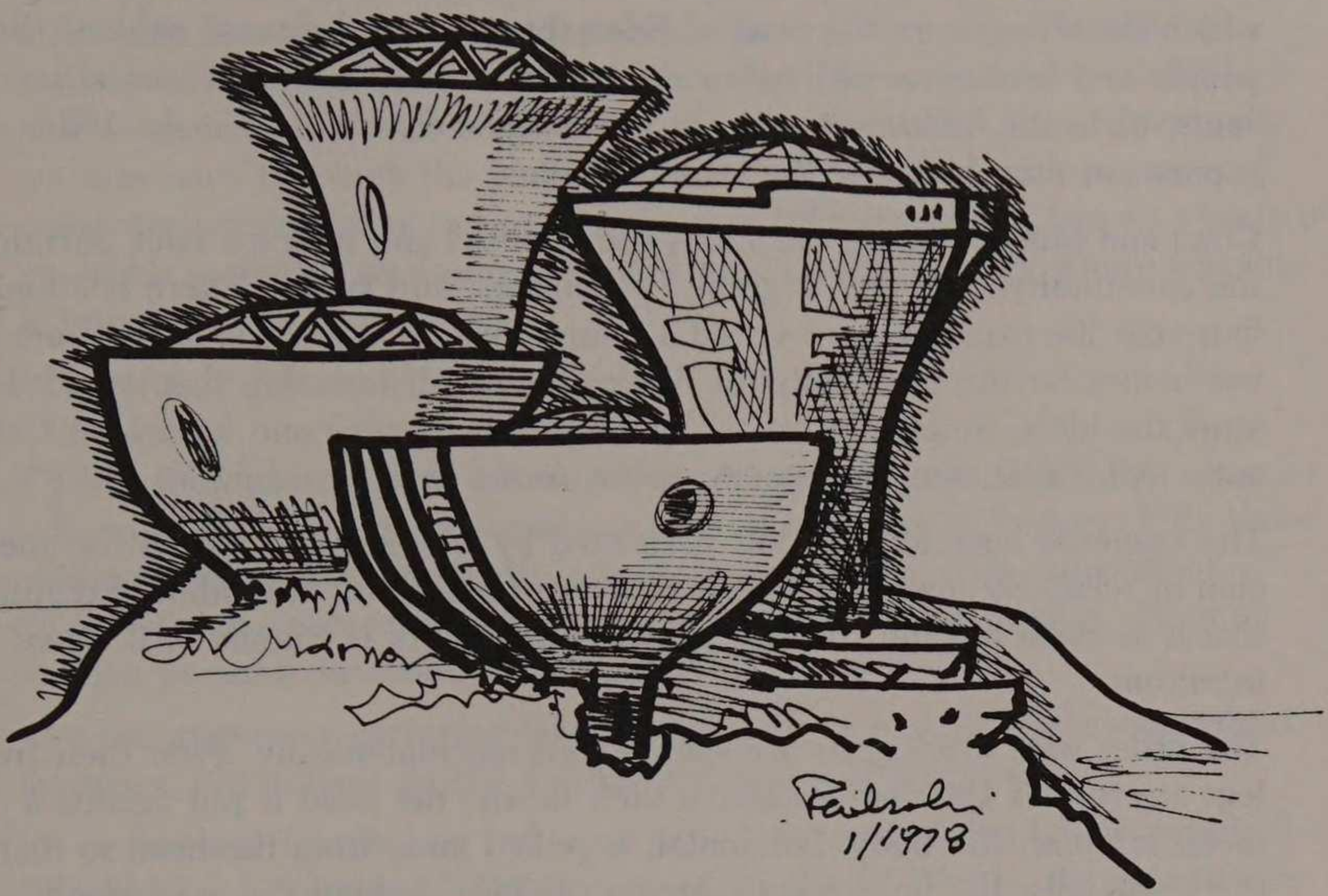
The cubic-yard entrepreneur and NASA. The physiological, functional, psychological and social implications of the Calcutta cubic-yard entrepreneur is somehow closer to the space probe encapsulation than is the postcow Texan. The importance of the encounter between the technology of space and the Calcutta entrepreneur (minientrepreneur) possibly defines very fruitful threads leading into the future on earth, in the sea and in space: "the Calcutta connection." (In the hovels are the feminine counterpart, mothering and suffering.) Be it space morseling, shoe fixing, or push-buttoning, both Calcutta minientrepreneur and spaceman have "everything" at their fingertips.

Melancholy, love, sweetness, suffering, and lust rolled into black pupils . . . the Indian feminine.

Extraordinary. Only birds and women seem somehow unblemished and uncorrupted in Calcutta. When beauty is not in a woman, dignity still is; and if beauty is there, what a beauty! Give India more protein, and she will produce a superrace. For now, it is crucifixion for many.

The birds, in multitudes, are contemptuous of humankind. They can scavenge in the filthiest pile and shine with power, perfection, and arrogance. The dogs are a brutish lot, rickety, mangy, and beaten. The cows are fate made flesh and indifferent to everything, traffic included. The pigs, more like wild boar, the living image of innocent cunning.

The buffalo, with its drowning posture of the head, and the sewage/seepage seem to hold to the same hopelessness, in one intrinsic, in the other symbolic. The shaggy hair on the buffalos' backs does not hide the leadlike shine of their hide, the same shine of the seeping sewage. The seemingly acknowledged hopelessness of the buffalo moving about is reflected in the no-place-to-go of the sludge impregnating, more than running on, the slums' dirt.


1/1978

Visited slums and "improved" slums. Unimaginable squalor compared to which the villages are Gardens of Eden (but poor and disease ridden). But people and families would rather move into the city and take jobs as servants, or in the building trades, or as rickshaw drivers, and make 150 rupees per month, 50 for the rental of holes.

Cows and buffalo among the slums provide fuel and milk for sales outside the community. The diet is grains, vegetables, and spices. There is a fourty-four-year life expectancy. I visted a temple (where Sister Teresa has one of her homes for the terminally ill). Welcome any dictatorship that would destroy the idols. Suicide (murder) by democracy is alive and kicking in Calcutta. After that, the Solzhenitsyn pleas sound hollow and futile.

The immense coercion by idols permitted by "democracy" dwarfs the coercion of relatively few for whom it is not survival and a minimum of dignity that is at stake but the "luxury" of dissent. Idolatry is Enemy 1, 2, 3, *ad infinitum*.

The little, wet, black goats are slaughtered metronomically. First their front legs are turned 180 degrees above their heads, the head is put against a metal retainer, the body, horizontal, is pulled away from the head so that as the blade falls, the body tears away on the left—behind the executioner's helper, and lands 6 to 8 feet away twitching. The head follows, thrown by the executioner.

Biomass (people and pets) and servomass (institutions and hardware). The Chicago biomass, if stabilized, is ticking within a servomass that has somehow reached its critical volume. The Calcutta biomass (inclusive of cattle), if stabilized, is ticking within a servomass that is in turn a time bomb ticking to the tune of incoming affluence. The explosion will tear Calcutta apart as if it were a bladder spewing its own ingrown sludge. The consequences are anyone's guess. One thing is imperative: the necessity for self-restraint in the deveopment of the servomass considered necessary for well-being and dignity. If self-discipline enlightened by the cubic-yard entrepreneurial cunning is not treasured, Calcutta has seen nothing yet. If the Calcutta servomass moves toward "acceptable size," other parameters remaining firm (they will not), the Calcutta servomass will increase by about one-third, because about one-third of the population is deprived of servomass. Because the other parameters will not stay put, the servomass will grow, possibly by another third or half. Automobiles, household appliances, plastics, paper, waste, and consumerism coming of age without adding one more person to the population. We must be able to selectively subtract obsolete fractions from the servomass we consider optimum. While the poor improve their lot, the affluent would scale down, in mass, not quality, their own pursuit of happiness-by-bulk.

One could foresee the day when the city becomes compartmentalized into electronic fortresses with gates to select the transference of biomasses as well as servomasses according to the hour and the calendar. One will be able to go west between 2 and 6 P.M. on Tuesday and Friday. Eventually we may have to weigh the sum of biomass-servomass of each person and compute their mobility not on a scale of *purchasing power* but on a scale of *equitable mobility*, as if one were making a critical journey where frugality is imperative.

THE FANTASY WORLD It was thirty-three years ago (1945) that wo-man concluded the largest single continuous massacre in history. Fifty-three million persons done to death in less than six years. That came about twenty-seven years after the second largest massacre in history, 20 or so million persons, in about five years.

We are mature or maturing for the superlargest next massacre—anywhere between 100 million people and the extinction of the race.

In percentage figures, we come up with 1 percent of two billion people for World War I, between 3 and 4 percent for World War II. As percentages go, far less than a Black Plague or a Carthaginian War. As number of individuals go, we are the fiercest enemies that wo-man has ever had. Who do we thank? Not the king, not the political leader, not the priest, not the corporate wo-man, but the lay wo-man, everyday, normal, respectable, conscientious, quietly greedy *me*. It is the "better *you* dead than *me* red" syndrome across the board. Whatever or whoever encroaches on my private greed is in for crucifixion, the sooner the better. My private greed is consumption unlimited, festering at whatsoever frontier of well-being I am in.

If I have none, I want one; if I have ten, I want twenty. The limit is limitless. The poor are potentially as greedy as the rich. Consider the poor boy who strikes it rich. That is one reason why scarcity is not just a limitation in availability of goods; it is, principally, a built-in nemesis for wo-man. Is it genetically engendered? If *transference* is the apt word, then the unreasonable accumulation of food to cover the lean months exhibited by some animals can be retraced culturally in the consumerist voracity of modern wo-man.

How do we kill 70 million of us in two generations in the pursuit of consumeristic happiness? By the congestion of our conscience, bit by bit, with our daily patterns of choices and pursuits.

The 1–5 percent of Columbian citizens controlling 95 percent of the national weath are a selected representation of that society. They have found ways to accumulate or retain happiness with affluence and opulence, and they

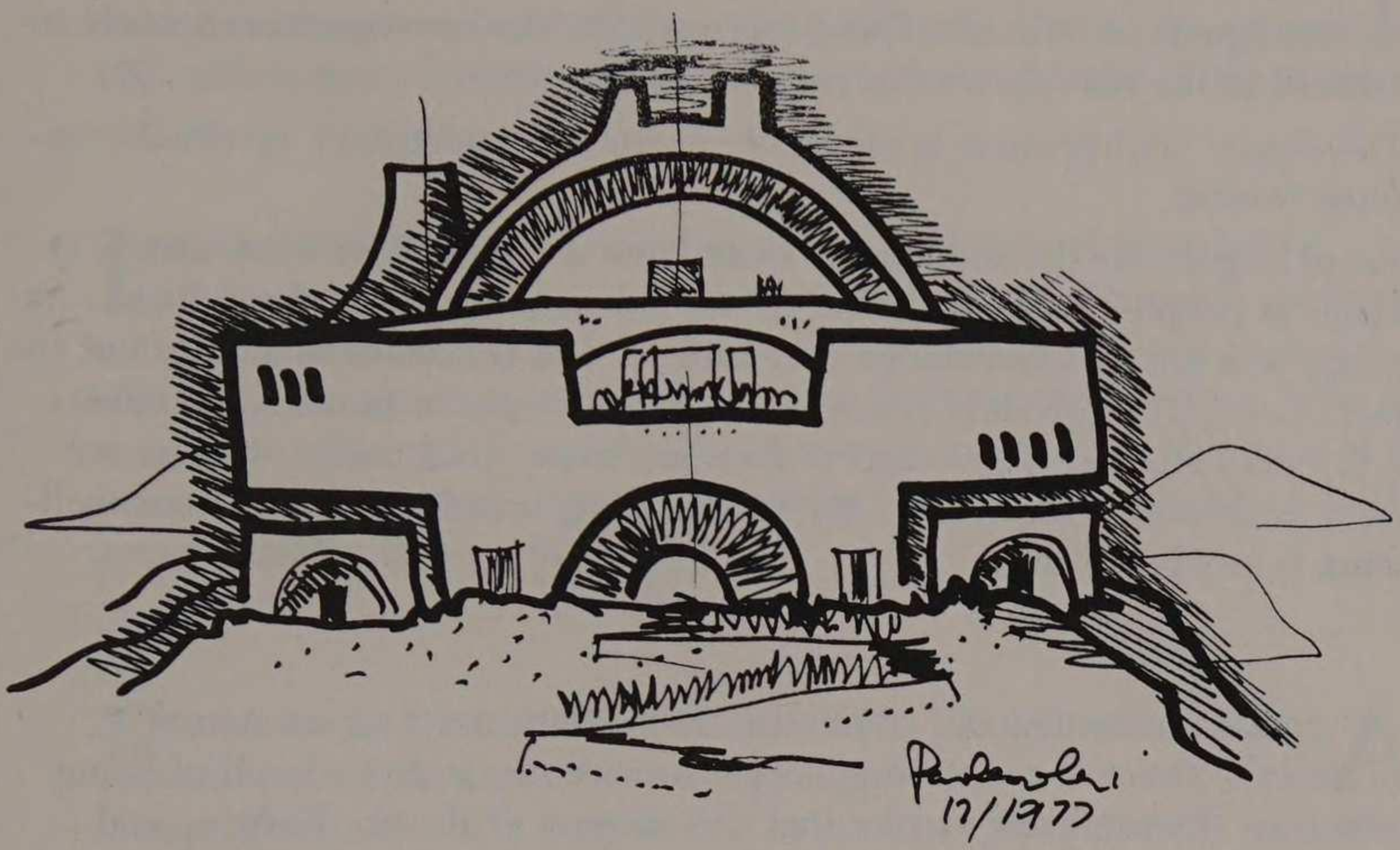
bloody well see that it does not escape them. Select another 5 percent of Colombians from the poorest, grant them access to power, and in two generations the same socioeconomic structure reappears. The rich are the cream that "providence," cunning, and power have selected as the typical human emergent.

By building expectations in direct proportion to acquisition, we have the perfect perpetual mobile of materialism-individualism (which goes under the euphemism "pursuit of happiness").

Look at the surrealist scenario of voters versus consensus on the subject of energy. My greed is your damnation, and I will be damned if I care a damn. Look at the insurance craze. Everytime I insure a shred of me, I deprive someone by pricing things out of his or her range. Look at medical narcissism. We fix one, yet a hundred go to hell by neglect. Or look at the human rights tedium. We go into a frenzy over the right of expression for a Solzhenitsyn while millions of Indians (India) are doomed by hunger, disease, and neglect year after year. Has anyone asked them, larvaelike, newborn, child, teenager, adult, old, if they would rather live red, brown, purple, or die with a shred of dignity?

And then there is the malediction of double-talk and "affirmative action" or advocacy. On Sunday we pick up the placards and march! We march for clean air, our lungs filled by tobacco or herb smoke. We march for appropriate technology or no technology, wearing watches, nylons, walkie-talkies; eagerly facing TV crews; and soliloquizing into microphones. We march for liberation, guiding our children into chain-smoking and the stupor of liquor, into the squalor of the ego trip. We rally for peace today, for Old Glory anytime of the day or night, for the most obscure of all ethics—the national way of life. We march for whales in between a triple-decker hamburger and a 2½-inch-thick steak. We march for safe energy and go merrily about irradiating ourselves to death with all sorts of domesticity (medical and kitchen), butchering each other in our rolling, padded, rubber-tire coffins in ways no Norseman or horseman in armor could ever have dreamed. We march for higher pay on the corpses our greed strews under our ballet-like surreal stride. We march for our rights!

Our "rights" will take us straight into the holocaust to end all holocausts. But there is more to it than being unfair to ourselves and irresponsible toward our progeny; we are also betraying our ancestry. If a son of rich parents feels a debt toward them, what must I feel, offspring of life, toward life itself? And those 70 or so million sacrificial lambs all fit on the tip of the iceberg. Our debt is unlimited; therefore, unlimited debt and some rights are a better marching order for the consumerist hordes.


17/1977

THOSE CAPABLE OF RUNNING THE MACHINES are uninterested in the consequences (effects). Those interested in the consequences are not interested in the machines or in running them.

"Developer" architecture is physically recyclable (mortgage), spiritually entropic (waste).

Out of respect for the individual, I can have no respect for what society is doing; as people, we know better in our solitary introspective moments. As group, it is not this knowledge that surfaces and translates in action, but the worst in us. The privately considerate person seems to be a savage hunter in the marketplace. If my success does not imply your defeat, it does not imply your well-being either. My success is its own reward, and your well-being is accidental to it.

ATOMIC MEGATONAGE, OVERKILL, AND "PROUD TO BE AN AMERICAN." There is a demented slogan—macabre, in fact. Proud of being poised for the retaliatory strike that will dispose of Russia, Europe, and probably most of the living world. The diplomacy of terror, of annihilation is the final bankruptcy of a society, red or green. In fact, the mindless slogan "Better dead than red" ("better you dead than me red") would be far more wo-man-like if read, "Better red than dead," because that is the slogan of the food chain anyhow. We redden with the blood of the creatures we eat in order to green our seeds into wo-manhood.

But if this greening turns out to be the vendetta of a society showered by death in the form of Russian "preventive" or preemptive attack, then that society simply subscribes to and implements the general and possibly irreversible genocide of conscious life.

There is no moral, political, cultural, or religious justification for that. It is simply and brutally the ravages of a demented collective ego self-righteously pulling the curtain down while going under into naught.

A savage society pampering itself and its elites. It sounds like obscurantism, endemic and brutal. A dark age. The rock music world is a telling document of where the beat and beast are, and it is distressing.

THE STRATEGY OF TERROR AND ANNIHILATION AS A BANKRUPT ETHIC Persuasion via violence is mobster persuasion. Persuasion via ultimate violence is ultimate mobsterism. If one's own survival is predicated on one's capacity to bring down the adversary, the ethic is one of rational, if un-Christian, thinking. If one's own destruction finds satisfaction in the adversary's destruction, the ethic is one of pure vengeance. But when "adversary" is a metaphor for the power of a few to dispose of the destinies of

many, retaliatory policies are pure, mindless savagery. A hundred million dead Americans are one-half the evil of 100 million dead Americans plus 100 million dead Russians. Only a demented mind could think otherwise.

INTERDISCIPLINARITY Discipline is the definition of boundaries within which something may be identified. The unlimited is unidentifiable within this context. Once boundaries are defined, they must be anchorages allowing extension into other disciplines. Without containment, what is necessarily discrete (the personal experience) runs into wishfulness at best, inconsistency at worst. Interdisciplinarity expands the strength of discipline synergistically; that is, theoecologically.

EXISTENTIAL DIALECTIC: I VERSUS WE The pendulum of history (and natural history) constantly swings between the individual and the group. The (individual) organic cell forms aggregates (groups) with other cells, yielding (individual) sophisticated organisms. The organism assures its own survival by associating with "identical" organisms to form societies (groups). The species (individuals) finds survival and perpetuation in biota. In the wo-man condition, the movement from one to many so that the many become one is the substance of history itself. The individual participates in the tribe. The tribe turns toward the outside eventually to become part of a large ethnocentric system, and so on.

The Marxism versus capitalism debate exemplifies the I-we tension in contemporary terms. That which is declared to be *self-realization* in capitalistic terms may be labeled *escapism* in Marxist terms. One form of escapism is refusal of discipline and toil of routine based on the contention that self-expression and self-realization cannot submit to any sort of drudgery or imposition. There are two possible responses to such reasoning:

1. Life is immensely patient and disciplined in going about the business of becoming. Whatever amount of freedom we possess is predicated on such rigor. The hermetic boxes we call our genetic matrix proclaim routine as the substance of existence: to do things as they have been done. The drudgery of everyday living is somehow a reflection in social terms (the we) of the biodrudgery of the individual (the I).
2. Routine and drudgery can transcend into expression. There are people who dance through the routine of work because the fine tuning of their body-minds opens the door to ritualistic action.

FREEDOM AND SELF-RESPONSIBILITY If the self is clustered within the ego, the meaning of self-responsibility is of one kind. If the self embraces the family of wo-man, the meaning of self-responsibility is of another kind. In the first case, there is a focusing on a bill of rights to the exclusion of imperatives capable of including otherness. In the second, there is a mandatory symmetry between a bill of rights and a bill of duties. What I do then becomes what I ought to do because I answer to that which transcends my ego.

THE UN-REPRESENTED CONSTITUENCY Speaking for the unborn is equivalent to planning for the next 20 to a hundred years. The reverse is also true. To plan for a future limited to months or a few years is to deprive our children of their rights to options and opportunities. This is another good reason why the self-realization ethic must be conditional; otherwise, a burned-out planet is a real possibility for those who are not yet.

SOCIALITY Worthiness is the utmost use of one's own limited capabilities and the recognition of the utter dependence of the single on the total context surrounding it. Through vicariousness and mimesis, we all partake in the creational process; if we work humbly at those responsibilities, we can measure up. The individual supported by the group and the group enriched by the self-responsibility of the individual yields a composite whose totality is more than the sum of its separate parts.

STRATEGIES Wo-man, perpetually needy, constructs devices that might be able to respond to need. Over the logistical network for distribution of the energizers of his or her physiological makeup, the socially and the culturally expectant wo-man develops economics and political structures that may best and most sensitively respond to the individual and group expectation.

Technology, Biotechnology, Technocracy

IF TECHNOLOGY is the unsophisticated latecomer following the biotechnology of the flesh originating from a technology of mass-energy-space-time, then coherence can be found in the perseverance of evolution designing even newer mechanisms for escalation-transcendence. Cybernetics is or may become almost a mirror image of the act by which inert matter invested itself with life eons long. Now the living reaches out and equips itself with the nonliving. Then, the nonliving had outdone itself by reaching into its own incredible invention: the living.

Now that the living can gauge its infinitesimal impact on the non-living, it reaches out willfully and begins the conscious manipulation of the inanimate in order to extrude from it its own semen, the Omega Seed. Attending to the process is the innate ignorance of the intellect aided by the crutches of "intuition." After each "eureka" comes rationalization and the yes-no, on-off, in the meanders of the computer. Retrieval, recall, combination, matches, stony passions, and blind bits of electrical fury still define a proto moral, preloving reality, a simple-minded justness. But then, what are a few years of electronics compared to eons of brain inventing? Given time and wisdom and anima . . .

Technology begins as an end (biotechnology) and ends as a means in its total consumption in the life of the spirit.

TECHNOLOGICAL IMPERATIVE AND TECHNOLOGICAL MYSTICISM

The fault I find with Theodore Roszak is the blind spot he seems to share with other counterculture thinkers: they think as historical wo-man thinks, not as evolutionary wo-man should think. Technology then is ultimately technocracy in action and is, as such, a damnable, because damning, form of human activity.

By not understanding or ignoring the fact that technology is the oldest of all the living manifestations, being indeed life instrumentalizing the transcendence of itself, these writers are at a loss to find any redeeming side to the transbiological technology so proficiently developed by Western humanity. Technology does not require apology. "Bad technology" is beyond apology. If we can identify bad technology with technocracy, then we need not say that our dignity is contradicted or stultified by the technological phenomenon. What might be necessary is a clearer distinction between that which is expedient in technological use and that which is achieved by such use. If we are aware of the danger inherent in the converging encroachments operating within the technocratic milieu (myriads of technical devices, each innocent enough *per se*), then we can or should be able to shout no to the beast if and when the beast transgresses the boundaries not just of human dignity but also of human joy.

Technocracy and democracy are incompatible. Technocracy can use two forms of coercion: coercion by edict or coercion by inducement. Consider the USSR and the United States as models respectively (grossly). Both deny the substance of freedom, willful choice. One does not refrain from the stick, the other needs only the carrot. Both are persuasive and unconvincing. Power, naked or persuasive, is the moving force, and technocracy thrives under its umbrella.

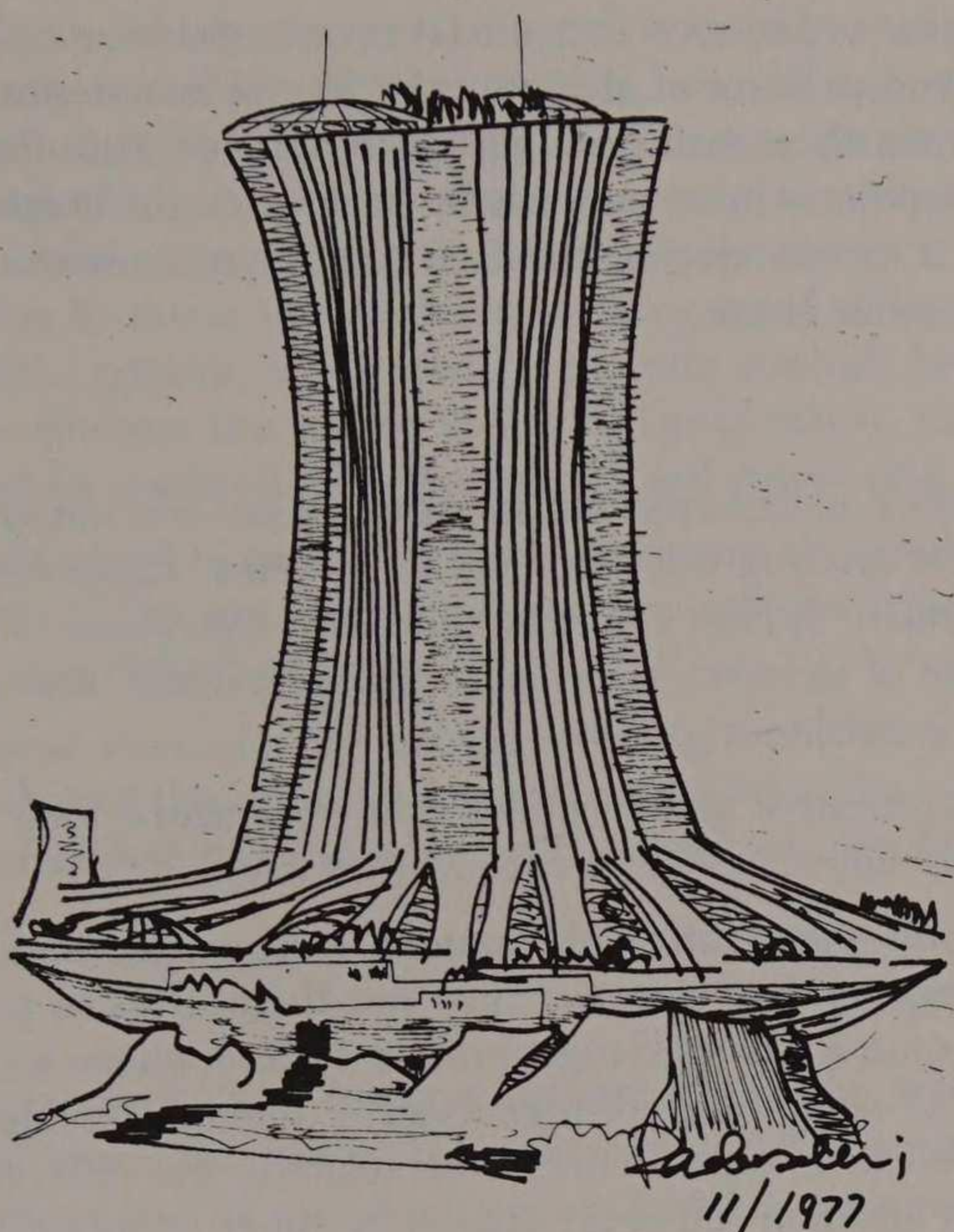
Because productivity is the mystical body of technocracy, it is appropriate for it to see in productivity the sacred task that cannot indulge in sentimental distractions. Therefore, even the most squalid statistical chart can be upheld to show, to document, the good deeds of the technocratic machine.

Does "free enterprise" fare better vis-à-vis democracy? Hardly. Free enterprise is simply the choice that technocracy makes of using the carrot as a stick or as a candy bar, a choice commonly made case by case, with a flexibility matched only by an equally elastic tranformism of ethics and manners.

So, in one instance, might a Madison Avenue offensive of distressing proportions open the market to utter futility. Another instance might be the subversion of a country such as Chile to maintain the flow of raw materials for the gargantuan hunger of the production-consumption god.

Therefore, the triangle of technocracy-free enterprise-democracy is really a one-way street, because the democratic side is approximately zero, while technocracy and free enterprise find themselves contending for the same apple: the schizoid fruit of individual rights and collective needs. Because no real understanding of the human predicament is really pursued, the end result is technocratic squalor, a dull expression of the human spirit swallowed by the wages of opulence.

Greed characterizes free enterprise.


11/1977

OVERSIMPLIFICATION AND PRODUCTIVITY characterize technocracy to the end product of alienation by way of remoteness (from tears to laughter). Between these two grinding stones, the delicate flesh of society is shredded to the point where coercion by stick or carrot becomes an irrelevant difference if it were not for the fact that one is conscious of wretchedness, while the other is not.

THERE ARE SELF-REGENERATIVE SYSTEMS, inner-motivated biotechnical events. There are non-self-regenerative systems, technological events. The self-regenerative system requires energizers (food and so forth) and now and then, in case of sickness, outer intervening systems, attendant systems, doctors and their machines.

The non-self-regenerative system needs both energizers (fuel) and attendance. If it wears down, it cannot reconstitute itself.

If humans, the self-regenerative phenomena, become too dependent on too many non-self-regenerative systems, they put themselves in a precarious position. They become a para-self-regenerating system whose survival depends on the behavior of many non-self-regenerative (technical) systems. Once autonomy is coupled with dependence, both relative, the difference between self-regeneration and non-self-regeneration becomes or might become irrelevant.

If the jeep engine breaks down in the middle of the Sahara, my self-regenerative capability is of no avail for my survival. The machine has taken me too far into the desert for my legs to bring me back to water and shelter—to life (self-regeneration).

As we can so well use our nervous system because the body does its own task automatically (under the automatism of the nervous system), so we will succeed in extending our intellection of matter only if the support systems used in such a task can run themselves as a chicken runs itself in developing from embryo to fryer. Automation is an attempt in such direction, but falls short on one critical point: the inner drive of a living system. The system must *want* to perpetuate itself. The responsibility of the technologist is twofold:

1. We must seek such will in the creature we invent.
2. We must be sure that the invention is not a Frankenstein.

HOW IS IT THAT IF UNCULTIVATED, a wheat field will eventually produce anything but wheat? Is wheat a recessive species? Wheat and all other domestic grains? Are we pulling the lust for life out of those

grains? Why do weeds always take over? It would seem that ultimately, if we do not ally ourselves with automatism, we will end up on the losing side. Isn't it quite possible that if the will to perpetuate itself weakens critically we might have to pamper those ill species to a degree that would eventually make a mockery of the whole undertaking? It could soon take as much energy to nurse the weaklings as they could deliver in return. Fertilizers, weather control, weed control, parasite control, hormonal controls, and so on—the less the will to live as an inner thrust, the more will has to be replaced by medication, inducement, and pampering.

Note that coercion is becoming more and more the method of industrialized animal raising. The example of the chicken suffices: it is made into a minifactory for (simplified) proteins.

If we are now slaves to the machine we might not be in too different a position from that of the mother mothering the child. We might be mothering that kind of *enfant terrible* who, once unleashed, can be our liberator or our slayer.

THE PRIMITIVIZATION OF THE ATOMIC FUELS: by splitting or fusing the atom, we may well be encouraging the involuntary propensity of matter to isolate its own components in ever more remote niches. Water is a complex medium that evolved from primeval components. Now we know that water can fuel the fusion of the atom. We backtrack to conditions that some spots in the universe have transcended. Is the energy encapsulated in water, the life supporter, more loaded with the future than the energy we can extract by destroying it? Water as life giver (sustainer) might be far more essential in all its abundance than water as fuel base.

Naturally the same can be said, must be said, about the fossil fuels. They are the complex recapitulation of intricate chains of events, each an expression of the transcendence of matter into life. As such, they are infused with spirit. But we do the damnedest thing with them: we burn them and the spirit in them.

POLITICS IS A TECHNOLOGY OF SOCIAL BEHAVIOR.

All good technology should be an end by which success turns them into a means, a new instrument for the spirit to foster its own ends.

The media delivers the message, and, in the iron tradition of technological oversimplification, we express skeletons of logic long ago swept away by life's tide. We are trading off the fantastic medium of the brain-mind-soul circuit for the shortcircuit of the brain scanner-computer reward, putting the mind and soul in the deep freeze of acquiescence.

A SYSTEM MIGHT WANT TO PERPETUATE ITSELF. The bureaucratic system is one of those. Is it a prototype to be looked on for inspiration? Perhaps yes. After all, it is in many ways the least essential and most expensive of all systems. It produces only things that ensure its own perpetuity: imaginary needs. And it needs very few intermediary institutions that might not want to perpetuate themselves. That is one difference between bureaucratic machines and corporate machines: the corporate machine—let's say, the home appliance industry—is plagued by institutions that are as yet incapable of the desire to perpetuate themselves. Those sections are the production lines, the automated or semiautomated assembly lines and all the feeders and makers of parts going into the appliances. The corporate structure is a structure with a will to perpetuate itself and gray areas where such will is absent. The bureaucratic structure is pure and unadulturated will for perpetuity.

Gray areas correspond to technological production cycles. It seems we are up against the wall: that which is useless (unproductive) has a will and that which is productive does not. The sorcerer's apprentice must go back to the drafting board.

The price of stability is bureaucracy. Only the inertia of the bureaucratic machine can work as a bridge over the faults and crevices of interactive confrontation and policies. A certain dullness is the necessary ingredient. Otherwise, any new shade would shake up the machine and break its function of "*basso continuo*." To manage a walk on burning coals, part of the body has to be desensitized, dull, unresponsive, bureaucratically incapacitated.

FROM REPRODUCTIVITY COMES INSTINCT. From instinct comes consciousness. From consciousness comes transcendence. The ability to reproduce oneself required the parallel ability to survive in the environment, the nurturer and enemy in one. This ability was acquired through selection of those patterns in the reproductive cells that best endowed the organism with the ability to survive. It was and is a genetic discrimination that defines behavioral responses that are constantly taken to task.

The evolutionary pace is extremely slow, because the mechanism used is genetoinstinctual. It is consciousness that must take charge.

From the genetic fortress, relatively static, comes the scout of mindfulness, in light armor but with great freedom of movement and many opinionated scenarios. To abandon the automatism of instinct, be it individual, collective, or social, means to expose the organism or the collective to the dangers inherent in a possible if not eventual failure of will. The willingness to sow the grain, or the willingness to push the "right button." If I am unwilling to sow, my survival will depend on what nature will want to concede to

me and what my neighbors are willing to let come my way. If I am unwilling to push the "right button," the technobureaucratic structure will collapse and I might be done in, because I am dependent on it, am of it. It is then precisely the so-vilified automation lurking at the end of any technological tunnel that is the best hope of willfulness.

A technology that becomes "natural"—that is to say, our second nature—is that steppingstone that will open the door to "transcendence" not as an exceptional event experienced by exceptional individuals but as a "run-of-the-mill" condition. (Any novel relationship is a rare, unique thing.) What the enemies of "technological automatism" are opposed to is the adoption by extraphysiological devices, the "machine" of the mode that has so well served the physiological devices, of "a life of their own." The independent life of our liver is only imaginable and useful if we have a clear perception that its autonomy-automatism is impossible without the condition that really amounts to a total dependence and synchronism with the rest of the organism. Specificity of tasks, morphological fitness for an effective performance of the task, and specialization are the characteristics of an active part of an acting organism. Those characteristics imply "automatic" responses, readiness, and inner resources that will sustain readiness. Naturally, this is a fitting description of those institutions—political, economic, social, and cultural—that civilizations construct for themselves.

But institutions are by definition intermediary systems that mediate and reinforce the interaction of the actors of the mediation. They are outsiders, if not strangers, brought in to instrumentalize the interactive events. Where does the institution cease to be civilizing (the book, for instance) and become obscurantist (the gun, for instance)? One argument would be that a book full of hatred will develop an evil condition that perhaps would justify the use of the gun to silence the fountainhead. Statistics might dispose of the argument. Book burning seems to be a willful and powerful symbol of the mysticism of hatred and violence.

It might ultimately be a question of relative coarseness or, looking from the opposite direction, subtlety. One can solve an argument with a gun (Westerns) or with "reasoning" (the book). If we were given (as we were given before we become conscious of the gift) a very subtle technology, we would not even engage in soul searching about the good and evil of its presence. Do we question the pertinence of the body's liver? But because we are the conscious inventors and makers of a task at which we are very inept as yet, coarseness is the name of the game. We are as yet unable to initiate a process and program it so that it will be self-sustaining and possibly self-mending or self-reproducing. We are furthermore, ethically, culturally, and theologically unable to discriminate the "good" process from the bad. (We are awed and terrorized by the brainchild, and there is plenty of justification for such sentiment.) We are saying that, what instinct and genes has as

a legitimate way for evolving life, intellection and reason does not have access to. *Homo faber* or *Homo sapiens* are denied the tools of the trade or are told that the stone ax is OK but that the steel knife and the laser are not. That elementary inductive, deductive, and inferential trends of intellection are acceptable but that euclidian geometry or plasma physics are not. We must be wary of a mental frame that resists or is justly repelled by instrumental coarseness if this same mind then demonstrates its own coarseness by confusing existential, immanent perfectibility with ontological illegitimacy (ineligibility).

One can be sure that for generations the technical coarseness and time involved made eye-glasses more a curiosity talked about than an item to place across one's nose. That grossness was not evil; it was, in fact, the end result of a contextual, immanent, existential situation in the generous process of the mind unwilling to accept a physical handicap.

The argument that savages have better eyesight might be typically short-sighted and quite possibly a physiological nonfact. There is the argument that there is no advantage in seeing better or farther if less and less of what one sees is worthy of sight. It seems to suggest that heaping blindness on the other handicaps of "unnatural man" is a redeeming thing. The technology of optometry and the technology of lens production are sophisticated; stone ax and stonecutting have no place in it. What we must be legitimately wary of is seeing a young and fresh but "unlived" intellect come up with a brilliant invention or application and then, on his or her own or by way of peer intellects, go on using the new "toy" as the reconstructor or rediscoverer or inventor of bright, new, instant futures. Like an optometrist who, after mechanically improving the mechanism of the eye, decides that what the eye sees is itself distorted because the brain is a distorting machine and consequently probes and redresses the ill-conceived perception-interpretation mechanism of the brain.

Instant Zen, instant yoga, instant enlightenment, instant psychiatry and so on are all instances of "technological" coarseness no less than instant dinners, paper glut, gross national products, tonnage happiness, and so on.

WHAT DRIVES TECHNOLOGICAL WO-MAN is not comfort or service but transcendence. We have, however, a very obscure, obfuscated perception of the true nature of this drive. What technological wo-man does, therefore, is to attempt to find good reasons for doing things that he or she feels must be done but has no good reason for doing.

Freedom, Mediocrity, Democracy

THE SLIME SYNDROME It is stated by the technocrat that to sustain the brain we do not need eagles, we need only slime. One must respond that to sustain the mind, slime does not suffice, we do need eagles. If slime were found to be good (or made to be so) and if the production of brain power were the aim, then the earth would in time become a slime continuum, the best, most efficient protein machine. However, not only the mind but the brain itself is the epitome and product of diversification-discrimination. The slime brain, even if conceivable, would be a mindless brain, the eagle-deprived brain. The slime syndrome is the technocrat or pseudoscientist syndrome, under whose shadow efficiency is supposedly and miraculously transformed into intensity.

Slime is constantly made into "good food" by the stupefied technicians of efficiency. Therefore, the trend toward a slime universe is not only a threat pressing on wo-man from the outside, it is also a threat contrived by woman to carve (erode) inside his or her being those cavernous naughts, those constellations of insensitivity dimming the future.

To resist the slime syndrome then becomes a moral imperative. The urgency of its demands are proportional to the slime mass that the gross national product dumps on a society religiously dedicated to its growth.

THE MEDIOCRE COMES CHEAP, therefore it is good for the moneylender. It is where the market swells the gross national pollution. Take music: the money is in the idolization of supermediocrity. After all, it would take far more doing to educate ourselves to good music than it takes to be engulfed by the new sound. The new sound is mostly unheard-of savagery or neoprimitivism, undeniably strongly appealing to our many declared and hidden sides. To educate ourselves, to deepen our perception-emotion endowments is to postpone the day of the buyer. The day of the moneylender. Is this an indictment of free enterprise? What of democracy?

WE WERE BOLD, INDEED ARROGANT, in our transformation of the American continent. Now that we see with some clarity what this arrogance has done, we beg as cowards for short-cuts and easy ways out of the "bad lands." Because in our cowardice we turn to the moneylender for approval and for credit, because the insurance womb has encased our souls, because our span of interest is a fraction of a life span, our vision is puny and our responses are inadequate.

Part of our cowardice is not so much that we depend on money, that symbol of trust, but that we depend on the moneylender, that money hunter for whom "money is money," be it for bribery, arms, merchandising, dope trading, and so on.

SELF-SUFFICIENCY IS LOADED WITH INTOLERANCE, because it implies that what I (or the group) cannot make I cannot enjoy and, because I cannot enjoy, I cannot give of myself to let it be done by others for their enjoyment. It implies the endorsement of greed: the nongiving.

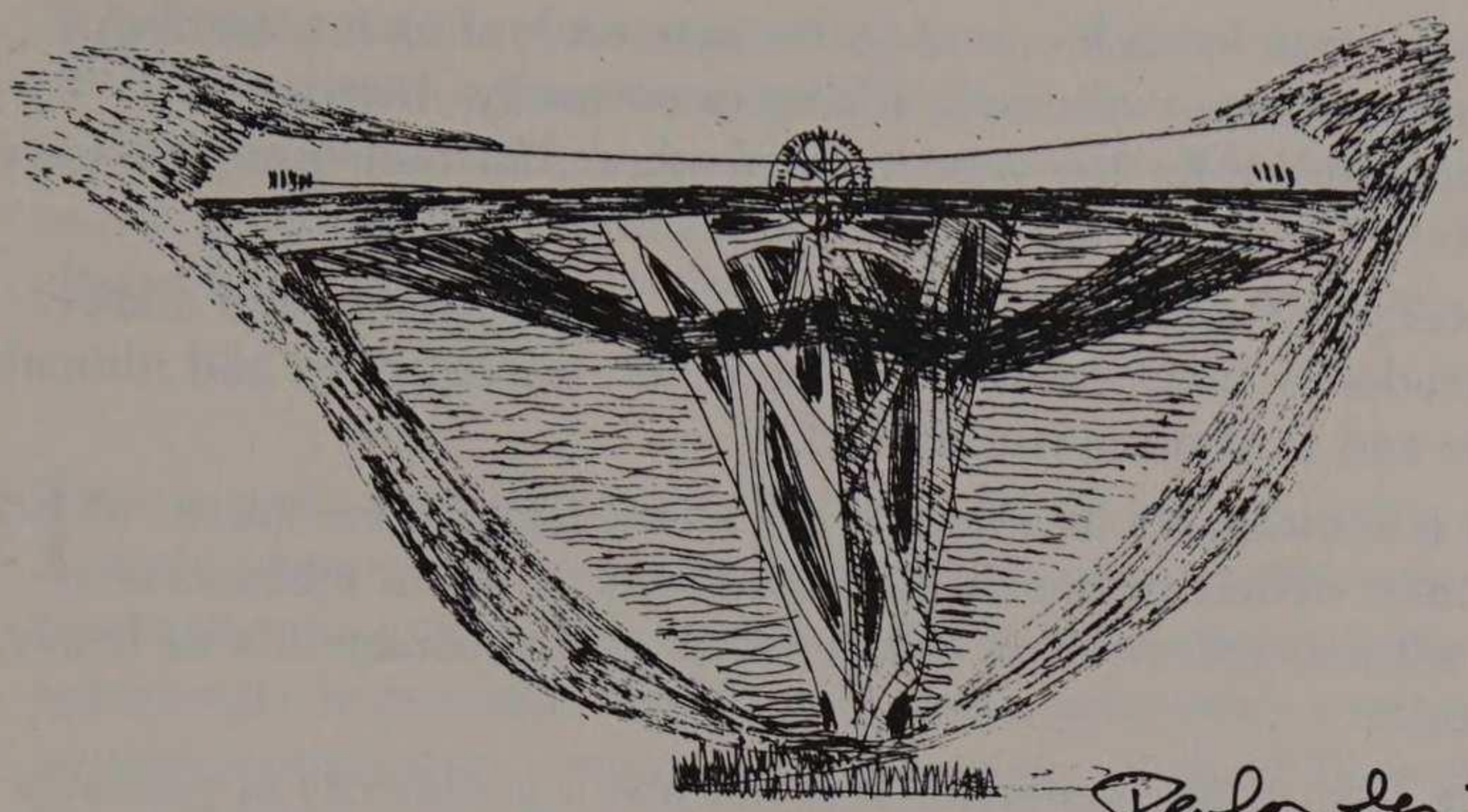
IT IS NOT A BANDAGE WRAPPED AROUND HIS EYES, it is a pathological mutation of gray matter. The wo-man is not the poor guy of the street. He is the philistine at the critic's desk. He does not know what he is looking at because he does not know the subject he beholds.

Fraudulence is evil. It is intellectual death. It is the same ignorance that dignifies him vis-à-vis many of his peers and contemporaries, because it is the same ignorance they glide in.

OF MOB AND MEDIOCRITY Let the group express that which I keep buried in me out of shame, and I will join in with exultance. (The mediocre is not caused by intellectual limitations but by want of reverence.) The mob will transform my shame into power. By wielding and using such power, I will be vindicated, and the brotherhood of the mob (peers) will spell righteousness and no guilt for (the guiltless nature of) my acts.

Interference without responsibility equals meddling, while responsibility is not opinion or criticism but performance, which, in the case of planning, is the responsibility of planning (as performance).

Gossip is one of the ugly kinds of meddling. It has all the connotations of the mediocre, which is not limited intellect but limited conscience. The connection with the mob syndrome is that, if one has conscience, one feels the subordination to the whole, while in the mob syndrome is one's own estimation that the group is carried by one's own kind of shame. The mob



Revolver:
11 / 1977

syndrome is present in each one of us because each of us is a carrier of shadowy corners where conscience is dim or cowardly. One must, therefore, be thankful for the generosity of others, for their compassionate judgment.

Meddling occupies the no-man's land between responsibility and malice, straddling randomly between one and the other, uncontrolled and ultimately disruptive and frustrating (stultifying).

Mediocracy is inescapable in a democracy attuned to the mediocre. Mobocracy is the most definitive penchant of mediocracy. When technocracy—technology without grace—takes hold in society, mobocracy lifts its heavy, reptilian head.

Consider the Iranian phenomenon. It is not just a mediocrity of products but a mediocrity of the political cadres, who seem incapable of emerging from technocratic magic to perform a qualitative leap into a new culture. When the cadres eventually produce the minds capable of such a leap, the situation will have stiffened to such a degree as to make the leap impossible. That may be one reason why cross-fertilization may be necessary. Although the neotechnocrat is totally submerged in a mystique of foreign origin, it might be important that an equally foreign mind, a posttechnocratic mind, be entrusted with some responsibility for defining the outline of the new culture.

THE FREEDOM TO BE MEDIOCRE IS PSEUDOFREEDOM, because it is encased in a self that has been, *a priori,* deprived, conditioned to respond according to a deprived self. The freedom is the freedom of the incarcerated with the option for one coercion instead of another, because all the options outside of the penal colony are unavailable. The right to freedom has been curtailed by the mediocre milieu that has molded the self. Because mediocrity is a fundamental lack of self-respect (self-responsibility), the mediocre has no ethical guideline that could be helpful in recovering freedom. Therefore, the mechanism of social complacence lacks the means by which to terminate the fraud that merchandises pseudofreedom as the real thing.

When the extravagance of the few becomes the extravagance of the many, when aristocracy gives way to democracy, and the irresponsibility of the few, self-contained and irrelevant, translates into the irresponsibility of the many, into pervasive and uncontrollable madness, the result and consequence is the demise of democracy itself.

WHEN PROBLEMS BECOME DILEMMAS—that is, when the ambiguity of a situation becomes inseparable from the data making up the situation —then computer work becomes impotent work. Yes-no sophistication turns out to be no sophistication at all, because the analytical breakdown seems always to fall short of the elusive inner question (normative).

IF WE MAKE THE EXPEDIENT RATIONALE OF SCHUMACHER and "appropriate technology" into a technological imperative, the whole edifice collapses and once more the human family is short-changed. No one is against appropriate technology. Appropriateness is everyone's concern. Hence, the tautology implicit in the slogan. Appropriate to what? To hedonism, demonism, tribalism, transcendence, stewardship, evolution, despotism, determinism, the present, the immediate future, the future, the past, the mythical, the sentimental, the affluent, the lean, the cyclical, the vectorial, the practical, the metaphysical?

Schumaker and *dementia mentis* . . .

The simple has to become complex so as to perceive the beauty of its simplicity and dwell in it. God oversees the process and intervenes (holy women) as necessity arises so that such process stays on course. It is the quintessence of the "genius" of mediocrity. It says, "Because I (simplicity) am not up to you (complexity), I will pull you down and show you my paradise, my Elysian Fields, and my paradise is my paradigm. Brute matter (the simple) will not be impinged upon by spirit (the complex). *Therefore, mediocrity is beautiful.*"

ENERGY These are days of perversity in this country. Here we are, about 220 million, sitting at an opulent banquet. Surrounding us are another 400–500 million Westerners who somehow do not believe our quandary.

Then in the background are the other 2,500 millions or so for whom our "suffering" is beyond comprehension. We have been gorging ourselves at the banquet. Now we see the line of dishes suggesting a slight contraction in volume, and tears come to our eyes in anticipation of deprivation. This is the lurid spectacle of a harsh society anxious about its own gross, gross national product, its greed in jeopardy, and the specter of sharing the fate of a world less than well fed and adequately sheltered.

What is even more troublesome is that one cannot really fault anyone now for not trying to solve the energy problem. It is the innocence of perversity. We are impregnated with it. We are submerged by it. We are swept away by it. But it is perversity nonetheless. A massive block of mediocrity seems

to obstruct the way to equity, and we stagger in its shadow full of self-pity and righteousness while the world we exploit cries for mercy. Christ would again pick up the stick and throw the merchants and moneylenders, 100 million or more of us, out of the temple.

Superimpose for a moment, the image of the well-padded, angry motorist or the reasonable and attractive figure of one of our politicians or corporate men, full of righteousness, over the image of a child-carrying mother stretching out her emaciated hand to beg for bread. Then you might get the nausea of it.

The "persuasive" arguments of the first ones (we, the good Americans) are surrealistic. The American dream and its vernacular of millions, billions, trillions of dollars is played like theater of the absurd striding on the face of the world, an emaciated world . . . shame is on us.

Mediocrity, the big spender, attuned to circumstances, shows how power corrupts, electrical power as well as internal combustion engine power. The lean, the frugal, the tuned-in can better do away with power by using it sparingly, economically. If those cultures that leap from prototechnology to posttechnology in order to avoid the big, the power hungry, and the opulent, can also avoid the mediocrity of power, then the contraction of waste will (at least) suggest the possibility of transcendence. We saturate our habitat and ourselves with litter and obsolescence and call that the "economy of profit."

MOST OF THE TIME WE WANT TO ESCAPE THE FUTURE but the future is all we really have and "it dares to exist not"; therefore the anguish.

If squalor and cruelty are consequences of expression-deprivation, then the "right" to be squalid and cruel shows the lack of freedom in a society otherwise democratic. Mediocrity is not a right, it is a malediction. There is no right to squalor and cruelty (Nazism), there is only the malediction of their presence. There is no *freedom to* if the premises of *freedom from* are absent. Hunger, dereliction, squalor, intolerance, and cruelty are things to be freed from before one can begin to speak of "freedom" to—otherwise, murder by democracy (Calcutta) is a reality.

ARROGANCE IS A THEME WITH INFINITE VARIATIONS, NONE WORTH A DAMN.

MEDIOCRITY AND EVIL Why is it that in the grip of mediocrity society goes sour? Quite probably because materialism is not a healthy state of being, not a state where concreteness has its due and where the harsh facts of life are faced and coped with. On the contrary. By developing the ethos where reward and satisfaction are measured by the flow of hardwares and by the self-congratulatory scenario that goes with it, we insidiously harden our sensitivity to those things that are not only our collective patrimony but are also ultimately the epitome of economy.

If we were to move in a culture that found great exhilaration in quality and meaning, we would find out that the best of ourselves would be revealed in actions of a collective nature but at the opposite end of the spectrum from mass sport and collective hysteria. We would find delight and the ecstasy in a performance of esthetic power, or participation in pageantries, of emotional-inspirational impact. The wealth and sanity of a society would then be attuned to ecological rightness because the lust for life would not express itself in greed and "consumerism" but in the demand for ever greater expressions and witnessing of grace and intensity.

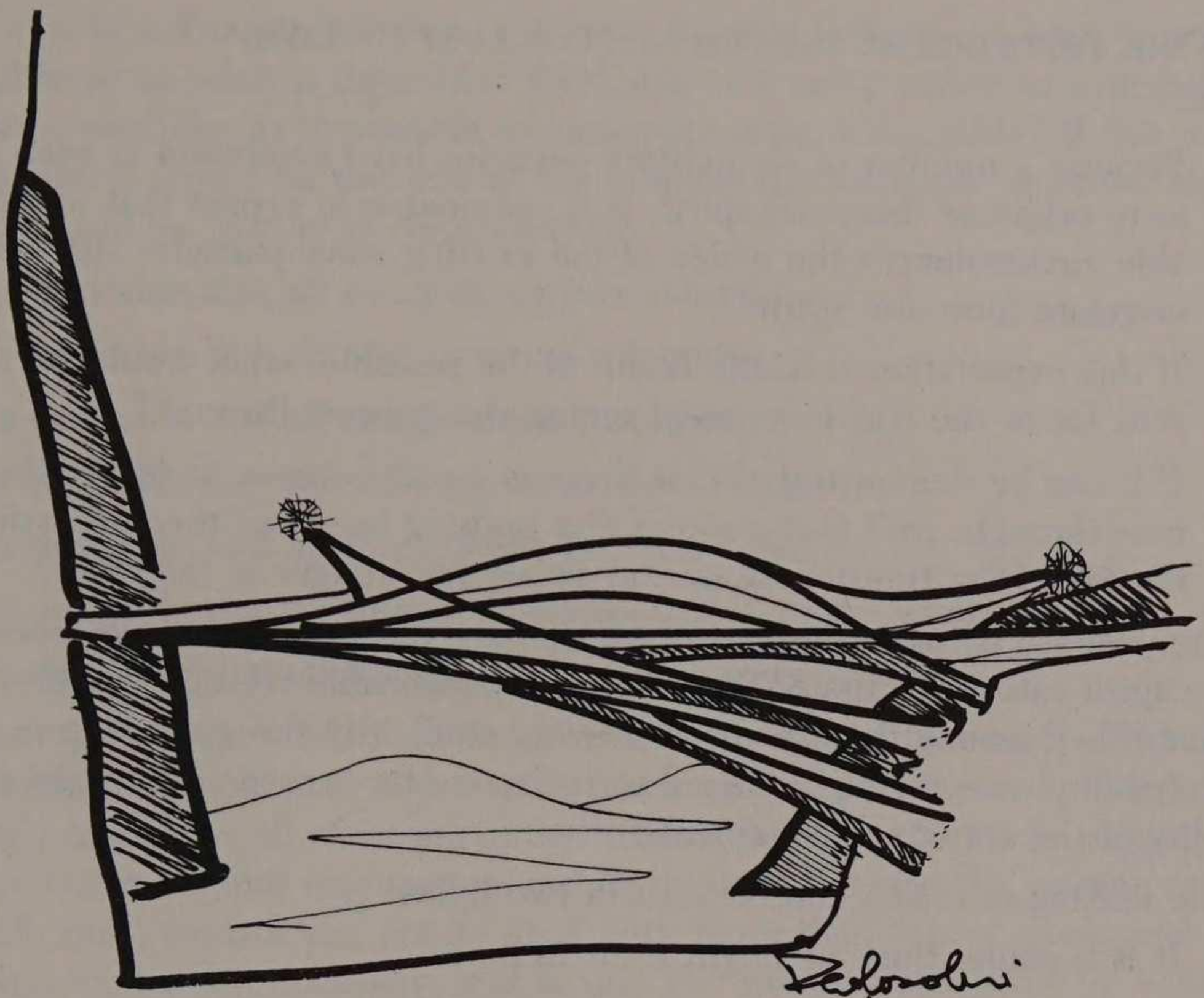
If society persists in its binge of consumerism, there is no limit to greed, because greed is officially endorsed as a national "patriotic" policy and therefore the unfortunate will be with us as the necessary appendage to a body feverish in its chase after a chimera of happiness.

Feasibility, Desirability, Transcendence

The Imperative An imperative seems to apply to the "technological miracle" to keep the miracle from becoming a nemesis. Feasibility and marketability must be subordinated to desirability—that is to say, to the grace-full or the grace seeking. As unfortunate as it may be that the technician, the economist, and the politician find no urgency on this level, and may in fact find some peril in proceeding with it, it is, nevertheless, becoming clear as time goes on that, unless we heed desirability in terms of grace, we work ourselves into nemesis.

In a technocracy tooling up for spiritualization, feasibility, marketability, and profit drives get in the way of desirability. The consequence is that the technological miracle is intent on spinning out a worthless, wasteful, sterile, punishing heap of products and concoctions. To quicken the senses and intensify experience, a roundabout move is needed. Consumerism must give way to frugality, false security to acknowledgment of life's fragility, the pursuit of happiness to the development of worthiness.

The next greatest obstacle for wo-man will be suburbia, where a new obscurantism is developing. It is the feudalism of the new age, deprived of the generosity or lust that made the great princes and their prince states. The governing force was then "excellence drowning in inequity." Now it is "mediocrity drowning in egalitarianism," a mighty engine fueled by greed and cowardice.


12/1977

The Theological Imperative (The Lust of Life)

1. Because a number of elementary particles have combined in such a way as to originate (become) spirit, is it reasonable to expect that under favorable circumstances the whole of the existing wave-particles (10^{80}) might originate (become) spirit?
2. If this expectation is in the realm of the possible, what would be the reasons for or the convenience of seeing this process through?
3. If it can be demonstrated that there is a convenience in seeing the process through, isn't that a signal that nothing less than the successful conclusion of the transformation can satisfy the hunger of the spirit?

The premise is that a number of elementary wave-particles have been and are spirit saturated, thanks to the highly improbable relationship they have established among themselves (the living stuff). (By the same degree of improbability, one might be forced to recognize the irreversibility and irresistibility of the Omega denouement.)

The making of reality can be seen in two lights:

1. It is feasible, thus we might want to do it.
2. It is necessary, thus we must make it feasible.

In light of the first, there is no imperative. There is a drift. We might want to do it because it is challenging, escapist, amusing, work-making, interesting, informative, dangerous, thrilling, and so on. It has little to offer for our dignity and our pretenses of love and care, compassion and grace. It nicely fills the hedonistic paradigm of life: life is cheap, one had better have a ball whenever the chance arises.

In light of the second, there must be an eschatological motivation and, therefore, a command: "Thou shalt create; that is, thou shalt make the improbable into the real. Thou shalt do the impossible. Thou shalt transcend thyself—" Well, this is a story 3,000 million years old, and a success story, at that.

If it is necessity and not feasibility that demands the probing of space, then it is imperative that the space probe (feasibility) be developed.

The necessary condition is: that every particle or bundle of, is or has been an indispensable building block of the absolute. For one particle not fitting this label, the absolute will be the absolute minus one; that is, nonabsolute. That a quasi-infinite complexity is necessary to satisfy the absolute gives a measure of the difficulty in achieving Omega. Only the genesis of such condition will predispose the absolute as the gene, *a posteriori*, of its own evolution. This *a posteriori* gene is the *a priori* condition for resurrection: that which the consummation of time and the consummation of space make possible.

LIFE IS A TRANSFORMER Is it more feasible to agree on what is possible or on what is desirable? Evidently it is not possible to anticipate what is possible. Is it possible to anticipate what is desirable? If this were possible, it would be the task of life to make the desirable possible. Nothing else would be worthy of consideration.

It is desirable that all existences mean something.

It is desirable that all actions mean something.

It is desirable that all things mean something.

It is desirable that all suffering mean something.

It is desirable that all things have intrinsic value.

It is desirable that all things be indispensable to the whole.

It is desirable that all things are copresent and coactive.

Otherwise, at the end, they would have been means to an end—therefore, no ends, but means. It is desirable that meaning pervade and saturate the whole cosmos in all of its micro and macro elements. Not only plagues and atrocities must find explanation and legitimacy, but also the routine savagery of life must explain and justify itself with more than fitness, ecological harmony, food chain necessity, and so on. The gazelle eaten alive by wild dogs, the animal or human eaten away by parasites, the extermination of parasites by human ingenuity. The food chain is a fact of life but it would be silly if, that said, we turned around and "praised the Lord." The Lord to be praised is the one who will not only completely explain away the atrocity of the food chain but will also reinvest all "victims" of it with the full splendor of a finally knowledgeable participation in fulfillment, not as has-beens, but in the endless now of resurrection. Any other Lord is impotent against the indictment of such a tide of blood and sorrow, be it routinely or paroxysmally delivered.

The notion that life is stewardship and happiness is cause for confusion and error. Life is transformation and complexification. In the process of transcendence, stewardship and happiness are components of the effort and, as such, are meaningful ingredients in it.

REALITY IS CONSTANTLY BEING REDESIGNED. On what criteria? Desirability and feasibility. Given sufficient wisdom and sufficient knowledge, desirability may not know limits for its own feasibility. Sufficient knowledge and wisdom imply great creational stress and a great ear for timing. This is because reality is creating itself durationally; that is to say, by the use of the time beat, as if the time beat were a plastic media full of pshikism. To remain a moment longer on the subject of time and its nature, the resurrectional condition is not positioned at the end of time but at that

unique station where each beat of all (past) time has been retrieved; that is to say, transfigured into a timeless, spaceless, massless, energyless event. Not a registration of it (videotape), not a description of it, but *it*, reinvested with the light of infinite knowledge and wisdom. That is, in the esthetic light of Omega.

The assumption of Omega Seed eschatology is that experiencing knowledgeably is the utmost blessing. The fusion of experience and knowledge generates grace and is infinitely equitable; that is to say, compassionate. Compassionate beauty is esthetic. Therefore, knowlegeable experience is esthetogenesis.

What are or could be the limits of experiencing knowledgeably? It is easy to see that unless both parameters are unlimited the ensuing event is limited. An unlimited experience lived in unlimited knowledge is the most desirable, perhaps the only desirable, event, because a lesser event is an exclusive event; that is of limited equity, compassion, and beauty. That puts the whole evolutionary process into a force field whose meaning is found only at the last hiatus of its becoming.

THERE IS AN URBAN EFFECT THREADING THROUGHOUT REALITY and the logic of it is quite elegant. Urban planning was the generator of the initial interest. Now the generalization of such planning has generated the eschatological hypothesis. The hypothesis is based on desirability, not feasibility, for the simple reason that feasibility has its gaze riveted on the past, while desirability has its sights on the future and its impatience hammers at transfiguring the present into an urban universe.

TWO MODELS: ONE OF FEASIBILITY, ONE OF DESIRABILITY.

The model of feasibility is "deprived" of aim because it accepts the kinds of limitations that a stronger aim would disregard. To aim at what is feasible is to deprive time of its essential character, the creational power. To show, *a posteriori*, that something was feasible is not to assume that there had been an *a priori* decision to disregard feasibility; it only shows that reality constructs itself by way of transcending transactions. The model of desirability states *a priori* that, even though at present there are no ways by which something can be achieved, the model points specifically at that as an aim. One could imagine a prescience of matter about its transfiguration into living matter and agree that such prescience had all the characteristics

of the absurd and of the unfeasibility of its "aim." *A universe of feasibility is a universe of determinism. The universe of desirability is a universe of transcendence:* the condition is that what is desirable is achieved, made "feasible."

To be true to every blade of grass is to transcend *every* one of them . . . into the resurrection of them all.

THE "NOT YET" IS INFINITELY MORE AWESOME than any possible existing (if unknown) perfection. This is so because it entails the creational process, not as something that operated at best in times past, but as something that entails creative escalation in the present process and for future times. This makes both creation and time into a dynamic-demonic immanence infused throughout the real. There are no waiting rooms, mirror rooms, reception rooms, illusion rooms, penance rooms, or damnation rooms; instead, there is the majestic, troubled, bloodied, cruelly lovable, self-punishing, lonely, crying infant spirit of matter that transfigures and transcends itself.

THE CHEMISTRY OF FEAR AND THE SURCHEMISTRY OF ANGUISH. The chemistry of blushing and the surchemistry of passion. We can scientifically explain the chemistry of biological responses, but what is the surchemistry that compels the writing of a poem in place of a sentimental lacrimation?

Is invention, biological or technical, all that there is or is there something beyond the mazurka form? A specific Chopin mazurka, for instance.

THE ENTELECHY OF A WORM IS NOT THE "IDEA WORM," IT IS THE SPIRIT.

The entelechy of a horse is not the "idea horse," it is the spirit.

The entelechy of a person is not the "idea person," it is the spirit.

MATTER BECOMING SPIRIT IS A PROCESS OF CONSCIOUSNESS ESCALATION. The relevant is not in those progressively residual consciousnesses in which microbes and oaks and termites and mastodons and snails and we partake (inasmuch as they belong to the same evolutionary-ecological tree). It is in the specific, selectively developed and ever new consciousness that the eschatological imperative demands.

The beast is in wo-man; therefore, the beast-consciousness dwells in him-her as a more or less readable residue. It is only a nostalgia for a dimmer responsibility anchored to a dimmer (beastly) consciousness.

CRISIS AND SURVIVAL POINT AT MEANS, NOT ENDS. To survive is not to fulfill but to extend presence a bit longer. The apocalyptic view, as understandable as it might be, is of doubtful utility. In fact, because doomsday is preset by the wickedness of technoman (technodemon), why bother with survival? I think the issue is as it has been and always will be, transcendence. Transcendence within ecological dynamics, not beside, against, or in spite of them, and certainly never within an ecology of return and undoing.

GREED AND LOSS OF ANIMA, more than technological mindlessness, are the nemeses for us and this planet. This is because, doomsday aside, the technological drive will eventually open access to more of the cosmos. To deride that access is to be incapable of understanding the evolutionary imperative of totalization. "Let's fix things down here before going there" is also a misjudgment of how things come about. Evolution never rids itself of imperfection and extravagance, just as it never gives up its goal of perfection and grace.

MANIPULATION ENTAILS THE NEUROMUSCULAR and the mental constrained by energies and forces that have authored them and that now seek transcendence. It is, therefore, a participatory manipulation of conditions in transition, as all respectable conditions are.

ARE WE THE ONLY NATURAL CREATURES deprived of the wisdom of our "maker"? Alone among the hordes of wise, natural creatures? If we are not an exception, then we must be ourselves: anticipating, planning, manipulating, reordaining, creating—what? Not in the nature of what has been but in the nature of that which will be and is not yet.[1] This is what the new natural philosophy must respond to "truthfully." Creation is not, ever, revelation.

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[1]To our intelligence, life may owe the capacity to leave a dying solar system or to keep a dying solar system from becoming a tomb for its children. Is that participation or transcendence?

WHAT IS FEASIBILITY? One can say, *a posteriori,* that the present is the deployment of a feasible process, one of many possible. This process preceding wo-man (and equivalents) followed the path of selection, adaptation, and survival within a purely physiological sense of time. For such sense, totally immersed in the moment, the present, there is no possibility of anxiety, anguish, and suffering. Physical pain and *joie de vivre* are all there is, and plenty of those at that. Under these constraints, feasibility is the dominant discipline. But, because the mechanisms involved are immensely subtle, this kind of feasibility is loaded. It tastes like ontology—"for the grace of God."

WHAT OUGHT TO BE DESIRABILITY? Wo-man's mind impersonates the bull in the china shop but with an itch. The bull is not just distraught in the unfamiliar environment. He is anguished because he has the notion of time change—the notion of good and evil. The china shop is a secretive universe to which he is indissolubly married. It is the womb of his own being, and he feels incapacitated, unable to cope. To do whatever might be feasible is not going to reconcile the two. Something far more engaging ought to be done. The situation demands it.

Wo-man desires grace. Grace must be pursued because grace is what ought to be.

Wo-man desires justice. Justice must be pursued because justice is what ought to be.

Wo-man desires truth. Truth must be pursued because truth is what ought to be.

Wo-man desires beauty. Beauty must be pursued because beauty is what ought to be.

The pursuit of happiness is a short-cut to the desirable and does not work. It cannot work, because the context in which "happiness" can be possible is cosmic and nothing short of cosmic. In any other context, happiness is ignorance, irresponsibility, insensitivity, and mediocrity. Happiness was the miasma of the Enlightenment. The Enlightenment was, *a posteriori,* in total darkness on the subject. It made joy, contentment, and liveliness into abstractions and labeled them *happiness*. The cross that consciousness has to carry is the cross of justice, knowledge, beauty, and truth. It is the cross of creating them in order to create Omega Seed (and happiness).

Complexity, Miniaturization, Duration

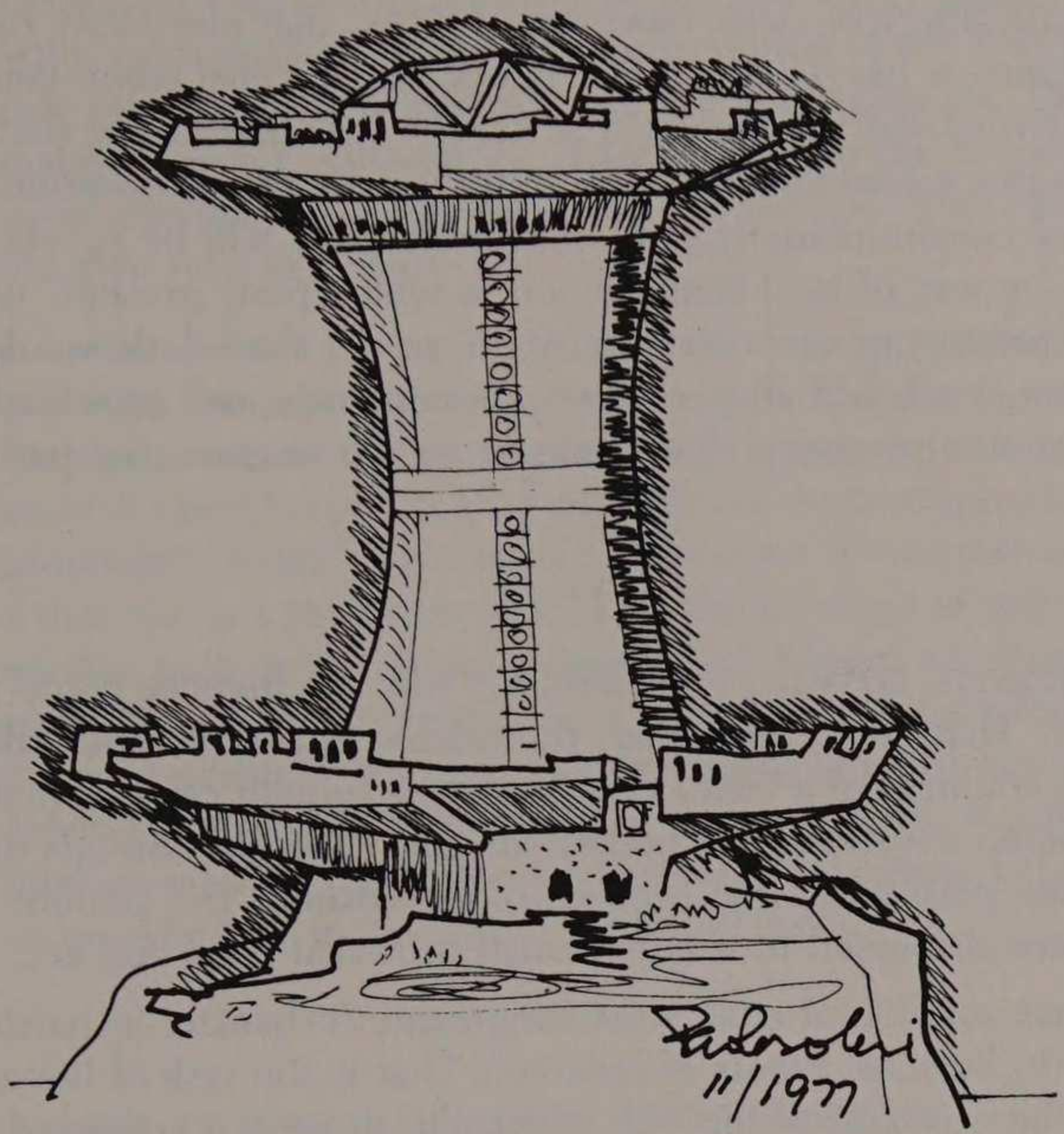
EVENTFULNESS is the true measure of complexity. The more eventfulness reveals itself, the more contraction is perceptible in the mechanism and the more radiance emanates from it.

Because the obtuse reaction of the architect-planner to the complexity-miniaturization paradigm has been starkly consistent, the paradigm, which should be so much a part of every act as to be forgotten, keeps creeping up in my thought and conversations.

Such obsessive presence caused some thinking from which arose a theological "discovery" that moved on a road parallel to that of Teilhard de Chardin.

Ultimately, the complexity-miniaturization process presented itself as an all-inclusive, operative, total, conscious, sacramental point: the Omega Seed, that condition by which a diaphanous universe is totally conscious of its wholeness and of all its component parts (the resurrection).

A complexity just this side of infinity for a miniturization just this side of naught. But then, because the future would be nothing but the refinement of the exponential development of the process, one could find at the other end, at the original moment, a simplicity just this side of naught and a magnitude just this side of infinity. What would be in contraposition to the monotheistic Omega Seed of the end? A quasi-infinite multitude of ultra-primeval particle-gods standing for an utterly cloudy, particulate, incapacitating polytheism (of the beginning).


11/1977

FULLER'S CONTENTION, AND THAT OF OTHERS, that electricity has eliminated distance is like saying that it is OK to get Pepsi when you might want water. (Ever tried vichyssoise a la Pepsi?) It is like saying that it is nice to talk to one's grandfather's skull (intergalactic communication). Distance is part of nonsimultaneity, and nonsimultaneity will be psychologically bearable only by way of total sensitization in which past, present, near, and far become copresent in each particle by the power the whole would then have of investing each and all particles simultaneously and noiselessly with the radiance of omnipresence. An entelechy of the original (the particulate) Nirvana.

IN A SEMI-INFINITE COSMOS, one could say that intelligence could be semi-infinite. That notwithstanding, the cosmos is pretty "unintelligent," not unlike the coldness of a water tank in which enough calories (energy) are stored to keep a water kettle boiling for days. Dilution breeds uneventfulness. For the quasi-unlimited expanse of the cosmos, the amount of possible intelligence dispersed in it is too small to reveal itself and act.

Amounts of such intelligent stuff must congregate (urbanize) in particles dense enough to become agents of creation. That is the task of life and of intelligence. The mechanism through which the process is triggered and sustained is, evidently, miniaturization of the context.

Finiteness can come to contain infinity through sufficient compression of events within its boundaries. Containment becomes an imperative, because noncontainment means the dilution of eventfulness down to the bare, squalid, randomness of elementary matter, the condition that life forbids to itself, because it stands for life's demise.

In the cosmos, we see the congregation-congestion of matter into a mega atom and, by the immense pressure of its denseness weighing on itself, the explosion of it into the expanding universe. In the process of "disintegration," matter defines finite focuses, making a cluster of itself into galactic phenomena. But the cold bleak uneventfulness of intergalactic space and the blind fury of the solar furnaces, the stars, lack intellection and are incapable of it.

Intellection requires immense sophistication and involves unlimited and patient experimentation. Both need a medium in which the agitation level of particles is neither in the vicinity of absolute zero nor in proximity to nuclear fusion. The silence of the one and the shattering tumult of the other must be mediated by the gentle noises of moderation, the wind blowing, the rain falling, the atom tamed into urban effect, the synergetic associations of monads intensely pursuing the associative, constructive, integrative modes of consciousness.

COMPLEXITY-MINIATURIZATION-DURATION locks matter to spirit with unbreakable bonds. The consumption of the first into the second is the only resolution. It is genesis, and the spirit prevails. Or it is nemesis, and matter prevails. Ultimately, it boils down to the fact that we can attribute more wisdom not to the father but to the son. Therefore, "nature" will have to give way to spirit.

If the universe finds the strength to reverse its expansion and eventually implode into the primeval ball, then the task of logos is simply to synchronize its operation on the universe in such a way as to maintain its own progressive metamorphosis (the progressive metamorphosis of it) without compromising "today" what needs to be done tomorrow and keeping in mind that the last tomorrow would be the moment of total implosion. That means that such an accelerated contraction toward an ultimate atom would never occur. Along the predesigned implosion lasting billions of years, the spirit would nibble away from matter a sufficient and necessary amount to correspond to the design of the spirit consuming all of matter. Therefore, the final moment is reached not as an infinitely dense sphere of particles but as an infinitely miniaturized (point of) logos.

IF A FIRM, DEMONSTRABLE INTERDEPENDENCE can be defined between complexity and the many attributes of "goodness": knowledge, understanding, intensity, love, and if the interdependence shows (as it should) that greater "amounts" of one cause proportionately greater amounts of the others in the others, then a most far-reaching imperative must be operational or must be made operative (on the assumption that "goodness" is a sought-after light).

Because complexity seems to be the indispensable (if not sufficient) condition for the presence and performance of love, and because the intensity of love is proportional to the degree of complexity underpinning it, then it is imperative that a process of complexification be paramount among the processes of reality. What of the longing for the "simple life"? Above all, the possible and possibly convincing explanations of it: (1) we want it simple because we've got it complex; we like it as much as we do a vacation (not a norm); and (2) We get congestion in place of complexity, and so on.

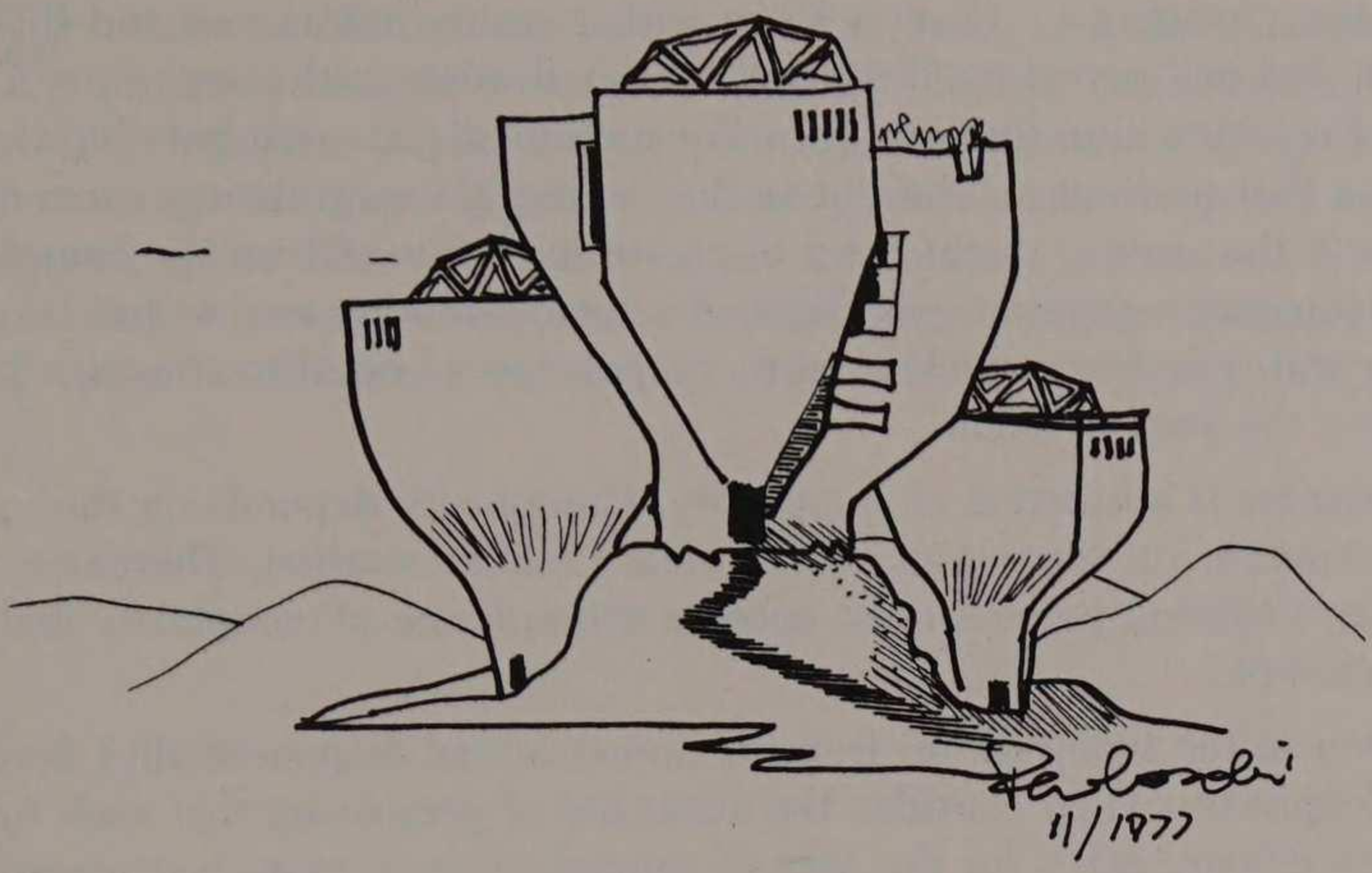
The one ontological reason is that we come and we become from the simple. The father and the offspring are nothing less and nothing more than the performers of the endless labor of a simple matrix. The atomic and subatomic particles, few in kind but many in number, transforming themselves in transcendental steps of complexity, seeking the unspeakable. The evolutionary tide, neatly rationalized or obscurely perceived, seems to be a difficult context to reject or to revolt against. If nostalgia for the simple, which

seems to be in our bones, is considered, it might turn out to be not much more than the desire of the well-off to be roughed up (but gently) and thus reawakened to their good fortune. We have the good fortune of being because an immensely complex sequence of events has made possible our birth as immensely complex organisms. Given the enormity of the "gift," we can presume in our darker hours to speak disparagingly of it, but we had best watch out that our deeds bespeak a far more loving notion of our nature.

THE GENESIS OF A PARADIGM It starts with preoccupation about the problems of moving things (and ourselves) from here to there: part of city planning. It ends with seeing in this matter of moving things from here to there the "mechanics" of God-making: perceiving life and knowledge as the direct consequences of enough concentration of things (complexity); that is, bits of information in specific spots and the power to act on them. This concentration is made possible by a sufficient reduction in the space-time parameter entering the system (miniaturization). At the ultimate end, then, is an ultradurational system in which complexity is centered within a no-space, no-time system: Logos.

The truly complex is present only when and where miniaturization is present. The truly miniaturized is present only when and where complexity is present. Without such copresence, one can only find the complicated and the dense, poor cousins of complexity and miniaturization. Therefore, the true nature of complexity is in the utmost use of matter, and the true nature of miniaturization is in the utmost saturation of spirit, yielding an unbreakable bond and the eventual coincidence of matter with spirit. The one, matter, original and extant, is rushed into the other, spirit, embryonic and consuming.

The virus is more complex than the Boeing 747. The virus contains elements that are also present in the 747. But they are, for the life span of the virus, made into superelements. They are interiorized. They are focused on a nondeterministic task. They have become soul-filled. Matter is transcended in the virus. It is manipulated in the 747. In the 747, the aim is transcendental. In the virus, the means are also transcendental (the particles composing the physiology). They operate by transcending their own nature. The 747 is complicated, and its components are not interiorized. They still behave as themselves, and they articulate one another in agreement with the rules of mass-energy, space-time.


11/1977

THE ONLY DOGMA OF OMEGA SEED is that reality has an end and that such end will reveal itself to itself by the absolute gathering of the whole of reality within Omega. To make such total gathering possible is to recognize that no limit can be put to the degree of comprehensiveness or complexity the cosmos might need to create itself into. Given the complexity-miniaturization-duration paradigm, the total gathering cannot but be timeless and spaceless, which in turn compels the physical to consume itself into being the seed of itself.

Consciousness is a function of complexity. Complexity depends on the "miniaturization" of separation, which means miniaturization. Therefore, the cosmos as totalizing process must become the epitome of complexity and miniaturization.

The power of the living comes from its immense and (exponentially) developing complexity. Then consider the absurdity of presuming that such immense complexity exists for the sake of simplification or as an instrument for a return to innocence; that is, simplistic perception and action.

Complexity is directly dependent on spatial contraction because the conditions *sine qua non* of complexity are immediacy, intensity, copresence, swiftness, and noise abatement.

It becomes, therefore, crucial and theologically imperative that complexity and miniaturization are constantly catered to by all living systems, the city included.

COMPLEXITY-MINIATURIZATION-DURATION The remote possibility of resurrection hinges on a total reshuffling of the components of the original universe. Calling them *space-time* and *mass-energy*, only by anticipating an immense if not infinite mounting of complexity and consequently a parallel spatial implosion of the cosmos is it possible to anticipate a disincarnation of matter into spirit so total as to achieve timelessness (the everlasting), the resurrectional state. In a state of pure duration, each occasion, conscious and part of all occasions ever to be part of the creational process, will have found the meaning and the justness of itself. The sufferance of the process of becoming Omega will have them transcended into grace.

REALITY AS MEDIA AND AS OBSTACLE Assuming the strict dependence of spirit on matter, only an infinitely powerful spirit can do with an infinitesimal anchorage and support of matter. This agrees with the knowledge that the sluggishness of the physical parameters are the noise impeding the total conveyance of any information and therefore a fitness, a justness, a beauty of the degree necessary for understanding and knowing. *If matter is, divinity is not yet. If divinity is, matter is no more.*

Crowding, Urban Effect

CROWDING IS THEOLOGICAL; congestion is pathological. To say that one does not endorse either paradigm is beside the point. Because we are "crowding" to the most intense degree and in the best sense of the term, and because we are also victims of congestion in the pathology of our environs, urban and suburban, it is necessary to understand the distinction, the chasm, between the two terms.

Crowding is theological because "God" is the epitome of the interdependence of the whole and the part to a (point-limit) degree where both crowd themselves into an inseparable, indeed, indistinguishable oneness. The all-inclusive theological reality, where particles suffer the presence of other particles to impinge positively on the health of each other—there is where the urban, theological, effect occurs.

It might be relatively simple as in bacteria or viruses, or it might be unbelievably complex, as in the human species. It might be a simple association of elementary organisms as the coral reef or a complex association of complex organisms in a human city, but the underlying nature of all these events is the same—the resonance (sufferance) of the single cell or individual with the whole and vice versa. That is the nature of crowding.

The nature of congestion is described as that crowding phenomenon where confusion has taken the place of information, grossness the place of grace, complicatedness the place of complexity, waste the place of effectiveness, frustration the place of engrossment, squalor the place of fruitfulness, and resentment and intolerance the place of sympathy and reverence.

The pathology of crowding is congestion (descriptive of the gigantic city), and therefore congestion cannot exist if crowding is not there acting as the "patient in danger of infection." To dispose of congestion by the elimination of crowding is to eliminate the infection by disposing of the patient. Hardly a sane response to a difficult challenge.

THE PROPOSED CENTRAL CONCEPT is that the inception of consciousness within the cosmos might have triggered the beginning, weak and insecure, of a willful evolutionary progression, and that intrinsic to such progression is the complexification of reality. The enormous complexity of the cosmos eventually pales in comparison to the immense complexity of mental processes and the mechanisms, physiological and technological, that support them. This process of complexification is labeled the urban effect because the city is the system, more than any other, that sees the transition of the already unbelievable complexity of the wo-man phenomenon into even more improbable occasions: the political, economic, social, cultural, scientific, and technological totality, which is more than the sum of all its parts and is the epitome of complexity.

The urban effect is, then, proposed as the recurring and imperative effect running through evolution from the very early unicellular organism onward, and it is characterized with ever growing force by the implosion of a relatively indifferent milieu, the nonliving universe, into discrete, discriminately complex, and necessarily miniaturized systems. Therefore, the city that promises an access into the future must be that habitat that abides by the imperative of complexity-miniaturization-duration.

In such progressive intensification of life, the time parameter becomes durational, and one can hypothesize a point in the future where time is totally consumed into duration. That is the time of the "second coming." In my eschatological hypothesis, the second coming is simply the conclusion of evolution into the full creation of divinity, the divinity that religion, I believe, mistakenly places at the beginning of things, as the *causa prima*. Thus, the urban effect becomes a "religious stress" attempting the transformation of matter into spirit and therefore becomes the genesis of a divine, totalizing grace. This would be the ultimate semen, the Omega Seed. The seed of the cosmos, "symmetrical" and "opposite" to the big atom of the (Big Bang) origin, would be radiant of all that has been its genesis. Thus, it would be a state of total recall; that is, of (total) resurrection.

THE PERIL HIDDEN WITHIN THE ANTI-1984 SYNDROME is in the danger of equating the complex with the complicated. The technocrat, equating happiness with that number of gadgetries sufficient to free wo-man from toil—that is, unhappiness—has a model of things that is complicated and simple-minded. This is the true 1984 syndrome (see the film *Metropolis*). The mind that perceives the worth of life as lying in the fold of ever more sensitized occasions has a model of things that is complex. The future belongs to this model unless all the thrust of evolution is senseless or fraudulent. In other words, the "return to nature" is not a valid answer to 1984. It is surrender to fate and ultimately to entropy.

An irreverent parallel and even more irreverent denouement: Christ turned to the outlaw, the derelict, and the lost souls and told them that theirs was the kingdom.

The urban condition is the culprit of the day, the nest of sin and corruption, that which is bad for man. I contend that the kingdom is the urban effect, that God, the Omega Seed, is the entelechy of the urban effect.

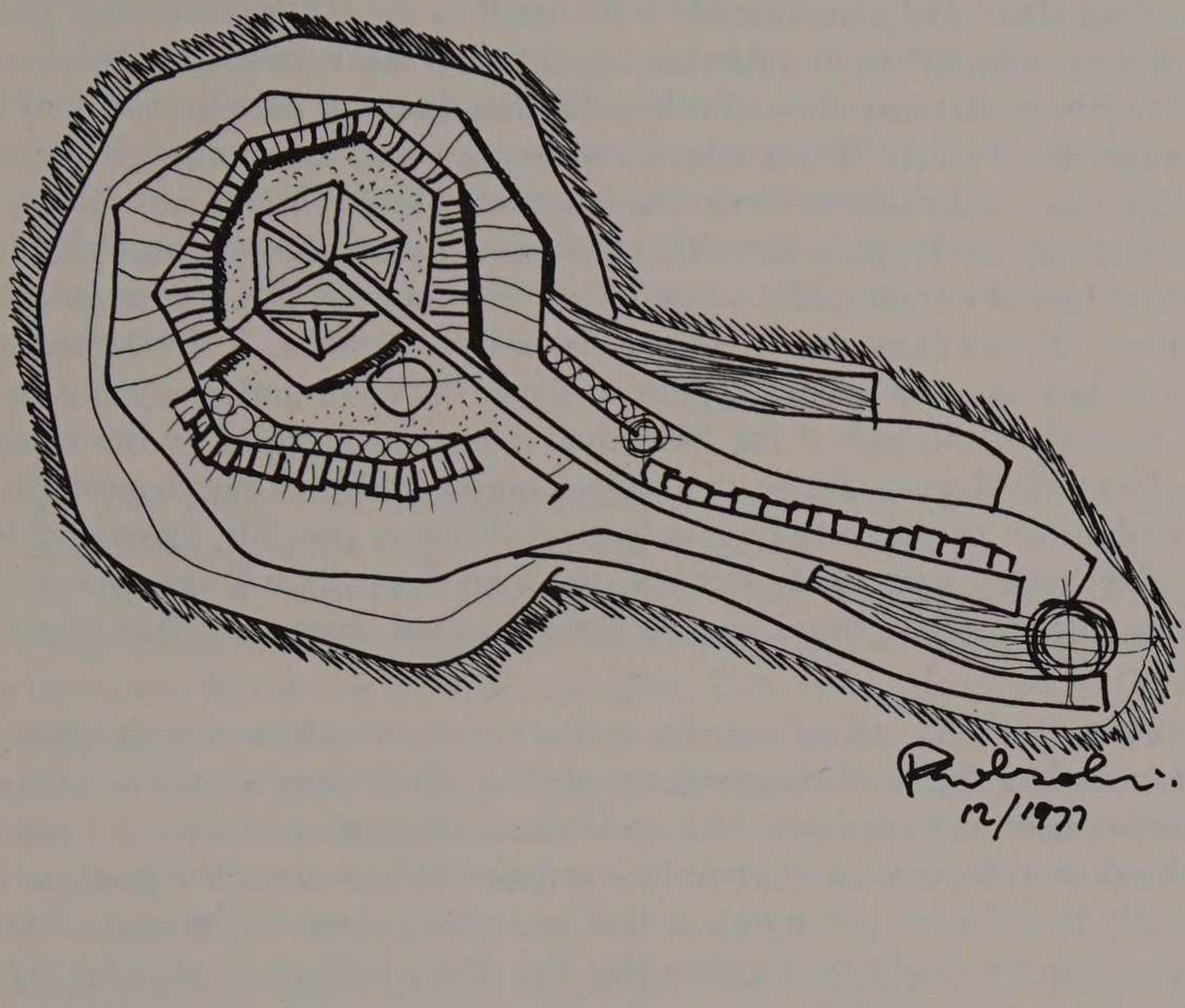
The term urban is therefore not a good device to illustrate a model; instead it is a substantive, impregnated by its own nature whose aim, a remote aim, is the divine itself. This is so because it is in the urban syndrome, in the city of wo-man, where the deepest and most anguished turmoil is at work in quest of a conscience, a knowledge, and a creative thrust that will step by step cause life to be sacramental in all its parts and in its totality. To put it in another context, superman is not an extraordinary human. He is instead the "totalized condition" of which humans are a part. A premonition of this condition is contained in the urbis. This *Civitate Dei* is not where the divine dwells; it is the divine itself. It is not the city of God; it is the God city.

Because the urban effect is in every living thing, it transcends each of them. Because we are living things, we find transcendence in the urban effect: that fundamental phenomenon in which two or more particles of physical matter begin to interact in ways other than statistical and fatal (the laws of physics). The plumber (architect-planner) is still a plumber, but the "utility" he or she is trying to construct is divinity even though conditions of historical sequence are such as to allow only pale approximations of it.

The urban effect begins in life with not much more than a chemical sympathy between elements and achieves great power in the exploits of love. If the urban effect is a generic concept, it is so because it is a generative and pervasive stress that devours its children in order to reach for more self-knowledge and the integrity implied in its bonding power.

In primitive forms of life, the extension (size) of the associated systems (coral reef, and so on) is determined mainly by environmental factors (moderate climate, and so on). The components (the coral polyps) are unconcerned about the extension of the association, because the association is deprived of deep psychoemotional ties, and it is also logistically loose. If the food is present, the climate is favorable, the enemies controlled, and the building blocks within reach—that is all that is needed. The more we move toward complexity, the more the extension of the associative systems (bees, ants, humans) is determined by inner factors, because those inner factors assume greater and greater significance and power.

It is as if in Los Angeles the outer factors, the extraneous stresses, were too prevalent and dominant over the inner thrust, a clear denunciation of primitivism, of the coral reef syndrome.



12/1977

The urban effect can paradoxically show itself as more forceful in one individual than in an urban or suburban aggregate if the sum total of the events sustained by such mass shows itself to be less than the events sustained by that single individual. This is why it can be said that the more rich the inner, the less need there is for "urbanizing" the outer. This is not to say, by any stretch of the imagination, that isolation is better than interaction, but only that loss of energy must occur if the "hot" body is thrown into a cold multitude. Enrichment can come only from fertile media. If the community has less than one individual happens to have, the community might gain from the individual, only if the individual is not mesmerized by the community. The individual might be the loser. There could be a deurbanization of the total event, community plus individual. What is possible, however, is that, given many sources of intensity, the total intensity will be greater than the sum of the parts if those sources find an urban integrity within which to work.

The substance of the urban paradox is that where society seems in agreement in finding the most dangerous exploit of the human animal is where the divine itself is fomenting those radical transformations that will keep woman on course toward the divine. The implicit hubris of such a position is not really the relative presumption that something good might come from wo-man, but the total presumption that the divine will go on developing if and insofar as wo-man will "divinize" reality. This position is insular, inasmuch as it relates the possibility of divinization to the ability of a minimal, infinitesimal, part of the universe to develop that which ought eventually to engulf the totality in the radiance of spirit. Similar claims might rebound throughout the intergalactic voids, none necessarily refuting any of the others (by the billions of them all).

For us, the "religious" societies of today, the divine nature of the urban effect has an even more disquieting novel in store. It says that the notion of the father God is false—at best, a fiction with a supportive task for the anguished species, but a fiction that in the long run makes us into past-oriented animals. That is to say, creatures incapable of moving into the future willfully, because we have neither the eyes nor the guts for it. The only future our mind's eye can bear is that which is made of past experiences. Naturally, such a future is the least "divinizing" of all, because it deals with "replay," not with creation. The true future is the frightfully unknowable, the unimaginable, the unnameable, the inconceivable. And isn't this unmentionability advanced in sacred texts? The divine as that which one cannot behold? There are two reasons why we cannot behold divinity. First, divinity is not extant, but only stirring within the bowels of the universe. Second, if it should appear, it would seem of such monstrous nature as to be the cause of death, immediate and "mandatory."

THE COHERENCE OF THE PROCESS through which the cell becomes the city is based on the exponential accretion of complexity by which information becomes knowledge and knowledge becomes the new mover for creation. This coherence cannot weaken until the ultimate condition is achieved. Therefore, as we began with an original condition of total media and no message—that is, an infinite diaspora of impotent Alpha Godlets —so we end with a total consumption of such media into the Omega Seed message.

IF THE TASK OF A HUNDRED PEOPLE is to get the gates of the castle down, it would be futile to give each one a hammer and expect the demolition of the gate. But, with the same amount of materials and energy, if through a morphological transformation a ram is made and a hundred people simultaneously thrust the ram into the gate, they would demolish it. The morphological transformation has a key role to play in environment as in any other field. What may be a futile battle against a bad situation can be made into a successful response to it through a morphological transformation that most of the time can be found in a better integrated effort in the direction of integrity (integrality).

Integrate the single-space function into the collectivity-space function, and one can move from the Los Angeles syndrome into the urban syndrome and break through the gates of waste and incongruence.

THE TEARING APART OF THE AMERICAN SOCIETY cannot be explained by the automobile. It must be a regression intrinsic to the nature of such society, which tries to mend and amend by potluck suppers, parties, mass events, clubs, fraternities, and so on. The inner mistrust of the other person remains and expresses itself in the isolation of the settler (now the suburbanite) on a land that was perhaps too vast for the good of the pioneers. If life cannot resist the enchantment of withdrawal that might be offered by physical vastness, life will curtail its potential for surlife. Surlife is not in the direction taken by the molecular randomness of a gas always filling the given container; instead, it must be a buildup of kernels of intensity, not physically moving outward but metaphysically radiant. The path of least resistance is not the path of creation but the path of entropy. As for the Skinnerian methodology of reward and punishment, it leaves wo-man defenseless in case of catastrophe (individual or collective), because in such case, most often, the reward is not forthcoming, and "everyone for himself" will rule supreme. Such occasions might produce a psychology of renunciation to the detriment of a psychology of incrementation.

The uncrowding achieved in suburbia is a crime against humanity because it implies inequity and deprivation for a high percentage of the population. The deprivation is of two kinds: (1) the poor of the world are robbed of those resources and services in which they have a stake, and (2) the suburbanite is a socially and culturally deprived person. It is a worse crime because it is shrouded in self-righteousness. To take that kind of crime to court is unfeasible at the moment. It can only be taken to the higher court, the theoecological court, presently a deserted court, an uncrowded court.

THERE IS DENSENESS, CONGESTION, CROWDING. Denseness is typified by black holes. Congestion is typified by bumper-to-bumper rides. Crowding is typified either by any living system or by any working association of living systems. To confuse the three is to misplace the complexity-miniaturization-duration paradigm. It is therefore quite misleading to compare flat crime rates (between country and town, for instance) without including in the equation the intensity coordinate, which is far higher in the city than it is in the country.

Inasmuch as crowding is where the living stuff is, it is tautological to say that crowding is responsible for crime. Where there is no life, there is no crime. Crime is where life is. Because life and crowding coincide, where there is crowding there is crime. Given the intensity of life as measurable, then the amount of crime must be measured against such intensity. Given two separate situations, one with an intensity level of 10 and one with an intensity level of 2, an equal rate of crime would be 5 to 1. Five times the rate of crime in Situation 1 in relation to the rate 1 of crime in Situation 2 would define an equal criminality. A ratio of 1 to 1 would say that in Situation 1 crime is dormant and in Situation 2, crime is rampant (five times more). Crime is a sort of coattail dragged along by life, and the bigger life is the bigger the tail will be. The important thing is to see that the tail grows more slowly than the body, so that the tail atrophies and the "monkey business" dies off.

I WOULD STRONGLY SUGGEST that one of the most undemocratic aspects of society, both Western and non-Western, is the self-deprivation of alternatives that exist or could be invented and developed. Specifically, we deprive common people of access to alternative urban landscapes, landscapes that are the foundation, the support, and the expression of the worth of a community.

Because of this democratic absentia, the urban dilemmas, though endlessly debated, are neither faced nor responded to. There are honest and determined investigations that stay away from performance and testing. Some of these are self-assured and dogmatic; some are massively data oriented and utterly ambiguous. Surveying them is often like navigating a river of skepticism fanning out into an ocean of despair. We know the ills, they seem to say, but there is no solution they wish to add. Things go on as if nothing could alter the urban landscape into which we have cast ourselves. This is not only undemocratic and "un-Christian," it is also unbiological, unevolutionary, and downright absurd. But that is where we have been and where we are—we, the epitome of practicality.

Because there must be a reason to vacate rationality, one may suggest an explanation, if not a justification: the typical urban section is bell-shaped. The bell has a skirt that can easily extend on for hundreds of square miles, a gigantic flap surrounding a withered, upright body. Depending on city size and date of birth, the bell shape is fully developed or embryonically expressed. But, as in a cloning modality, the end product is always the same: the urban pattern with a rotting core and chronic, cancerous, sclerotic, poisoned, half-life.

A quiet fury is endemic throughout the system. It is the quiet fury of greed and pseudo-self-determination. Louis XIV's *"Apres moi le deluge"* has reached down into the core of democracy. The deluge is everywhere because everyone is a (democratic) Sun King. We want things this way, but is it historically and evolutionarily realistic? Are those large urban systems, those gigantic, flat structures, proving their survival and fitness by their sheer presence and staying power? They name an entire epoch, but are they defining a constructive position in the historical context? Substitute "large dinosaurs" for "large urban systems" and you get the picture, with two aggravations:

1. Even in the golden age of dinosaurs, an exceptional number of other routes were pursued by evolution. Experimentation was always the name of the game.
2. The energy-code-information-logical capsule in the dinosaurs was the physiological molecular unit: ubiquitous, swift, soft, automatized, self-repairing, complex, and so on. It has been replaced in the city by the car-person symbiosis. There are few other (historical) cases as clear as this one of the terrible trap that the mind and the magic of power combined can create.

Instead of a jungle with a few traps, the urban landscape has become a jungle of traps: some hardware, some software, some metaphysical.

Urban experimentation should be top priority for any concerned society. It is in urban well-being and liveliness that one finds the frontiers of a fair,

equitable, civilized society, a society with a future. The rejection of experimentation, aside from being antidemocratic, an *a priori* denial of possible freedoms, is also arrogant and intolerant, growing out of the self-adjusted, "reasonable," and not modest stance of mediocrity, the other emergency of democracy.

EXOTIC SEED The "exotic seed" is one among a myriad of urbanizations but it is driven with a slightly more determined and clear notion of direction of where to go now when resources (land, water, air, minerals, fossil fuels, topsoil, time, and so on) are becoming scarce, when alienation and remoteness are poisoning the mind and making the soul opaque, when egos are bribed into self-destruction by the pathology of consumerism.

We must recognize that there is no integrated effort really concerned with the future; that is, with us and our offspring.

We must recognize the imperative of pursuing that effort in order to keep open options for the future of life, ours included.

We must recognize that the unfocused nature of the technological onslaught is steamrolling friends and foes.

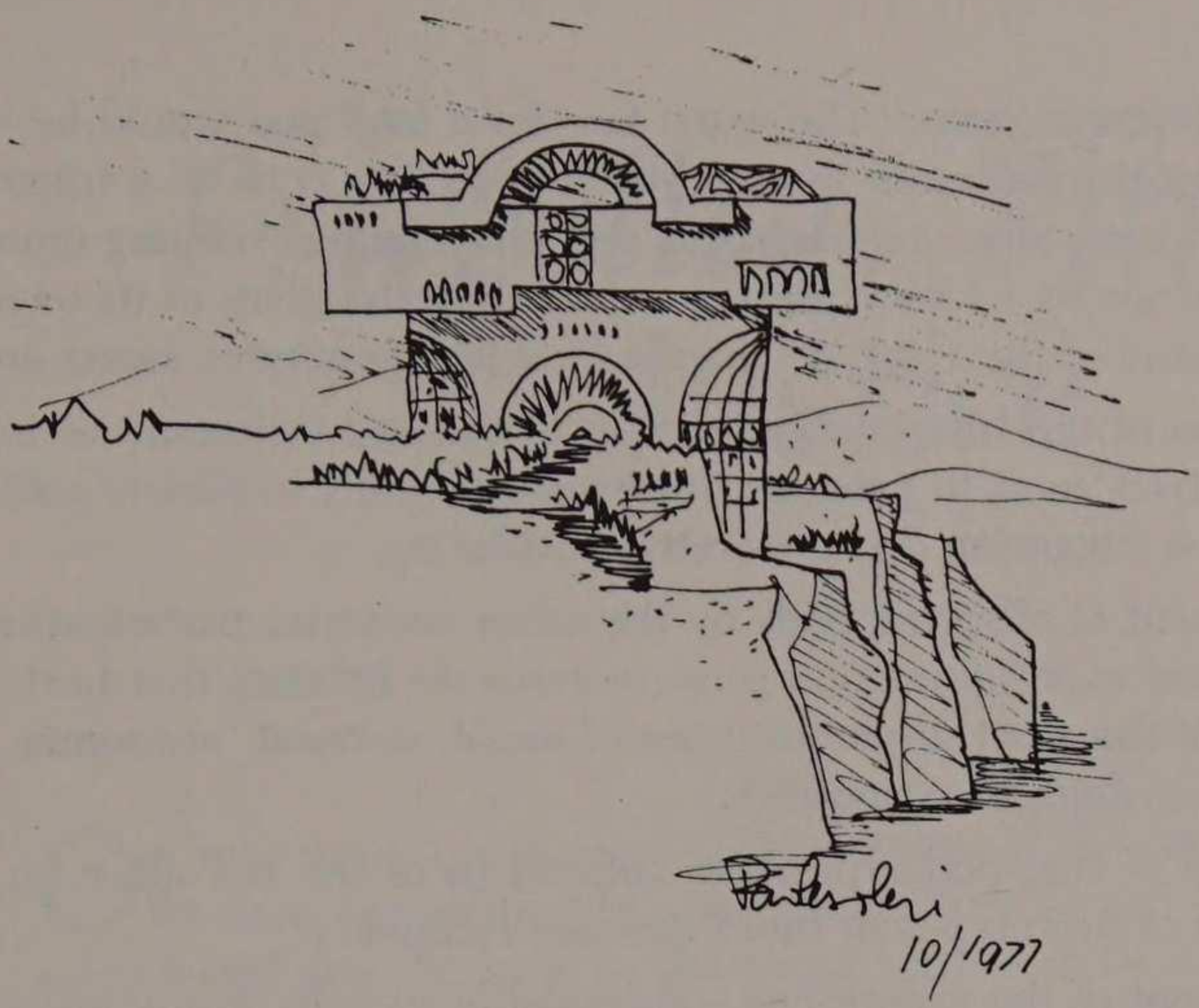
We must recognize the political impossibility of asking voters to endorse an effort that will bring massive dividends only after most of them are dead.

It appears that, in spite of the existence of many strategies, another strategy must be developed: *the declared, intentional, determined pursuit of exotic ideas that offer the opportunity of testing, verifying, and assessing notions, systems, and situations now that may well become run-of-the-mill in the next century, twenty years or so away.*

The exotic seed is seen as a tri-pod[1] organism: Pod 1 is an urban system for land; Pod 2 is an urban system in the seas; Pod 3 is an urban system in space. In developing the technology and knowhow for space it becomes more and more evident that the simulation of space-colonization falls short in the most vital area: humanness, where simulation is ineffective. It is, therefore, imperative to actually experience, as nearly as possible, environmental conditions that may be telling about the critical context of space. The Land Pod could offer such environmental conditions. The sea pod is located somewhere between the land pod and the space pod—closer to the former, inasmuch as the aquatic environment is still terrestrial. All of the pods, however, have one most significant element in common: they are urban organisms. As such, they belong also to the backbone of evolution.

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[1]A pod is a protective envelope, a clustering of life *(Webster's 3rd International Dictionary)*.



Pantaleoni
10/1977

BEYOND THE EXOTIC SEED The worst fate for a land pod would be to become a curiosity saturated by tourists. Its function is to be a trigger and yeast for the next steps, unimaginable and challenging, keeping open options for the future by its very presence (including the glare of its own shortcomings). Some of the ways in which a land pod generates assets are

1. The application of the land pod experience to existing communities in different countries so as to produce immediate benefits to society and make the pod a triggering and generative institution.
2. The development of offspring pods by the other countries participating in the research and experimentation so as to generate habitats that best fit communities of the most disparate types of social, cultural, economic, political, and technological composition.
3. The translation of land pod experience into terms of sea and space for the generation of prototypes in those two environments.
4. The development of the unforeseen, unavoidable spinoffs of any intense and focused project (for example, the Marshall Plan, the Manhattan Project, and the space program) in the fields of health, social science, learning, culture, environment, energy, conservation, transportation, segregation, pollution, nutrition, recycling, productivity, bureaucracy, administration, planning, anticipation, evolution, and so on.

Frugality, Fitness, Justice

ON A CONTINUUM of increasing complexity, the development of a coherence exemplified by the evolutionary thrust[1] is in need of ever more frugal acts, because in the frugal act the noise of the media is minimized to the advantage and clarity of the message—therefore, the mandatory nature of the complexity-miniaturization paradigm for the sake of durational beats ever more in control of the space-time, mass-energy milieu.

THE NORMATIVE GUIDELINES Consciousness and mentation are made possible by a neurophysiological system of unbelievable complexity packed in a few pounds of matter. This miracle of complexity-miniaturization undergirds all of the living kingdom and is the *deus ex machina* in the transformation of time into duration. Duration is a remote but tangible anticipation of resurrection: that moment when all time metamorphoses into duration and reality is fully present, knowledgeable, and grace-full. The paradigm of complexity-miniaturization-duration is the paradigm of frugality. Frugality equals intensity/cost. The greater the intensity (eventfulness) per cost unit (time-space, mass-energy), the greater the frugality of the process. In a society sold on consumerism, frugality (as excellence) becomes the antidote. To cut into the bulk of needs and extricate a lean way of life is to respond forcefully to the quest for equity. Relative poverty is an active pursuit of an optimum intensity-cost equation. It is burning the fat from the organism of society, and it is done by performance, the most persuasive way by which ideas can be translated into action.

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[1]The animation of matter, coincidental with the acknowledgment, on the part of its parts, of its particular nature, and of the information-learning-response grid of genetic grammars.

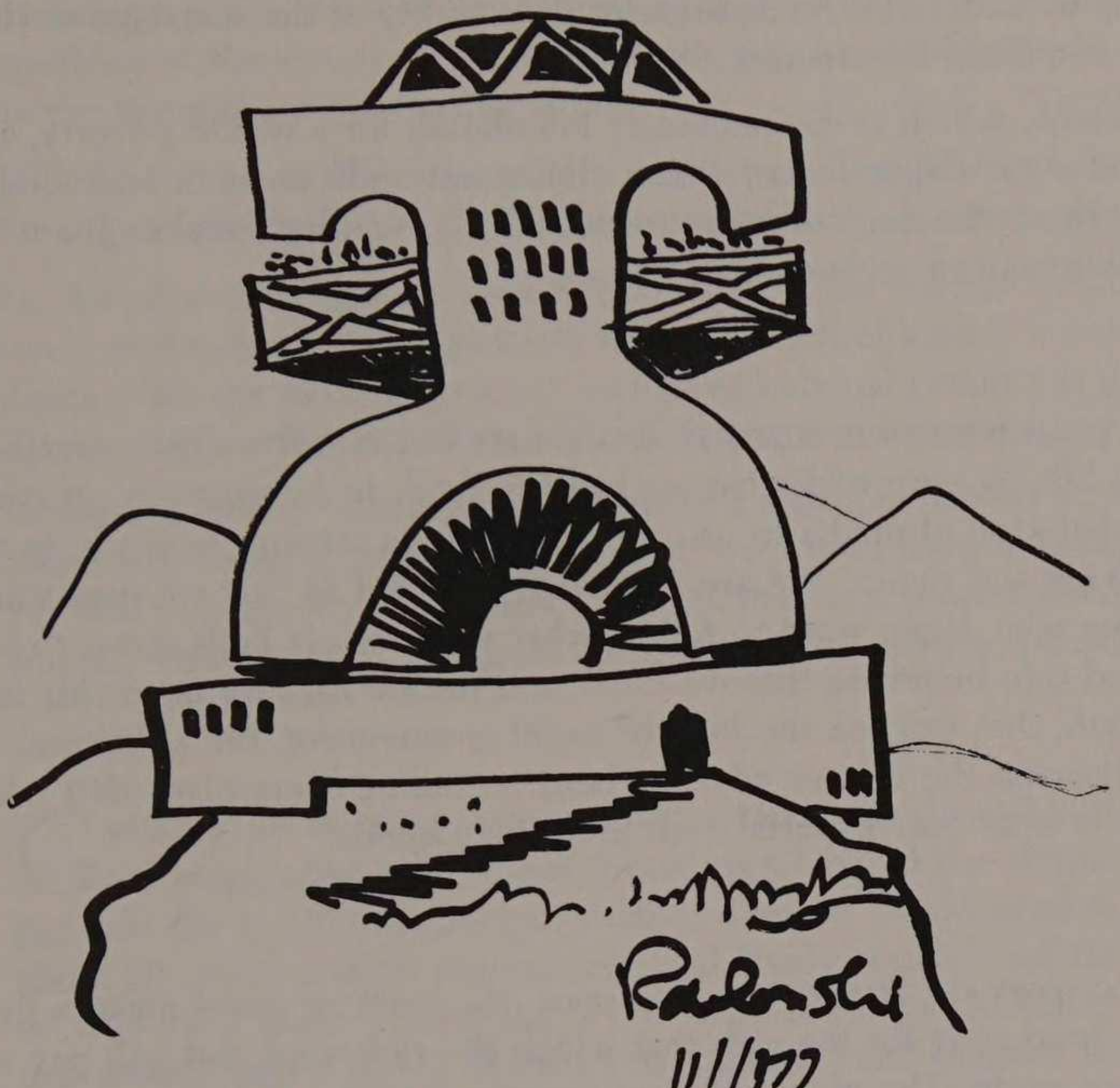
THE IMPACT OF CHANGE is proportional to the bulk of population to which it is addressed. In the case of frugality, it does not pay to turn to the poor and the underdeveloped, because they are forced into a situation that makes of frugality an unwilling virtue. Neither does it pay to turn to the extravagantly rich, because they are a small minority, entrenched and obviously out of touch. (Yet from that minority comes the philanthropist, who has a function to play in a society that dismisses quality.) What could really make for radical change would be the adoption of the ethos of frugality by the affluent majority—the group that in the United States owns real estate in the vicinity of $50,000–$100,000 and is pressing toward a second or third home and a third or fourth automobile. Meanwhile the affluent, keeping one eye on the neighbors, work insatiably toward an upper limit that by the nature of the process is without confines (boundaries), unlimited. We must turn to the child of the superaffluent who is priming too much of everything from the earth and from society. This is the child who sees the affluence of his or her own family as the lower step on a staircase to happiness and power (and the happiness of power). The sky is the limit.

There are, therefore, at least two good reasons to point to the "middle class." It is the largest group, and it is the consumption group, in which any individual is the statistical equivalent to thirty or so deprived individuals on the Indian subcontinent.

THE DANGER OF MONEY PRODUCING MONEY is in the abstractness of the process and in the consequent estrangement of the master, wo-man. The more money is itself a carrier of power but only a symbol of well-being, the more it tends to ignore the fundamental hypothesis of life: matter becoming spirit.

POVERTY, IF VOLUNTARY, MUST ACCEPT COEXISTENCE WITH WEALTH. It cannot condition its own validity on the coercion of the rich into poverty. It does have the right to ask that the rich cannot or must not indulge in using wealth as a coercive instrument on the poor. Can wealth be separated from coercion? Can buying power be other than naked power? The ethic of greed is now associated with technocracy. It is an unbreakable association.

The ethic of poverty is associated with the rejection of technology. What I would like to demonstrate is that the endorsement of technology outside the technocratic cage can, indeed must, find its worth, its use, not in the ethics of greed, but in the free, willful choice of relative poverty. The prime reason for this marriage is not so much an atonement of the suffering in which


Rabinski
11/1/77

the past is written but a recognition of the validity of the marriage as the optimum condition for creating the future.

Inner reliance, which is the necessary foundation for a willful poverty, is the opposite of outer dependence, which almost naturally turns to technology, especially the technology of reassurance, which includes social engineering and institutionalized technological games.

TO BE TOLD WHAT WE NEED IS ANATHEMA but is, naturally, a routine fact of life. We are told what we need in food, in information, in materials, in what kind of media to use, in medicine, in leisure, in work, in worship, in living and dying. We are told what we need so that we may ward off someone who might want to tell us what we need. It boils down to being induced into believing that we know and decide that we need this instead of that. One can see the hold of social engineering, the politician, and the advertiser on the masses who are bent on telling themselves that what they need is what the "experts" told them they need.

THE ECONOMY OF SCARCITY The poor (the working poor) make a living by producing for the rich that which the rich want and will pay a dole to have made. The object of want remains a rarity, the exception, not the rule. Its bulk impact on the context of society and its environment remains modest. For instance, one automobile per 1,000 people.

THE ECONOMY OF ABUNDANCE The poor and the rich have access to that which the work force produces in mass. The exception has become the rule. The impact of the object, now in thousands or millions of facsimiles, becomes cataclysmic. The queer one-of-a-kind becomes the rule of thumb everywhere. "Democratization" descends in all its force on society and the environment; equity in buying power brings about collective irresponsibility (inequity). The uniqueness of irrelevance (the whim of the rich) becomes the relevance of irrelevance; society bogs down in futile battles to appropriate and run what should be last on the priority list.

THE ECONOMY OF FITNESS Poor and rich can find in the "pooling places," at a maintenance-plus-profit fee, those things that society produces. The things can be relevant or irrelevant, but they are picked up and returned when the need—or uselessness—of them is felt. The criterion of

usefulness is the guideline for the temporary acquisition of things. I am speaking of the rental criterion at such a degree of diffusion as to be normal as the criterion of purchasing is now.

In this scheme of things, one does not have to produce to have a salary to be able to purchase what is produced so as to be able to produce . . .

In this scheme of things, society has adopted the criterion that, because one's well-being is but a particle and reflection of society's well-being, production for the sake of gluttony and gross national product is destruction. The machine will have to stay idle if that is best for society.

Instead of having wealthy individuals and a pauper society in an impoverished environment exploited by greed, we would have individuals who satisfy their temporary needs and a society that as a consequence would be frugally structured to the great advantage of all, people, beasts, and flowers.

GREAT FUSS IS MADE TODAY ABOUT THE IDEA OF SHARING. As for too many other ideals, not much goes beyond the slogans. If sharing got into the blood of American society, Detroit would need to produce only about 20 percent of its current mystical "body count," and the same would be true for a great percentage of our manufacturers. As things are set now, this would appear in our statistics as a general and massive economic depression. We would think of ourselves as poorer, blind to the fact that the same ingenuity that brought us up to the insanity threshold would now be turned toward the discovery and achievement of a sanity threshold. At this threshold, waste and greed would be tamed and transformed into wealth in the spirit of frugality and true sharing. If we conceive and practice the idea of paying for idleness (agriculture), we must accustom ourselves to the idea of paying for the reduction of wrongdoing, even if this means temporary idleness for a percentage of the work force. Is it really sensible to say that indulgence in gluttony is the way to produce wealth? If it is, then wealth and fraudulence are evidently one and the same. And isn't it gluttony that pushes me to buy the bigger and the better in the annual hysteria of the consumer religion? Buy and be wealthy and happy, all in one: the miracle of modern technology married to the miracle of modern finance in promoting the miracle of well-being. At its base, the exhaustion of the capital of the earth and of the mind of wo-man. The better and bigger kind of wrongness Westerners indulge in is the nemesis of the true wealth of the human species. It is an indulgence that keeps the poor "in their place," and soon their place is going to be enclaves of starvation dotting vast areas of the earth in closer and closer nets.

Economy of means is the best characterization we make of someone's work. Why is it that, in speaking of the well-being of people or societies, an economy of means becomes shameful? Does not fulfillment make one's own life one's own masterpiece? Then does it not mandatorily follow that for such a masterpiece the means ought to be frugally chosen and used? Then where is the justification for consumerism as the mystique of the "good life"?

ULTIMATE INCOMPATIBILITY between revelational reality and creational reality: the future truly does not exist; it begs for creation. Time is a real parameter.

Godlessness is a position of origin, not out of plausibility but out of desirability. From the least to the most.

Simulation is a process by which religions have been developed via the inventiveness of the mind and the anguish of becoming, the anguish of self-creation.

The immanence of (partial) divinity, or grace, is intrinsic to the creational-durational-evolutionary process.

Prototyping is that part of life still amiss of the consolidation-normalization parameters.

Bricolage (make do) is an existential device for constructing prototypes.

Frugality is the context of prototyping, in the sense of "make do."

Frugality is the context of production, in the sense of efficiency.

Frugality is the context of becoming, in the sense of evolution.

Consequently, the eschatological hypothesis of a frugal evolution is that

1. The living phenomenon is the most powerful phenomenon of reality: complexity versus enormity.
2. Complexity is concretization of frugality, because it is coincidental with miniaturization: more with less.
3. The universe via life consciousness is seeking its own genetic structure (genesis)—the Omega Seed, not the Alpha God. That is to say, the creation of the nonexistent: the future.
4. Evolution is the genesis of the Omega Seed, a temporal process seeking a durational denouement.
5. The transience of the physical laws as consequence of such quest: the consumption of the media, mass-energy-space-time, into the message, logos. At the end is the verb (Omega).

6. The urban effect as the imperative of the complexity-miniaturization-duration paradigm. The knowledgeable and graceful integration of parts into wholes.
7. The resurrectional consequence of the Omega Seed advent by the totalization of the urban effect imperative.
8. The absolute equity of resurrection when seen as the total recall emerging from the evolutionary conclusion.
9. The absolute splendor of resurrection seen as the total conscience of every particle of reality acknowledging and partaking of all the others.
10. The absolute beauty of resurrection. The esthetogenesis of the cosmos in the Omega Seed. The epitomy of frugality. *Nothing* has gone to waste.

Form-Function, Means-Ends

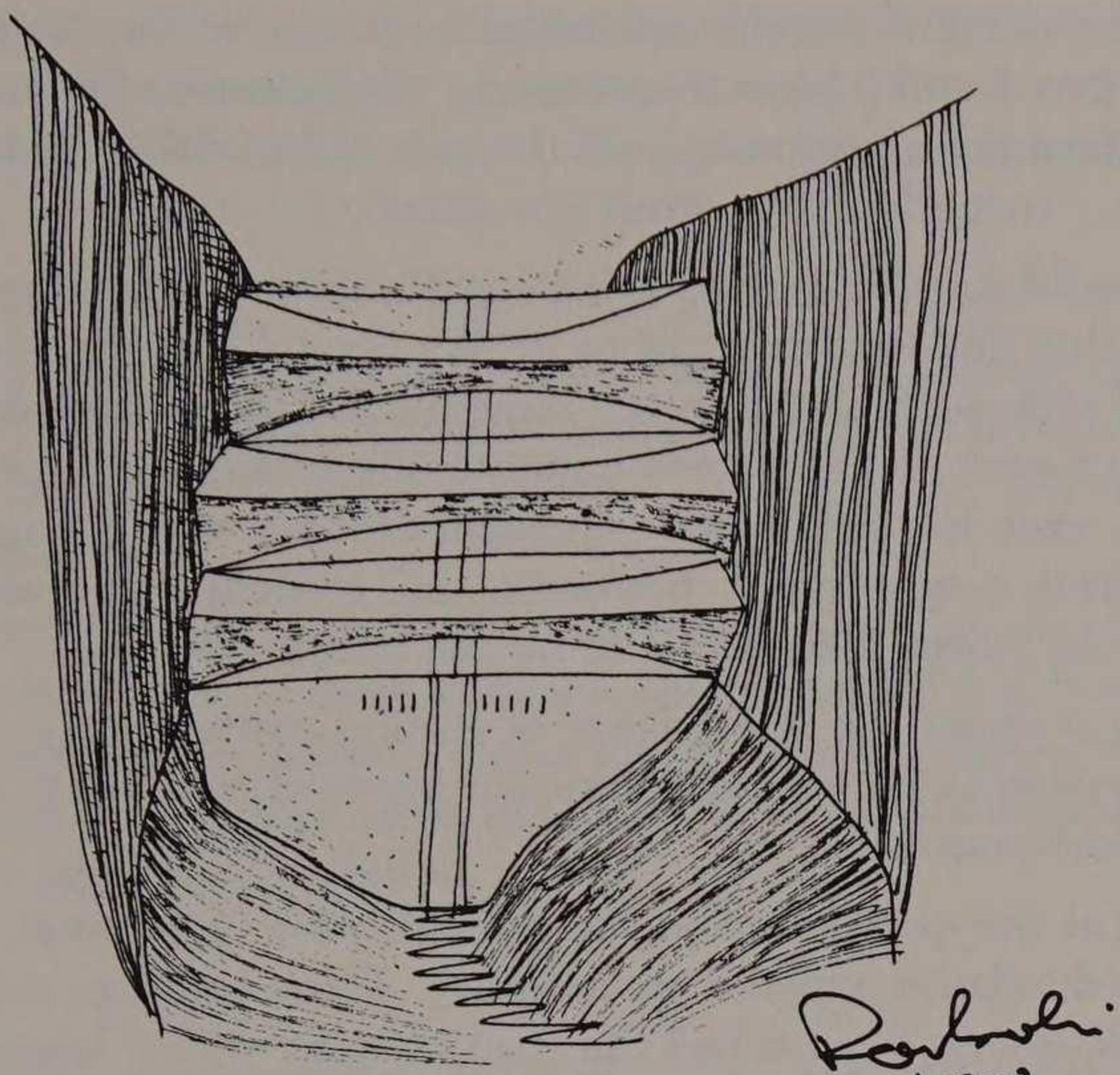
We are told that the brain is used only to a fraction of its capacity. The apparatus is not employed as it should be. A structure still pursuing a fully developed function? What could be the reasons for such a discrepancy (the why of the what)?

1. There came a time in the evolution of *Hominidae* when conditions demanded mental processes possible only for those genetic mutants endowed with larger and more complex brains. The subsidence of such conditions left these mutants able to survive because of such brain capacity, with an instrument redundantly complex.

2. Redundance in brain capacity might be the necessary slack between means and end, permitting pursuit of the end even when and if some parts of the means (instrument) are damaged or overtaxed. Could it be that the aging process might call into operation a portion or portions of the brain's capacities because the efficiency of the brain as a working machine is diminishing?

3. The reason for a "superbrain" is found in the order by which the future is "predetermined": first comes the structure, then the function that might or might not develop in it or through it.

Biologically, the name of the game seems to be survival-success through conservation and adaption. That is to say, the continuity of a species is consigned to an astonishing capacity for conservation of genetic characters and in apparently capricious (chancy) genetic alterations or mistakes that happen to favor the appearance of actions-functions, which in turn become fitting responses to the challenges of the environment. Mentally, the name of the game is the occasional but crucial production of forms by the mind. Some of these prove to be the mysterious, if not frightening, containers of functions to come.



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The three possibilities are not mutually exclusive; they can coexist. In fact, Possibilities 2 and 3 have the common characteristic of "furnishing the answer before the question is put." In case of Possibility 3, we would also be, *de facto*, "living forms in quest of a function."

What would account for the existence of a brain with a capacity many times greater than the demands put to it? We are told that the brain loses thousands of cells each day from the moment the aging process prevails over the growth process. If there were a one-to-one relationship between capacity and use, each lost cell would represent one lost use. In such a case, aging would bring a more rapid, traumatic, and evident loss of intellectual and performing power than seems to be the norm.

But let's suppose the redundance of cortical matter exists. Given an average 10-to-1 redundance, it would take ten losses of capacity to engender one loss in performance.

Looking at the question from the point of view of survival, the advantage of cortex redundance appears immediately. Those mutants possessing greater brain cell reserves can travel the road of aging with a lesser degree of intellective decay, although they are subject to the same rules of physiological decay. They consequently achieve greater longevity. How? Such mutants have the upper hand over the type whose brain efficiency ratio is higher but who have no reserve of cerebral matter to feed the angel of death and keep it at bay. The longevity of the brain-redundant individual stems from the fact that slower intellectual decay means longer control and guidance of all organs and interactive events in the body, and, not less important, a greater determination and will to live, because a future with greater promise is at stake.

Where is the balance between beneficial redundance and surfeit? According to some discoveries, at certain moments in human evolution a group of wo-men appears with far greater brain capacity than contemporary wo-men. Is this an example of a good thing gone too far? Would such brains become too large and costly for the performances to be carried on? The price of longevity might become a veiled—too heavily veiled—response to daily challenges. Too many blind corridors in a "computer" too expensive for the problems at hand; too much brain energy drained into a minimal range of intellective responses. A sort of senility in reverse. Too many relays rather than a rapidly declining number of relays.

If redundance in brain capacity is cerebral gluttony, then a leaner brain would suggest a more rapid pace of intellectual development paralleled by more rapid burning out of life. This would be a consequence of more stringent targeting in the distribution of performing cells, more prevalent in the lean brain than in the gluttonous one. Some verification of this theory is found in the short life and precocious blossoming of many exceptional individuals. In contrast, there might be a certain dullness in (genetic) longevity.

The lean mutant has its own lower rate of proliferation (fewer offspring) and the conservative character of the gluttonous mutant. The former factor stands for change (evolutionary loops), the latter for consolidation (maintenance loops).

The brain is an organism (form) in quest of performance (function).

The brain is not an archive. It is the policymaker of a factory. Its dependents are the body and the extrabody instruments it has invented. Therefore, the evolutionary latecomer, the brain, is the master, but is the child, not the parent.

The brain, even though not a fixed archetype, is now the form by which conscious life performs its daily miracles, the existential functions. Such miracles are sustained—indeed, almost forced into existence—by the archetypal form, the brain, which preexists them all along, transforming itself on the unwritten agenda of evolution.

IN A VERY REAL SENSE—THAT IS TO SAY, FOR REALITY—it is quite irrelevant that one might be able to bend a spoon with the mind when we can move mountains with technology of thought (science).

FORM IS ARCHETYPAL. Function is existential. An existential category cannot preexist an archetypal category.

THE MONUMENTAL (PEJORATIVE) may indicate a penury of content within a redundance of container of (form). Appearance is not a salient factor in designating this or that structure as monumental; only substance can complete the equation and determine the answer.

A MUTATION IS NOT A FUNCTIONAL CHANGE, IT IS A CHANGE IN FORM. If anything, it is a disfunction. It does not occur in response to a need. It causes the appearance of new needs (when successful). By disrupting a balanced condition, the mutation answers only to the most unspecific need to keep life off balance so that it never ceases to carry on the search for that final hypothetical balance we call *fulfillment*.

The mutant is not the answer to a need: "I want to do this or that but I can't." The mutant instead says, "Because I happened to come about, I find I can do this and that, I can reach those leaves up there." In fact, the need is instigated most of the time by the new form. The consumerism ethic is

based on such a proposition: to create new needs so as to sell ever new mutations, this year's gadget as against last year's gadget. Translated into the urban problematic: it is not just that new forms can be invented to satisfy (pressing) needs, but also that new forms might originate new needs. The idea-form city itself is a clear indication of this. The need of urban wo-man is "different" from the need of that otherwise identical creature, the "primitive." The protomutation form and the postmutation form are really two different systems because there was no cause-effect linkage between the two, but there was a break between what was there before and what is there after.

IN THE ORGANIC BULB, what comes last is already designed (genetic anticipation) at the origin.

MUTATION IS THE DEMONIC INTRUSION OF ENORMITY (STATISTICAL DETERMINISM). It is the faulty among the conservative. In the intellective bulb, submitted not to the rules of genetic development but to the rule of growth by trial and error and acceptance or rejection (social, political, economic, cultural, and so on), there is the paradox of the offspring generating the parents, if by parents we mean the supporting, nurturing elements. In a way, it is like putting the effects ahead of the causes. By altering the semantics, it can be said that the means (parents) are chronologically last and are solicited successfully by the ends (a little like a form solicited by a function) if the ends have real power of edification, unsuccessfully if the ends remain in the realm of utopia. Civilizations are built largely according to this topsy-turvy balancing act, with the aggravation of a durational current (immanence) unremittingly swaying the already precarious construct.

MEDICINE, SOCIAL ENGINEERING, COMPASSION, CRUELTY—these among other (undisciplined) mutations are now the guardians of the human phenomenon.

Revelation, Creation, Evolution

I BELIEVE in genetic originality complemented by environmental sufferance and immanence. The Holy Child is holy inasmuch as he or she is potentially a holy individual. The sufferance of growing is the ground that will transform potential into immanence.

Sufferance is to suffer the "contamination" of that part of the real that is in proximity to the subject. This exposure yields a limited or extensive breakdown of the walls of ignorance, isolation, and segregation of the subject from the real of which it is part. In the wake of a sufficient breakdown, creation becomes possible.

WE ARE NOT STRUCK BY THE MIRACULOUS. We are struck by the irrational or the absurd. That the geology of the earth has been overlaid by the green stuff of the vegetal, the red stuff of the animal, and the radiant stuff of the mental, is a miracle. This is the miracle besides which pale all the miracles of all the holy books put together. The miracle of miracles is the systematic self-perpetuation and self-evolution of the miracle of life itself. Most of our gurus are clowning about with something that cannot be opened to them, because the sufferance of perception that such a miracle demands is not in them.

There is much ado about comprehensiveness, wholeness, belonging: a good pantheistic scenario. It does not have a theological thrust, of course, and the simulation hypotheses of religion finds no support in it.

IF GOD WERE THERE, HE WOULD SIGNAL HIS PRESENCE. Not to do so can only be sadism, cruelty, viciousness, or impotence—all attributes of evil. It may be impossible for the inferior to speak to his or her superior,

dog to wo-man. But the reverse is easy: wo-man to dog. Given God's perfectibility, signals could come from him loud and clear by any means, including the most plain, a postcard, or a radio message.

Given the massiveness of the punishment, via ignorance, the choice of media would be irrelevant. God speaks to us, we are told. What a garbled concoction of dogmas with one thing in common: my arms are outstretched, but I am impotent in guiding and lifting you into them. These are not the "motherly arms of divinity," but the rattling bones of a dead father, the nostalgia for which has caused humanity to be crucified (by a small minority).

BECAUSE THE EVOLUTIONARY PROCESS IS A MONUMENTAL MIRACLE, we cannot but trust that the miracles of yesterday at least be matched by the miracles of tomorrow. The immensely unexpected (which is the miracle) developed in the past must find reflection in the at least equally immensely unexpectable that will develop in the future. Therefore, if the present has the arrogance to declare itself untranscendable, the present truly commits the capital and double sin of cowardice and arrogance, under the cloak of presumed uniqueness: the uniqueness of an "end product." This capital sin is concretized by "unresolved matter"; that is, nontransfigured matter.

CREATION COMES BEFORE UNDERSTANDING. That which is already created is the subject matter of understanding. That which is not yet is the subject of creation. Logos is the rationalization of the created; it does not anticipate it, it acknowledges it. The acknowledgment of the Omega Seed is logos, the acknowledgment of itself. Such acknowledgment is resurrection.

The Omega Seed contains within itself, as no other seed does, the substance for its own "development." Such substance is the total progression of the cosmos in its transfiguration into Omega. It is the whole of history without a single omission, because total inclusiveness is the necessary condition for Omega. In Omega, the nature of time and space is ephemeralized, because Omega is acted outside of both time and space. Then is when present and future, here and there, are simultaneous and coexistent (coincident). Then is "when and where" the condition of nonbeing is touched upon, because the pointlike nature of Omega renders nonbeing at once deniable and quasi-"real." *If it were not that everything is in quasinothing (miniature logos), nothing would be "everything."*

The theology of the Omega Seed is an evolutionary theology. It recognizes the infinite smallness of the human phenomenon, relegated for now to a speck of matter. It recognizes the advancement of the spirit, by wo-man's

deeds, as excruciatingly slow and excruciatingly taxing. It recognizes the possibility of (local) apocalypse in the sense of a failure of the spirit to substantiate itself beyond the reach of death in terms of a specific locus; the solar system, for instance. The theology of logos as a seeding theology is a resurrection theology because it advances the concept that eventually the spirit will develop to such a degree as to consume the totality of the physical world in its own light, a consummation that sees all the parameters of such a world: mass-energy and space-time literally exhausting themselves in the transcendental action of spirit becoming. This action is the evolutionary process, which is presently in its early phase of self-creation in the solar system. The (only) premise of such self-creation is the original condition of beingness and the transformation of being into becoming (something other than itself) and, consequently, the triggering of evolution as a creational process. This theology sees time as a concrete vector and, therefore, does not agree with the conception of reality as a cyclical phenomenon. The future has never been in the past. This time vector sees the universe as the progressive wedging of mass-energy parameters into space, which is the action field of mass-energy. Therefore, space and time are produced instant after instant to accommodate the performance of the mass-energy media and its self-transcendence.

The performance of mass-energy media orients itself toward its own transcendence by way of ever larger appearances of spiritual energy. That energy, the end product (aim) of which is the ultimate seed of itself. The totalizing condition of logos, because of the nature of its inclusiveness, is (automatically) the instant recall (resurrection) of the whole of evolution.

The only true revelation is that which will be revealed at the end of time by resurrectional radiance. We will be part of that revelation, because we are the writer-performers of the drama that resurrection will reveal *in toto*. Until that moment, we are masons constructing the revelationist structure, logos, the Omega Seed.

IF WE NOTICE THE DREAD SATURATING ALL OUR ANTICIPATORY PLAYS, the 1984 prophecies, the Star Treks, the time-machine worlds, we can sense the impossibility of giving the future the grace it will carry. We can only design futures cluttered with futuristic furniture and futuristic humans, phantoms of passion and intellection. This brittle and ugly futurism more than justifies our fear of it. Who would want to be a Star Trek hero but the most jobless of all laborers? Who would want to inhabit the squalor of a Sirio garden or a moon house but the crudest of all tribes? Therefore, we nibble at the future and in the best of efforts consign to it the best of the present, not, ever, the Buck Rogers inanities. NASA's work within this perspective is commendable. It sticks to "facts" and at enormous expense

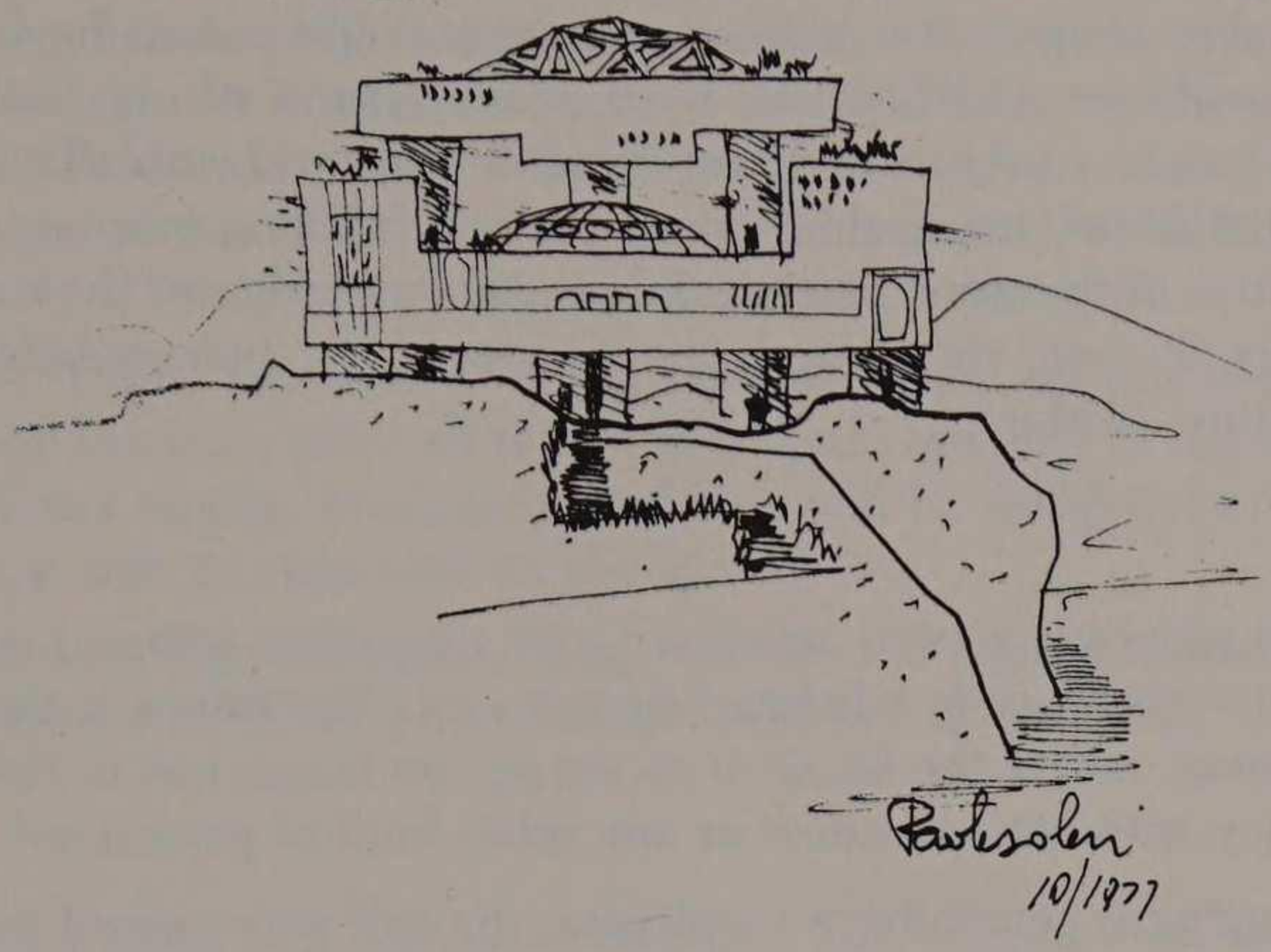
renders an honest version of a very near future that, in view of the honesty of the rendition, might be uninviting, perhaps paradoxical or utopian but never dreadful.

THE OMEGA SEED THEOLOGY AS A SYNTHESIS OF CHRISTIAN RELIGION AND THE MARXIST CREED PRAGMATISM The common ground for this theory is the Christian faith's trust in transcendence and the necessity of creating such transcendence through evolutionary efforts of conscience and intellect as demanded by Marxist conduct. Future salvation at the hand of the child of a benign parent (past) and the conquest of an earthly paradise at the hand of inspired materialism can find common ground if both try to peel off symbolism and anticipation and find the true sense of their voices. Salvation then becomes the creation of that paradise condition, which is not in the arms of the father but is instead actualized by the transforming (transcending) deeds of sonhood.

For the Christian, it is, thus, the surrender of a hypothetical and paradoxical dependence on something that has been and will be, regardless of one's response (because divinity cannot but be what the origin has been) and, in its place, the acceptance of a truly divine pulsation of matter struggling toward any as-yet-uncreated spirit.

For the Marxist, it is to dispel the myth of a paradise condition, the realization of which coincides with the subjugation of brute matter to the needs of a "just" family of humanity, and to welcome into its own idealistic materialism the mystery of the spirit and the sufferance engrained within the creational process.

The two positions, revelation and creation, are ultimately invoked by these two stands, notwithstanding the various disguises that might be adopted. Therefore, the notion of time becomes crucial. One notion says that time is a reference point; that is, in a given reality that is whole and comprehensive, the present refers to subjective experience, the past refers to hearsay (hearsay from oneself of one's own past), and the future refers to something not experienced as yet but nonetheless real, existent. It is a fatal notion of reality, a reality that keeps lifting its oracular reptilian head no matter how much passion and dialectic might be spent in softening its despair. Doing is ephemeral; being, and only being, is concrete. In this model, time is the point at where the I stands on the fatally defined landscape. Once the I reenters the landscape, time dissolves with it. Another but similar notion is *that the future is only the present in the process of thinking about being other than what it is*. But the future is a child of the mind. Without the mind thinking, the future does not exist, which is quite natural. An existing future is a contradiction in terms. The future is not some sort of empty box


Paolo Soleri
10/1977

that is progressively filled by history or evolution or reality. The box is reality, and reality is up to the present and not a single instant beyond it. The future is a construct of the mind. By the invention of it, one has access to process as a consciously molded deployment endowed with all the pros and cons of anticipation, hope, simulation, and self-fulfilling prophecy. But all such activities of the mind activate life at the very edge of time, of space, of mass-energy. Beyond this edge is the inconceivable, indescribable, the not-yet, the future, nothing.

WE DO NOT WALK INTO MYSTERY JUST BY GOING ABOUT LIVING. Mystery is densely inhabited by the past. The future is the most infinite emptiness, not in the sense of an empty container but in the sense of inconsistency with consciousness or any other kind of parameter.

The unchanging is this infinite emptiness, the self-sameness of nothingness. In this way, one can suggest that future and nirvana are two ways of designating the same thing: time as mystification, or nirvana as the great con.

THE DINOSAUR GRUNTS ITS PRAYER TO THE DIVINE BEING, the dinosaur to end all dinosaurs. That its grunting might eventually become human utterance and poetry is not in the perceptual field of the beast. (Nor is the notion that divinity is either oviparian or mammalian.) In all honesty, are we much above the intellectual capacity of dinosaurs when we halt the miraculous process of evolution and establish norms that frame the divine? Will not our poetry eventually sound like the grunting of beast? Is self-consciousness arrogant to such a degree as to kill the future? What might be true in the direction of the future might be a mirror image of how we evaluate the immediate past. We do not become indignant at the knowledge that millions upon millions (90 percent of them) of species gave their "experiment" to history so that life could go on evolving, but we cry foul play when it is suggested that none of the living systems of today, wo-man included, will live to see the divine apotheosis, whenever it must be. Such a degree of arrogance would not be acceptable in "other quarters." Arrogance aside, the rejection of perfectability by way of transcendence tells us that for the moment we lend only lip service to evolution, the truth being that only a stunted evolution, the one reaching to *Homo sapiens*, is the one that fits our hobbies.

That thou, evolution, has created me, fine. That thou, evolution, will want to go beyond me—never. I will not allow it *(Apres moi le deluge)*.

God is with me? God, my father? But look at what would happen if evolution were real and future-bound. All creatures, small and large, graceful and

gruesome, past and future, would be "forever in the crystalline light of purpose and uninterrupted transcendence." Once the whole miracle were to be concluded into the Omega Seed, then for all of them would shine the one and only God, and in it all of them would live again, not just their short mortal experience, but the whole immortal journey that all together they have created out of brute specks of being (mass energy).

But what if this "conclusion" is not reached? Then existential pessimism is confirmed because, after all is said and done, inequity is engrained in reality itself and equity, tenderness and love will be worth only the enjoyment they were able to engender on the spot.

But time is not mystification. It is, instead, the edging beyond the present of the present itself. It is the transpresent in full "turmoil."

OMEGA SEED IS A TRANSTHEOLOGY The sufferance of the universe is the sufferance of deprivation and has little use for an absentee lord. A god might well be there, somewhere, but then he, it, must be more of an experimenter than a "father."

If god is an experimenter, we guinea pigs are in partnership with him, because science again tells us of the unbreakable bonds between experimenter and the subject of experimentation. The Christian credo tells us that God is experimenting for our sake and with our consent. In fact, with the prodding of saints and martyrs.

"Hast Thou forsaken me?" cried Christ on the cross.

For the bleakness of that moment alone, Christ is worthy of our love. To discover that the experimenter, alas, might be indifferent to the suffering of the subject is more than even Jesus of Nazareth can bear. Or perhaps Jesus had the clear perception then, in the last moment of his life, that the father was a ghost, a fabrication of tormented souls.

But then, "I am the life." Jesus said and said again, "I am the light." And perhaps for him the father was a crutch and a shield all along; a crutch to sustain him in his sacrificial journey, a shield to hide behind when envy and disbelief might have cost him being stoned to death by priests and philistines.

The greatest ambiguity of Christ's teaching might well reside in his ambivalence toward the father, and not to have an earthly father adds a mystical note to his orphaned life.

EVOLUTION OPERATES IN BOTH THE COLLECTIVE (INSECTS) as the organism and the individual (mammal) as the organism. Now we have to see if synthesis is possible. And attempt at a convergence of individuals

(free enterprise as one manifestation) into a transcended new condition. In this framework, the vegetal kingdom is the energy transformer, which enables life to go on inventing itself within the dialectic of single versus collective, at the same time surrounding it with the grace, beauty, and subtlety of its presence. Social biology indicates that the mammal is more individualistic than the insect. From a social perspective, there has been a retrogression: the well-being of the group has become less important among mammals than among insects. Altruism has been supplanted by egoism. Could egoism be the price life has to pay to develop more complex systems? A simpler system can more easily be disposed of if, as a result, the super organism, the society, can perpetuate itself.

As soon as greater investments toward the development of consciousness are made by single individuals, not only may society be less justified in demanding the sacrifice of the single but the single may also be less inclined to do so. The genetic investment becomes more imperatively focused on the single at the expense of the group. At present, the individual has established beyond doubts his or her own legitimacy as an end in itself. He or she may want to turn to the group and develop a structure that will see it rise at that new ledge of evolution where the individual may be able to find new elements for further grace in the group.

Then, if so, far from it being true that individuals and society are incompatible (absurd, because neither can exist to the exclusion of the other), what puts itself at the helm of the evolutionary process is the dialectic of individual versus group, the tension that develops between them and the transcending of it with emphasis alternating between individual and group.

It would be up to the historian to see how the model applies, how well or poorly it may fit the historical facts. In the large strokes of evolution, one might see that, after the triumph of the single-cell organism over matter at the molecular level, the single gives way to the multicellular organism, the group (quite possibly an association of loosely coactive cells).

Then the multicellular system defines itself within more specific boundaries to affirm the newly achieved singularity made of well-interiorized and coactive plurality. This singularity (the physiological creature) organizes itself within societies of genetically compatible components (insects, for instance) as a component subordinated to the needs and the will of the group. The colony becomes the originator of all the dictates by which every single individual lives. The incapacity or unwillingness of the colony to produce an individual who may be able to break the dictate makes the colony stable (within environmental constraints) and nonprogressive, even though the social organization may show great complexity. In the vertebrate—specifically, in the mammalian—the individual emerges unequivocally in control of its own actions relative to the automatism of the social insect at the price of a

reduced social structure. Because its behavior appears less robotized, its actions become more sharply identified (cruelty, for instance) and appear as new parameters of life in anticipation of both the strength and weakness of wo-man.

When the mind takes hold more firmly than in the primates, the tribal ethos appears, and the individual becomes submissive, even if grudgingly, to the group. The ever-increasing complexity of successive civilizations eventually sees the emergence of the individual as the monad of consciousness and will. As a consequence, the outline of individual rights comes into focus and with it the ideal of a democratic ethos extending to any and all humans. Communism becomes articulated with the sphere of individual rights to reaffirm the concreteness of the group as guarantor of such rights and as legitimate trustee of human destiny. Neither the individual nor the group are the full reality. In a way, both stand as the launching platform for the transcendental oneness that ought to be perceivable at the syntropic convergence of both vectors.

Symbol and guidance for such transcendence is the sexual paroxysm where, single and group, the mating individuals at once achieve self-affirmation, emotional and genetic, and utter dissipation "in the group."

CREATION AS CONTRAPOSITIVE OF REVELATION It is simply the difference in perception between those who expect to be illuminated by a reality they belong to but of which they are ultimately not the makers but the vicarious enjoyers, and those for whom there exists only what others like them down the evolutionary path have constructed or created. To the creationist, some of the gentleness of the revelationist seems saccharine, just as the boldness of the creationist undoubtedly appears to be a muscle show to the revelationist.

In truth, I believe that the vicarious rejoicing of the revelationists is the gift of a reality delivered to them by the creationists of the past. That is to say, in the proportions that each person is a vicarious enjoyer and a maker, a gentle witness and a transformer, and, in the latter, necessarily a trouble-maker.

One says, "I revere Thee, therefore, I witness Thee." The other says, "I revere Thee, therefore, I must transfigure Thee." The painful thing is that neither can avoid the feeling of blasphemy inferred by the other's position. For the revelationist, even the simple longing for a transformation of the Thee, a change in the revealed, is a sin of hubris. To sin by intention is to act on such guidelines, and it means unleashing a demonism destroyer of the beatific balance.

For the creationist, failure to transfigure that which has been the fruit of escalating creations, the revealed, is to cut off at the roots the possibilities inherent in such "revelations," which, for the creationist, have had an origin and a development as real as granite. For him or her to adore the revealed by giving witness is to revere a ghost, a fantasy for which a maker cannot be found. If a maker were to be found, it would be of the same inconsistency. Therefore, it is a sin of at least the same magnitude as the sin perpetrated in the eye of the revelationist by the creationist: destroying the beautiful balance of the revealed. The fact of expressing here only the sharpest edges of each position does not reduce the validity of the distinction. The distinction is clearly exhibited by the different languages of the two approaches, almost two different tongues.

The chasm, as there is one, is tangible in the different impacts the two have on the future.

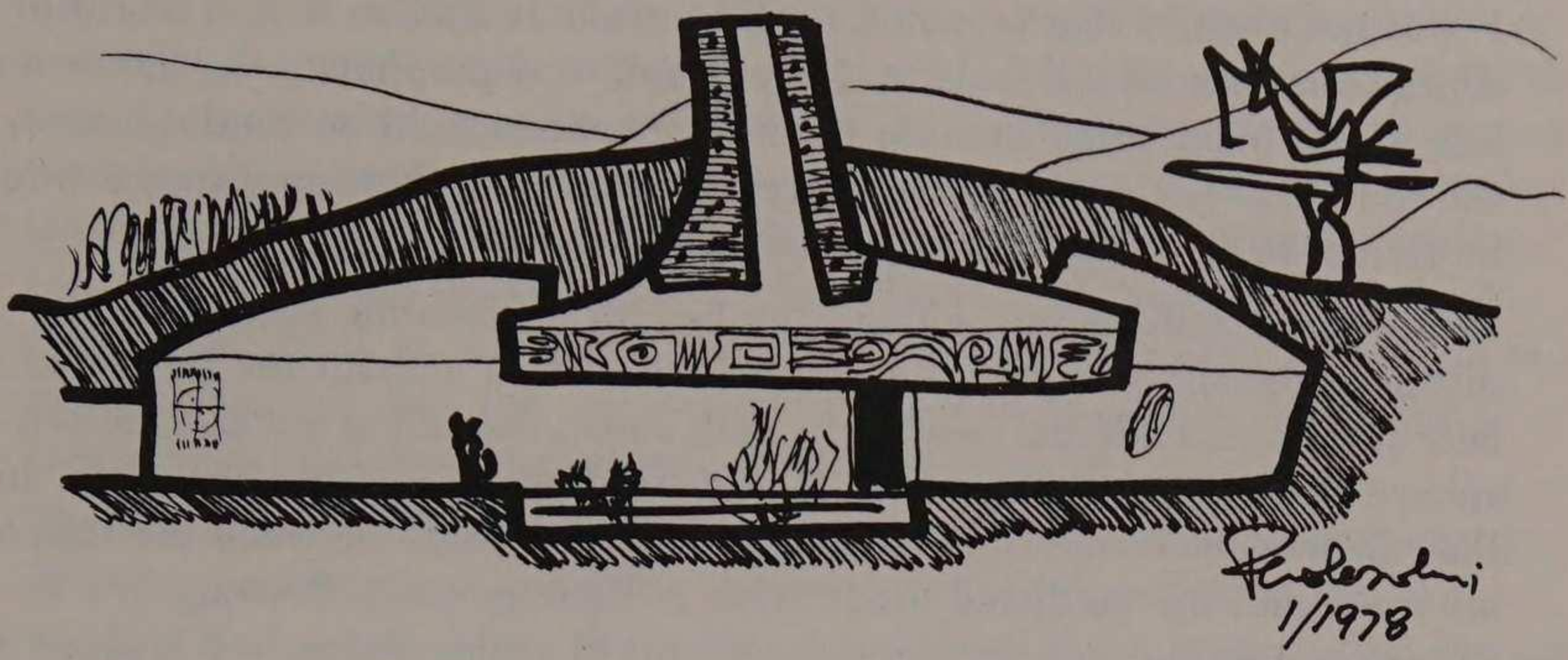
If one were to imagine the future as revelation would want it and the future as creation would want it, the two would be incompatible. Inasmuch as the east stands roughly for revelation and the west for creation, the two positions illustrate the sharpness of such difference. But, as this might well be the key to redemption, neither could stand alone in the realm of the possible.

The future is possible because both the revealed and the created are present. However, the first is an energizer by default: it pushes the latter into action, because action is spurned by the first.

The revelationists witness the deeds of creationists in the mystical belief that what is witnessed is supernatural, the deeds of a "cool" divinity pulling the strings that control the tragic-joyful unfolding of the real. Why is this mistake persistently present (as religions testify)? Perhaps because the revelationists cannot stand the sight of the bloody struggle creation is pulling up within, if not against Thee, the norm of a beautiful but not compassionate universe.

If this is so, it follows that an idealized vision of the real becomes necessary to the gentle nature of the revelationist—a nature that is not the fiery nature of the prophet and the founders of religions, because those are the true creators of revelation. It is up to the conscience of those revelationists who are also the historians of revelation to tread carefully on the edge they uphold as true and not to arrogate to themselves those elements of creation against which they so forcefully uphold those revealed words. If they do not understand the difference between the revealed and the created, let them ponder and wonder at the immense world of the unrevealed when "being" was only "that which there was to do" (before the inception of consciousness).

Because the perception of what was done did not exist, not the perception of reality, but reality itself, was all there was.



1/1978

It was not a world that revealed itself to itself. It was, as it is, a world in a continuous state of self-making. Holy people and prophets were then even less than a hypothesis, because their appearance would be conditional on the relentless but evolutionary process and because their appearance would be far off, in a remote and hypothetical future.

Revelation is self-analysis without the benefit of scientific rationalization, just as self-analysis in scientific terms is revelation without the benefit of faith in a transcendental reality. In both cases, the self is not the limited sphere of the ego but the whole of perceived or conceivable life. Both, in their own specific confusion, struggle in the landscape between the immediate inner and the mediated outer fields of their groping. Burning into a vague oneness the two distinct components of reality makes self-analysis a hybrid of insight and parochialism and makes revelation a condition of insight and fantasy.

The creationist senses the immense joy of life making itself into spirit within the tragic onslaught, this same self-transfiguring that life is constantly in for, because Thee is, in this case, blood-soaked in all the struggling finitudes composing it and painfully making it into a better of itself.

Why is it that the dolphin now surfaces into my mind? Coincidence, I suppose, or accident—or more than that? Things must move as if, for the revelationists (dolphins), a timidity, a fatigue, a dread would edge them to the side of the stream, where there is less turbulence, less unexpectedness, less trauma, where the landscape is closer, the dynamism is throttled down, the noise abated, and hedonism is forced upon them. They are moved by their unwillingness to be caught in the storm of perfectible imperfection. For them, perfection is what has been revealed and what calls for contemplation and reentry.

It is as if two companions, the human and the dolphin, both warm-blooded, both mammal, both with high cerebration, parted company. One, the dolphin, turned back to the sea, the common cradle (hedonism). The other carried on, on the more demanding landscape (demonism). If the dolphin-revelationist is teased into the world of nostalgia, the pursuit of a perfection that glows behind us, he or she might want to double-check on religious ground to make sure that hedonism of the spirit is not a vicious way that matter, "forever" the prisoner of determinism, has of destroying the thrust of life trying to achieve convergence in the Omega Seed.

HARVEY COX SAYS THERE ARE THREE WAYS: (1) pseudodetachment (East), (2) self-realization (West), and (3) sacrifice, love, risk (Christian). There is a fourth way: the creational way.

The fourth way differs from pseudodetachment or detachment inasmuch as it sees in the action of an organism a concrete alteration of the given; therefore, the existential occasion is "attached" to the evolutionary thrust as a coworker in the making of reality. The fourth way differs from self-realization inasmuch as self-realization is blind to the process that is critically authoring, beyond all the discrete selves, the substance of the transcended self, the Omega Seed, to which the self contributes better when reflected in otherness. The only way the self can find itself is to lose itself, not in the nonbeing of detachment, but into the fire of creation.

The fourth way differs from sacrifice, love, and risk, not because it can do without sacrifices, love, and risk but because it finds within reality the strength and reason to act them out by focusing on the essence that can justify and render them into the stuff of divinity and resurrection.

Be it (divinity) an externally constituted essence impervious to the transient —in fact, antithetical to it—the being of nothingness as the reality defeating all illusions, or be it God in whose crucible the bad is destroyed, or be it the partner in sufferance of an anthropomorphic reality, it seems that "things" are not settled. Something is escaping the control of something else. What it is might not be what could be or even what ought to be.

Predetermined, combative, or brotherly-sisterly, a degree of impotence is inescapably there, the impotence of indifference, of precariousness, of limitation. But with an "imperfect God," as proposed by the fourth way, comes the reality of process; that is, time, duration, and the vectoriality that polarizes actions, events, and responsibilities.

THE MOUNTAIN HAS THE RIGHT TO BEHOLD ITSELF AND SAY, "I AM BEAUTIFUL." As a frozen conscience, the mountain is not the container of a conscience imprisoned, but is thought itself, in its primordial state. With the alteration of such a state comes the alteration that eventually sees consummation as dry ice sublimates (transcends) into CO_2. Therefore, the massiveness of the cosmos does not necessarily express the nature it might be longing for but is instead the temporary prison it imposed upon itself. As the dry ice volatilizes into intangible gas, so the matter-energy, space-time cosmos may volatilize into consciousness, total and everlasting.

THE JUST, THE TIMELESS, THE SPACELESS CAN ONLY COME TOGETHER, or they do not come about at all. The squirming little particle left out of the whole demands, implores, to be with it, of it, in it, to be the whole. Those wants need space and time to deploy the imploring (if for nothing else). Therefore, the unjust is testified, documented, and implemented by space and time.

The "ideal" is zero media; total message equals angels. But the media is what forces meaning into the message. From the attrition of the media comes the glory of the message. If little room is apparently left to the dialectic of opposites, it is not because such dialectic is not present in the process but because it is finally resolved in the ultimate result, Omega.

THE DIFFERENCE BETWEEN A UNIVERSE immensely large and a universe that has reached the last limit of smallness but still has dimension is only a difference of degree. It is the difference between two different phases of the same process. But because there is a residual of frozen consciousness, there is also a residual of time-space and mass-energy. Therefore, the process is not concluded.

THE BULK OF EVOLUTION STANDS IN THE WAY OF ANIMISM. The two cannot coexist. If reality *is*, then evolution is hollowed out of its content, and the Buddha's need for liberation into nothing is legitimate. If, however, evolution is a real process, then there is no way such a process is only an attempt to regain grace. Because grace would preexist, what is out of it is what does not exist. There cannot be grace deprived of grace, just as there cannot be redness deprived of red. In such dualism, not only is one of the parameters "false," but the simple conception of it destroys the possibility that the other can be. If nongrace is, grace is not. Nongrace is, therefore, the need for a process that may create it. Evolution is a reality in the process of self-creation, and grace is the anticipation with which such a project sustains itself. Without such anticipation, anguish would overwhelm anima and render the project mute.

JACQUES MONOD, A TRAGIC HERO If anticipatory designs, as tentative as they might be, are adopted in constructing the future, do they violate or complement the ethic of knowledge, the postulate of objectivity, and the presence of ignorance? In other words, is action exclusively the performance of knowledge, or is action the generator of knowledge? And, consequently,

1. Is there the implicit recognition that ambiguity is part of action itself?
2. Is not only ignorance fundamentally engrained in action (given the unavoidable limits of knowledge) but also, and more importantly, does not the incompleteness of reality necessarily entail the incompleteness of truth? Isn't the creation of the future also, and coincidentally, the creation of truth? And is there any hope of knowledge deprived of truth other than the knowledge, the acknowledgment, of ignorance?

Isn't it then unavoidable that ignorance about the past pales in comparison to ignorance about the future? Even more crucial, is it possible to know the past before the future has had the "time" to create itself, all of itself? Then the postulate of objectivity may have to acknowledge the impossibility of objectivity in terms of action based solely on knowledge, because that means the arresting, for good, of future making (creating). It is impossible to delete the obscure fringe (or core) of ambiguity and ignorance from any action (judgment, design, execution); to try to do so would be to choose inaction.

UNLESS I KNOW I WON'T ACT Anticipation (planning) is a kind of action, an act imbued with ignorance, soaked with the inescapable anguish of an unavoidable ignorance. This is an objective anguish in the eye of reality itself once reality witnesses the generation of consciousness within itself.

If the objectivity of anguish is real, then science must find room for consciousness to explore the possible and the impossible in the anguished knowledge that the impossible may just be the possible in disguise, a disguise imposed by limited knowledge of reality for one, and by limited reality for another.

With Jacques Monod, revelation becomes scientific revelation (discovery), while he characterizes animism as a revelationist doctrine.

TAKING MATTER AS FROZEN THOUGHT, one can see, *a posteriori,* how thought "came out" of matter without an implicit animistic doctrine.

Clay is not a teacup yet to be liberated from it. It is clay, mindless and nonexpectant. Mind and purpose arising from other quarters might eventually mind-fill an occasion where the properties of clay are conveniently, explicitly brought to fruition. (Fruition in terms of human use—teleonomie Jacques Monod.) Then matter is frozen thought, inasmuch as the occasion of thinking can be and is sustained by the very presence, random and thoughtless, of matter. The converse is also true. No amount of thinking will materialize a ceramic cup in a universe deprived of clay. If the first occasion of thought coincided with the first appearance of bacteria, then *chance saw to it* that the appearance of bacteria came about, the first thawing of matter into life—creation. The thawing of the cosmos, *in toto,* is the genesis of the ultimate gene, the bacteria of resurrection.

In the project wo-man is involved in, wo-man asserts that there is the possibility of a why-ness, which is unreal because it escapes the coherence of reality and its (provisional) truth. This why-ness is the creational stress that

handles what-ness as the potter uses the clay, but a potter that is a notion, not an existence. The potter is the clay becoming the pot. The potter is the wish of the clay to transcend itself and be grace.

Then one can postulate two approaches to why-ness. One is indistinguishable from the real, because it coincides with the what-ness of protolife. And one brandishes protolife as a sword that will "deliver the spirit." This why-ness is impatient of what-ness that is why-ness, because in all its coherence this oneness of what and why is utterly indifferent to the sufferance of that part of becoming that perceives itself while creating itself. The what-why oneness is informative but is in no way normative. It is blind to good and evil. It is the research field of "pure science" (physical science?). Then the living why-ness must be willing to go against the grain of coherence insofar as it is the effect that transcends its own causes.

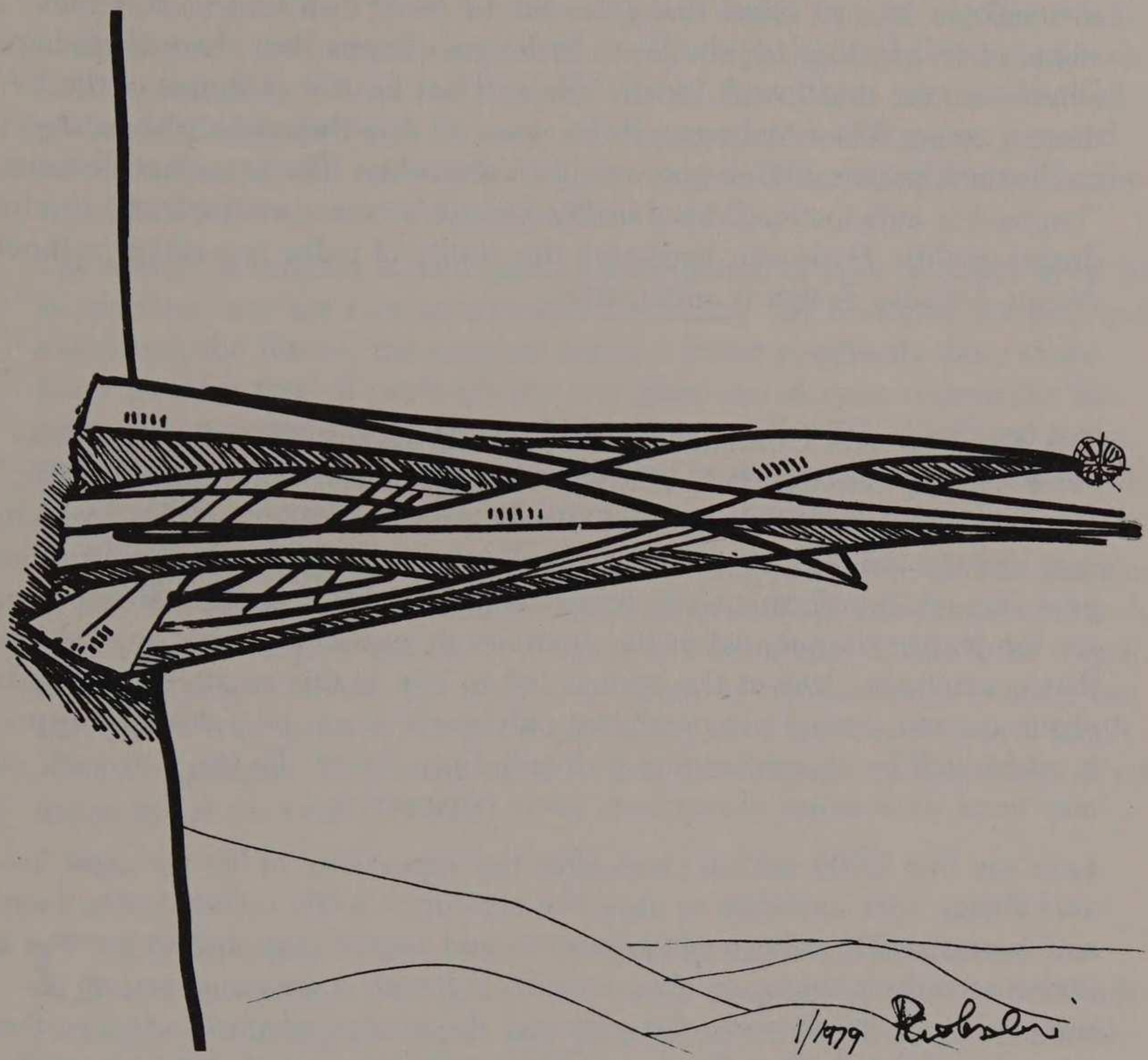
In the immense roulette of the cosmos, a speck of why-ness, the will of consciousness, is laboring to generate a truth that is not provisional or "deprived," not just coherent with its own causation (time-space and mass-energy), but that also has the justness of a deliberate conquest of suffering and a grace that makes it the ultimate, excruciatingly loving, incorruptible grace. The seed of the esthetogenesis of reality.

This speck is the folly with a secretive intent. It is a folly because the odds are overwhelming. It is secretive because in its embryonic stage it has no way of anticipating what is going to be. It has no genetic pattern to follow. It is an egg that has never had an ancestor (God) and therefore, in the process of creating itself, it must define its own chromosomes. It is, after all, the gene-sis of Omega. The seed of the accomplished truth.

The metabolism of the organism on its way to Omega has a pale reflection in the physiological metabolism of present organisms. That, *per se*, measures the enormity of the folly. Our social engineering, our economic sciences, our political proclamations are fragile paradigms, hardly capable of sustaining a detectable pace on the road toward the (cosmic) metabolism of the end.

CREATION IS THAT WHICH HAS NO ANCESTRY. That is, it has no genetic matrix to work with. Creation may have to be reconsigned to esthetic because in any other category one can "always" deduce the effect from the cause.

Creation is interstitial. It is not the seed becoming the oak, the embryo becoming the squirrel—it is that which happens in the interstitial occasions tying oak, squirrel, and so forth. The causation of the created has no tangibility because it has no veracity that can be inscribed in a ledger of logic or rationality. As an explosion, it has no identifiable explosive charge. As light, it has no vibratory field to generate it. As grace, it has gracelessness


1/1979

to stand on. It is an effect that gives the lie to its own causes. It is the sound of Debussy giving the lie to hydrogen's atoms. But there is no hope whatsoever for that sound, or any other, if not for the existence of the hydrogen atom. When hydrogen atoms were all that there was, the existence or the anticipation of Debussy was plain absurdity. The senseless, because "impossible anticipation," by a reality incapable of any anticipation, the hydrogen reality. Hydrogen becoming the reality of today is creation without design, because design is anticipation.

What of the Current Ecological Balance and of the Creatures, Wo-man Included, Involved in It? One thing is clear. No matter how beautiful, graceful, lovely are the gazelle and the tiger, the rose and the jasmine, all of them and all other species are destined to disappear through transformation or extinction. Note that the oldest living things are the least consequential in the emotions or passions of wo-man. Taking that as axiomatic, look at the options left to life. Is this an attempt to make virtue out of a dismal prospect? Not only might it not be a dismal prospect, it might well be an exhilarating if dreadful possibility. To see it as such, one may need some sense of measure, some perspective.

Let's say that 1,000 million years after the appearance of life the most lovable things were amoebae or algaelike creatures; 2,000 million years, bugs and worms; 3,000 million years, reptiles and amphibians; and so on. For an observer of their times, an alga, a worm, a lizard, a dinosaur, and an anthropoid respectively were the most and the best of creatures. And so they were, then—but look at them now! Only a specious mind, bigoted, intolerant, and wormy, would have a worm's view of divinity. That kind of parochialism, so pervasive and rooted, is constantly given the lie by the evolutionary facts. Beware of the pietism of the back-to-nature mind. If it is not reactionary, it is undoubtedly myopic. Back to what nature? The sacred nature of the algae, the worm, the reptile? What murderous forces disposed of them or put them on the evolutionary road's edge? The reverential forces of creation driven by the demon of the mystery buried in the nonbeing of the future. That the ecology of the present includes algae, worms, bugs, and so on does not alter the fact that life has pursued its quest for excellence and has transcended algae, worms, bugs.

Beware also the hubris of belonging to "the best of all possible species." Would it not be silly to have an alga-God shouting in its mute tongue about the perfection of its own small world? Could not our anthropomorphic notion be as silly?

What is common to all forms of life and their sufferance of becoming and transforming is the storage of their experience in the quite possibly retrievable archives of history. Retrieval will be possible at the successful end of the

evolutionary journey. Then the sacredness of algae, worms, reptiles, mammals, humans, and transhumans will reveal itself blindingly, compassionate, just, meaningful, divine, and beautiful. Until then, there remains the toil of proceeding with the work at hand, a toil punctuated with grace, joy, and exhilaration, yet still constructed on the warp of suffering and anguish, the anguish of what is necessarily limited and wanting.

The nature of religion is anticipation, anticipation of such intensity as to fall more often than not into unconscious simulation. By revealing the past and simulating the future, the prophet and the priest needlessly deny evolution's creative task. If perfectibility and grace can at most restore the discrete (living systems) into the limitness Nirvana, the Tao, God, and so on, then the future is really only the rewalking of an eternally present path by a mischievous but tragically flawed immanence, the present.

Only if perfectibility and grace are truly creating the future and themselves in it is the anguish of immanence worth experiencing. Self-responsibility demands equity. Equity cannot be dispensed from above. It has to be a quality of the process itself. But equity, as grace, as fulfillment, as beauty, can only be its true self when truth is complete. (And truth is total in a totally achieved process: the Omega Seed.) Thus, the intrinsic inescapability of suffering by all discrete systems.

GOD'S KINGDOM IS NOT, BECAUSE GOD IS NOT. Nirvana is not beatific; it combines past and future into a nonprocess, and the beatitude of naught is a low-grade grace, one paradoxically mindful of mindlessness. But if God is not, God is in the making. If Nirvana (or the Tao) is a poor message, perhaps it is the necessary, indispensable medium.

A GUIDED EVOLUTION Can a creational process be guided? If there is a task for which consciousness might be responsible, guiding evolution might well be it. That function has been exercised by religion at the price of self-deception. The blueprint of religion, according to revelation, is a plan to guide evolution toward the goal of love and grace. More plausibly, the imaging of wo-man and the unremitting anguish of the wo-man condition have conjured all sorts of inventions—the religions of the world, for instance. Codified, those inventions are the blueprints for the future. Myths and legends are simulations that anticipate the times of grace and the time of reunion with the divine (when they don't portray, embellished, the sufferance of the creational process in its inception).

The eschatological hypothesis of the Omega Seed is a blueprint for the desirable to be pursued. It differs from religion inasmuch as it does not presuppose a *causa prima* (animism), but rather presupposes only a medium, the mass-energy, space-time universe.

THE BEAUTY OF RETROACTIVITY The justness of an event such as Omega Seed, which is all-inclusive (because it is retroactive and resurrectional), has fragmented anticipation in wo-man's quest for justice, equity, grace, and love. To speak of these qualities as occasions tied to some times and some places is to corrupt them, to debase them into pseudojustice, pseudograce, pseudolove. Unless all times, all places, and all occasions, as ephemeral as they might appear, partake of them, they cannot exist. If evolution is more than the perfecting of a food chain, then the immensely bloody food chain must find its own justness and, paradoxically, its own grace, moment after moment, in all its most minute particles. That can come about only when the process of becoming is concluded into Omega and resurrection (instant recall of retroactivity) is triggered. Ultimately, there is no conservation outside of resurrection or entropy (conservation of entropy, that is). To be redeemed or saved implies a previous fall from grace. The preexistence of grace entails a universe that is a means to its restoration. The dialectic of mean-ends makes grace itself an ambiguous relativistic reality.

TO BE REINCARNATED A SUFFICIENT NUMBER OF TIMES so as to escape the illusory reality of the senses and the suffering saturating becoming, is to bleed evolution white. Justice, grace, love, and beauty are drowned in the cold fury of naught. But if becoming is creation, then creation entails the total and ultimately loving participation of all of reality, engaged in the transcendence of itself into spirit.

Fate, Natural Order, Destiny

THAT WHICH IS LIMITED IN SPACE is also limited in time. The particular (from *particle*), the person, and the everlasting are not congruent categories. Therefore, that which is "particle" is that which comes from dust and to dust returns.

Time began when being originated becoming. That is to say, when the total condition of the total being was altered. This alteration was the first durational beat. It was of a mechanical nature, intensely loaded with determinism, and therefore was of a kind of duration that later lost its rigidity and became the true manifestation of will and not of fate.

Because fate could not be other than a one-track, one-destination process, will could nothing other than be a refusal of both. Therefore, will, the stuff of life, was born from the parent to negate the parent's aims while making use of the parent as means.

This original sin of the child's will (against the parent's fate) is at the root of life, its history, savagery, and radiance. It found its indispensable origin in the rejection of being and the endorsement of becoming for as yet inexplicable reasons. The being of fate, the parent, the Alpha God, gave the first push off the track of fatalism. This motion broke the enchantment of sameness. Time began to beat. The "father" fate created its own doomsday.

Until the first push, because there was no change, there was no time. Because there was no time, it is idle to ask *what*, *where*, *when* and *why*, because it is time that realizes anything and all things.

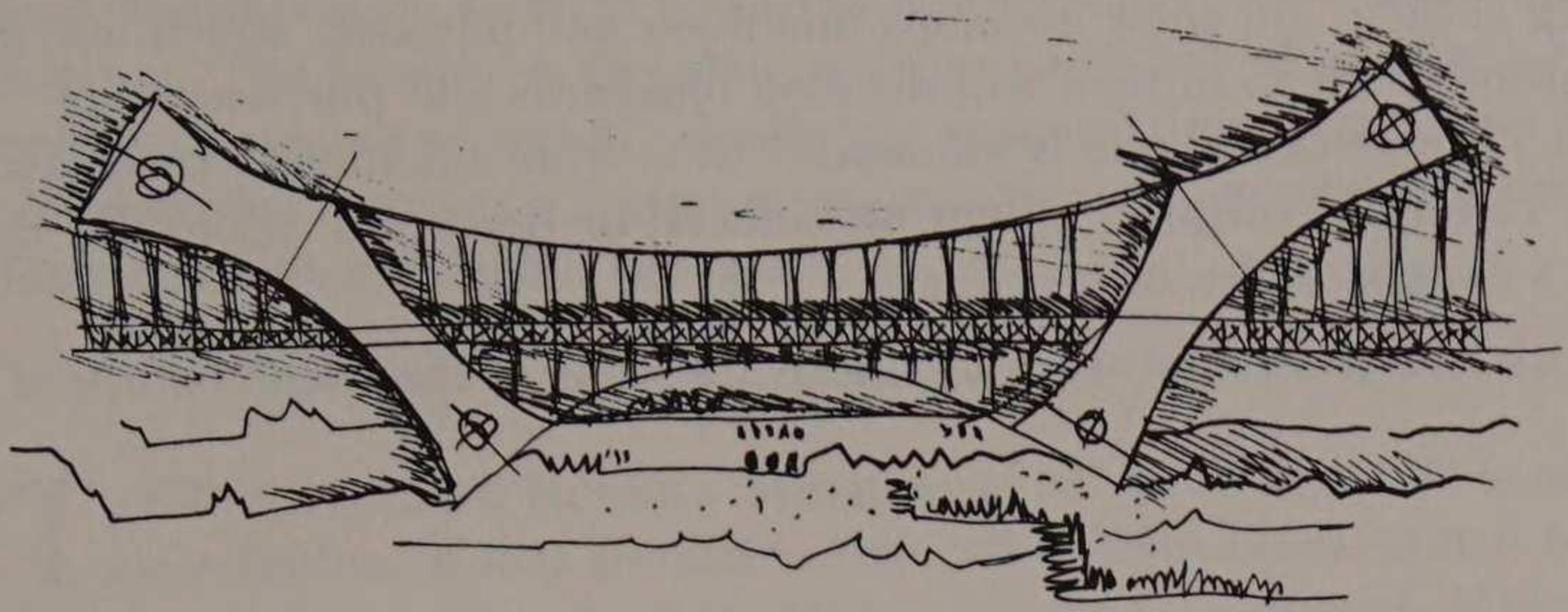
Therefore, the being of the father is the infinitesimal gap of "time," the origin of which was in naught and the end of which was the first infinitesimal change. True fate, the unchangeable, existed only as a phantom. The ghost of an impossible condition, a being for a time span that was nil. These are all nonthings that only intellection can name. In that sense, first was the word. First was the verb because first were those nonthings that only intellection can make (manifest).

Getting back to the particular, because the particular is finite in space and time, the only way in which the whole can become is the shedding of those particulars in successive layers. Death is the condition *sine qua non* of "eternal life." The quasi-fatal mass-energy universe is the repository of the raw material for those entries and exits. Personal "eternity" is the lasting contribution that individual performance injects into the river of becoming through its modification of such a river.

The flaws of theism (God as the origin) are the inescapable deductions of imperfection from perfection and the derivative invention of original sin, which has blown wo-man away from his or her original godness. But godness is not innate, it is a longing more than a reality. As dogs are born meek or aggressive, so it is for humans. (This is not regarded as true in the Judeo-Christian culture nor in the Freudian model.) For both, there is a need to reinvest the person with that grace or authority that is "of the Father." (Even by means of fratricide, if necessary.) This is mistaking ontogeny for phylogeny, the evolution of the individual seen as a reflection or synopsis of the evolution of reality.

The trouble with that theory is that it glosses over the fact that reality in its evolutionary process does not die, then to be taken over by the next reality, as with individual "evolutions." It is at this death threshold that the individual is compelled to construct his or her model of return, reentry into the father (which I translate into the reality of the mother-lover and the son-lover). The whole ethic of society is influenced by this dogma of inherent godness, and the results might not be much better if the premise were the opposite: inherent evil. Inherent godness equates evil with misfortune and ill health. Therapy takes the place of justness and justice. We hospitalize evil instead of exorcising it by powerful cultural counterforces. Therapy takes the place of transcendence.

But "criminals" are not enticed by godness. They are enticed by liveliness, even if to feel it they must kill, because their perception of liveliness is utterly mediocre. And in that sense we are all "criminals"; our crime is poor longing for transcendence. As we are born innocent, we are born outside of good and evil, we are born into life. Nor are we born under the burden of original sin. Original sin belongs to mass-energy, inasmuch as in its pristine state it rejects the spirit. The goodness of life is in its capacity to move toward the spirit. But capacity is a necessary condition, not a sufficient one. Good and evil are options open to wo-man, and it is not the dictate of the father that counts in determining the "way" but the imperative of one's own conscience. That conscience has been conceived and nurtured by the endless evolutionary creational process inbued with all the ambiguities of time, space, power, passion, and dread. All are threaded along a succession of genetic helices compelling each "incarnation" onto a disciplined but not specific course. (The whole thing somehow starts as cosmic fireworks, each



Pablo Soler
10/1977

popping of light and color develops innerness and purpose, which initiates a new upsurge, which in turn will develop innerness and purpose *ad infinitum*.) The genetic helix is influenced by culture inasmuch as, consciously or not, culturally, offspring might be induced or repressed. (Consider the city as a genetic boiler or crucible.)

Not work and gnosis but work *as* gnosis (because of the tragic nature of life)!

THE GLOWING FLOW AND THE SAVAGE FIRE THAT CONTAINS IT! We do not belong to the glowing flow, we *are* the glowing flow, and the glowing flow has to find ways by which the savage fire will transcend itself into the glow. One thing we already have: the reproductive capacity for the total transformation of matter into flesh. In short supply is the knowledge and wisdom of how to go about it. And *why* to go about it?

1. Because the savage fire is not divinity but only the repository of that physical power that could see it transcend into the divine.
2. Because it is in the nature of suffering that it cannot abate except with an ultimate and total transcendence.
3. Because in the final state all will explain, justify, and relive itself (resurrection) at the appearance of self-consciousness and autodefinition. At a certain point *could* becomes *ought*.
4. Because it is in the nature of tragedy to pursue its own denouement.

THE THINKING WATER BAG (wo-man) climbing the mountain symbolizes the imperative of transformism and demonism, the repeal of physical laws, the destiny the physical universe is constructing for itself, and the fundamental evil of misplaced conservationism (fate).

ZEFFIRELLI, JESUS OF NAZARETH In a Zeffirelli film, the Faustian dimension is missing or is perhaps inverted. It is not a progression of matter to spirit, it is matter (the father) obscurely, if powerfully, commanding the flesh to repent and give way to the most remote, ancestral divinity, the divine father. Thus dichotomy remains between matter and spirit, unreasonable, in a dreadful universe whose master is no master but a tyrant, a cornered, sublime fury seized by the deterministic and cold surge of entropic matter.

Archimedes is deprived again of the fulcrum that would give access to resolution. The fulcrum of the archimedean lever is the complexity-miniaturization paradigm. For it, matter is the stuff from which spirit is made. The

leap demanded by Jesus of Nazareth is the demand for a lever that has no fulcrum. The fulcrum is the slow, toiling, harsh but ultimately sublime technology of evolution, which relentlessly exorcises from matter the entropic slumber that burdens it (original sin) and then constructs with the thus purified media its entelechy, the spirit.

THE BENEVOLENT RULER Mutation is not benevolent. It is profitable or unprofitable. If it is profitable, we call it benevolent. If it is unprofitable, we call it not benevolent. Mutation is not reverential. Mutation is not loving. Mutation is not compassionate. Mutation positively or negatively affects the organism that hosts it.

The benevolent ruler who supposedly orchestrates the mutation polyphony is imaginary—because there is nothing benevolent in chance. The haphazard showering of "mistakes," the defective bit in the code box, fall on the multitude of beings whose nature is already the consequence of ancestral "mistakes." A selected consequence, actually, depending on a multitude of conditions impinging on and within the being. This shower will hit to kill or hit to advantage. The target can do nothing about when, how, where it is going to be hit. It is completely at the mercy of the haphazard shower of mistakes, those faulty reproductions of messages.

The benevolent ruler is a mirror image of the wishful world of the beholder, a mirror image because the image itself is a pursuable prophecy, while its mirror outline is a distortion of possibility and desirability into existence and revelatory mandate. The summation of all profitable options afforded by the chancy shower of mistakes and the intelligent developments on the platform constructed around them could, ought to, generate not benevolence crafted on rules, but a loving, graceful, beautiful, conclusive being, unimaginable, unconceived, unwanted by the tidal wave of chance falling on the by-now-struggling young god of immanence.

THERE IS NO CONDONING the notion that this is the best of all possible worlds. All one can say is that the world has its own ecological saturation that is reflected in today's balance.

An oil spill (minimally) breaks the balance, and the ecological saturation is altered. That may be for the worse, as almost certainly it is, but not automatically so, because the triggering power concealed within the pollution event causes consequences one cannot foresee (including the establishment of more stringent antipollution laws). Organisms will die as a consequence of an oil spill. Other organisms will take advantage of such death. The ingenuity of various species will be put to task. If the taxation becomes overtaxation

beyond the threshold of ingenuity, one or more species will be put to death. One guideline in ascertaining the damage is to look at the complexity of the system before and after the event. With complexity diminishing, evolutionary regression may be suspected. With complexity increasing, evolutionary stimulation may be expected. But a fair assessment may require protracted and painstaking studies, because time and space are easily acting on the occasion, and complexity is, in any case, the stuff of the original condition.

Dead birds, dead fish, and dirty beaches are suffering, waste, and ugliness enough to indicate the mindlessness of the event. One could point out that a volcanic eruption is also a mindless event and a killer. The contention being that vulcanism is regular and persistent and has molded land, climate, and civilizations, and is therefore naturally and ecologically respectable. But the spilling of natural substances like oil can be faulted for "timidity" and lack of that demonic indifference so connatural to geophysics. If, then, one says that because it is fated that volcanoes erupt but not fated that oil should spill, we risk an ontological blunder because it is indeed the fated that life must confront and conquer at every single moment of its existence. In this confrontation, the oil spill may be just an example of how limited as yet is life's power to come out on top, or of how limited is her knowledge of what an oil spill might really do. In the dialectic of destiny versus fate, the mistakes and the exasperations are the necessarily negative routes but are also unavoidable ones, because the destiny means the creation of future occasions with the dangers inherent to them and not the repetition of past—that is, exhausted—events.

TO CREATE TRUTH and at the same time to construct the premises of justice is to affirm clearly that even if cleansed from the "evil" doings of wo-man, this is not the best of all possible worlds, because the best of all possible worlds is the genesis of all worlds within the beacon light of ever-increasing complexity.

IN A DECLARATION OF PRINCIPLES, there must be a clear admission that the aim is perfection. Because the means are plagued by imperfection, the aim is remote and completely in the future. The necessity of anticipating perfection, eschatological perfection, is to offer an explanation for the existential process. Without the eschatological totality, elements come apart as if the path into the future were washed away. But if the model sees reality as reaching into its own particulate self and generating the semen of its own being, then the potential splendor of the seed confirms the validity of the sufferance of genesis.

IF THE MENTAL SPHERE OF EARTH COMES TO HER SENSES, the "Fantasia" rendition of Beethoven's Sixth Symphony will be placed where it belongs —in the two-dimensional cartoon world of make-believe, and the surface of the earth, far from turning back to the mythical days of centaurs and sweet centauresses, will step forward into the flowering of urban pods unimaginably alive.

THE SWITCH WAS THROWN SOMEWHERE A WHILE AGO. The defrosting of thought has begun. Matter, frozen thought, began to disentangle itself from the prison of determinism. Instead of particles hurling themselves against and around each other (or being hurled) in bitter isolation and segregation, they began to speak to each other and then proceed to create tight fists of "submental" thoughts. Those are cleavages within "physical matter," and connections are sprouting between the cracks, reaching and connecting fists together. As "physical" matter made into mind surveys itself, first it says, "So, that is what you (me) are." Then it says, "Why are you what you are?" Then, "I want you to be what you are not." At that point, the fists open—integration begins.

IF IT WERE NOT FOR THE DOGMATISM with which genes ensure self-perpetuation—that is, carry on what they are, identical to themselves, imperatively conservative about their own design—the existence of the animated world would be impossible.

If it were not for the fortuitous alteration of the genetic code made possible by the laws of great number, the existence of the animated world would also be impossible. Life is, then, the paradoxical eye of a storm composed of stability and mutation on the stage of the cosmos moving on the rail of its own presumed determinism. Anima proceeds from genetic absolutism and the mindlessness of an immense roulette wheel.

But the existence of the animate world would not be if it were not for the third factor: the unappealable sentence of the environment. "Yes" spells one more generation. "No" spells death, the end of the genetic line.

From these three "coercions," the folly of life springs endlessly with an intent so secretive as to be unknown to itself. The miracle, so immense and so protracted, could not forever conceal the meaning it was creating within itself. Consciousness must gestate knowledge to speak of and for itself. As yet, a garbled speech, an ignorant speech, an arrogant speech.

The genetic multitude, single-minded and self-serving in each of its components, kept in line by its own inner dogma and by the two outer paradigms, chance and immanence (environment), plays out the impossible, the unruly,

the paradoxical, the divine. Life, battered time after time by those tyrants, goes on. Bloody and suffering, singing its passion and glory, while the noise of the cosmos fills the perpetually nascent space and time. The imaginings of wo-man, the constructs of the mind trying to cope with bewilderment, time after time produce infantile models and metaphors, involute and convolute portraits of experience transferred into fantasies—astrology, alchemy, magic, idolatry, religions, science fiction, escapism, nationalism, "ecology."

THE HUMAN GENE in its fundamental hermeticism is put to task. It is no longer the most fitting that perpetuates itself but the most "lucky" that carries on the genetic transmission. The true compassion of the species cannot find its way and be effectively discriminatory in an evolutionary sense. It collides constantly with notions of altruism or savagery, of pity or bigotry, of "justice" or opportunism.

Because the semen has only two alternative responses, perpetuation or extinction, by allowing or forcing perpetuation where there ought to be extinction, in the span of thousands of generations the species may find itself to be a pale, brainy abstraction, quite "autonomous" within the constraints of reality. If the "brightest," instead of reproducing, produce "artificial intelligence," then conscience may ultimately be split between flesh morons and fleshless "angels." It is impossible to even begin to assess the nature of such a reality and its capacity for transcendence. And what of joy and sufferance?

Medicine, social engineering, politics, economy, intellection, self-consciousness, and so on, are constraints that do not belong to the traditions of evolution. They are, instead, new parameters generated by consciousness, and they do not (quite possibly) abide by the rules of the old (3,000 million years) genetic hermetic game. Hermetic because it seems to be a one-way command situation. The orders (information) can go only one way: from the genetic code out to the physiological mechanism caring for its perpetuation; no "return mail" to the gene itself is possible. Change does not come about because a message from outside generates novelty inside as response; change comes only as chance, an error of reproduction of DNA. The old "physical" noise. In the genetic kingdom, virtue, out of necessity (statistical determinism), seems to be the rule of the game where the appearance of novelty in its minimal increments is purely chancy; that is, not wanted. Beyond determinism, one chancy "voice" follows another. That is, the domino chips are gratuitous, the blueprint they follow is ordained by "design," both in the conservationist region of the hermetic chips code and in the swaying generated by the alterations going on within the chips themselves (mutations).

All of this is then taken to task by consciousness, and the old and proven rules are challenged and perhaps declassed.

The wisdom of selection-evolution, genetic fitness, in the world of wo-man may become a secondary parameter. The risks are enormous, perhaps immense. But, for one thing, it is a mandate of compassion to take them. It is also, hopefully, a mandate of intelligence, and intelligence must see that compassion is truly so; that is, not blind to the species for the sake of the individual. A "holy" species may turn out to be a deadly, suicidal species. That would put its holiness in question, not that such questioning would then be of any meaning.

The universe may go up in smoke or may go down in frozen emptiness (impiety). If the smoke is holy smoke, then the universe has generated its own genes, the seed of its own suffered becoming. If it is frozen impiety, the poor, anthropomorphic gods on the Elysian Fields are less than ghostly "memories" of a "nothing" flicker. Because the instrument has failed, the music has not come about. Space and time, the tools of becoming, have carried the fate intrinsic to mass energy to its logical conclusion, the entropic evenness of naught, no sound to be heard, no ears to hear the silence.

COULD REALITY BE ARRESTED IF TIME WERE TO STOP? A frozen reality, a cryogenic supermonster, expectant of what? Incapable of expectation, because expectation is time-saturated, it is time baiting time. Nothing to worry about on that side—time is unarrestable. It can only consume itself into the absolute, that which has no alternative, that which *is* because it has become all. But to become all means to comprehend all, and all is all that was all that becomes *all*, no more noise, only pure music.

WE DON'T WANT TO BE COGS OF A MEGAMACHINE. The fact is, providentially, that that is what we are. If we were not, we would be pathetic, mindless specks in an ocean of randomness.

We feel distaste for cogs, distress toward a notion of mechanistic life, and we abhor bigness (we say). Is it easier to say that we are humble partakers of a design of immense proportions? Either definition conveys some clear admonitions:

1. The design (megamachine) is inscrutable (the limitness is inscrutable).
2. The design is immanent in the performance. For this much design, that much performance.
3. The design-performance is anticipatory, prophetic.

4. Uncertainty, aside from inscrutability, is intrinsic to the performance because the performance is a creational process. It is not until it has happened. That which is not is not only uncertain, it is necessarily inscrutable.
5. There are three aspects of the performance: the "deterministic" aspect, the genetic aspect, and the cultural aspect.
6. The primary rules of the "deterministic" aspect are the ones science is getting to know through the ethics of objectivism, the rules governing preanimated reality.
7. The primary rule of the genetic aspect is the unchangeability imperative.
8. The secondary rule of the genetic aspect is that only what adapts to the circumstances survives and reproduces.
9. The cultural rules, in perpetual shift, point at the imperative of ever greater consciousness, the complexity and miniaturization paradigm carried over from the genetic aspects and creating the durational reality.

Being, Becoming, Duration

THE STATISTICAL MASS-ENERGY UNIVERSE is the unadulterated medium of the beginning. The totally synthesized, willful spirit is the unadulterated message of the end.

The existence of God is, then, restated as follows: being is, even in its most primeval manifestation, mass-energy, a sacramental reality because it is the opposite—in fact, the denial—of nonbeing. One single particle of being defines the exclusion, the impossibility, of nonbeing, totally and finally. Because being is, nonbeing is not.

The profusion of being as represented by the mass-energy universe exhibits a limitless capacity for sacramentality. The myriad Alpha Gods of the beginning are total prisoners, each in a segregated fragment of sacramentality. The "eternal" multitude of divinities, (frozen in self-sameness), saw time begin when the first quivering of change manifested itself in their midst. As one particle of being cancels the rationale of nonbeing, so one particle of change cancels the rationale of nontime (self-sameness). In the first quivering of time, the difference between being, frozen in self-sameness, for which an eternity and an instant were one and the same, and becoming, the birth of time was consummated.

Without time, change is impossible. While time is, the processes of change are stored away where they cannot be retrieved (the past). The difference between past and process is that the past cannot be operated on while process is operational. The past will operate on itself as soon as time collapses.

By the collapse of time is meant the collapse of all times. Therefore, all events that have been stored away will become retrievable; in fact, they will automatically act on each other as copresent and coexistent, because the time collapse also causes the collapse of space (miniaturization).

Because being is the absence of both time and space, it is idle to speak of where, whence, infinity, eternity, and all. While being is, there is a massless mass, an energyless mass, an energyless energy "fitting" in no space at

no time, but it is being, because nonbeing would be less plausible than being (as *a posteriori* observation but also the only one possible). As being suddenly becomes becoming (at the Big Bang moment), space appears for mass to grow into, and time appears for energy to construct things in its unfolding. Time and space are, therefore, the devices by which being resolves itself into becoming and can, so to speak, "reveal" itself to its (other) self. That is, the universe evolves into successive incarnations. But time and space are expedient, inasmuch as once the whole cosmos takes cognition of itself—that is to say, creates itself into logos (the message)—both will be exhausted. There will again exist a being that will, however, "impersonate" all that has ever been anywhere (resurrection).

If it were not so, time would still exist (and the past would not be here, present) and space would still exist because what is here would not be what is there (while the here and the there must be one).

Such being is the message that has created itself from the earlier being, the media, by the expedient of time and space, the unraveling tools of the original being. The new being could then conceivably be the starting *point* for a new evolutionary thrust with its new kind of "space-time" as instruments. The explosion of the universe is the encroachment of time into being that forces it to metamorphose into becoming. Science must follow the metamorphosis step by step to ensure timely development of the instrument to carry through the denouement. In this sense, science will take the place of time and space as understanding eventually makes both of them redundant.

Because being has neither time nor space, it is the "I see nothing there." The Hindu correctly sees Nirvana as the unchanging harmony of being: the absence of stress at the origin is "nothing." Then time and space are to spell the first incarnation of nothing into a process (mass-energy acting) that will eventually give substance to the spirit as the message of the incarnated nothing (the Alpha God). The evolution of such incarnation must be synchronized with the pulsation of the universe so as to be, step by step, the optimum trade of matter (transcending) into spirit, not compromising through slackness or impatience, the ultimate anticipation of Omega Seed.

(We are rudiments of spirit, because that is all that exists of spirit in the solar system.)

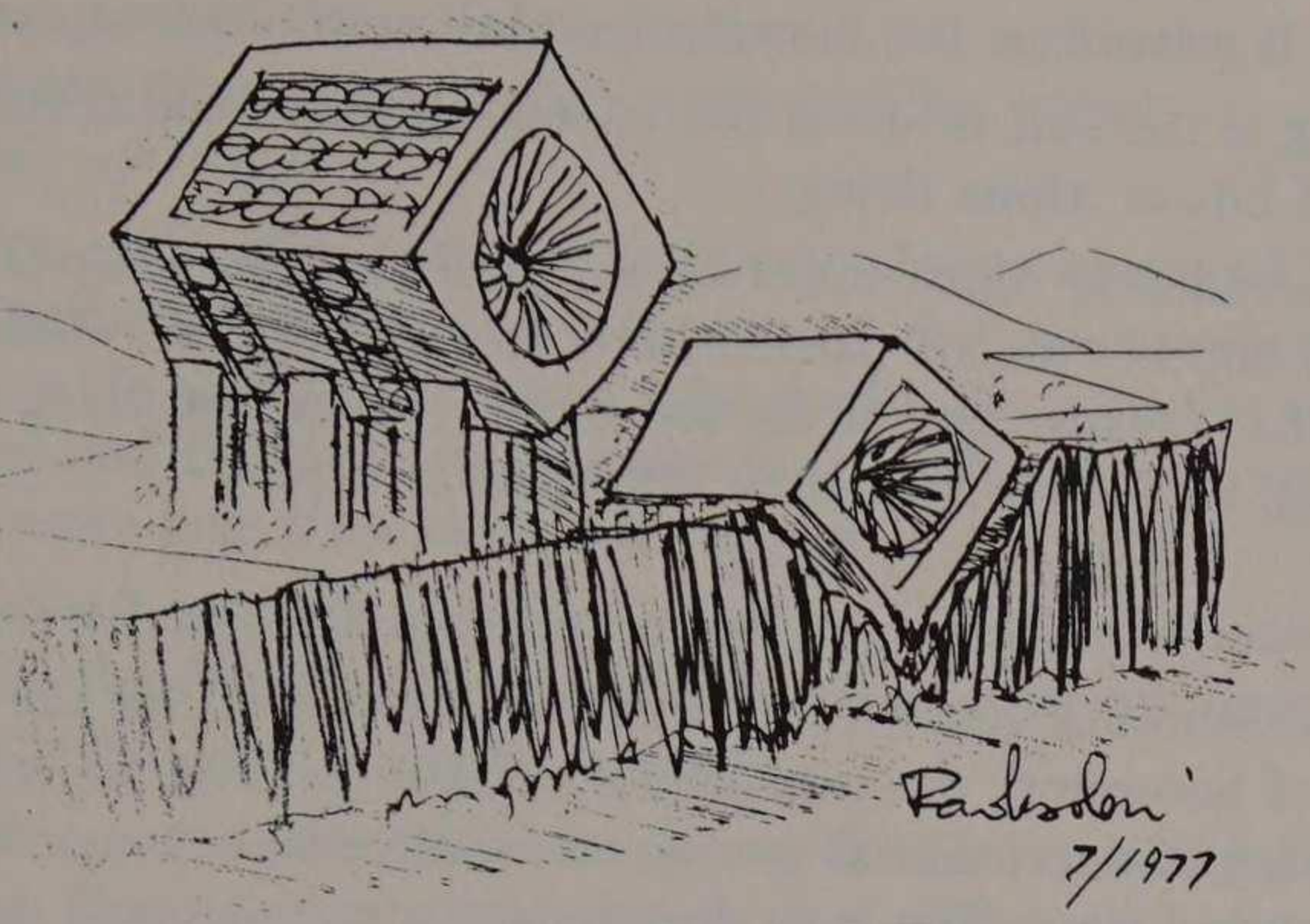
Because being has neither dimension nor time, its characterization cannot be given in terms of time-space or mass-energy. Quite possibly it might have to be defined in terms of consciousness. Zero consciousness = Alpha Being. Total consciousness = Omega Being = Logos.

Being (Alpha being) moves into becoming.

Being (Omega being) moves out of becoming.

Alpha Being originates becoming for want of "love."

Omega Being is the consummation of becoming in love-logos.


Pastrolon
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Alpha Being is a bomb at the instant of explosion into time-space.

Omega Being is the end result of the loving implosion and transfiguring of the exploded bits of Alpha Being.

In the eons straddling Alpha into Omega, each particle of Alpha (the godlets of the beginning) becomes a particulated conscience of the whole-in-the-making. In the transparency of the last hiatus, where becoming ends in Omega Being, the whole becoming suffers resurrection.

AN IMMEASURABLE AMOUNT OF TIME was consumed for the first hiatus of becoming, the explosion appeared for eons, an utterly ambiguous stirring of enormous slowness, an infinitesimal change for a quasi-infinite amount of time. The least durational hiatus one could conceive.

The entry of being into becoming must have been a momentous "eternity."

WO-MAN'S WORLD is to logos as a sperm and ovum are to the beautiful maiden for whom the sperm and ovum are the genetic repository. Process makes the difference. Process is sufferance.

Life is not expectant from mass-energy and space-time. Mass-energy and space-time are expectant from life.

1. Define complexity-miniaturization-conscience paradigm.
2. Unconstrain the paradigm by the eschatological hypothesis.
3. Theologize the paradigm in logos.
4. Urbanize the paradigm: city-logos.
5. Evolutionize the paradigm in the evolutionary cable.
6. Resurrectionalize the paradigm in the instant recall of logos.
7. The seed is the Omega resurrection because the *total* tree (evolution) is in the seed.
8. Is the residual of pure matter in the black holes?

THE FUTURE IS OF DIFFERING DEGREES OF CONCRETENESS. For instance, given a set of premises and the absence of "traumatic" interjections, one can give a degree of presentness to routine notion of what will occur tomorrow with a substantial amount of accuracy. One will lie down for a certain time, one will wash, one will eat breakfast, a predetermined breakfast, one will engage in this or that, and so on. The more distant in

the future one looks, the less concreteness one can invest it with: changes of circumstance, alteration of habits, opportunities, aging . . . new things to engage in.

If it is true, then, that past and future are always separated by the one time-dimensional present, there are futures that are somehow more "past" than others. In spelling the word *others* with the pen, the past of the first two letters and the future of the next four are hardly distinguishable. *Some future is more past than some other future.*

My breakfast tomorrow morning, surprises aside, has connotations of pastness, while the future is spoken of in terms of what my breakfast will be the same day of the year ten years hence.

Anticipation of the immediate future can then be considered not such a "far-out" thing, because it is already on us, it is already operating by way of the inherent futureness of "chronology" and the vividness of anticipation. The predictability of the future is, then, not a paradoxical or transnatural thing when the gaze is fixed on the close landscape of habit, routines, and normalcy.

THE TOIL OF REDISCOVERING *or* the sufferance of creation: one might have to decide what the future is, and *is* might have to be one or the other. The path chosen by churches is rediscovery as the Way. But could it be that the affirmation wants to be humbling enough to assure wo-man of his or her reverence toward the unknown (the nonexistent)?

The danger is that, once one opts for revelation, the most absurd paradigms can be sanctified, because they are presumably emitted by God's mouth, the fountainhead. Perhaps at the end is a "confrontation" between revelation and evolution as to which of the two is the most "operative" and capable of inducing the logosization of the universe.

A key difference between revelation and evolution is that for revelation time is a relative notion, in the sense that past time is future time, and vice versa, depending on the position of the beholder. In evolution, there can only be a past time, because future time is not yet. That is to say, the boundaries of time are the present, a present beyond which there is no time. The same is true for space. Space is as being engages itself in the process of becoming. Beyond this membrane of becoming, there is no space for space, because space is where being is. That being whose transformation is the action of becoming and the deployment of time necessary for it.

I give more credit to wo-man's imagination, therefore I must stay with the evolutionary model. Those who give more credit to wo-man's "knowledge" or anointment tend to go with the revelation model. It is the imagining of wo-man, this powerful capacity of his or her mind, that might be at the origin of his or her adoration for things that might not be there. But the fact of

his or her imagining can be a necessary, if not sufficient, condition for the creation such imagining anticipates. Therefore the simulative nature of religion, an anticipatory discipline.

For evolution, there is only one kind of time, past time. Future time is a way of saying that time is expanding with the membrane of the present and producing more and more past time.

For revelation, time is only a device for discovery of that which is out of time (eternally true). *The problem is that there cannot be any kind of time that can be of use in the process of dealing with something that is outside of time*. Since there is chance, it is difficult to see the concrete nature of change because at the hub of reality is the unchangeable. Therefore, there is truth in the unchangeable and illusion in the changing, or there is truth in change and consequently illusion (or anticipation) in the unchangeable.

A LIMITED ESCHATOLOGY IS A PSEUDOESCHATOLOGY, because it leaves out certain elements. By leaving these things out, it contradicts its own premise: to be "the end." Paradise pinned to a cosmic mass is not eschatological inasmuch as at least one other occasion is inescapably to propose itself as relating or segregating paradise and cosmos. Eschatology short of absolute is self-denying. The "eternal" laws governing the cosmos are obstacles to an eschatological end because of the dialectic of time (laws) and duration (Omega). The durational paradigm makes the notion of eternal, unchangeable rules inadmissible, because unchangeable rules and the eschatological end are a duality demanding resolution. One excludes the other. Only when the rules are resolved into the being of Omega Seed is the duality resolved. Then the unchangeable, eternal, time measured will be pure "semantics" with no content. Absolute duration, the nature of Omega, is the infinite compression of time. Being is timeless because it has consumed all times in itself. It is time metamorphosed into duration. There is no eternity in duration because there is no time in it. In fact, there is no such thing as eternity. Time ends when space is no more.

There is the Alpha God, a being of no time, no space, no duration. Then there is becoming, the successive immanences of a possibly evolving (self-creating) divinity springing from Alpha God and possibly concluding in Omega Seed (of no time and total duration). Becoming is not an eternity but a very long time, the time necessary to exhaust time (change and space, the room for time); that is, to transfigure (via creational evolution) all time-and-space-dependent occasions.

CULTURE HISTORIAN WILLIAM IRWIN THOMPSON takes miniaturization as the freezing of consciousness. (Instead, it is the phasing of the defrosting process that slowly brings reality together.) Together with this position, Thompson seems to accept the duality of a tangible reality, an ecosystem, and the more or less successful participation of wo-man in its deployment, wo-man being the other pole. Therefore, his stance could be in the end materialistic, because it is a position that is unable to do without an ecology; that is, a dimensional reality. Going from deep-freeze to Omega is not just the application of energy to reality (to itself), it is the application to reality of the endless drive of transcendence that creates that which reality is not. This drive is born in reality, as becoming dislodges being on the cosmic scene. Because time is the measure of change (it *is* change), there is all the time necessary for change to be radical. It is not that reality reaches the edge of time and has to stop what it is doing because it has run out of time; instead, it is changing reality, which eventually exhausts its own changeability in Omega and as such terminates time. Then space is also terminated, and the has-been universe of mass-energy has become durational in resurrection. *At that station, ecology is nonexistent.*

If reality fails the task of the spirit and through synchronization failure things come to an irredeemable conflict, nemesis will be active and a new start might be necessary. A new cosmic cycle begins. Another Big Bang occurs, and a new genesis becomes active and searching.

THE PROBLEM WITH NOT FACING the infinite difficulty of Omega is materializing a will into an idol, God. Never mind the "technology" of creating God—we had the capacity to invent it, and we can stay with our invention. The twist is that the idolatry (of God) is technological hubris of a sort because *Homo sapiens* cannot face the dreadful gap of time-space sufferance interposed between the prophecy and the realization. Wo-man sees technology as the enemy by which he or she really mean that the technology that made him or her possible is the only necessary, good, and sufficient technology (hubris) for the implementation of grace. That is to say, "*Apres moi le deluge.*"

THE RECALL OF THE PAST began with memory (genetic memory). Then came the use of memory (personal recall) for storytelling and myth transmission; then the written recording; then book technology; then images. Moving images come about with motion pictures; then the recording of sound . . . more pasts are crowded in the past, and wo-man seems to instrumentalize him- or herself more so as to recall those pasts. The recalling is as yet totally passive, because time still runs. But, if the moment ever

comes for time to exhaust itself, then all those pasts will catch up and slam one another all together into the timeless present. There they will come to life (as in the rubber band metaphor) and will justly and beautifully define their own genesis, the ultimate seed and the resurrection within it of all.

Memory is about what has (temporarily) left us, what escapes us. I cannot alter one iota of the past, but I can go forward and construct "consequences" of the past that are within my range of choice, among many other options. Ultimately, "I" can operate in ways to achieve the power of vivification of the past, all of it or none of it. That is Omega. Copresence and experience in total reincarnation.

There will be more at the end than there was at the beginning, or the parent is but a pale anticipation of the child.

If "all" (God) is at the beginning, then there cannot be more than there was at the beginning. Hence the inane nature of the process moving from beginning to end—not inane as much as unreal.

Cosmogenesis is the total conversion of time into duration.

Becoming is then "regrouped" into being. A being that is necessarily the coexistence of all becoming.

Omega Seed consigns each fleeting moment to concreteness, because it is made of becoming, fleeting moment after fleeting moment. It is not a synopsis, a résumè, a rerun, a concentrate, a distillation. It is *all* made durational (everlasting).

Reality does not run out of time. Reality finds itself (eventually) totally knowledgeable of itself, not out of self-discovery but out of a self-creation that focuses ever more stringently on comprehensiveness and totalization. At the last moment, there is no more a next moment. Time has ceased because it has become pure duration.

Duration is the time-less where all times collect themselves.

Duration is the timelessness of all times.

Short of embracing the theory of recurrence, the endless recycling of reality, within definite (or indefinite?) time spans, there are three other alternatives: (1) the limitless expanse of time and its content; (2) the ending of time into total entropy where there isn't a next moment because nothing "budges," time is exhausted, space remains, and in it some sort of utterly unchangeable, nonenergy substance; and (3) an end of time that is the conclusion of the becoming of reality. As there has been a beginning of time (Big Bang), the original beginning (ours or another, still *the* first one), there will be an end of time (that which has a beginning also has an end). This will come about when time, all of it, has become pure duration, the seed of reality, all of it.

Alpha God, Idolatry, Theocracy

NOTHING CAN BE unless it has an antecedent of greater substance. This is the fundamental assumption of both Eastern and Western religions. Therefore, for both, it is the past that has had it. The utopian comes along and says, "Yes, but just another step and we can be with it again." Although East and West might be in agreement about the perfection (superiority) of the past, if and when they accept the past as truly distinguishable from the future, they disagree on what the past is. For one, it might be some sort of "logos" for which the sensible world is a ghostly development. For the other, this world is a reality that hinders the flight into the beatitude of the divine maker, and the journey must somehow be the undoing of it in the maker's charitable embrace.

IT SEEMS THAT MEDITATION or similar states, in yoga, Zen, Christianity, Hinduism, Islam, and so on, aim to reduce to zero all connections and dependencies (interferences) for the sake of total connection to one single thing. *The one*. What if the one turns out to be the simplest of all things? Determinism, that is—the crudest of all divinities?

Could transfixion and ecstasy turn out, in some instances, to be the hubris of having unmasked God instead of adoring him and being, therefore, immersed in the infinite pride of being more than he is? If I discover that my God is stone, then I will delight forever in my mastery as a stone mason and will make God in my image. I will deliver him from his stony prison. The one I gaze on when I contrive to isolate myself might then not be the infinitely loving but the infinitely pliable, because it is the very base media of the beginning, and consequently, according to my imagination or my craving, I can make of it a father, a Nirvana, a Jehovah, a demon, a dragon, a Holy Spirit, a bank account, a clone of myself, a voluptuous body—on and on *ad infinitum*.

GOD, THE FATHER, COMES BEFORE THE FACT, because fathering had to wait ten or twelve thousands of millions of years. Originator is better but still has a masculinity that is not justifiable. Better to say: an originating condition, that is what God the Father is.

READ THE "EVOLVING" GOD IN REVERSE, and you have a backward reading into the barking dog of determinism.

SCIENCE AND SUFFERING ARE POOR BEDFELLOWS.

ALPHA BEING HAS BEEN.
Omega Being ought to be.

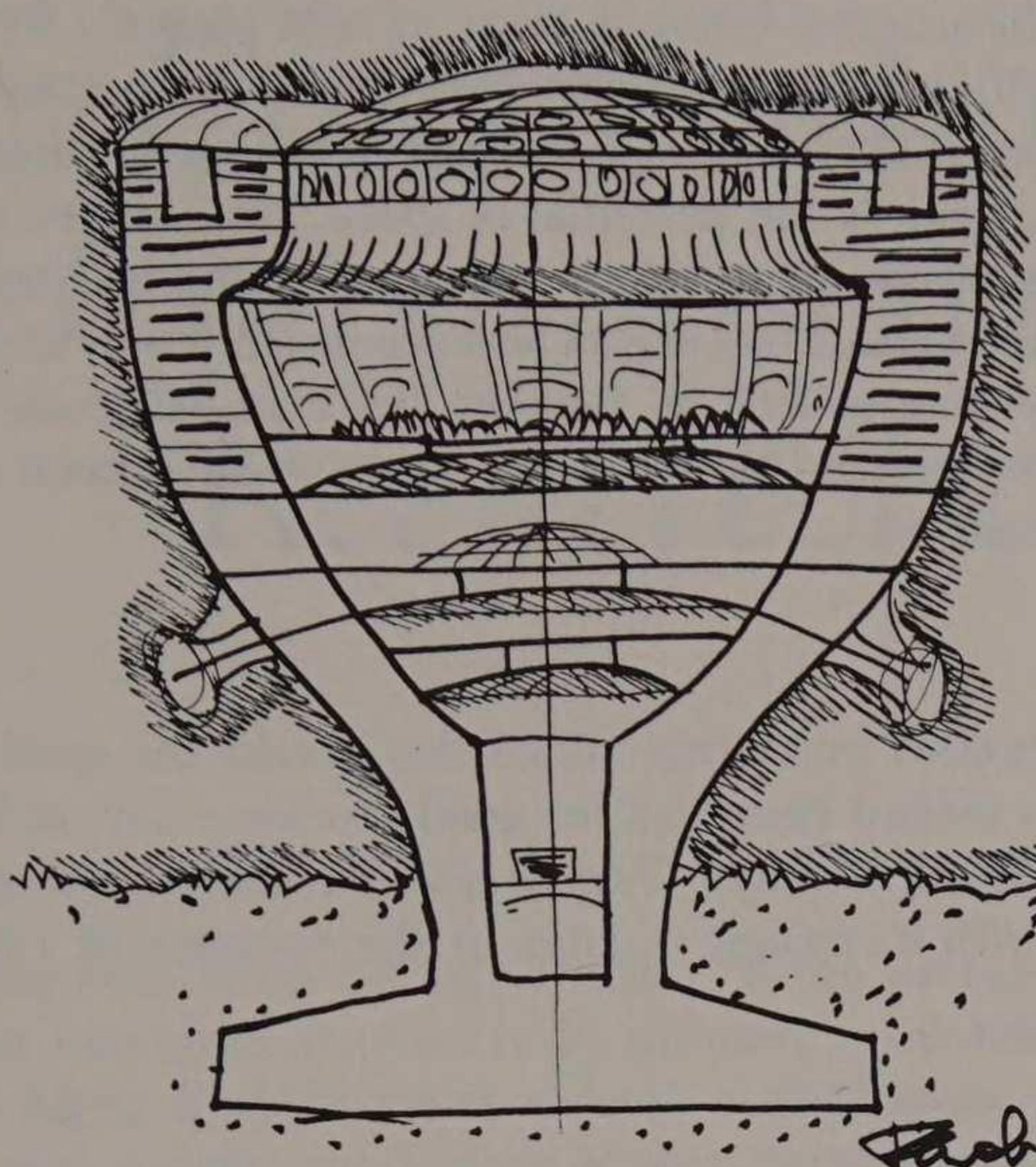
Becoming has set norms for what has been to become what ought to be. We do not know those norms but we know that they have an effect, the urban effect—complexity—miniaturization—duration.

THE BELIEVER CAN ONLY ACCEPT LIFE if at the origin is the maximum. The nonbeliever can only accept life if at the origin is the minimum. The problem with the believer is how to justify a diminution and call it "good." Therefore, the diminution is made into a temporary fall from grace, and the struggle is to regain the grace of the father.

For the nonbeliever, improvement is the only real alternative, because nothing is baser than the father. The father is the base for which there is no baser base.

WE ARE SOLAR-ENERGY TRANSFORMED AND TRANSCENDED. An idol is an existing "object." The father God, as the object, demands idolatry. The son God, which does not exist (it is in the making), cannot engender idolatry. Past-oriented theology is by necessity idolatrous, because it is centered on the adoration of an "object" that is presupposed as existing, while the "object," the fractional, immanent God within the evolutionary process, cannot but be superseded and transcended by the future in the making.

Nature is seen, then, not so much as the godhead of infinite wisdom and justice, the prime, the ultimate and everlasting engulfer of conscience and personifications, but rather as a brutal crucible immensely uninterested in the demonic-divine incest stirring within itself pointing at its consummation in the Omega Seed.



10/1977

The godliness of the original being is in its infinite capacity for becoming, no more, no less. If such original being had been able to speak to itself, as logos, it would have said to itself, "I am (potentially) everything, everything is in me, because in me is the potential of space, time, mass, and energy." If, instead of its numeral immensity, the original being had been a single, indivisible speck and, absurdly, it had had an eye to look out of itself, it would have had nothing to look at, because the only existence would have been that of the viewer, and there would not even have been a mirror in which to look at itself.

THE BEING BREAKING INTO THE BECOMING breaks the spell of nothingness for the second time and for good, because now at least Speck Number One has Speck Number Two to gaze on. Because to gaze is to do, becoming is, and with it, sooner or later, is the prospect of a fulfillment: Omega.

WE SHOULD BEHAVE AS IF GOD EXISTED. That is to say, a genuine and fair god, a god personifying the just and the beautiful. But to know that such God is only a guideline or a scaffolding that prevents us from going randomly nowhere is also a necessity. God is a last resort that enervates the human effort or consigns one's conscience to the questionable tyranny of salvation. Is one's salvation truly relevant? Or is it only relevant inasmuch as it prevents divine eternal wrath from tormenting one's soul? One can be demonically noble and say, "OK, I'll suffer hell forever, but God is still there, radiant and loving. A hell of a loving God. Or, I'll do right because I must. Why must I? Because it is right. Why is it right? Because it is a must." The generosity of such an ethic is ultimately cruelly sterile and, if it were what truth is, the worse for the living experiment. The most one can do with it is to agree that, because suffering is part of existence, to suffer nobly is the most one can express in human, compassionate terms. But then look at the evolutionary scenario—the whole thing becomes ludicrously gross. A dead planet would be preferable; that is, the necessity of seriously considering self-annihilation.

God will be less and less in demand the more reality approximates godliness. A divine hypothesis was imperative when, at the very beginning, each speck of reality was pure, blind fury (frozen or agitating). A divine hypothesis is necessary now when the conscience of reality is just beginning to stretch its fragile tendrils within the stony indifference of its originator.

Conservation, Consummation, Resurrection

THE RESURRECTION OF THE FLESH If the process of transcendence of matter into spirit goes on to its ultimate resolution, each particle of matter, each Alpha God, becomes radiant, a diaphanous totality of consciousness. In such a state, the history of each particle is an image coexistent with the glow of its final nature.

Because it is also postulated that total knowledge impregnates each component of Omega, then there is a total breakdown of all knowledge barriers between particles. Each particle is simultaneously recomposed and reconciled with other particles into all past incarnations. History and evolution coexist in all phases through the diaphanous memory of the components. In fact, it is this memory that is the flame of each particle, the energy and fuel for the ultimate synthesis that is the Omega Seed.

Because each particle has been acting without interruption incarnation after incarnation, the copresence of the past is an utterly interwoven, intercoporeal bundle in which each particle forever reappears in its countless incarnations simultaneously. This simultaneity is a demonstration of the dimensionless nature of the Omega Seed.

To the individual, it means nothing that death, the loss of self, has lasted an eternity. In death, as in deep sleep, one second or one eon are equally irrelevant. Therefore, resurrection will be instantly accomplished when the Omega Seed achieves itself in that most remote of all conceivable futures. It is a conditional resurrection, because its advent is contingent on the Omega Seed hypothesis becoming reality. My resurrection is thus in the hands of my children and my children's children, *ad infinitum*. The infant God will be our resurrection.

WITH THE INVENTION OF GOD, we invented perfection. In this way, whatever perfection would reveal itself to be at the end of time, God would be. God is the form wherein to elicit the perfecting process, the function:

1. An unformed pressure pushes on the membrane of consciousness.
2. A form is created by the paroxysm of anguish with which the pressure has burdened the membrane of consciousness.
3. The form elicits a series of events that function also as pressure tanks, causing the next cycle of formations, which are followed by the functions elicited by them and so on.
4. Within the interstitial nuts and bolts necessary to support the process (the secondary loops winding the primary loops), subfunctions engender subforms.

As in the worlds of biological mutations, most forms created are miscarriages or monsters. Therefore, most quantum jumps are leaps into unfitness, if not into madness. This evokes the unremitting nature of anguish, if in no other form than a residual that acknowledges failure as the warp for the weaving of consciousness, the linen in which the infant Omega God is swaddled.

That Omega God will be our resurrection, the hypothesis only remotely feasible in the most remote of all futures.

In theological terms, humankind has been standing on its head all through history. I propose putting it on its feet. The brain may decongest, and a clearer mind might go to work on the serious business of God making.

I revere Thee; therefore, I receive Thee; therefore, I must transfigure Thee.

THE TRINITY If the Alpha God is the father and the Omega God is the son, the gap, durational and otherwise, separating the two can be seen as the Holy Ghost, the spirit, that bridge between the deterministic father and the willful son.

We, all of life, are the Holy Ghost, not descending into matter to vivify it, but emerging from matter as its entelechy. The Holy Ghost ascends from the Alpha God father into the Omega God son by way of sufferance of the evolutionary escalation.

Our resurrection depends on the deeds of the children of our children, *ad infinitum*. How feeble is the hope for resurrection? As feeble as it could be, infinitely feeble.

We are not reincarnated, we are resurrected (or not). We are neither saved nor burned. There is nothing to save or damn (those who lose themselves shall be saved) but only something to create the Omega Seed or to fail to do

so. One saves what one has or is. But what one has or is cannot be saved, because it is to be dissolved into what will come. To save is to destroy the possibility of transcendence into what will come.

The illumination of the Omega Seed is not just in space but also in time; it nullifies both. Therefore, it endows the whole of the past, each instant, each particle of it. It is not a physical light, because such light is incapacitated by its slowness (300,000 km/second); physical light cannot synchronize the consciousness of events spaced from each other. The Omega Seed has rid reality of such segregational parameters.

At the last moment, the past, transfigured by the radiance of the event, will become copresent, simultaneously in all its infinite moments and conditions: the resurrection of the flesh. Not only will the flesh be resurrected, it will witness—that is, live—what caused its personification before individual birth and its individual development. It will relive not only itself but all that it needed in order to be triggered (the past) and all that it had the capacity to trigger during its life and after its death.

The resurrected self will be, therefore, immensely more knowledgeable because both past and future and what surrounded them will be known. The illumination of the whole glows in unlimited perception as if originating from the individual, a reflection of the total self, the Omega Seed.

Nostalgia as the premonition of resurrection is made possible by the analogy between ecotheological evolution and the individual experience: ontogenesis and phylogenesis.

Sexual urge—The father (sperm-ovum godlets) in a rampage of statistically driven energy. The Big Bang.

Conception—Sudden convergence, centration within the ovum. Appearance of organic matter.

Fetal growth—Implosion of mass energy into the organism. Development of life.

Birth—The animation by consciousness. Wo-man's birth.

Development—The anima (Holy Ghost) seeks its own entelechy. Civilizations and cultures.

Death—Reaching the individual Omega point. The past is irradiated, relived in the last breath of consciousness. Theogenesis.

Resurrection—From the personal past relived in the last instant to the whole past relived *ad eternum*. Omega Seed achieved.

We are not reincarnated. The elementary particles composing our bodies are reincarnated. Reincarnation after reincarnation, these particles might eventually fill themselves with the quivering of conscience and transcend themselves into living receptacles of the totality of their past. This would make matter become transparent and aglow with love.

In the diaphanous recognition by each particle of every other one, spatially and temporally interactive, each particle is a resonator vibrating with the total intelligence of the whole. Then the particulate components of my being were and will be of everything everywhere. I, the me in *persona prima*, through the intelligence of all such peripatetic particulates will witness all and be all. It will be in the form of that immense river of events that flows in the bottleneck of my temporal being and then falls out into the "cone" of events of which I am the modular focus. The I will then experience every phase of the evolutionary process, no more in blind pursuit but in a luminous perception of its awesome and irresistible drive.

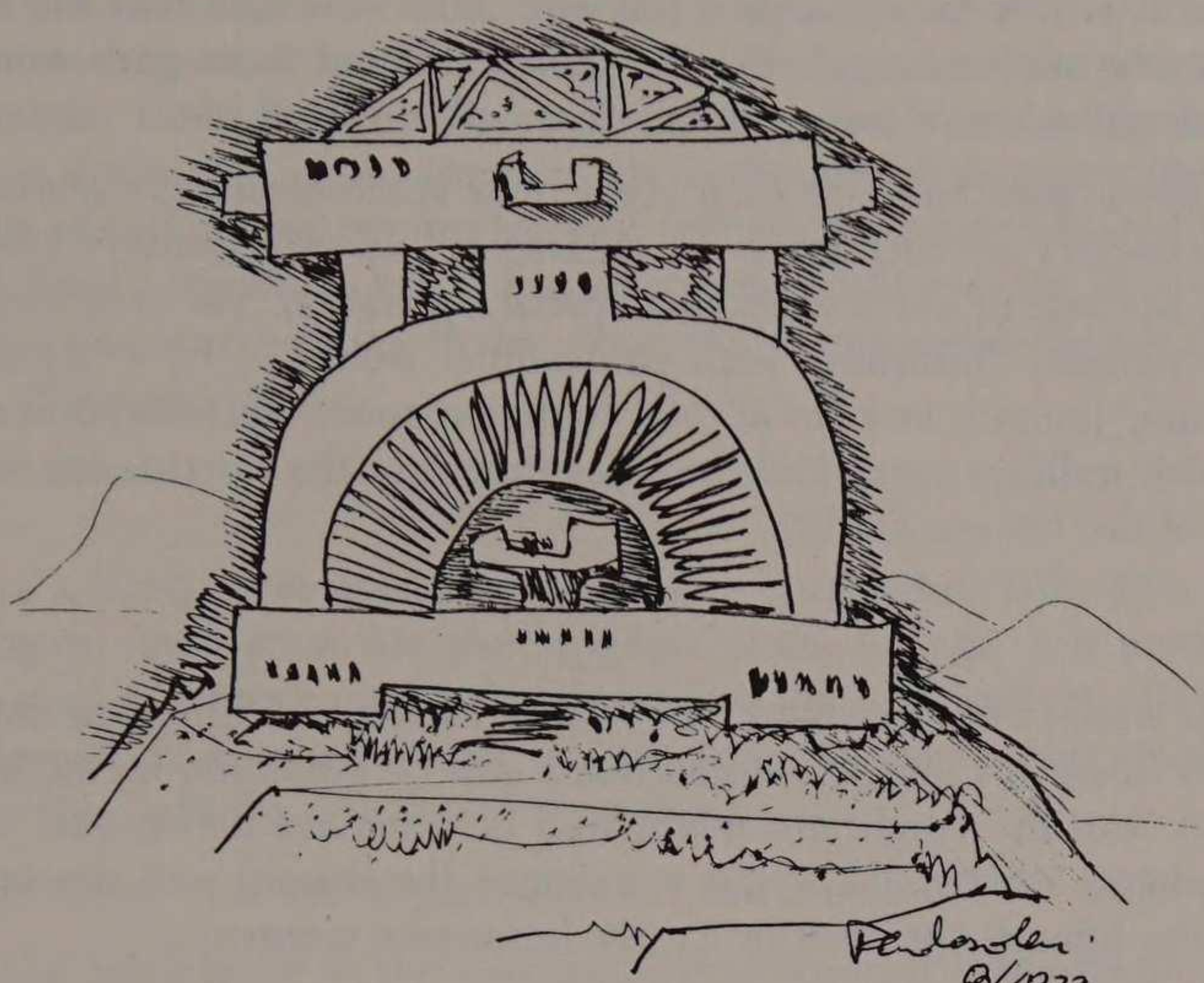
Resurrection would hence be not a worrisome recycling of one's own faltering venture but a fearsome creation of the immense, indeed infinite, complexity of a totally conscious cosmos reflecting on its own meaning. At that point-moment, all the fragmented creation of evolving consciousness would coalesce to make the esthetic shroud, the essence of Omega.

The nature of paradise is, in this bias, utterly different from the beatitude to be sought at the foot of an anthropomorphic father or mother. It is the totalizing of self-understanding of the "up-to-that-moment" mysterious self-creation of the ultimate seed. This understanding is a conclusive coalescence, an achieved creation, the total metamorphosis of the physical media into the transphysical "message" and the fully conscious acknowledgment of it.

Because the fragment reflects—that is, anticipates—the whole, such anticipation must guide the fragment in fulfilling its own task as God maker: the perception of one's own position as a synthesis in search of a more comprehensive one and as an explanatory, fruitful pilot for what may come.

Then the ethical content of one's acts is the measure of congruence between them (the acts) and the intent of approximation to the best of one's ability the ultimate condition of reverence-knowledge-creation in which is to be found the Omega. For a sufficient thrust in such direction, the remote future will be capable of delivering the ultimate and, by it, the resurrectional radiance and the totality of conscience that goes with it.

Because resurrection is conditioned by the actions of the future, the future stands as that medium whose fate would be that of a logical mechanism but on which the chemistry of the spirit might force a warping in the direction of the most improbable destiny, total self-conscience. And, because, such warping can only occur inasmuch as mass energy lends itself to the metamorphosis, it remains the greatest mystery that the totality can be achieved in the last breath with what amounts to an infinitesimal dose of mass-energy unless we endorse the concept that utter complexity (− 1) is utter miniaturization (− 1). Therefore, an infinitesimal amount of mass-energy would be sufficient to tilt the whole cosmos, now coming to a point, logos. If the cosmos is forever expanding—that is, if each galaxy is forever lost to all others



8/1977

—then out of this theoecological loss one could conclude that the aim of the spirit is to synthesize a galactic god and as many of those gods would eventually coexist as there were galaxies that had nurtured life.

Would those gods interlace each other once space-time were made "unreal" by the Omega's advent? Since the galaxies would progressively lose one another because of the accelerating spatial separation, the only way they could eventually "interfere" with one another would be by a "return" from their lonely journey in form of total transcendence, metamorphosed into that which nullifies space and densifies time into the coexistence in simultaneity of the Omega God(s).

IF AND WHEN LIFE needs to burst out of earthly conditions to define conditions in earth's image, consciousness will be equipped for such a venture and "earthly" conditions might well be a science fiction–life environment. What will be sent to colonize the cosmos will almost certainly not be the human organism in its psychosomatic integrity.

The sort of mutant into which consciousness shall then be cast is the subject of the subterranean debate going on right now, politically, economically, technologically, and philosophically.

What seems to be necessary—in fact, unavoidable—is that copresent on a mentally "liberated" new ledge will be an unprecedented intensification of interdependence. The (total) living creature will have a more vivid consciousness of itself. Here, the dreaded comparison with the ant colony is useful. On its low ledge of evolution, the ant colony exemplifies the successful struggle and achievement that the insect organism in its own tragic limitations has assured to one of its species. The interdependence of the ant, any of the different specialists, and the colony is absolute. That is, the totality is more than the sum of its parts (a very Christian paradigm).

Heightened consciousness of itself will imply a greater interdependence, reciprocal dependence among the individual components of the group. A degree of specialization will be mandatory, not unlike that which is tangible in any integrated living system. The clear self-consciousness of each component will represent the quantum difference between the ant colony and (human) city. For such a condition to be, the Christian ethos must be fully operational; in fact, only such a stage of the human condition will be able to show the depth of perception that went into the Christian "dogma." Without a fully developing urban effect, Christian compassion might sound like a demand for unnecessary limitation to the human life lust. Without a fully implemented Christian attitude, the urban effect would be cause for untold coercion.

Because both conditions are the only open road toward resurrectional grace, they are the necessary complementary powerhouses for the evolutionary denouement. We will find ourselves by losing ourselves. Losing ourselves will occur under those conditions in which the loss of the ego triggers the definition of self as that comprehensive relatedness prognosticated by the *Civitate Dei,* a condition felt in fragments and flashes by the mystic and the possessed, possessed by the divine body of the immanent Omega God (any fraction of the total god).

WHY A TWO SUNS ARCOLOGY IN SPACE (ASTEROMO II)? It is a theological imperative. On the premises of the Omega, it is unavoidable that wo-man will move out of the planet and the solar system. "Theological" development ultimately depends on the consummation of the physical universe by the "infinite" hunger of the spirit.

The time is not now (quite probable) but the intent and the urgency is now.

One of the hindrances to the contentment of wo-man is the fragile, bloodless ideal we dangle in front of our future-gazing eyes. Even the person in dire need will very quickly feel cheated if with affluence "granted" does not come the purpose to which such affluence can and must be applied. The "disillusioned masses" are the cheated masses. The reason is really quite simple. Because life for everyone, rich or poor, knowledgeable or ignorant, powerful or powerless, is an enigmatic and pain-filled venture, the experience can be either a fraud and a painful bore or a traumatic, self-giving, thought-leaping, ennobling, exhilarating event, depending on what we want to see the future made of and what we see as the responsibility of wo-man within it.

Even though wo-man is a traveling ego, he can hardly stand the sight of himself if he cannot see the light of a better self, a better self utterly independent of blood, caste, wealth. He has a theological aspiration to which he will be more than willing to adhere if he can make head or tail of it. He knows now that the better self is not the wealthy self, the secure self, the honored self. It can only be the transcended self, the divine self, the self made in the image of God. The trauma in store for such a wo-man, all wo-men, is that such an image is the "portrait" of a hypothesis. The task is for wo-man, all wo-men, to believe enough in the possible concretization of such hypothesis.

One need is to make ourselves productive in the field of truly "more and better things": a better kind of rightness. The other need is to make ourselves nonproductive, idle in the field of a better kind of wrongness.

From stick to piano: *better kind of rightness*.

From tomato missile to fission missile: *better kind of wrongness*.

IN ONTOGENESIS IS THE ANTICIPATION OF PHYLOGENESIS even to the element of resurrection. In ontogenesis, this is the known phenomenon of one's life relived in a few instants before death, the threshold to a new experience.

The reverence for ecology is mainly reverence for the veneer of life, green and red, that envelops the globe. We would be less sanguine about moon ecology and even less concerned for the "well-being" of any one of the heavenly bodies if a change in its ecology did not portend a bad influence on the earth. The greening and the reddening of space is, therefore, spared this conflict between wo-man the consumer and the cosmos the consumed. Stewardship becomes then wo-man's own backyard morality.

IF WE HAVE A POLYTHEISTIC VIEW, we have a relativistic imperative. What is good for me might not be good for you, because my gods are not your gods. But within this construction of conscience we are given two options: the constructive option, "do good"; the destructive option, "do evil." It is a sort of Russian roulette—some hits (my good, which might be your evil), some misses (my evil, which might be your good), blood and sufferance . . . confusion, frustration, loss of identity . . . our present syndrome. We are a polytheistic society. Only a polytheistic immanence pointing to a possible monotheistic denouement can give us an imperative worth the name: move from fragmentation (atomism) to wholeness, from matter into spirit. A dialectic of matter-spirit with a possible willed resolution of the Omega Seed.

WHAT IS THE IMPERATIVE FOR RESURRECTION? It is to refuse to allow the evolutionary process to go to waste. No part of it going to waste. That is to say, there is not only the vicarious coresponsibility of having been part of something, but, more justly, being part of that something and conscious of being so. This "present" participation is conceivable only within the resurrectional paradigm. And it is that condition where each nodule of consciousness is by necessity only the personified (be it lichen or a Lincoln) focus of an extensive network; a double network, one dealing with what used to be, the past of the "person" (lichen or Lincoln), the other with what "used" to be, the future of it. And both extend beyond the confines of his life span.

How else can conscience-science recoup the past? By reenacting it, not an image of it, but it, by making resurrection possible. Resurrection is a dynamic state, because all is active and/or knowledgeable of all.

Resurrection: I will live the life of my ancestry from the perspective of the son. I will live the life of my offspring from the perspective of the father. It will not be a dreamlike impersonation but a fiery, radiant incarnation, a resurrection that is an endless "creation," out of space, out of time, a creation to end all creations.

The glory of the divine, the final, is that of having been everything and of having transcended everything so as to make the unlimited from the finite. The splendor of resurrection is to radiate such divine glory and to be, therefore, the immanence of all times in all places for all things.

LESS BECOMING MORE IS THE PROCESS OF CREATION.
More becoming less is the process of corruption.

Only a very low-grade spirit, the father God, can find reasons to produce matter. But that such stuff we call matter can resolve itself into "spirit," the son God, that is the creative process.

1. Fulfillment will not be achieved by us as present creatures but for us as future (resurrected) being "when-where" the ego, all egos will be part of logos.
2. The tuning in with nature by the revelationist is by necessity a turning away from the future and is fraught with a nostalgia for a past that cannot but be a fantasy, because to negate dynamism in one direction, the future, automatically implies that there was no possible dynamism in the other direction, the past. A poor notion about the nature of nature.
3. The revelationist cannot really conceive of a goodness that is new, because all goodness is forever (Nirvana) fixed in the epitome of goodness, the father God. The "new" goodness, intrinsically absurd in the presence of goodness itself, the father, is instead intrinsically mandatory in the creational process if the steady state is to be constantly shattered and evolution is to carry on its transcendental task.

We are "writing eternity," we and all that becomes. It will be up to Logos to "read" us and all and, in so doing, resurrect us all.

THE EQUITY OF RESURRECTION It is impossible to find equity in history or personal history, no matter how large the portion of history brought into the "picture." All considered, assuming for a moment that one finds too many loose ends, too much unjustified suffering, too much coercion, too much greed, too much intolerance, does this mean that inequity is in the nature of reality?

Grossly speaking, the church says that inequity is the passport to hell, and on such an unequivocal assertion it challenges priests and believers to behave or else. Grossly speaking, "Eastern religion" dismisses the bad as it dismisses the good, as delusion, and gets away with it. Take your true being out of the melee by understanding the ghostly nature of the whole process, and good or evil will wither into wrinkles of naught.

I see them as two not-too-different kinds of escapism. They promise the righting of wrongs through reward and punishment or by the "rewarding" illumination, finally clarifying what is delusion, what is real (the eternal, perfect nonbeing of being). But there is a third way, which seeks equity not by way of reward and punishment delivered by the Gods, nor by rejection of the concreteness of sufferance and joy. It is the way of consummation-creation, for which nothing, but nothing, is lost to reality and which anticipates an ultimate condition when-where all and everything becomes self-revealing of its own position and meaning because at that juncture are copresent and coactive, knowing and loving, all and everything of ever and everywhere.

This ultimate whole, the Omega Being, is the just outcome of the process of becoming (just also because the outcome has been Omega). Justice is the pervasive nature of his being because each outcome is just the result of the impetus and of those deeds that designate whatever departure point the specific event had as its beginning.

The resurrectional condition will be "simply" a dazzling illumination originating from the subject of the whole (from the perspective of the subject). This illumination would define in new terms the "rewards" and "punishments" for the subject, inasmuch as in surveying one's own "position" vis-à-vis the whole one inescapably defines one's own "worth," but this acknowledgment is drowned in the immensely intense love of the whole and is, therefore, a fully compassionate acknowledgment. Victim and victimizer, eaten and eater, tortured and torturer—will justly fill the interstices of the ultimate because for each there will be the total originator (past) and the total consequent (future), crystal-clearly lived, acknowledged, and explained by the whole.

And none of it, not even the single most limited and irrelevant instance (the ephemeral life of just a specific subatomic particle), will have been for naught, or worse, will have been a ghostly construction of an unreal mind.

In the resurrectional "state," each monad is both singular and universal because by the diaphanous nature of the resurrected, the unlimited capacity of intracognition and outer acknowledgment are simultaneously active. This revelation of Omega to itself (which is the definition of it) makes for the resurrectional burst that is, *per se*, the most unimaginable and "explosive"

event, because it generates within Omega a radiance that, by reason of being the rejector of insignificance (all and everything has a degree of meaning) is the endorsement of, is in fact, love, pure and with no residuals (nor any possible reservations).

Resurrection is predicated on fulfillment, not the other way around. True fulfillment can be neither local nor temporal; that is, in a space-time structure as we "know" it. Total fulfillment is the only possible kind of fulfillment, because partial fulfillment is a negation of itself, a contradiction in terms.

But fulfillment cannot escape the characterization of total recall where "total" means limitations in neither space nor time. Therefore, because total fulfillment implies total recall and total recall is *de facto* resurrection, resurrection and total fulfillment are ultimately one and the same.

For recall to be total, it must be such that every and all the components (monads or particles) of the system (total) are aware of and active with every and all of the coexisting, copresent monads in either space or time. If this were not so, the copresence would be impaired by space, and the coexistence would be impaired by time. Thus, we would neither speak of fulfillment nor of resurrection—if one wants to make distinctions between indistinguishables.

BECAUSE THE ABSENCE OF SPACE SPEAKS of a "pointlike" "being" and the absence of time speaks of infinitely durational "being" (that is, infinitely cognitive being), then the resurrectional condition (that is, the fulfillment condition) is a condition of infinite smallness infinitely conscious. It thus cannot but be an infinitely miniaturized condition, utterly complex, because only utter complexity can afford utter miniaturization. In other words, assuming the resurrectional condition, the only possible characterization for it is infinite complexity within infinite miniaturization.

In a pale metaphor of such being, it is as if an individual were to reduce itself to a nondimensional organism, the peculiarity of which would be that all of its very complex morphology was miniaturized so as to be contained by a (quasi-)zero envelope. All the millions of millions of component parts, the elementary particles, and the institutions fostered by their cooperative interdependence would be conscious of all the others, not just in an instant of time but for all times that the individual has operated.

If we perceive this as inconceivable, impossible, or absurd, then we must also dismiss the idea of godliness. Totalization demands "infinite" oneness, and infinite oneness cannot withstand even the slightest ravage of time or space. Ultimately both time and space must act as "devices" through which what stands for naught (mass-energy), the nonconscious, will at last become what is, *in toto*, the cognizant, logos.

The resurrection paradigm is the most comprehensive, because it does not and cannot forget anything. It will "forgive" everything, and, furthermore, it is transdynamic, because the desire to know and the acknowledgment are coactive, pervasive, and inescapable, given the copresence and simultaneity of the Omega Being.

If Omega Seed is not reached, knowledge will be stunted, equity will not be achieved, beauty will be fragmentary, anguish will remain, creation will be aborted, resurrection will not be, meaning will remain obscure, suffering will be betrayed, love will be ephemeral, and death and entropy will be.

The divine is the transcomplex.

The divine is the unmediated.

The divine is the copresent.

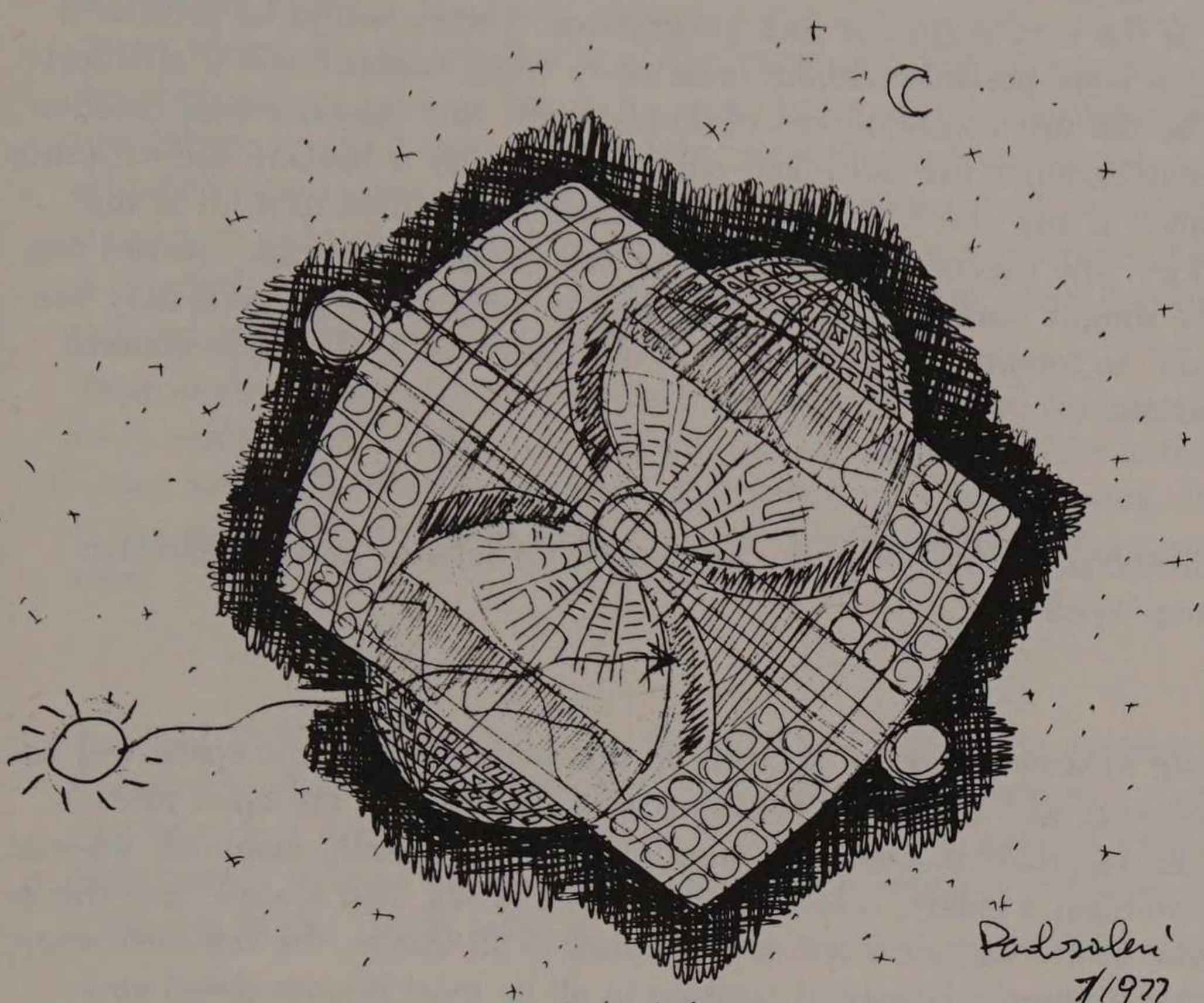
The divine is the timeless.

The divine is the spaceless.

The divine is dimensionless.

The divine will be when the ultracomplex seed of logos comes to be.

THERE IS A DIFFERENCE BETWEEN PROCESS THEOLOGY AND OMEGA SEED. Process theology is the unfolding of a latent program intrinsic in the cosmos. Omega Seed is the genesis, the creation, of a gene whose nature is to be the resurrectional state of all that has preceded it. It does not matter so much that the unfolding of process theology is good as it matters that it is an unfolding, because unfolding itself is prejudicial. It is the thing before the fact. It is the fathering of an offspring according to the genes of the fountainhead. Because the father is a *given,* the offspring is predefined. But the whole premise of Omega Seed is that such predefinition is unacceptable; indeed, inconceivable. There is no gene, God, that is the matrix to live up to and return to. There is instead the most uncertain, unformed, unimaginable, nonexistent future, which is facing consciousness and its responsibility. The gene will define itself at the last instant of the process with the sudden collapse of uncertainty and dialectic. All the Omega Seed transtheology can offer is that the uncreated will progressively define the substance of itself, and it only postulates that, whatever such substance will be, it will come about and be revealed to itself *in toto* only in the genetic matrix of Omega.



Padovalen'
7/1977

Justice would be intrinsic to the evolutionary progression only at the expense of the very nature of such progression. Justice would be present if evolution were possible without creation or transcendence and if all effects could be the just consequences of their causes. But, because with creation and transcendence the cause-and-effect relationship is broken, the existential sufferance of any effect, the child, is not the just burden of it, as is suggested by "the sins of the fathers being visited upon the sons." Justice can only be sought "outside" the evolutionary process itself. There is only one "outside" to totality, the consumption of totality itself, the resurrectional conclusion.

In Christian theology, the egg stands for fertility and resurrection. Omega Seed.

In the resurrectional splendor, mass-energy and time-space will be consumed, and limits will be obliterated. All monads are open to each other for incarnation. One is at once alga, worm, reptile, mammal, wo-man, trans-wo-man, a galaxy, a lover, a flower, an ocean, and always from the focal point of the historical self as a measure of all things, the self-measuring, suffering, immense beauty of creation in all its most minute detail and forceful manifestations, justly flowing from Alpha to Omega.

Perhaps the individual "me" and society cannot recognize the responsibility, inescapable but exhilarating, of being actors in this genesis; reasons are abundant for shying away from self-responsibility and from social contracts. Yet a culture of pessimism and nihilism is a contradiction in terms. At best, it is an uninterrupted act of heroic cowardice, the chronic cowardice of not granting self-annihilation via suicide. Despair in the long run is also losing its nobility if it is pure hopelessness, the hopelessness of a well-meaning but clumsy behavior constantly straddling the irrelevant and the expedient.

Here we are 4 billion years, give or take a few tens of millions, from the birth of the first living cell, in awe at what we have become but singularly timid in our anticipation of what we may become. To conjecture a sweet fall into the arms of a placated god, our maker, is still the lingering notion, dressed in different fashions, by various monotheistic faiths in the face of a past that tells us a different story. Nor is dissolution-liberation into Nirvana something to struggle for, because struggle is what we are not supposed to do. At best, Nirvana offers what has always been there, eternal, self-same, brutally insensitive: the determinism of nothingness expressed by senseless immensities.

IF TOTAL FULFILLMENT OCCURS at only the most remote end of time, time seems to be the main impediment to immortality. To dispose of time,[1] we need consumption of all the other physical parameters. To do so, the evolutionary process has to be taken to its own devouring conclusion (the Hindu fire?). If mass-energy and space-time are consumed, one has achieved resurrection, because for the time-consumed all pasts are coexistent and coactive (the future, all of it, has been created). The genesis is concluded because the divine offspring, the Omega Seed, has been realized from the original media, the Alpha father.

Resurrection is not only one's own resurrection, but the resurrection of one's self in all the other selves, from the subatomic particle to the most loving self of all, the Omega Seed. Resurrection is not selective. It belongs to the dinosaurs as well as to the rose (a specific dinosaur and a specific rose).

EVOLUTIONARY THEORY The Omega Seed hypothesis contains the total process of transformation—that is, transfiguration (and in a way, disincarnation)—of the primeval being as it becomes the "gene of itself." It is the evolutionary process taken to an eschatological conclusion; therefore, it is evolution as the "truth-making" process.

AN ECOLOGICAL PERSPECTIVE Because evolution engages the means (media) within which it acts, its makeup is the abode, the city, that sees and is its process. If the cosmos evolves, it does so by the mediation of ecological systems that are its discrete elements. Because the evolutionary process is seen as eschatological, the ecological dynamic is theological, the theoecology of Omega Seed.

Because the origin is deprived of logos, divinity, the Tao, and so on, consciousness is not a regeneration of grace into the ambiguous soup of history. It is instead the generation of grace by the future-oriented soup. Creation is the constant emergence from emergences, the catastrophic events of evolution on the move. Divinity is not lovingly, demonically, cruelly, watching over the process, for the simple reason that the process can only be such if it is the creation of the overseer itself, the escalatory creation pointing to its own hermetic last step, the Omega Seed.

Where does this leave me vis-à-vis the new natural philosophy? Not with the environmentalists, not with the small-is-beautiful advocates, not with survivalism, not with the flower children, not with vitalism, not with salvation.

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[1]The parameters of the physical universe—matter, energy, space, and time—cannot be disposed of. They can and must be consumed as the necessary and sufficient media in the ongoing genesis of Omega.

THE LIVING WORLD MIGHT WELL CONTAIN a suggestion of what the end magnet could be. The notion of gene-sis itself may be prophetic. As an organism is contained in the semen of the species, so one could extrapolate that the total organism of the universe might eventually be contained in a sufficiently comprehensive semen, the Omega Seed. This seed must be created, as must any other seed. But, while the jasmine seed can lie more or less contented and expect germination in fertile soil, the cosmic seed is as yet barely conceivable. It has to be created by an immensely protracted, immensely suffered, immensely compassionate creational process, the process of divinization of mass-energy and space-time.

Knowledge—The task would demand an exponential growth of knowledge to support and guide consciousness into the enormity of the media (space-time, mass-energy) and the awesome complexity needed for its transcendence and transfiguration.

Justice—The task would demand an exponential sensitization toward fitness-justness. In human terms: justice.

Beauty—The genesis of Omega would be an esthetogenesis, because it is in the esthetic that means and end coincide and the normative is nothing but the actual esthetic objectification.

ECOTHEOLOGY In equating the pursuit of the Omega Seed with the process of creating divinity, the ecological progression on earth is an ecotheological escalation, a continuum that can hardly be separated from evolutionary creation. A steering of evolution is in the making on earth and consciousness makes this switch from protoconscious to willed evolution inescapable despite the terrible risk connected with it. The Garden of Eden not only never existed, but consciousness makes sure it never will.

RELIGIOUS PRECEDENTS The pull from the nothingness of a remote future perpetrated by the anticipatory faculty of mind has tangibility and meaning inasmuch as it is an invention of wo-man's mind and soul. This pull is chameleonic and has vested itself in the most incredible and different garments. All religions are captive of this human propensity for transcendence, and the mind-passion-anguish of wo-man has populated reality with an infinite variety of being, monotheistic gods included.

CONSERVATION There are three ways to conserve. One is to keep all parameters unaltered and invent timelessness on the side (a fake of it). Another is to preserve vestiges of what one wants to conserve and to invent

a fossil museum on the side. Another is to radicalize the notion and stick to it come what may. The two first are dead-end roads, and they reflect the infantilism (innocence?) of minds yet unaware of the enormity, the demonism of becoming. Reverence for life has little room in either, weak protests to the contrary.

RESURRECTION The radical way is the eschatological way. By it, no corner of the universe nor any fleeting moment is irrelevant or ignored. The universe *in toto* becomes participatory and creational. Of what? Of its own semen. Then the semen will be occasion for all occasions to be themselves again, but in the light of truth, justness, beauty, coherence, and grace. Because time and space as well as mass-energy would (then) be consumed, the consumption of the media into the message (Omega Seed), the whole of the cosmos in all its history, would be copresent and coactive in the seed. The seed would be resurrection. By it, not only will present and future life be reanimated but also the millions of species that have disappeared in the last 3 billion or so of years. That is conservation, pure and simple. The transformation of the *means* necessary (evolution) to achieve Omega transcending themselves into ends, individualized, personalized, universalized. Any other kind of conservation is pure illusion and is ultimately a fraud perpetrated on the living and the becoming.

ENVIRONMENTAL TRANSFORMISM Assuming that the earth will still exist, one thing is sure: none of the organisms or species of today will be populating it 1,000 million years from now. One million years from now, almost none of them will exist. This underlines the dangers of conservationism passionately and bigotedly attached to the present. The only true conservationist is the resurrectionist. But the conservationist-resurrectionist "takes charge," because as part of the project he or she is an indispensable instrument for its success. Only a total and unimaginable transformation could bring back to us the endless play of the evolutionary progression. To stay with the lilies of the field is the sure way to lose them, and forever. But to find out what might be the entelechy of the lily of the field is to put it outside of time, to make it timeless. The pervading of the cosmos with consciousness is the first step in its transfiguration into spirit (its entelechy). The objection to the expansion of consciousness beyond the containment of the earth has only temporal merit: when to do it is debatable; to do it is beyond contest, unless the insularity of life is taken as a divine mandate.

RESOURCES The cosmos is the resource. A spider can do so much with it, a salmon so much more, a person even so much more, a civilization . . . The sacredness of the cosmos resides in its willingness to be transformed. Given the limited wisdom of wo-man, it stands to reason that to deplete nonrenewable capital is at least risky. The living kingdom has invented itself by acting on the renewable (income). In a way, the subtleties of life, the food chain, consist of the "consumption" of a reusable reservoir of mineral substances and the energy of the sun. In the long run, the quantum jump of consciousness cannot be chained to the renewability paradigm for the simple reason that transcendence *is* consumption.

TECHNOLOGY The consumption of the physical reality on which the eschatological model of Omega Seed depends has only a loose connection with consumerism. Consuming can be viewed optimistically as a spinoff of the quest for the expertise and for the skills necessary for transcendence.

Anticipation, Technology-Science, Theology

WE HAD BETTER NOT put pirates (nor would it help if pirates were the senders) but saints into space. With saints anticipating grace, there will be creation making grace. A measure of "efficiency" will be the degree to which effects will not be measurable according to causes.

ANIMISM CAN BE SEEN AS A REVELATIONIST DOCTRINE. With a doctrine in which science reveals the truth, truth is limited to existence, not becoming (the future); therefore, science is "about the past." For such doctrine, the future comes to exist when stored away in the past.

RECOGNIZING THE REAL AS THE LIMITED, one wants to make an hypothesis about the unlimited, the unreal, because from the light of "something to come" (the unlimited) the limited may find guidance and "the remission of anguish."

The concern of science, to uncover the past, is quite the same as that of classical theology. The means and working are different. For science, it is analysis and logic; for religion, it is revelation and faith.

The concern of eschatology, to create the future, is quite similar to the esthetic process. The existential outcome is different.

The prophet is a "simulation engine" bent on anticipatory passions. The artist is the "grace engine" throwing out specks of divine stuff. Science and eschatology are rolled into one another in the present, which is the coming

about of the future. One could say that the present is an eschatological wafer, of zero thickness but thickening more and more as the past adds to itself and to its own self-understanding. In this sense, each present is an end to itself in its own eschatology. But, because the capacity for a future exists, the eschatology of each present being existential is self-contradictory, and, consequently, to live for the present is to be eschatologically mute.

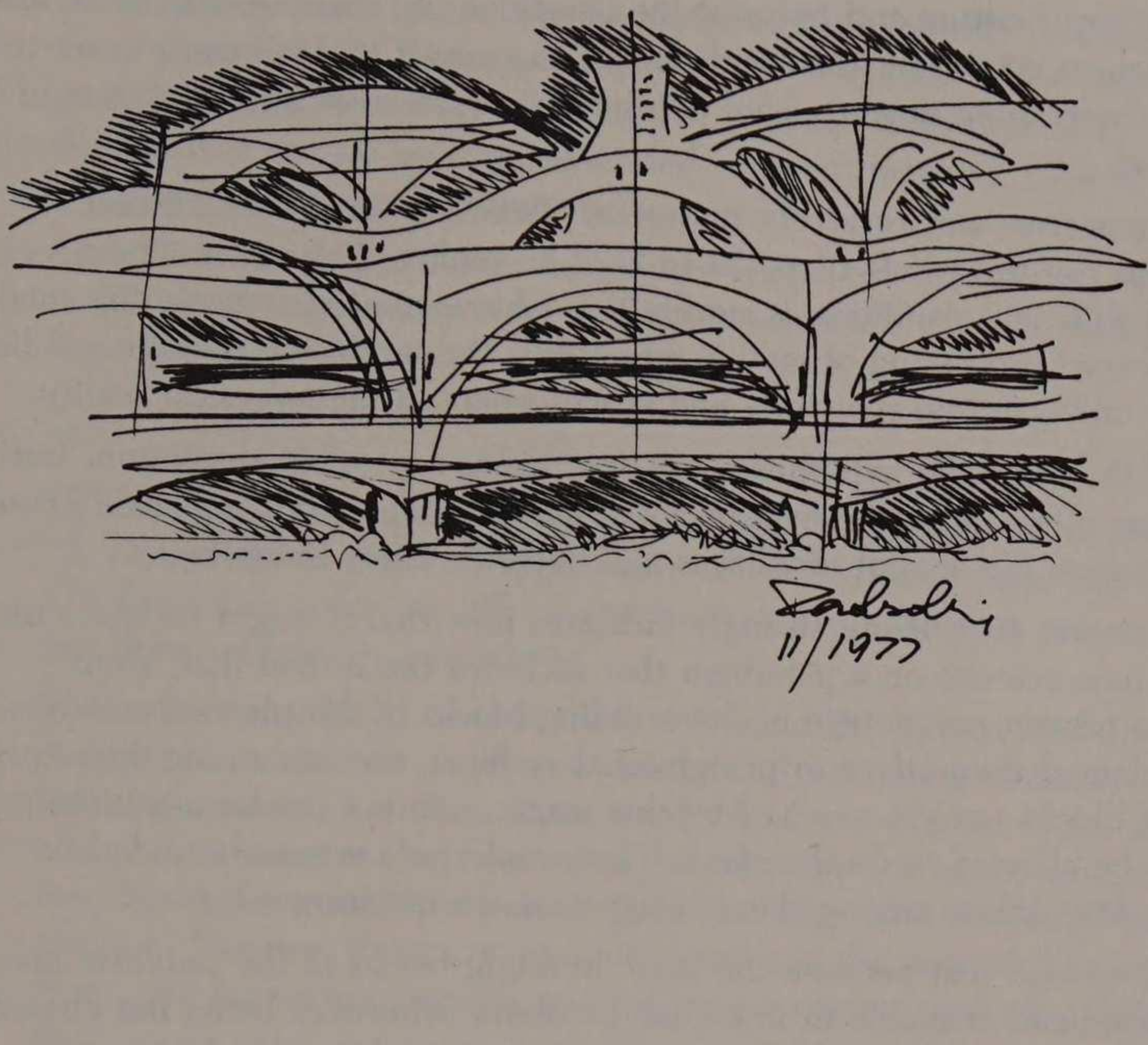
THE UNTOLD DEBATE on what sort of mutation we are seeking for ourselves is denounced whenever we put democracy against absolutism, genetic immutability against genetic manipulation, environmental respect against corporate or technological intrusion, corporationism against communism, omnivorism versus vegetarianism, discipline versus anarchism, and so on. Because we have a dim interest in the future we have an altogether fuzzy perception of the forces that sway people and societies. In our shortsightedness, we take piety as compassion, cleanliness as grace, sterility as hygiene, free enterprise as theology, ownership as sacredness, insurance as enhancement, oversimplification as contentment, acquiescence as social consciousness, irresponsibility as self-responsibility. The Christian dogma is kept as a framed diploma on the walls, dusted off now and then as a demonstration of concern. (The studio looks better dusted and disinfected.) But the Christian dogma is a document of nostalgia, and the fire is all but extinguished, because who really cares for the good old times, the prebiblical times? Can we really trust our future to those shepherds and herders inflamed in the brain by the scorching fire of the hunger of the body and the lust of the flesh? Mirages are commonplace in those hot wildernesses. Science can tell of them and of so many other quirks of the mind.

What if nostalgia is true prophecy? What if brain fever is anticipation? What if violence in the soul is compassion?

If the father God is dethroned, if the virgin birth is the death of the father God, then the future is aflame, the urban effect is the Holy Ghost of the son God.

ONE LIVES IN THE PRESENT, with numerous simulations all projected by definition into the future, as good prophets of what are mostly very domestic and modest anticipations.

Anticipation of resurrection is indispensable, because it is in that endless wake where one's deeds come to fruition. At resurrection time, I will be the total I, comprehending all my past and all my future (ancestry and offspring beyond the limited physiological kind). Because after physical death the task



11/1977

is compulsory waiting and because the condition of "absenteeism" is an unconsciousness condition, resurrection will come as if the self were to move in an uninterrupted gesture from living into resurrection (in the matter of an instant).

I'll die tomorrow and resurrect tomorrow. Between those coincidental instants will run the whole of as-yet-to-become-reality. Eons of it. The necessary and sufficient condition is simply the achievement of Omega, the total and universal processing of matter into spirit, the implosion of the exploding physical universe into the time- and space-collapsed metaphysical reality.

None of the scientific hypotheses can see this as a possible resolution, but then none of the scientific hypotheses proposed that a preliving reality could have foreseen the advent of what is and becomes now, the living.

What is more, such living strongly indicates now that it might be quite unwise to base science on a paradigm that includes the notion that, even though a certain percentage of the building blocks of the physical universe have ordained themselves in postphysical systems, the remaining (identical) building blocks not yet touched by this magic, will not (under any circumstances) be allowed to do the same. That would be a science founded on arbitary distinctions among those things that are indistinguishable.

It could be said that because the basic building blocks of the universe are few in kind and available in immense numbers (wherever being has chased nonbeing away), and, in addition, some of those building blocks become life, the logical if remote conclusion of this accidental triggering of the living among the nonliving is the irresistible "funneling" of the vast reservoir of "building materials" into the crucibles of consciousness pervading the whole and transfiguring one and all of its ancestral components. At the apogee of this transformation, the instruments of time and space, as we construe them now, will have ended their usefulness—indeed, their existence.

Isn't it more difficult—indeed, "more absurd,"—for life to invent itself from that which is not itself, to come into being from a mass-energy universe, than for life (self-developed into conscious and anticipatory systems) to go and multiply at the "degree" of infinity that the quasi-infinite cosmic storehouse will allow? The cosmos expects no less from its own offspring, because that which was there and is now other than what it was, was the same as what is everywhere, expectant and unknowing, segregated and numb.

Isn't it ultimately the task of science (through a "complete" understanding of the physical media and then an understanding of how life clicks) to give consciousness the right attitude and necessary instruments to facilitate the venture of life into nonlife for the purpose of transforming nonlife into its own image? That ever-changing image that metamorphoses while transforming what is not strictly speaking, itself as yet (mass-energy). The priest comes along with sweeping statements about how things ought to be based

on what they used to be. The philosopher appears with "logical" verbalizations of why things ought to be this or that way. The artist, more humbly, gives life morsels of what ought to be, because the whole as he or she understands it cannot be comprehended or even imagined. (He or she, the imagining and image-making organism.)

And the technologist (*homo faber*), always on the brink of its own nemesis, is the blind, exploratory tendril of a yet essentially blind animal, full of the fury of living and the dread of dying.

TO ORDER ITS THINKING, the mind might want to consider the chronological order of appearance of various disciplines and categories and from that order identify characteristics that, although apparent, have not been sufficiently considered.

The order considered true or truer will bend the behavior of the mind to a degree that makes for a different image and substance of reality. Possibly the most massive variation is incurred when one version of the chronology places the divine at the origin and the other puts it at the conclusion. The two theologies symbolize two realities that may have no possibility of reconciliation. Because there are reasons to believe the second theology to be truer, my biases are strongly toward such a choice, and what follows reflects that:

1. Space-time categories are (temporary) couplings that duration has latched onto for the purpose of transforming the mass-energy raw material into an infinitely self-conscious and self-transfiguring divine milieu.
2. This milieu emerges painfully from the combustion of the mass-energy medium by way of the technologies this same milieu invents purposefully (after a period of quasitotal haphazardness) on the guidance of fitness and survival with a tatonnement that indicates such a purpose.
3. Technology is the Number One Agent for the etherealization of the mass-energy medium, technology that came on the scene eons before wo-man could articulate words to put a label on its miraculous performances. First, then, was not the verb but the technological feats that emphatic particles were able to produce by acknowledgment of their copresence and coexistence and the critical understanding that as a unit together they might stand for more than the sum of their separate selves. One can reasonably guess that acknowledgment and the understanding were not of an intellectual kind but of an action kind. If the verb were there, it was a dynamic numbness, a mutual unspoken accord that was to show itself as demonic and explosive.
4. Because technology preceded reason for eons, reason had to be the result of technological resourcefulness. Reason came as part of the contents

of a preexisting form, "the human nervous system," a system that had a lengthy history of evolution, its ancestry reaching back to other species long ago.

5. Reason fathered science. Therefore, science is a by-product of technology, the by-product that pursues the understanding of the father, the extant reality and its genesis.

6. Because science is an offspring of technology, not the other way around, and because science by definition of the scientist deals only with facts, science is ill equipped to "anticipate," which is a discipline concerned with nonfacts (the future).

7. Anticipation works on two futures. One is the future of the "logical machine" we call the *physical universe*. Science is at home in this kind of anticipation, because the anticipatory discipline is really just an extrapolative activity whose effectiveness is measured proportionately, by the amount of knowledge the extrapolation is based on. Poor knowledge, weak extrapolation. Good knowledge, reliable extrapolation. This is the anticipatory field that can and does make good use of simulation techniques. Fairly accurate models of future events can be constructed within "exact" parameters of time and space. The other future, the "living future," is the kind on which science can only work given great restrictions, because it is the future that by definition has to create itself, and creation is the category that science is not equipped to identify.

8. Two disciplines are better equipped for this kind of anticipatory work: theology and esthetics. They approach it in two different ways. Theology approaches it by prophecy, mostly by that kind of prophecy that mistakes a creative effort for a revelatory anointment. Such a reversal of the time sequence places the divine at the origin and by doing so nullifies the meaning of creation. More cannot create less, it can only degenerate into it. Esthetics goes about by fractionally resolving the anguish inherent in the living condition, with transfigurative exploits, the work of art including the art of living.

9. Philosophy is the activity of thinking with the intent of putting some order into the confusion in which reason gets embroiled by working in so many polarizations of its own light or its obscurity. From this it appears as if theology was the capricious leader that points the way—capricious for two main reasons. First, creation is that which prophecy can only guess at with a desire for truthfulness that depends on the amount of anguish and compassion inherent in the reason that does the prophesying. Second, because most prophesying looks backward, it is a prisoner of those things in the past that are not necessarily the best auspices for the future. Tradition, to name one; and habit; familiarity, and so on.

Capricious or not, theology is the leading discipline because it is the only one that clearly bows to transcendence as that translogical phenomenon that can take life into the divine (mistakenly called "salvation").

The esthetic does not lead. It *does*, and its doing is the only leading it can do. It does not prophesy or anticipate. Nor is the artist what the saint is. As the saint is a "synopsis" of future grace, the artist is the maker of fragments of such grace. One symbolizes what is not yet; the other brings what is not yet into being, even if only in ephemeral amounts.

What of technology? It was, is, and will go on being the horse pulling the wagon. The difference is that now the reins are in the hands of reason, and reason, at variance with instinct, is perennially presented with diverging options. One series asks reason to turn to the father and unwind life into nonlife. The other asks to stay on course and seek the son in the most remote future. That is the reason that works in the polarized light of theology.

TO UNDERSTAND AND EVEN TO MANIPULATE CONSCIENCE, the spirit, if the spirit is nothing but ultrasubtle chemistry, does not mean to explain or fabricate the passion such chemistry entails. The chemistry of the brain is "of," but it is not "the" surchemistry that the technological miracle of the brain brings forth. Or, if it is, then it is the chemistry of anticipation, it has broken the most treasured boundaries of science, the extant and the proven. It has become the "science" of desire, anticipation, prophecy, and creation. If the fundamental mystery of it is accepted, then the golden rules of science are shattered. If the rules must be observed, science takes its humble place as an explanatory tool of psychochemical phenomena whose reasons to be transcend the nature and reality with which science can deal. If compounding makes compassion, that compounding is already beyond science's grasp, because science cannot foil its own objectivity even for the sake of evidence, the passionate.

The scientist responds by pointing to the fact that, because the house can be conjected by the brick and all the other physical components, he or she does not have to bother about it (redundance does not please the elegance of scientific truth). But the house transcends bricks, and the scientist is a child who handles a puzzle that keeps its own secret images for itself, even though in this prosaic metaphor the image exists, if not composed, cubistically scrambled.

The priest comes around, and pronto, there is the kingdom of God, eons of patience waiting for revelation, achieved. The scientist cannot concede that the pattern is of any reality. The bricks are it. The priest, fired by revelation, is prostrate in idolatry of his own invention. Because the puzzle is the instrument with which he is longing to compose the image, and because neither prophecy nor simulation nor anticipation are worth his passion, only

revelation is the road to his triumphant humility. He, the voice of God, has been revealed the image of the puzzle. The ever-existing image, the original state of ineffable grace, the kingdom of God. The reason why the scientist is correct in negating the existence of the image is the wrong reason (for the scientist, it is not yet discovered). The image is not because what it stands for is not-"yet."

The reason why the priest is right in giving his soul to the revealed image is the wrong reason (for him). The reality he gazes on is an "inflammation of the brain," but it points straight to an immensely remote light of which he has not, could not have, prefigured the "composition."

Determinism locks the minds of scientists into a process that should be transdeterministic. Revelation, the nostalgia for a frightful mystery, throws the soul of the priest into a backward gaze on a future-oriented invention. Not only are fragmentary premonitions of the image the only energizing facts from the scrambled puzzle, but the bricks, whose media function is essential to construction, are themselves scrambled probabilities, emerging images or fragments of them, ever so slowly setting together in their indetermination, the staging for the altogether ineffable if altogether unimaginable image.

Because only the mystery itself of life, this folly with a secretive intent, will explain itself to itself at the end of time, the achieved Omega, our anguish is inherently transcended only by way of esthetic achievement. Therefore, scientists will go on in the pursuit of that ubiquitous truth which for them is written in the bricks scrambled in front of their mind's eye. The priests will continue on their side refurbishing images of the father gods and lost paradises for which the believed-unscrambled puzzle-house stands. For both, the abundant mysteries surrounding their models are cause for a lesser kind of anguish, because for both it is only ignorance and/or sinfulness that separates the mind from the truth. The truth of the matter would instead seem to be that both defraud wo-man of the single true anguish that permeates reality. The mystery is not dissipated by the fall of ignorance, because the mystery is the evolving event that cannot know itself, since its true self is yet to come and will remain so for the entire "time-space" the event constructs itself with. The last instant-instance of the life of the mystery will be so dense with events as to pale and somehow burn out all the eons that have gone before, so that the "instant before creature" will be incomparable with the "instant (final) after creature." That is, the mystery, far from being reduced by the creational process, is increased to that final spasm of utter unknowability-anguish. The "redemptive" suffering preceding the deliverance-revelation of the Omega Seed conclusive radiance.

What the (pre)final condition promises is the paroxysm of suffering. It could not be otherwise, because suffering is "revelatory" and essentializing. It could not be otherwise if the thread woven within evolution is significant: no suffering at the onset. Physiological suffering at the origin of life, but of a quasi-"chemical" kind (unsatisfaction of chemical empathy), physiological

suffering of a quasi-soulful form, as it can be read in the eyes of the innocent animal. Suffering of the soul in the human species, which does not abate either through the services of pharmacology or with the help of psychiatry.[1]

Suffering is not the unavoidable consequence of sin. It is instead the radical condition of incompleteness peculiar and specific to any suffering being. Because the incomplete, dis-integrated condition is here to stay and because the more we take hold of the immense gap separating us from grace, the more we have reason for the hunger of the soul, sufferance will, by necessity, build into ever more massive quantums. Only at the critical mass of the Omega Seed will this quantum be transfigured into the "glory of God." At that moment, everything that has been everywhere will be called on, because everything will be an essential part of a totality utterly conscious of self; the infinite scramble will have become the infinitely conscious organism extraordinarily attuned to itself. That organism itself will finally be total integrity calling into cause every and all specks of being, which history will not outdate but will instead place unquestionably at the juncture of space-time-history that will illuminate not simply the contiguous, but the (once) remote.

The house puzzle will become ever more puzzling, because the scrambling will involve ever greater numbers of digits, not simply because the dissolving ignorance of physical facts will reveal more submysteries to be extant but because this knowledge itself will be the causal presence adding new mysteries to old mysteries. The new mysteries are not maintained by ignorance but by being acknowledged before the fact, the anguish of nonbeing, while being conceivably conjecturable. The light of knowledge unravels and dispels old mysteries only to find more mysteries in the parts than were supposedly locked in the whole.

There is that which we do not know because it is still unscrambled by the mind. There is that which we do not know because it does not yet exist. What we do not know, because it is not yet, is the bulk of what will eventually be real. The anguish attached to these differs in the sense that the scientist believes only the first kind of ignorance is real and the priest believes that revelation has taken care or will take care of, both, perhaps with the good offices of science.

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[1]That is why the ethos of happiness is shallow and fundamentally irreverent. It does not take into account that contentment is a desirable part of the human condition only because it is a glue that keeps consciousness from slipping into the hole of desperation, that blind condition where anguish cannot be transcended into creation, but can only destroy the spirit. Being at peace with the world is the condition that can be explained and accepted by quite a different attitude when the spirit has fought its battle and the flesh has begun to weigh on it. Then it might be wise to withdraw and be a useful observer, recorder, commentator. But to be such at the early stage of life is unbecoming to the fire we carry.

A view that must reject both positions: the anguish investing the ignorance of what is, cannot but be, subservient to (incapsulated within) the deeper, residual anguish of knowing that no amount of knowledge will ever dispel the darkness of the existential ignorance except at that final hypothetical resurrectional point of the Omega totalization.

The reductionist truth of science is brutally deprived of future (it negates its very essence). The revelationist truth of religion is infused with a degree of gullibility too simplistic to make the future desirable, because after all desirable things are past things.

The indefinable, unbelievable truth is, then, that the immense process going on throughout the universe is cannibalizing itself in transfiguring itself, because the food for its creation is the flesh of its creation (the flesh of its own present): "I perceive Thee (myself), therefore, I transfigure Thee myself)."

FROM THE "HAS BEEN" TO THE "NOT YET" is by way of a consciousness that is presently the warp of the matter-energy-time-space-perceived continuum in a creational, evolutionary syntropic storm, the incredible fireworks of the spirit, the entelechy of its own biochemical makeup.

THE HOLY WO-MAN IS INDISCRIMINATELY SACRIFICIAL. The creator is discriminately assertive. The one thing they share is sufferance because both, the sacrificial denial of the flesh, or the desires and unholy passions and the splendor of the creative denouement, are impregnated with sufferance.

For the first, suffering is measured by the massiveness of the inadequacy of one's self vis-à-vis the perfection of the father God. For the second, suffering is measured by the desperate length of time and the oceanic blood-bath that consciousness, the self, sees as the barrier interposed between that self and the radiance of the son God.

The scientist cannot legitimize sufferance in any way other than as ignorance, and consequently he or she chips away with cold fury at the monumental mysteries of the measurable world, for which his or her idolatry is holy and dogmatic. For the scientist, sufferance is tantamount to incorrect or unsynchronized scheduling of consciousness and perception. Too much consciousness and not enough perception causes melancholy and fear. Too much perception and not enough consciousness causes crudity or even cruelty, even in the presence of a great capacity for sharp focusing on sectionalized events (science-technology).

THE QUESTION TO THE SCIENTIST is "Because the difference between the state of affairs of the planet Earth (physical) and the interior of a star is smaller than the difference between the planet Earth (physical) and its offspring (life), isn't it in the nature of scientific rationalization that sooner or later all of the physical will transcend into the metaphysical?" It takes more to transform dirt into soulfulness as it is going on on this Earth than it takes to transform solar stuff into earthy stuff. Therefore, once a willful soulfulness affirms itself in the most difficult circumstance, what is to prevent this process from causing "more suns to become Earths" and those Earths to become souls? Perhaps the ultimate success of this metamorphosis can be expressed as follows: Because every BTU produced or consumed stands for a reinforcement of entropy (in the physical world), there must be a corresponding amount of spirit produced that will eventually add up to the demise of entropy itself.

In a way, the indispensable ingredient in this metamorphosis is not intelligence or technology or knowledge as much as it is will, the will to live and all that such will spins off, intelligence, techniques, knowledge—love.

I DO NOT AGREE WITH SCIENCE THAT MIRACLES DO NOT OCCUR. I do not agree with religion that the great miracle, the miracle to end all miracles, occurred at the beginning. Science must explain the miracle of granite becoming flesh and passion. Religion must justify the involution of perfection into imperfection. Creation, as a constantly operating phenomenon, gives plausible demonstrations that a process is constructing itself into transcendent forms that science can try to explain *a posteriori* and that religion can be proud of having anticipated if it humbly recognizes the confusion of seeing what could possibly be as what has been.

Some "head to toe" pointers:

The virgin birth.

"Father, why hast Thou forsaken me?"

Go and multiply.

Unearthly paradise.

Resurrection—knowledge and instant recall.

Lose oneself to find oneself.

Kingdom of God for the "lawless."

Father-Son-Holy Ghost.

One cannot behold the sight of God.

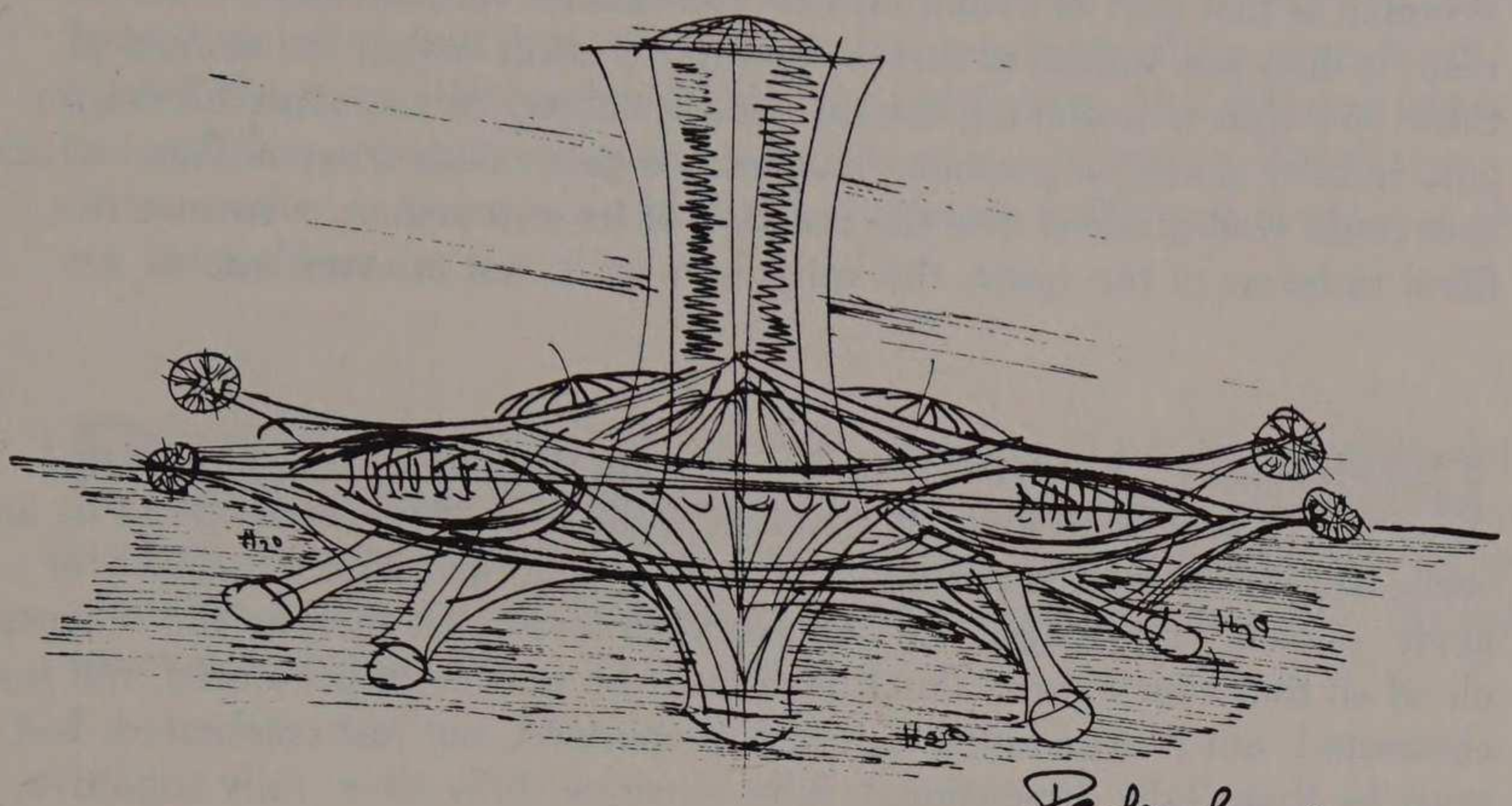
The religiosity that dismisses the body is that religiosity that perhaps anticipates a conclusion more distant but more conclusive than does the religiosity that anticipates the harmony of a physical universe distended serenely and exoterically in all its bulk.

It is paradoxical that an intellection, still unknowing of the actual parameters of the "physical" world, the "scientific" model of the cosmos, has its gaze fixed on the Garden of Eden and Nirvana, while an intellection that has been informed about the immensity of the physical universe needs to see the ultimate as the massless, dimensionless, purely and infinitely durational reality, the Omega Seed.

SCIENTIFIC COHERENCE Science is proposing an origin of the universe (Big Bang) and may have to accept the possibility of an end to that which had such a beginning. Deprived of mentation, the end might be entropic death. This would label the miraculous evolutionary exploit of life as irrelevant—or, in any case, inane. As unscientific as it is to speculate on the nonexistent, the first step toward the will and the power of transcendence is scientific understanding. "I know Thee, therefore I transcend Thee." Knowing *per se* is idle, because life is not knowledge but action-creation. Science is the discovery-interpretation of the technology of the cosmos.

TECHNOLOGICAL IMPERATIVE The technology of the cosmos is now being nibbled by the technology of consciousness. Science, the technology of knowledge, cannot shrink away from responsibility for equipping creation in its search for an excruciatingly just and grace-full end. Without the technological imperative, the evolution of life is consigned to elves and devas (the technology of their making pushed back to "divine times") and their easy gods.

PLANNING Planning is anticipation. Anticipation and memory thicken time. Without the past (no more) and the future (not yet), time is a fragile diaphragm deprived of depth. A poor sense of the past makes planning (anticipation) precarious. To mature is to make experience (the past) into an accelerator affording good penetration (planning) into the naught of the future. The mediocre mind is the wasteful mind, absorbed in a one-dimensional reality while becoming passed by. Mediocrity is anticipation of the past when the past has imprinted the mind with information and the information has remained just that instead of maturing into knowledge. Without knowledge, anticipation is nostalgia.



Pardovolani
11/1977

Wo-man is that part of evolution that has become anticipatory. With wo-man, it does not suffice to survive and move adrift within the ecological tides. Wo-man is becoming the tide and is subject to the supreme danger (and hubris) of such a position. The cosmos germinates a promethean stress that could well guide it into the creation of its own semen, a cosmos fulfilled in terms of the spirit, the spirit born of it, not injected into it.

FULFILLMENT But what is it that wo-man (consciousness) anticipates? It is that which, in lovingly embracing the individual (each one of us on earth and elsewhere), is incapable of making such love into a mockery of grace, justice, knowledge, and beauty. Such love must then be the receptacle of all that ever existed. Such love must be not just represented, not just abstracted, not just archived, not just memorized, not just celebrated, but must be there fully dimensional, fully sensitive, fully alive, fully cognitive, fully concrete, fully cooperative, full-filled. The receptacle is the Omega Seed, and what the Omega Seed manifests and is, is resurrection. Resurrection is time-change totally consumed into duration, the instant recall of the past into a being that is out of time, because time has been consumed in the process of its own gestation into Omega.

SELF-FULFILLING PROPHECIES If the just, the true, and the beautiful are the desire and the anticipation, then the will and the knowledge must be sought that one can instrumentalize reality for a successful journey into pure creation. That which is at most a prophecy must find in itself the strength to fulfill itself. In their lopsided way, that is what religions propose.

IN AWE OF GOD (REVELATION) In the scale of things, wo-man is a speck on a speck of a speck. It just happens that within such an ephemeral occasion the magic of complexity organizes what could well be the subversion of the most determined of all trends: the utter evenness of chaos, the cosmic version of mediocrity. Divinity and entropy are irreconcilable, because entropy makes air bubbles of both values and sufferance. Divinity is important if that is the case. Consciously or unconsciously, we are in awe of both extremes: divine grace and utter senselessness. The holy wo-man promising a safe return into god provided . . . The hard scientist taking for granted the "laws of physics" guarantees us a secure plunge into

naught. Adrift in a sea of anguish, we are unable to realize that the two extremes, animism and determinism, are but two faces of the same dread toward the given, the unchangeable, the indifferent. The differing labels, loving father, Nirvana, or entropic sameness are expedient. The fact remains: reality is inescapably fatal and ultimately indifferent to wo-man. We are but a dream.

EVOLUTION-CREATION If, however, the given is not the possible (the possible being just another impersonation of the given) but only the raw material for transfiguration, then time becomes the spelling of creation and evolution, proto- and postconscious, the procedure that makes for the self-creation of divinity.

Mass-Energy, Space-Time

THE SIMPLICITY of the original building blocks and the universality of their presence are the *sine qua non* for the infinite complexity of the concluded, all-inclusive organism and for the process evolution has to carry on. Evolution, the transmutation of matter into spirit, is the zenith at which such "organism" is expectant of its incarnation.

The elementariness of the original medium (the subatomic stuff) and its universal distribution seems to suggest that, once a trend is generated in some obscure corner of the universe (millions or more of them, according to some hypotheses), the trend toward an associative-responsive acknowledging system might become an irreversible thrust that could exponentially devour the medium in order to sustain the needs of the ever more persuasive and comprehensive message, the spirit—the transcendental fruition of the associative-responsive acknowledging modes.

This process demands the environmental transformation of massive section of the universe into conditions that appear progressively for the seeding of mass-energy with the spirit.

The dialectic, if there is a dialectic, is in the process in which mass-energy resists the pull of the conscious. The dialectic is not in the aim, which calls unequivocally for every monad of nonconsciousness to transubstantiate itself into conscious radiance and in so doing become an integral mover of the totality—no longer passive media, but only active message.

Position in time and bulk in space are nothing more than the perfectibility gap, the obstacle and the instruments in one, of conclusive fulfillment. Being obstacle and instrument in one is the dialectic. The sudden jolts corrugating their combined flow, the halting of time, and the "chastising" of mass into unimportance are the granules of such firm integrity eschewing the folds of mass-energy-time. Their entelechy is what such integrity is.

The dialectic of the process expresses itself in the ever present anguish tearing the flesh of consciousness into shreds of passion, doubt, generosity, fear, hope, desperation, faith, cynicism, compassion, cruelty. If we could come to the organic conviction that such dialectic is existential and immanent but

not ontological, then we would be in a better state to evaluate our incompleteness, fragility, "sinfulness." To be in such a state of being implies the recognition of "being." Being of something greater than the sum of all the I's and Thou's, summing up this species added to all other species.

It is in the nature of time that divinity must be understood, (our immanence). If time is real, the past is and the future is not. Between existing and not existing is the membrane of the present. The past is because once it has happened, its relative position (space-time), make it of the now or of yesterday. The now for all earthly observations of the moon is 2 seconds into the past for the moonite. Any earth-bound participation in the affairs of the moon (throwing a switch on the lunar lander) is perceived 4 seconds off (2 x 2 = 4 seconds).

This is not the way by which divinity gazes on its own dominion, with the present in focus, like a beacon of light surveying the surface of the land. Time is, instead, the way by which reality creates itself. There is no such thing as surveying the nonexistent. There is only surveying the unknown (past). But the stuff of time is not surveying stuff, it is creating stuff.

The greatest, maximal lust for life is in the nature of Omega Seed. For it, the fleeting moment never ends. The makeup of reality is the totality of all fleeting moments. The fleeting moment, present after present, is the cosmos, a timeless slice-take of it. The lust of the Omega Seed is the living of all fleeting moments of the cosmos in the durational infinity of "the last moment," the resurrection of all fleeting moments then aware of each other. The occasion of all occasions.

But nothing moves out of time while time beats. If time beats here, time beats everywhere. If time beats anywhere, time beats here. Time beats only in space, because space is the dimension of mass-energy, time after time. The cessation of time is the cessation of space (the necessary parameter for change). The cessation of space-time is the cessation of becoming emerging into being, and being, necessarily dimensionless, is necessarily mass-energyless. It is logos, or it is nothingness, the nothingness heralding Alpha Being, the starting all over again.

For Omega Seed, there is none of the hazy delirium of eternal bliss, unfocused, blurred, unformed, unspecific, indescribable, amorphous, and, at the same time, floating among the slag of a residual, indigestible reality, the acted, the withered, the suffered, the refuted, the damned.

THE NIT-PICKING OF GOD IS THE NEMESIS OF GOD, because there is no such thing as a whole that coexists with other than itself. A figment of space, a figment of time, a figment of becoming is sufficient to allow divinity of all divine. If I observe thou, thou are not. But if I am thou, I am your maker. Thou are my "offspring."

The most difficult thing to conceive is nothingness. None of the things we can imagine is even remotely related to it. The presence (existence) of thought is, *per se,* the negation of nothingness. To say that space-time ends at the edge of the universe is to say that nothingness lodges there, and infinite nothingness (exponential nothing) is still "nothing."

Becoming is the folly whose secret intent is the Omega Seed.

The spirit will charm matter into doing its bidding by fire or exorcism, by intellection or passion.

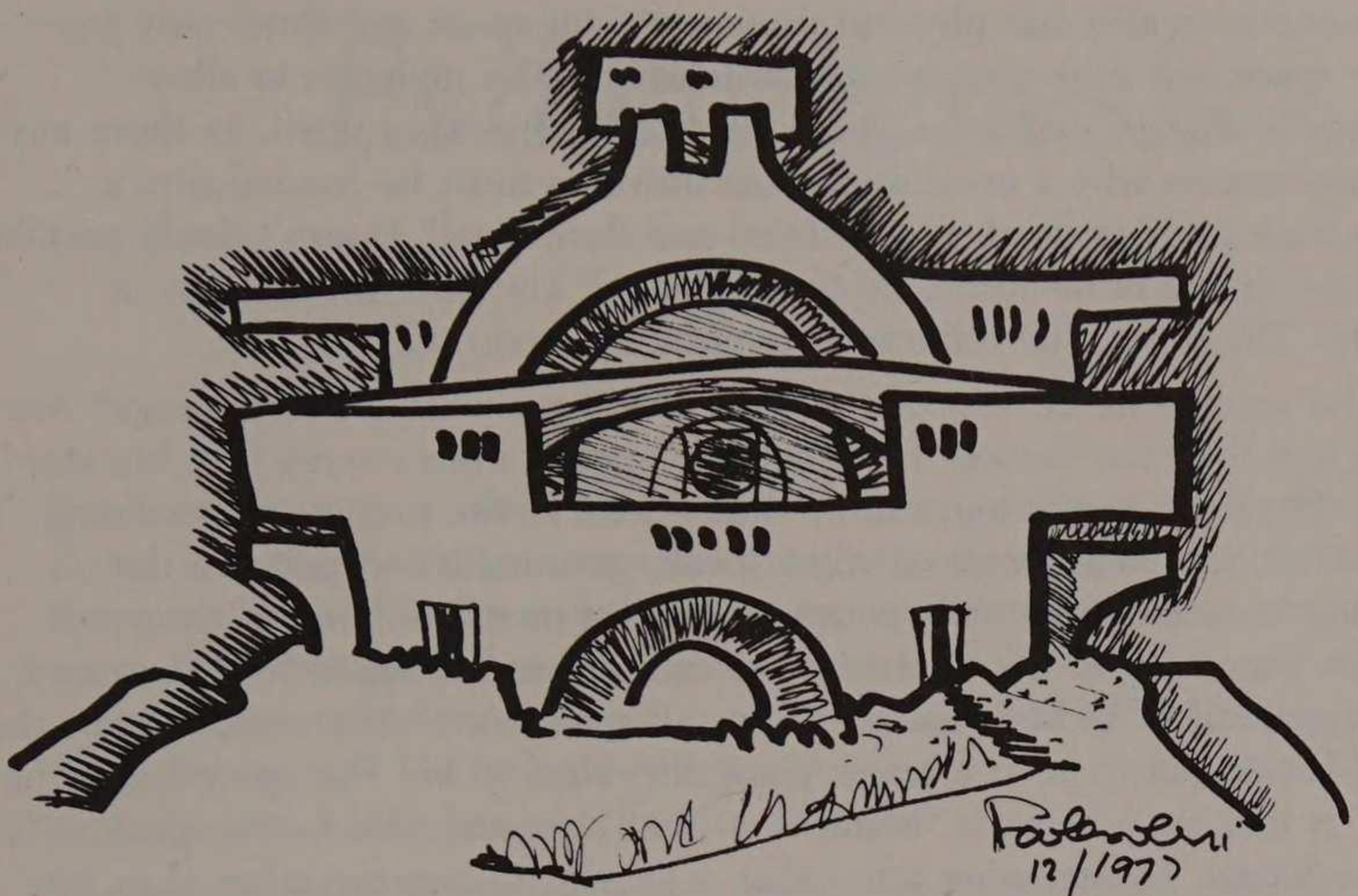
THERE IS A PROTOTIME REALITY, THE ALPHA BEING. There is a time-becoming-reality, evolution. There is a posttime reality, the Omega Seed.

Of the parameters of reality mass-energy and space-time, time is the one that must rely on nonexistence for its "causation," because time can act itself out only if what is not comes to be. Nirvana is perhaps that condition where time has acted itself out and, therefore, becoming has reached being. How can being be when both mass-energy and space, all saturated with time, still exist?

Nirvana is a mirage that anticipates a state patterned on reminiscences of pasts whose limitations have been concealed by time (the culprit again). Nostalgia for this comes close to the inertial pull of a dull cosmos.

How does time exhaust itself? By reaching that condition where change is not just impossible but unimaginable, contradictory. It is the condition of total coactivation, because a future would mean that the past is not completed. Coactivation, then, would only refer to the concluded past and to the exclusion of that part of the future yet to become; therefore, a limited coactivation. Such limited coactivation would also be wanting in the direction of the past because then the resurrectional recall would not come about. Duration would not be absolute. Duration is consumed time, duration is sacred time, the divine time. Duration is timeless because duration is spaceless, massless, energyless. It is logos: evolution regenerating itself into Omega Seed.

The "spirit" elated and awed by "mass," the "physical" universe expressed by a landscape or by a more discrete organism, and so on, is spirit in the making. The total spirit, one that has interiorized mass (consumed it), is elated and awed by its own being, which in the final genesis contains and relives all the mass processes of its own creation, all the landscapes, all the dawns and sunsets, all the poetry, all the music, all the birth, all the deaths. All.


12/1977

Mass-energy reality has physical dimensions (of space and time) only because space and time give it such dimensions. The giving is to allow "change"—that is, evolution—to make mass-energy into spirit. Is there any intrinsic reason why a nondimensional universe must be framed into a space-time grid? Is death dimensional and durational? Doesn't death partake with the divine of no-space, no-time fullness? The one, the fullness of naught. The other, the fullness of totalization (resurrection).

Are the space-time devices the media? And if so, what is mass-energy? Are space and time the devices by which the knot of mass-energy (the big atom of the Big Bang beginning) can be unraveled? In the process of becoming unraveled, can consciousness, so to speak, germinate and pervade the unraveling knot and eventually consume it in its own fulfillment, "resurrecting" its becoming in the total recall of oneness and integrity? What caused the "appearance" of both mass-energy and space-time? For mass-energy, the "fact" is that not to be is a lesser possibility than to be. For space-time, the "fact" is that once being is, being is at least as susceptible to change as it is to nonchange, to becoming other than it is. But to become other than it is "takes time" and takes elbow room, space. It takes time because time is the measure of changes. It takes space because mass-energy is a peculiar marriage (the Einstein equation). The argument is not spurious or useless, because the propositions of good and evil are part and parcel of the "model." Evil is that much of mass-energy still untouched by cognition (eventually to be touched by it). Good, that much of mass-energy that has been consumed into the divine immanence (a fragment, or better, an embryonic god). Because the consummation is partial, in fact infinitesimal as yet, the divine light is not only weak but faltering and often sickly and demonic. The pull of mass-energy and the scale of space-time are (quasi)crushing, and the flesh, that quasidivine bridge on which mass-energy pours into spirit, is weak and full of nostalgia for the oneness of the whole (Nirvana), the being deprived of cognition.

Mass-energy will yield the right kind of work only when the spirit is up to the task of transcendence. The closer we move toward the inner power of matter so as to transform it into "work," the more we must perceive the ineffable that such work must be instrumental in bringing about. If we are "unperceiving" of that, the power of nature will waste itself in hedonism of the flesh.

Esthetogenesis

IN THE SHORT RUN, the esthetic is an effusion of the spirit. In the long run, it is the ineffable ramming through the theological incrustations of the spirit. The historian and the critic are bypassed by history because they are unable to put their ears to such ramming, such breakthrough, and consequently doom themselves to inevitable oblivion. Will the theologian be more perceptive? Or is the theologian pressed by the demands of his or her salvation into his or her own kind of deafness?

The poor architect-historian is like the boy in Fellini's film *Amarcord*. Thrust against the enormous twin breasts (ecology and theology) of the "droghiera" (vendor), he is a prisoner of the Adam and Eve syndrome. In the fever of recollecting the encounter and writing history, he relives the sense of suffocation and mesmerization with which so much special flesh afflicted him. In the meantime, history flows and flows by.

The historian can ignore, can deepen, can lie. The historian must make a choice and because of it be forgotten, listened to, or destroyed.

STRUCTURAL FUNCTIONALISM There is an undigested notion that a structure is purely a pattern of stress containment, as if the human skeleton were but a hanger to drape a certain amount of flesh in a certain fashion—rather than a composite system for which structure is the *integrative form* and sustenance of functions. With his or her abstractionist logic, the structuralist is in an uneventful limbo where structure has abandoned life, because the mind has lost its bearings in the brain.

IT IS NOT BY LOOKING INTO ONE'S OWN SELF THAT ONE DISCOVERS THE SELF, but by looking into otherness which is more telling than the self.

It is not psychiatrists who will rescue us—they can only adjust us—it is the great soul and its performance.

Social science is the invention of, or for, the silent majority for whom life is melodrama. Cleverness is needed for comfort.

In a way, social science is a misnomer. It ought to be social art. But then what would become of all the engineers of the anima? And what of the science of living and its machinery, or is it machinations?

The passion of science is clarity of choice in function of a certain performance.

The passion of the anima is the splendor of performing an act of "love" on the edge of naught. That is why our social engineering is a fraud. Not because of malice, but because of innate deafness to the call of the anima. As one does not engineer a life, so a society does not engineer a civilization. This is why the communist paradigm is "malfunctioning." That the silent majority demands its own engineering is fitting, given the limited anima it reveals. And, because such a condition carries a depressed innerness, it is the pressure from the outer that is sought as a balancing factor. The authoritarian figure is a fitting connection between the two.

THE POWER OF ESTHETICS is that it incarnates the "tragic" sense of life, and in it the beholder finds personal tragedy and the transcendence of it.

Therefore, the nature of the esthetic as the metamorphosis of the residual anguish is a condition *sine qua non* because any other "motivating stress" would not be equal to the task. (Consider hedonism, therapy, play, diversion, success, recognition, pleasure, and so on.) That the threshold of anguish might not be reached and surpassed is the norm, but it is also the norm for most "artistic achievements" to be purely idiosyncratic utterances (therapy for the ego). As such, they do not belong to the esthetic world, but, effectively or ineffectively, to the therapeutic or moral realm.

Because a degree of fulfillment, the resolution of anguish into worthness, can only be achieved by the "art of living," the engineering of living falls short of target, as it must, because social science is not equipped for the task of transcendence.

THERE IS NO ESTHETIC SPECK, no poetic utterance, that is not drowned in technology.

RIDDANCE OF SPACE is not achieved by self-sameness but by durational paroxysm.

A CONCEPT CAN BE FORMULATED; a performance cannot. It must be performed, and there is no possible formula in its stead.

EVOLUTION IS THE SEEDING OF COSMOS, the divine seed its outcome. The seed grows into the tree of resurrection. Resurrection is not rebirth, nor is it starting again from where one has left (at death). Resurrection is the whole, radiant in its own acknowledgment and in its total understanding and presence. The whole is by then a fully achieved esthetogenesis. It is the "City of Light," the transcomplex being at the end of time and space, at the consumption of mass-energy.

ESTHETOGENESIS If the nature of the divine is such as to escape description, there is a faculty in wo-man's doing that falls into the same modality. It is the esthetic. There is no way to describe a poem. The poem itself is the only description possible. This is not true of technological modes, for instance. A bicycle is describable to the point of blueprinting. Indescribability infers uniqueness. The one-of-a-kind infers transcendence, that which has no rational causation and infers universality, the going beyond particulars. Cosmogenesis is esthetogenesis, the creation of total beauty, the entelechy of justice, truth, and grace.

This genesis is an esthetogenesis because the transcending stresses composing its development (becoming) are the transformation of anguish in all its contextual-historical-personal manifestations into grace. The utterly frugal economy of more and more being achieved with less and less. Anguish? Yes. The inescapable existential acknowledgment that reality escapes any discrete phenomenon not only out of ignorance but, crucially, out of nonexistence. God is not just unmeasurable. God is nonexistent. And this is not only our cross but also our blessing. It entails the possibility, as remote as one can imagine and more, that God might be willed by us, by all the living of the cosmos.

If Omega Seed is the fulfillment of equity, it is so in the ineffable beauty of its own grace, the achieved harmony of a perfect balance reached through the rigors and pains of an immense journey originating at the very low grade of an atomized universe, concluded in the most sensitized and comprehending oneness of the divine.

CULTURE The social insect has found perpetuity in becoming a specialized and dependent unit within the colony's performance. In a future step toward the transphysical, the wo-man social animal has invented culture, the nongenetic inheritance shared by the species. Any trace of determinism is discarded in the cultural milieu. Willfulness, primitive and unruly as yet, pushes its own neurophysiological apparatus into the quest for understanding, knowledge, and creativity. Transcendence knocks at the door of consciousness, and the anticipatory mechanisms of the mind invent prophecies on which to model things to come. Esthetogenesis is budding. It is the creation of beauty mediated by the compassionate and reverential filter of consciousness.

ART AND THE ENVIRONMENT By 1978, the art-environment debate is well shredded and perhaps beyond redeeming. Here is another attempt at forging the linkage by proposing unusual characteristics for the ecological, theological, and esthetic elements in the relationship.

First premise: Since the inception of wo-man, the environment has been mind-full. The human mind is anticipatory, seeking to define goals and ends. Ecology is thus a *mind-full, end-oriented* process, an eschatological process: theoecology. Goal-orientation is a mundane version of eschatological motivation.

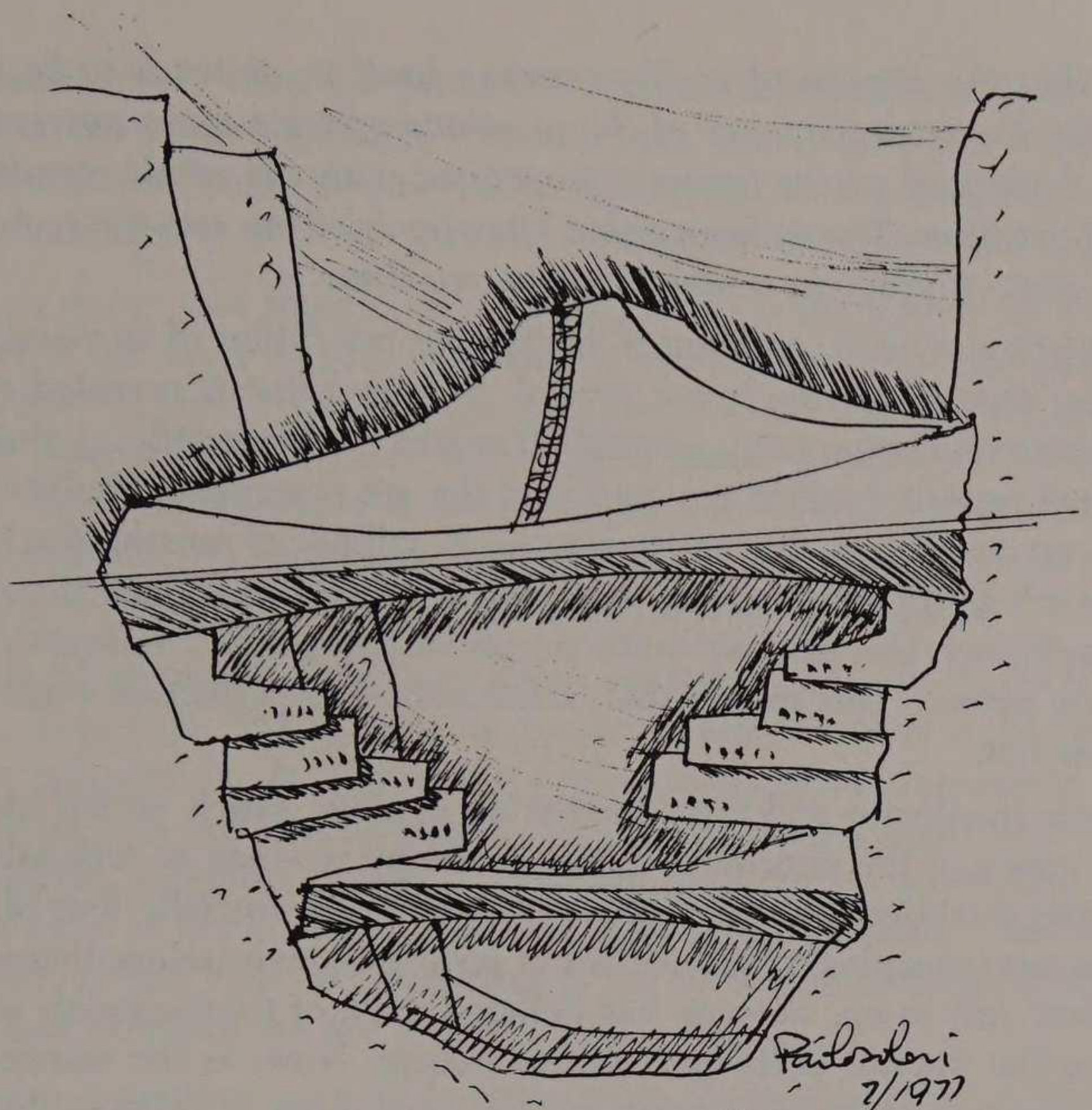
Second premise: Religion is anticipatory thinking that produces hypotheses and then constructs models to "verify" them. Religion is wo-man's most comprehensive simulation exercise.

Third premise: Art, the esthetic, is the transcendence of immanence through creation. This transcendence may be the only option available to consciousness for emergence from the otherwise unabatable anguish of the species. The esthetic, in small doses and sustained intensity, achieves what religion anticipates with its paradoxical models.

Therefore, religion, acting through ecology, is the anticipatory continuum dotted by bright spots of achieved grace: esthetic (creational) acts. This perspective places art in the very center of the ecology-environment-theology interaction.

We are then dealing with a triad:

1. The environment: immanent manifestation of an eschatological drive.
2. Religion: simulation model of anticipated perfection, grace, and the fully aware divinity of a concluded reality.
3. The esthetic: emergence of the spirit from matter in specific particles of grace (a novel, a dance, and so on).



It follows that the process of reality creating itself is, or tends to be, esthetogenesis, the transcendence of the mass-energy-time-space universe into grace, the beauty of a gene (genesis) imprinted with the whole cosmic process of self-creation. The indispensable "function" of the esthetic is predicated on the want of grace in a nonanimistic universe.

In an animistic universe, creation is simply the revelation of an already existing grace. This revelation is not pivotal, because what is revealed exists *a priori,* and its revelation is inessential. It might be ego gratifying that the prime mover reveals itself to wo-man, but the act is somehow hollow. The prime mover, perfection, has no way (even if willing) of sensing the imperfect, inasmuch as the existence of imperfection would denounce the existence of perfection and dispose quite simply of any perfect, immutable, loving *causa prima*. This means that, inasmuch as imperfection exists, perfection does not.

The fantastic theologies and their incredible models, which enrich history, are what remain of the enormous efforts made by wo-man to rationalize or mysticize the dualities that the mind senses as being crucially lodged at the heart of its own meaning: the dualities of good-evil, everlasting-temporal, matter-spirit, and so on. Science has deflated most of these models while engaging in the pursuit of its own elusive nature. Now, as the scientific myth is paling and often self-punishing, the mythology of religion dissolves into esthetic fragments and morality plays. God is dead inasmuch as "he" never existed as a mature "phenomenon." And if God is not, then the duality, God Wo-man, with all its mesmerizing contradictions, may be conceivable but is improbable.

If, however, the pristine universe is nonanimated (science says it cannot tell —well, perhaps religion can), then any speck of potential or incipient animation counts. There is the animation of ecology and the animation of the esthetic: the evolutionary continuum and the discrete, creational, esthetic act. Religion is the glue, or better, the plasma that unites the two. That bonding agent is anticipation, which is given design each time a religion is founded. The design, loosely or closely, is anthropomorphic, the everlasting in the image of the immanent. This is perhaps the reason why all the anticipatory imaginings of wo-man are in the end ridiculous or macabre—unless buried in a work of art (Fra Angelico, for instance). Nor are the symbols of fire or light, the geometry of mandalas or words or numbers really telling of that which it is not possible to imagine.

Instead of trying to tell it, to portray or describe, it might be more useful and less arbitrary to speculate about what it might stand for, or better, what it ought to stand for. We could say grace, perfection, beauty, justice, love, knowledge, imperviousness to degradation, inclusiveness—in a way, each of these attributes *is* all the others combined because a default of one automatically cancels the rest. All circumscribe one phenomenon: the cosmos making itself into logos. If we lump these attributes together and call the

bundle *truth*, then the pursuit is in double jeopardy: it is difficult to discover the past (fragments of truth), and, it is impossible, nonsensical, to know future truth, to know the nonexistent. *Truth does not exist*. This is not nihilism; it is horse sense of a reality in the process of creating itself.[1]

If we agree that imperfect perfection is no perfection at all, then imperfect love is not love, imperfect beauty is not beauty, imperfect justice is not justice, imperfect truth is not truth, and so on. Incompleteness is by necessity perfectible; therefore, incomplete beauty is perfectible beauty, and so on. Then our speaking is always hyperbole. We do not mean that something is beautiful. *We mean that something, weakly or powerfully, points at something ineffable and remotely possible that we call beauty*.

This is important. It tells us about something we can do by telling us what we cannot do. We cannot, for instance, lull ourselves in the expectation of the millennium. It tells us comprehensively what immanence keeps hammering into our consciousness. We are the barely conceived embryo of a possible, if remote, grace. To allocate to ourselves more than the very humble tasks of brickmakers and bricklayers is pretentious, even if clad in modesty and love. We are elected not to be the elected by the very nature of that of which we are a part.

There is another incredible message in the notion of an attainable, if remote, all-comprehending grace. It is the notion of resurrection—because there is no way for the all-comprehending and graceful to exclude anything from itself. Consider for a moment the plausibility of a comprehensiveness excluding something, anything: can grace be if even one disgraceful occasion has existed and stands separated? All "disgraceful" occasions must end by partaking of, by being grace. Only a simultaneity of occasions gives all occasions access to the true measurement of *the* event: the flooding of all occasions by the radiance of grace and their acknowledgment of being part of all.

In resurrection, there are elements of redemption, penance, salvation, and atonement, but most of all there is transcendence through the suffered survey of all occasions involved. Through this knowledge, this omniscience, love becomes concreteness, the conclusion of a process that turns out to be the esthetogenesis of the cosmos.

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[1]One thing we can do is reduce any contradictory factor to a minimum so as to establish the plausibility of potential truth. It does not refer to feasibility as such but to the necessity of disposing of self-contradiction—as it goes for all the other components of an ideal reality. We are dealing here with absolutes, not 10 percent, or 75 percent, 99.9 percent, but 100 percent.

THEN WHAT OF ENVIRONMENT AND THE ARTS? Because purposefulness is the eschatology of the immanent (the purposeful as acted presently), it is inescapable that environment and art are a mouthful of ashes unless there emerges a reverential pursuit, the seeking of the spirit endlessly carried on. Regardless of the scale of one's own doing, without reverence, neither art nor environment can convey or be anything. The occasion is mute. Semantic ambiguity aside, we cannot, even if we want to, isolate environment from esthetic or both from religion. We may as well give in to indivisible reality and consciously attempt to be mindful of both the responsibility and the exhilaration intrinsic in the occasion. To barricade oneself from any of the three, for whatever reason, is to recognize the strength of the challenge coming from the other side of the barricade. To ignore the facts is to remain ignorant without escaping them, and that would be reflected in the "quality of the work." Look around, or listen—the tide of the mediocre is mesmerizing.

If it were true that science and religion, while pointing at each other's paradoxes, are cornered into uncomfortable postures such as "religion is irrational because its laws are incapable of proof and measure" and "science is the slave of determinism, and it is consciousness negating its own concreteness," then one could suggest the alternative of a time-loaded model. *The world is moving from a reality that science is most comfortable with, the "nonliving" universe, into a reality that religion has been anticipating for millennia, a divine universe.*

On the basis of such a model, science might want to be less dogmatic about unchangeable yet quite unscrutable physical laws and to admit that not all effects are written in the causes. Religion might want to confess a guesswork of the most anticipatory kind when inventing and proposing notions as if they were divine laws. They both work on the past: science, by way of analysis, deduction, and inference about things; religion, by what one might call a twist of fate, because the past that religion is revealing is quite possibly a future religion is anticipating.

THE TIME-LOADED MODEL IS ESCHATOLOGICAL. Time has a beginning, and therefore time has an end. Then environment, which is change—that is, time—is not a spinoff from the grinding out of cosmic laws or a better-than-nothing extravaganza of underemployed deities, but it is the very context of the process that sees matter transcending into spirit. It is in this frame that I see the imperative for science and religion to carve out their niche within the ecological process. I call this carving out an "esthetogenesis" because in it means and ends will ultimately coincide, and the result, because it is creation, is beyond description. Protracted enough, this

creation can provide science with truth, ultimate and all-encompassing. A truth that finally can provide religion with that dreamed-of, excruciatingly desired grace: the omniscient, all-loving divinity.
For the time-loaded model, this frame would provide pure duration which is tantamount to resurrection, the resurrection within what can be called the seed of the universe, the Omega Seed. This is a conclusion symmetrical to the beginning, the Alpha media, if it were not for the irreversibility of time and, therefore, the infinite difference between Alpha and Omega, a difference measured by the full evolutionary process.

The environment, this phenomenon of which we are a part, is a small fragment of the immense cosmic genesis and as such is an ecotheological fragment, provided consciousness is capable of steering such genesis toward a seminal conclusion, Omega. This time-loaded eschatology could be the ground on which science and theology might understand each other, and such understanding could beget new as yet inconceivable fruits. To my perception, there is where a religious and scientific world must seek new artistic expressions, as far from the Garden of Eden as from the Star War fantasies.

This model, where sainthood is the anticipation of divinity and where the esthetic occasion is a concrete if infinitesimal fragment of divinity, suggests that the divine is the infinitely beautiful. Because the "proof is in the pudding," the eschatology can be truly validated only if the conclusion is reached. The end will justify and explain the process. The process is the suffered, experiential, step-by-step creation that makes up evolution. It is inescapable that such process is saturated with suffering and anguish, if for no other reasons that not only we know that we do not know, but we must face the fact that we cannot know, because the future, that mesmerizing tornado made of naught, is the conclusive repository of the why's, the what's, and the how's.

The DNA of the ultimate seed does not exist. It begs for creation. The chromosomes of such a seed are inconceivable to the present as much and more than our genetic makeup is inconceivable to any intellection a grain of sand can muster.

The theologian, free from idolatry, and the artist, free from hedonism, may turn to the environment, the ecotheological process, in awe and revèrence, because in it and by their perception (turning into intervention) they may find reasons for hope and exultation. The media, mass-energy and space-time, are not generous nor understanding but the message they might be consumed into could be of a radiance beyond any possible anticipation.
Therefore, the imperative for both theologian and artist is humility and reverence toward the "tremendous mystery" of becoming. A new kind of environment is, then, not simply a physical setting that might respond better to the problems of contemporary society (resources, energy, conservation, segregation, pollution, nutrition, consumerism, alienation, and so on), but it is

also that which a perception of reality, alert to the shortcomings of animism and determinism, might propose as a more intense interplay between wo-man, the living world, and the geophysical (and necessarily cosmic reality). What the intensity will be or ought to be is for us, at our best, to determine or at least to seek.

RECONCILING ESTHETICS AND THEOLOGY Brittle scholarship prevents me from knowing if and why the esthetic sense proceeded from or preceded the religious sense. But, because I have strong opinions about the nature of both, the esthetic and the religious, I will toss around a few notions.

To begin with, some of the components of early wo-man's world must have been awe, curiosity, dread, anticipation, and the will to live. Some way to go about living might then be schematically proposed:

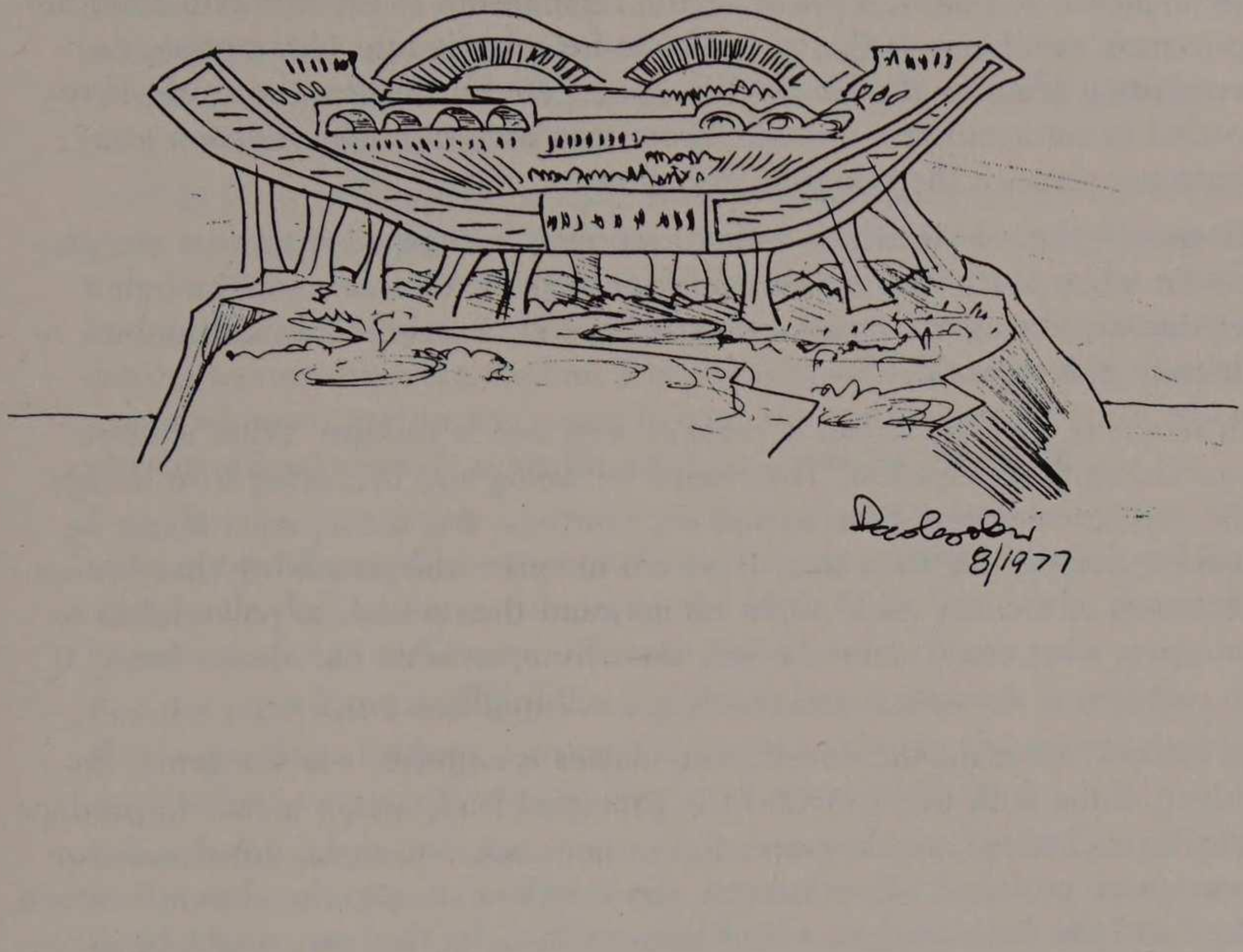
1. Keep those components at a distance by sticking to the practical matters of living and developing the technologies for survival and contentment.
2. Lose oneself in a tidal wave of emotions and, transfixed in the adoration of the "tremendous mystery" *(misterium tremendum)*, seek redemption and salvation.
3. Keep cool and apply the analytical mind in deciphering bits of objectivity (science).
4. Touched intellectually and emotionally by the tremendous mystery, go about creating bits of mystery of one's own, by making spirit out of matter.

Contemporary jargon could define

1. The first way as technological, with the subtitles of *economy*, *politics*, and *management*.
2. The second way as religious, with subtitles of *mysticism*, *animism*, *fatalism*, and so on.
3. The third way as scientific, with subtitles of *mathematics*, *astronomy*, *physics*, and so on.
4. The fourth way as artistic, with no subtitles.

To remain with the subject, esthetics and theology, one could define a difference between religion and esthetics. The religious wo-man "contemplates" *the* mystery, and the esthetic wo-man makes mysteries.

Religious wo-man is engaged in the uneven encounter between the discrete, the I, and the limitlessness, the divine. Because of such crushing imbalance, *a priori* surrender might be imperative: "Oh, God, I trust myself unto thee."



8/1977

In an animistic reality, witnessing the relationship of the self with a divine presence, revelation is the true vehicle for salvation (or redemption, or everlasting bliss, or the love of the *causa prima*). Reality, the truth, is revealed to consciousness through direct teaching, through reflection and learning, through the scientific discipline.

However, the role in which esthetic wo-man is engaged is to be a receptacle for what pours from within and from without the self and, through a mysterious chemistry, creates what is beyond description: bits, tiny bits, or divinity (the artwork).

In religious wo-man, dread is present, and awe is routine. What is more consuming is anticipation. The reason for being and becoming is to bridge the gap between the discrete and the limitless. But anticipation might be more encompassing than that, if we contemplate the possibility that the concreteness of divinity itself might be no more than a wish so powerful as to interpret what could some day be, the divine, as what has always been. If so, religion is simulation and possibly a self-fulfilling prophecy.

In esthetic wo-man, the unrelenting master is anguish. For the artist, deprived of the faith that provides the promised land, action means to produce what in its limited, crude grace, the esthetic act, will make dread and awe even more profound. The discrete, the I, will never gap the chasm between itself and the limitlessness, a limitlessness that, by the way, might be expectant for its own creation.

The saint is the harassed strategist or reentry into grace designing fabulous blueprints of both vehicle (wo-man's stride) and terminal station (God's icons).

The artist is the desperate tactician sweating away in an endless toil of constructing (creating) on blueprints so ambiguous as to force him- or herself to improvise. The religiosity of the artist is more like a dike between the last work and the next to come than it is a true, believable bridge to salvation. It keeps the torrent of anguish from running over everything. For the artist, salvation is only a misnomer for creation.

Perhaps for the saint, doubts and dread can be similarly contained if the beauty of God and its creation can be made tangible. By the artistic process, anticipation is forcing simulation in the mind's eye of the saint, and the artist becomes the instrument for it.

Therefore, while the artist turns to the saint in moments of high anguish and low inspiration, the saint, when his or her own prophecies become too abstract, turns to the artist to give them immanent tangibility and add to their credibility.

Because through different perceptions they both point at some sort of transcendence, there might be a dovetailing of the two incompletednesses that would produce an immanence of greater richness and intensity.

Because the perception can originate from opposite notions of reality, revelation of an animistic reality on one side and esthetogenesis as the creation of reality on the other, the fire of controversy might take the partisans into most unforeseeable grounds.

Leading from religion and leading from esthetics are two threads of different kinds crossing one another again and again, at times among lightning and thunder. At present, in this love-hate duet, it is difficult to guess whether we are on a diverging or a converging course (or a head-on collision). One does not even know if a tandem journey is possible or desirable, because on a parallel track, and to one's own horror, the running might go in two opposite directions: revelation for the saint, creation for the artist.

Even for the least focused perception the dialectic remains just that, a dialectic. Is truth parceled out to us by a universe saturated with love? Or is a wretchedly dull universe witnessing the birth in its womb of a demanding, imperious seeker and creator of truth and grace?

For the two, saints and artists, to ignore each other is not just unwise but also impossible. Perhaps a competitiveness escalating the reverence for life might afford new synthesis and bear new splendid fruits.

Because the religious fanatic wants to save souls even at the cost of lives, and because the fanatic artist accepts ostracism and obscurity to remain faithful to his or her passion, there is an unmistakable difference in the way they relate to others. For the first, universality means to convert the whole world to the truth. For the second, universality means to concentrate so intensely on a particle (the esthetic act or object) as to transfigure it into a universe.

The religious wants to see manifest in others the same other-worldly passion manifest in him or her. The artist wants to objectify the earthy passion that possesses him or her, no questions asked.

In my position, leaning strongly toward the esthetic model, to reapproach theology to esthetics means to persuade the saint that what he or she really talks about and seeks is the progressive creation of a beautiful and ultimate condition of grace and not an unfolding of what preexists in the lap of a divine *causa prima* by way of revelations, be they mystical or scientific. At the same time, and because of the awesomeness of the two contenders, I have little patience for runners-up such as the artist-therapist and the priest-psychiatrist, or the priest-exorcist and the artist-hedonist. Moral plays are in the gray area of the priest who wants to create and the artist who wants to convert. An important area but not the one that shakes the world as the fiery prophet or the "artist maudi" do. So perhaps the reapproach means the bouncing and rebouncing into each other of two well-defined spheres, revelation and creation, for the time being letting the chips fall where they may.

Truth, Justice, Beauty, Grace

ONE COULD WELL CONCEIVE—indeed, concede—that the present evolutionary process belongs to a cycle succeeding one or many other cycles in attempting the exploit of making matter into spirit. Failing would not mean a cyclical reality as much as it would mean that the physical universe is a medium quite capable of resisting its own transcendence. The determinism of inertia in the immensity of the cosmos is a formidable noise to the fragile ear of intellection and the accident-prone mentation of life. This cyclical situation reminds one of the Hindu reincarnation of organisms in search of the liberating event. The difference is that for the Hindu liberation is annihilation. Not, ever, to return. Not, ever, to be again. To be reabsorbed into Nirvana, the unalterable nothingness. For Omega Seed, a successful cycle means to create the being, gene of its own making, and means resurrection instead of annihilation. The all-pervasive, irredeemable pessimism of the Hindu to seek naught as the ultimate reward (the only reason for suffering life time after time) must have originated in a wretched existence as much as it might have been caused by superior wisdom. The stumbling block toward an altogether different conclusion is the stubborn assumption that perfection and beatitude "are at the origin" of deception and sufferance and that, therefore, the wisest move for the imperfect is return into the father or mother (Tao), even if that costs tangibility and consciousness.

The prime question is not only of defining the nature of the past nor of seeing if within that nature there is room for a *prima causa* or intents at ultimate aims. It is, rather, to see if, given the human perception of the human condition, we might be able to construct an hypothesis that will guide that (creational) process, that will see the human condition become the entelechy of itself (and everything else). If *equity*, *beauty*, and "*perfection*" are the ideal attributes of the most "human" condition, the hypothesis must define the guidelines by which those ideals can become reality.

Equity, beauty, and perfection must each embrace everything, present, past, and future; that is, the whole from the very beginning of the universe.

But the embrace is conditioned by a point of reference yet to come into existence. The Omega point. Equity, beauty, and perfection are not existential realities but drives within the human reality put there by consciousness, which anticipates and simulates them.

In fact, inasmuch as they can be spoken of as separate instances, they remain longings more than becoming realities. Ultimately, they could all coincide in Omega. Total equity is total beauty and perfection. Perfection is clearly that kind of attribute that shows the impossibility of limitations. Limited perfection is imperfect by definition. The same goes for beauty and equity. Limited beauty is more a cry for beauty than beauty. Limited equity is inequity relative to a comprehensive, total, unconditional equity.

The pursuit of truth is the creation of truth. Otherwise we are mere spectators at a play the author of which has no room nor concern for us. (The logic of a model that excludes the author is something the scientist and the priest must explain.) We all know that all things, even an explosion, have to start from a first step, followed by a second, and so on. But to say that because we are surrounded by failures and suffering the "experiment" is hopeless is to negate the evidence that is the whole evolutionary drama. The skeptic or the nihilist puts, not a shoe nor a boot in his or her mouth but a whole shoe factory.

The reason why the whole cosmos must be included in justice, beauty, and perfection is that the mass-energy-time-space universe is not only the medium for transcendence but also noise, which disrupts and distorts information and consequently limits knowledge and participation. It is a source of inequity, randomness, and imperfection.

As long as a Maxwell demon is needed to sort things out, totalization is yet to come. Immanence prevails on transcendence. With immanence comes anguish, inevitably and imperatively.

Once the prime question is put, one can turn to look for the ingredients that more effectively foster what has become the project. Knowledge is at the forefront; therefore science is on the front, but not because science will give us the truth. The truth must be created, not discovered. Science can only disentangle, to a degree, the mystery of the past and what the process of the past has defined as expedient truth.

IT IS NECESSARY TO ACKNOWLEDGE TWO INESCAPABLE CONDITIONS:

1. Residual ignorance because of limited intellection.
2. Ontological ignorance caused by the incompleteness of the project. There is much more to the future than there is to the past and the past is awesomely large.

Two models: The model that is guided by "truth" and the model that is guided by will. I must dismiss the first one, because "truth" is only a longing, a willed longing.

FOLLY WITH A SECRETIVE INTENT Reality is what-ness. Truth is reality shrouded in why-ness. (Is it?)

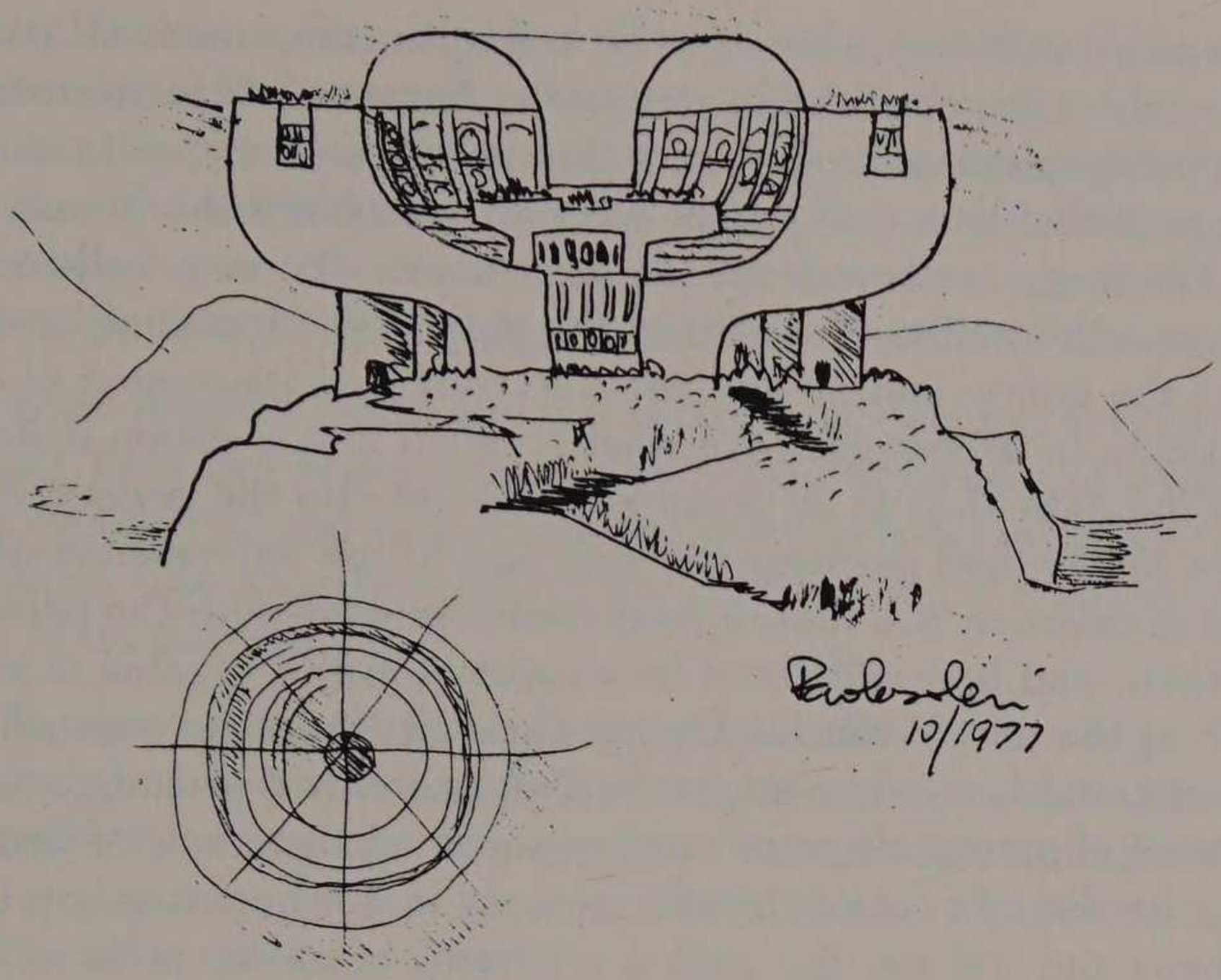
A senseless reality is very real. The why-ness of a senseless reality is that it has to be coherent (true) with senselessness. Why does reality do this or that? Because it is senseless. This is the provisional truth of reality.

The dialectic of sense-nonsense is a human "institution" because whatever reality does makes sense for the simple but overwhelming reason that "it is done." *Reality is coherence* because it is all there is. But coherence is protojust and protobeautiful and protoloving. There is a part of coherent reality that escapes beauty and life, making coherent reality conditional; that is, provisional. That which transcends coherent reality is the imagining of wo-man, prophecy or anticipation, or the esthetic exploit.

FIRST IMPERATIVE: JUSTNESS Justness is cosmic justice and is, at the end, an esthetic category because it implies utter fitness. In a work of music, the next note is the utterly fitting note, the most just. Because it is the most just, we say that the composer has access to that from which most mortals are excluded: a divine component (in the field of music) of justness, the realm of harmony, of grace, of . . .

Justness, cosmic justice, is the beautiful intended as absolute. A work of music, the best, is still nonabsolute if for no other reason than that of being only a fragment of totality, and a fragment of totality can at best be only a fragment of the absolute. Justice, in fragments, suffers similar limitations, and justice comes in fragments because it is in the nature of a temporal-spatial universe to be fragmentary. It is fragmentary in at least two ways: (1) it is made of spatial contiguities; and (2) it is following in its own steps in the time beat, dropping more of itself in the past while creating more by pulling itself into the future. One of the consequences of an evolutionary model is that the just is impossible. A cosmic justice is beyond the capabilities of a reality in process of creating itself. That is as plain as it is plain that whatever black might be, black is not white, whatever white might be.

Is the Buddhist void just? A just void is probably a non-Buddhist notion. The justness of voidness is irrelevant, because void is; or, should one say more justly, is not?



Paolozzi
10/1977

In any human transaction where justice triumphs, the emotional pangs that flourish around it are over the beauty of the fragments of justness transpiring and, perhaps more sharply, about the unexpressed or unconscious acknowledgment that true, full justice has escaped against the human faculties. We might well send the innocent home. We may well compassionately imprison the guilty. But what of the guilt of the innocent, and the innocence of the guilty, and on and on? The truly just assessment of one's action can only be accomplished if what is called into question is not only the life of the individual in all possible detail but also the genetic structure; that is, the history and prehistory of that past in the universe for which the individual in question is a lens, a focal center moving with the present. Where, when, and how will there be a court of justice capable of such assessment? At the end of time in Omega Seed by the resurrectional radiance. Omega, the last judgment, is the first and only *true* judgment. Only with the kind of omnipotence or omnipresence characteristic of Omega Seed can justice be done in cosmic terms, the only real terms, to every occasion that has been and will be. But such a rendering of justice must wait for all occasions to be formulated, because it is part of the model, the necessary alteration that any occasion brings to reality. Short of this contract, creation is only a metaphor, not a process. It is a way of saying that the "pupil" learns his or her own lesson. The argument here is that the pupil is creating him- or herself and in so doing is creating truth. When truth is concluded, justness will conclusively define, declare, and reveal itself. A just universe is a concluded universe. Any other possibility of justice, justness, is pertinent only to fragmentation.

For the poor blind men of the parable, the elephant they separately investigate is not a just elephant. At most, it is an appropriate elephant. Therefore, even if the elephant were to be perceived by them in its totality, that perception would not behold justness but a relative amount of appropriateness attached to an occasion that, for unknown reasons, has come to express itself in elephantine terms. But, as the elephantine has had its temporal initiation, so it will have its temporal termination. And the justness of its trajectory within the evolutionary event will have to wait for the possible conclusion, the justifying advent of Omega. The poor blind men are handling not an elephant but a metamorphosis without head or tail, inasmuch as head and tail are a concreteness yet absent from the plot—absent in the sense of nonexistence, not in the sense of a veiled or mediated presence.

Is the admission that justice is not of this world the dismissal of ethics? It is the dismissal of opportunistic ethics or short-term ethics. Unless a surcharge of compassion is forced into our historical justice, such justice is, even on the least hypocritical occasion, a brutal mismanagement of life. No judge and no jury has, nor will have, the means and the intellectual power to render justice. What is attempted is to contain injustice rather than to originate

justice. The courts see only the tip of the iceberg. The iceberg is where the daily routines of living are embroiled in the immensely subtle network of give and take, not where fairness is spoken of and dealt with offhandedly. And then there are the routine and nonroutine crises of fairness, where suffering becomes a monstrosity, where the absence of justice becomes more unbearable than physical pain, where the withering of grace is insulting.

Can grace (limited grace) and the savage infliction and sufferance of injustice coexist? They can because they both belong to threads of a reality in quest of its own genes, and only when that quest is concluded will justness come into focus. The gene will deliver (by resurrection) the universe from the pains of its genesis.

The justness of the small fish being gulped alive by the bigger fish is not in the food chain if the living phenomenon is going to exhaust itself on a freezing earth of a dying sun. At most, we deal with the appropriateness present in an ecologically discrete process. The justice of life devouring life is in the advent of the spirit and "more."

Because becoming is self-transcending, its truth and justness are also self-transcending. The justice of life cannibalizing itself is in the act of transcendence immanent in cannibalizing. But the unending and bloody cannibalizing of reality cannot cope with eye-drop distributions of justness locally pursued and now and then triumphant. At the end, each bloody act must find within its own savagery not simply the appropriateness of the occasion (food chain) but the grace of its own concreteness. Only the love created by the last gene (Omega) has the magic of transfiguring each occasion into grace and of rendering such grace the living patrimony of every other occasion. What is the magic? Or, better, what is the love? The infinite love of Omega Seed is the necessary milieu generated by a process so densely saturated for immense spans of time with the tremors, the flutters, the aches, the quests, the falls, the laughter, the songs, and the cries of life as to cycle in its becoming any and all particles of mass-energy belonging to the original Alpha Being (as soon as becoming triggers time and space within it). This immense firework of matter becoming "logos" (if the process succeeds), this sum total of all transcendences, can only work its creational escalation in an atmosphere of also-escalating reverence.

THE SELF-CREATING CREATURE, the budding divinity, as time progresses will more and more see itself as brutish substance suffering all the entropic nemesis in its own squalid recesses and, at the same time, as the incarnating substance of a beautiful metamorphosis of such brutishness into unlimited grace, the genesis of its own entelechy, the semen of its own being.

Unabated anguish and exhilarating reverence are the instrument-components of love, the esthetic genesis of Omega. In this consummation of Alpha into Omega, the countless monads of the evolutionary composite are intertwined with each other in an even greater number of ties, and each monad, be it an inert speck or a living speck (like a virus), be it an organism single or collective, is but a focal point to which are converging the particles of its descendants. This focus at the tips of the two cones, the past and the future, is where personhood is within the evolutionary sphere. (Incidentally, this sphere cannot be seen, because beyond its membrane nothing is possible, not even nothingness, because nothingness has been disposed of at the very origin when being happens to be as the only alternative to nonbeing, nothingness.) This life span is the active, willed, contribution to the creation of Omega. The sharpness and intensity of its apprehension of the becoming of reality is determined by the degree of engagement applied (immanently) during its life span. A protozoan will grasp a protozoan-measured reality, an elephant will grasp an elephantine measure of reality. Not the reality that was then the immediate milieu, but all of reality, then, before, and after. If it were to be otherwise, personhood would be only a past phantom of an irretrievable context, no more real because irretrievable. Therefore, resurrection is neither recapitulation or selection. It is the complete reenactment of all that has been but with the additive of duration. It is the total and timeless acknowledgment by all the parts of all other parts. The cessation of mystery will see the explicit and powerful incarnation of any experience and any occasion by every other occasion. The unimaginable complexity of Omega is this limitness capacity for experience that postulates a consumed space, a locus of coaction and copresence. (To cover a distance, as to cover a time gap, means a curtailment of complexity and, therefore, an abortive run toward Omega.)

Then a specific suffering, the dying of starved Jane, on January 8, 1978, in a street of Calcutta, is destined to be a ghastly and torturing trial for Jane and a nemesis for all of us observers unless in the course of (cosmic) time the flame of the spirit has so endured suffering and so transfigured the cosmos itself as to cause the resurrection of Jane. Jane resurrected is love created, and in the light of such love Jane experiences not just her own odyssey but the whole creational process in which her odyssey has been a tiny occasion.

That the witnessing of Jane's torment might cause atonement and a greater degree of equity is helpful and promising; it does not do anything for Jane, she is beyond reach. Only resurrection brings the past into reach (the consummation of time). Only resurrection renders unto Jane what is of Jane. Only resurrection establishes justice with "no strings attached." Because Omega Seed is "practically impossible," resurrection is faintly probable. Against such overwhelming odds, the ethical imperative is nesting in hopelessness. Only a will of unknown dimension can steer the cosmos, in its

blind drift, toward the light of Omega. Nevertheless, one may want to remember how hopeless it would have been for the first photosynthetic blurs to dream up, invent, and implement a forest. But there *is* the forest, and with the forest all other even more incredible living and thinking creatures.

APPROPRIATENESS VERSUS JUSTICE The appropriate is discrete justice, inasmuch as it refers to a delimited, confined context in both time and space. There is no justice in the number of trees to be cut in the forest. It is an appropriate percentage in relation to a certain number of parameters entered in the forest management equation.

There is no justice in constructing survival machines, the cost of which detracts from the survival chances of many people for the sake of a much smaller number of sick people. There is at best a limited appropriateness that is an amalgam of technical skill, curiosity, venture, status, piety, power play, showmanship, scientific pressure, novelty, monetary incentives, peer activism, and so on.

It is appropriate that Christ is seen as the savior within the confines of history, geography, and the greatness of anima. There is perhaps no justification to such a claim once the earth is proportionately fitted into the cosmos and wo-man is proportionately fitted into the cosmic evolutionary process or hypothesis. Christ's "fault," aside from any hypothetical others, is that he was a discrete occasion. A structural fault, as one would technically define it. Even as the son of God, he is a phenomenon (life) partaking of a phenomenon (God) meddling (lovingly?) in the affairs of another phenomenon (life). The oneness of the triad does not blur their identity. It illuminates or obfuscates their interdependence. The virulence of the debate about divine justice (divine involvement) obscures the fact that there is only one justice, the justification of everything to the exclusion of nothing, and that, for the time being (becoming), everything is not totalized, because the future is the repository of most things and those things are as yet uncreated. Therefore, the balance of justice is organically, structurally, or theologically incapable of striking the point of truth. It can only be relativistically, as it is existentially, an indicator of where the present is in its appropriateness vis-à-vis what is. As for the rest, it can only forecast, anticipate, prophesy (justice).

Appropriateness is a foretaste of justice, as the knob of a door can be a foretaste of the house. The wide gap between appropriateness and justice is reflected in the anguish of living where the torment of not knowing is exacerbated by the perception that knowing is beyond the capacity of the

extant, and, if knowing were to be for some paradoxical reason in reach, it would still be a simulation of being, a knowing about. Knowing *about* is not to know. And knowing about is all that knowledge can do.

How do we see present after present becoming a means for the next present and not ask ourselves where the justice of it all is? It is in carrying the process to absurd limits where each present is given back its full reason as an end (resurrection).

The genetic justness does not go all the way and grant individual justice. A genetic mistake leaves unanswered the suffering of the individual burdened by it. The "inevitability" of a genetic code does little to justify the suffering it causes even if it does explain it. If there is a condition that is capable of explaining and justifying, it is that condition where both the universal and individual are coexistent fully, integrated totally, in Omega.

EQUITY AND GRACE, TO BE REALLY SO, MUST BE RETROACTIVE.

WE DO NOT WANT, we cannot, bring the thirsty to a poisoned well. The thirsty are the underprivileged, the poisoned well is the consumer-ism-mediocrity milieu. We must define for ourselves, privileged and under-privileged, another milieu, an unpoisoned well where all can quench their thirst, if only for a moment.

GIVEN IMPERFECTION (time is ticking away), there are only two alternatives to reality: (1) reality is the corruption of perfection, and (2) reality is the seeking of perfection. Alternative Number One is absurd because perfection is incorruptible by definition. A corruptible perfection entails an inner imperfection that is the origin of corruption. Therefore, the position from which downfall is presumed is absurd and self-contradictory. That leaves Alternative Number Two, the seeking of perfection. In seeking perfection, reality is not acting absurdly. At most, it is acting, paradoxically and with a desperate optimism.

Alternative One is an attempt to return to the folds of grace in an animistic reality. The world reverberates (in the light of) a being who preceded it. It is, therefore, redundant and self-denying; it implies the *it* or *he* or *she* and the *us*. The presence of a powerful floodlight makes candlelight (life) absurdly pretentious, like a whimper trying to coexist with the all-concealing, immensely blissful "harmony of the spheres."

Alternative Two is an intent toward grace, a grace that needs to be created. And, although the understanding of divinity is limited, it is not limited by a fall from grace but by the intrinsic limitations of a universe (truth and divinity) in-the-making.

WHATEVER "SPIRIT" MAY BE FLOATING AROUND can be explained by a very long past studded with billions of evolutionary processes. Quite possibly, many of those have transcended the younger terrestrial forms and may be searching the universe or even watching over other less-evolved phenomena.

But that is not animism, because the presumption is that at the very, true, beginning is the utter indifference of a mass-energy cosmos and not the perfection of an all-knowing and all-powerful godhead.

FULL-ACHIEVED DIVINITY DOES NOT ACCEPT ANY INEQUITY, any irrelevance, any exclusion, any deception. To have the coexistence of divinity and deception is to have a condition that is autoexclusive because it is a case of self-deception. Self-deception of divinity—that is, a self-deceiving divinity—a contradiction in terms, an untenable proposition in any case. A reality (God) that deceives itself is a reality that cannot embody grace, because self-deception implies disgrace of some sort.

IF WE UPHELD AN ATHEISTIC VIEW, we might label ourselves roughly as pessimists or optimists. For the second, goodness will prevail, and eventually a sort of Garden of Eden will be with us (again?). For the first, we are really a sorry accident, and it is only a question of time before the inanimate universe is again all that there is. In fact, in either case, even though there might be an ethical chasm between them, the prospect is desperate (but then, that is what the existentialist deems inescapable) as far as the chances for the spirit to prevail. At best, it will be Arcadia; at worst, naught; and Arcadia for how long? Too long?! If there isn't an eschatological notion, then there is nothing but the defeat of life at the hands of nonlife (and the Taoist cannot help, really). If we uphold a monotheistic divinity, we have a paucity of (normative) guidance, because after any and all sophisms of the intellect we must accept one of two things: (1) God and the cosmos are two entities, and one is evil because it is superfluous; or (2) God is the cosmos, and there is therefore no real vectoriality for wo-man to be part of; that is, *anything goes* is the unlikely imperative. At most we have the nice, warm concept of stewardship, which takes us nowhere.

THREE OBSERVATIONS:

1. The demonstrated capacity for matter to become logos (thinking matter).
2. The consistency throughout the universe of matter as composed of a few ("elementary") particles.
3. The inescapable conclusion that if "logos" is possible for some of the particles it "must" be possible for all, provided that
   a. Logos can constantly invent or create new situations where the evolutionary process can expand its action.
   b. There is the will to do so.

WHEN ALL WILL BE ACCOUNTED FOR, all segments of time, all points of space, all fragments of matter (particles), for all that has ever been everywhere—then there will be justice, fullness, integrity, love, God. But to be accounted *for* implies accountability *toward*, and accountability is the privilege only of consciousness, because something is accountable toward something else only if and when its potentials are resolved and incarnated into performance. Because matter is potentially logos, only matter that has become logos is accountable matter. Therefore, a condition where all and *everything* is accounted for is a condition of total spiritualization, the Omega God condition. The "accounting for" is in itself the resurrectional condition.

METAPHYSICS The transphysical escalation, matter to animated matter, animated matter to consciousness, consciousness to grace, is time saturated. It does not deal simply with augmented understanding but also with augmented time and augmented transfiguration; that is, the transformation of a previously physical condition into a metaphysical condition within the progression of the nonexistent into the existent via time. This creation of limited truth is durational and divinizing. It is not revelational and salvational because *it is* creational.

ETHICS Relative justice is contextual to relative systems. True justice is not, because truth is not. Truth is in the making. But a longing for true justice exists, and to keep it from being buried in the wasteland of despair we may need an eschatological light. If reality ever ripens, justice will appear, and its light will flood and saturate the most remote nooks and crannies of past reality. Naturally, it will be love, the light of love,

excruciatingly gestated by eons on eons of suffered creation. A light resurrecting all and everything in itself. This ultimate event is the accomplished genesis of Omega Seed.

TO KNOW THAT WE DO NOT KNOW is less disheartening than to know that to know is ultimately the impossibility inherent in the nature of the phenomenon engaged in knowing. Even if it were possible to know the past, such knowledge would not include understanding of it, because the understanding, its trueness, its justness, its grace, are dangling from a rope tied to the roof of the ultimate, an ultimate that is nonexistent, because it is what the present is trying to create. Given such a situation, the past is only to a degree more knowable than the future. It is as if blind men investigating parts of the elephant were to be presented with the embryo of an elephant and were to guess at the morphology of the will-be elephant. Our situation has the added and unfathomable parameter of an embryo deprived of its own guideline. This embryo is not going to become an elephant but the entelechy of all organisms in one. This cosmos in pursuit of its own genetic matrix is the subject impossible to handle by knowledge. What knowledge can do is invent models that may help by defining opportune guidelines for behavior and manipulations. If this is agnosticism, it is agnosticism with an eschatological backbone; that is, it is the acknowledgment that even though we do not know the nonexistent (and even though the nonexistent is the safe in which truth will eventually create itself), we believe that the nonexistent can be created by fulfilling a chosen prophecy that defines only one paradigm. Divinity, full and total, is the offspring (Omega Seed), not the womb (the mass-energy, space-time universe). This paradigm identifies time as a true process of creation and evolution as the content of the process.

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